







Lincolnshire Agreed Syllabus for Religious Education

2018-2023

Lincolnshire COUNTY COUNCIL

Working for a better future

Contents

Acknowledgements 4
1.0 Legal Requirements 5
1.1 Right of Withdrawal 5
1.2 Curriculum time for RE 5
1.3 Different types of schools and RE 6
2.0 The aim of RE in Lincolnshire 8
2.1 Good RE should: 8
2.2 Skills in RE 8
2.3 Setting the Context: The National Picture 9
3.0 Programmes of Study – Early Years Foundation Stage 11
3.1 The contribution of RE to the specific areas of the early learning goals. 11
Communication and language: 11
3.2 Programme of Study for Early Years Foundation Stage 12
4.0 Programme of Study - Key Stages 1-3 13
4.1 Compulsory Units - Key Stages 1-3 14
4.1.1 Key Stage 1: Christianity 14
4.1.2 Key Stage 1: Islam 16
4.1.3 Key Stage 2: Christianity 18
4.1.4 Key Stage 2: Hinduism 21
4.1.5 Key Stage 2 Islam 24
4.1.6 Key Stage 3: Christianity 27
4.1.7 Key Stage 3: Hinduism 30
4.1.8 Key Stage 3 Islam 33
5.0 Additional Units – Key Stages 1-3 36
Key Stage 1 37
Key Stage 2 38
Key Stage 3 40
6.0 Key Stage 4 and 5 Guidance: Compliance with Statutory Duties 42
6.1 What are the benefits of delivering RE at KS4/KS5? 42
6.2 Advantages of offering examination courses 43
6.3 Disadvantages of offering an examination courses 43
6.4 Examples of Religious Literacy Programmes 44
Non-statutory section: 45
Appendix 1: Reports relevant to RE 46
Appendix 2: Ofsted Inspection - Spiritual, Moral, Social and Cultural (SMSC) development and fundamental British Values 47
Appendix 3: Church schools Statement of Entitlement 52
Appendix 4: Teaching about non-religious worldviews 56
Appendix 5: RE in Special Schools 58
Appendix 6: Assessment 59
Appendix 7: Religious Education Quality Mark (REQM) 61
Appendix 8: Visiting places of worship/ the role of visitors in school 62
Appendix 9: Guidance about using visitors in school 69
Appendix 10: Teaching about religions: guidance 73

Introduction from the Chair

On behalf of Lincolnshire SACRE and the members of the Agreed Syllabus Conference (ASC) I am pleased to present this revised version of the Religious Education Agreed Syllabus for Lincolnshire. The children and young people passing through our education system need to acquire a multiplicity of skills, facts and sensitivities, both mechanical, emotional and philosophical. Among the many learning disciplines to which they must be exposed, the contribution of Religious Education is of incalculable significance as it puts into context all those other areas of learning, and enables the next generation to take its place in confident and mature fashion in an increasingly complex society.

In recent decades the quality of Lincolnshire's RE Syllabuses has won widespread national recognition, and I have no doubt that this latest revision will take its place in that proud tradition. I thank the members of the ASC and the Teachers' Panel for their careful and thorough work and commend the new syllabus to all teachers, governors and others responsible for the provision of a full and balanced curriculum.

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Chair of Lincolnshire SACRE

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1.0 Legal Requirements

All maintained schools in England must provide Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents[1]. This requirement does not apply to children below compulsory school age in nursery schools or classes.

Separate legislative provision for RE in maintained special schools requires them to ensure that, as far as practicable, pupils receive RE[2]. Each Local Authority (LA) is required to review its locally Agreed Syllabus (AS) every five years.

The teaching of RE is the locally agreed syllabus (AS), determined by the Local Authority (LA). The AS must be consistent with *Section 375(3) of the Education Act 1996*, *School Standards and Framework Act, 1998, Schedule 19* which states that it must 'reflect that the religious traditions of Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' The law does not define what these principal religions are.

RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers[3].

1.1 Right of Withdrawal

Parents/Carers

Parents/carers may withdraw their children from all or part of the RE curriculum[4]. They do not have to provide a reason for this and the school must comply with the request. It has a responsibility to supervise any pupils who are withdrawn from RE but is not required to provide additional teaching or incur extra costs. If parents/carers wish their child to receive an alternative programme of RE it is their responsibility to arrange this. This could be provided at the school in question or another local school. The pupil may receive external RE teaching provided that this does not significantly impact on his/her attendance.

Teachers

Teachers may withdraw from the teaching of RE on grounds of conscience unless they have been specifically employed to teach or manage the subject.

1.2 Curriculum time for RE

It is up to schools to decide how they plan their RE curriculum and there are many models in place, e.g. weekly sessions, blocked time, RE days/weeks. In this agreed

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[1] *School Standards and Framework Act, 1998, Schedule 19; Education Act 2002, Section 80*
[2] *Regulations 5A, Education, Regulations 2001*
[3] *School Standards and Framework Act, 1998, Section 71*
[4] *Education Reform Act 1988, S2 (1)(a)*

syllabus (AS) It is recommended that approximately two thirds of time (over a year) is spent on the compulsory units and the remainder of the time on additional units**.**

The recommended minimum time is set out in the Dearing Review (1996):
KS1: 36 hours per year
KS2: 45 hours per year
KS3: 45 hours per year
KS4: 5% of curriculum time or 70 hours across the key stage

1.3 Different types of schools and RE

Since the introduction of the previous AS new types of schools have come into existence, including academies and free schools.

Academies and free schools

There are different types of academies in England but they all have the same status in law. They are publicly-funded independent schools, free from LA control, made accountable through a legally-binding funding agreement. They have more freedom and control over curriculum design, school hours, term dates, staff pay and conditions. Free schools are similar but set up by teachers, parents, existing schools, educational charities, etc. Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether or not the academy has a religious designation. For academies **without** a religious character RE is likely to be based on their locally agreed syllabus (LAS) though there is no legal requirement for an academy to adopt a locally AS, provided its RE syllabus meets the legal requirements. Academies **with** a religious character must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a LAS and teach about other faiths if they choose. **Free schools** are academies in law and have the same requirement to provide RE.

Maintained schools

These schools are maintained by the LA and must follow the national curriculum and national pay and conditions. There are four different types of maintained schools.

Community schools

These are controlled and run by the LA who employs the staff, owns the land and buildings and determines the admissions arrangements. They must follow the LAS.

Foundation and trust schools

These schools are run by the governing body which employs the staff and sets its own admissions criteria. The land and buildings are usually owned by the governing body or, in trust schools, a charity. RE must be taught in accordance with an LAS unless the school has a religious foundation, in which case parents may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.

Voluntary Aided (VA) schools
The majority of these are faith schools. A foundation or trust (usually a religious organisation) puts a proportion of the capital costs for the school and forms a majority on the school's governing body. The governors employ the staff and set admissions criteria. The land and buildings are usually owned by the religious organisation. In Voluntary Aided schools RE must be taught in accordance with the trust deed.

Voluntary Controlled (VC) schools
These are like VA schools but controlled by the LA who employs the staff and sets admissions. The foundation or trust (usually a religious organisation) owns the land and buildings and generally forms a quarter of the governing body. In Voluntary Controlled schools **with** a religious character RE must be taught according to the LAS unless parents request that it be taught in line with the trust deeds of the school.

Grammar schools
These are state-funded schools which select their pupils on the basis of academic ability. They can also be maintained schools. These schools follow the LAS.

Independent schools
These are schools which charge fees to attend and can make a profit. They are governed and operated by the school itself. They are lightly regulated by the government and inspected by a range of bodies. Some are set up by long-established foundations, some by companies and charities. They are funded by fees, gifts and endowments and the governors are independently elected. These schools may follow their own curriculum, including RE.

2.0 The aim of RE in Lincolnshire

To produce pupils who are religiously literate and able to hold balanced and informed conversations about religion and belief[5]*.*

2.1 Good RE should:

- develop pupils' knowledge and understanding of Christianity as well as other principal religions and world views
- focus on concepts as well as content, within the context of enquiry based learning
- explore authentic religious material, e.g. sacred texts
- reflect diversity in terms of the changing religious landscape of the UK (see 2011 census below) so that they are prepared for life in modern Britain
- engage and challenge pupils
- reflect pupils' own experiences and provide a safe space for discussion
- present religious belief as a real, lived phenomenon, not something exotic or belonging to the past
- take into account the increase in the number of people with non-religious beliefs and identities
- provide opportunities for personal reflection and spiritual development
- help to prepare pupils for adult life, enabling them to develop respect and sensitivity for others

2.2 Skills in RE

Pupils should develop key skills in RE in order to enhance learning and this should be evident across key stages:

1. **Investigation and enquiry:** asking relevant and increasingly deep questions; using a range of sources and evidence, including sacred texts; identifying and talking about key concepts.
2. **Critical thinking and reflection:** analysing information to form a judgement; reflecting on beliefs and practices, ultimate questions and experiences.
3. **Empathy:** considering the thoughts, feelings, experiences, attitudes, beliefs and values of others; seeing the world through the eyes of others.
4. **Interpretation:** interpreting religious language and the meaning of sacred texts; drawing meaning from, for example, artefacts and symbols.
5. **Analysis:** distinguishing between opinion, belief and fact; distinguishing between the features of different religions.
6. **Evaluation:** enquiring into religious issues and drawing conclusions with reference to experience, reason, evidence and dialogue.

[5] *This aim has been drawn from recent publications, including RE for REal (2015), A New Settlement: Religion and Beliefs in Schools (2015), Rethinking RE: A Conversation about Religious and Theological Literacy (2016).*

2.3 Setting the Context: The National Picture

2001 and 2011 Census: Religion and belief in England and Wales

	2001- England/Wales	2011- England/Wales
Christian	71.7%	59.3%
Buddhist	0.2%	0.5%
Hindu	1.1%	1.5%
Jewish	0.5%	0.5%
Muslim	3.1%	4.8%
Sikh	0.6%	0.8%
None	14.8%	25.1%

The 2011 Census demonstrates significant changes in terms of religion and belief, not least the decrease in people who identify as Christian (though this remains the largest religion) and an increase in those reporting no religion. The report 'RE for Real'[6] makes the point that the content of RE "should reflect the real religious landscape" [p.1] and this is something that must be addressed. Further, the Report of the Commission on Religion and Belief in Public life, 'Living with Difference', also talks about the transformation of the religious landscape and has as one of its recommendations, "Much greater religion and belief literacy is needed in every section of society, and at all levels."[p.8] [7]

[6] RE for Real (Dinham/Shaw, 2015)
[7] 'Commission on Religion and Belief in Public life: Living with Difference' (Butler-Sloss, 2014) For links to national reports, see Appendix 1.

2011 Census: Religion and belief in England and Wales/Lincolnshire

	England/Wales %	Lincolnshire %
Christian	59.3	68.5
Buddhist	0.5	0.2
Hindu	1.5	0.2
Jewish	0.5	0.1
Muslim	4.8	0.4
Sikh	0.8	0.1
None	25.1	23.1

3.0 Programmes of Study – Early Years Foundation Stage

RE is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll, including those in the Reception year[8].

3.1 The contribution of RE to the specific areas of the early learning goals.

Communication and language:

Children:

- respond creatively, imaginatively and meaningfully to memorable experiences;
- use a religious celebration as a stimulus and talk about the special events associated with it;
- learn about important religious celebrations through artefacts, stories, music, etc.

Personal, social and emotional development (PSED)

Children:

- use some stories from religious traditions as a stimulus to reflect on their own experiences and explore them;
- use role play as a stimulus and talk about some of the ways that people show love and concern for others and why this is important;
- think about issues of right and wrong and how humans help one another;
- demonstrate a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others;
- show a developing respect for their own cultures and beliefs and those of other people;
- show an understanding of what is right, wrong and why.

Literacy

Children:

- listen with enjoyment and respond to stories, songs, music, rhymes and poems and make up some of their own;
- extend their vocabulary, exploring the meaning and sounds of new words.

Understanding the world

Children:

- begin to learn and become aware of their own cultures, beliefs and those of other people;
- ask questions about religion and culture as they encounter them in everyday experiences;
- visit places of worship, learn new words associated with these places and show respect towards them;
- talk about similarities and differences between themselves and others, among families, communities and traditions.

Expressive arts and design

Children:

- explore and play with a wide range of media and materials and have opportunities and encouragement to share their thoughts, ideas and feelings through a variety of activities;
- use religious artefacts as a stimulus to enable them to think about and express meanings associated with the artefact.

[8] see EYFS Statutory Framework 2017

3.2 Programme of Study for Early Years Foundation Stage
Teachers may adapt this as they think appropriate.

Unit title	**Skills and attitudes** **Pupils should:**	**Links to early learning goals**
Myself	Recognise and explore feelings	**Personal, social and emotional development**
My special things	Understand why some things are special/precious	
My friends	Establish effective relationships with other children and adults	
Special people to me	Recognise and respond appropriately to key figures in their lives	
Special times in my life	Recognise special times and feel good about themselves	
Special times for me and others	Recognise and respond to key religious events throughout the year	**Personal, social and emotional development / Understanding the world**
Our beautiful world	Explore and respond to the natural world and recognise there are some questions that are difficult to answer	**Understanding the world**
My life	Appreciate the wonder of life and development	
Our living world	Care for and respect living things: plants and animals	
Our special places	Identify places which are special to them and to others	
Our books are special	Know that books are important sources of information and should be handled with care and respect	**Literacy**
My senses	Respond to key elements in religion using their five senses	**Expressive arts and design / Understanding the world**

4.0 Programme of Study - Key Stages 1-3

The proposed programme of study for Key Stages 1-3 includes compulsory and additional units. The compulsory units are set out on pages 13-34, additional units on pages 35-40. The compulsory units represent two thirds of RE curriculum time and the additional units represent one third of RE curriculum time.

Christianity is compulsory at each Key Stage.
In addition:

- At Key Stage 1 pupils must study Islam
- At Key Stage 2 pupils must study Hinduism **and** Islam
- At Key Stage 3 pupils must study Hinduism **or** Islam
- Other religions, beliefs and worldviews can be studied alongside the core religions as a point of comparison, but not as the focus of study.
- Other religions, beliefs and worldviews can be investigated in depth as part of the additional units.

Please note: Those schools following the *Understanding Christianity* resource do not have to follow the Christianity elements of the compulsory units.

Key areas of enquiry

1. **God:** What do people believe about God?
2. **Being human:** How does faith and belief affect the way people live their lives?
3. **Community, worship and celebration:** How do people express their religion and beliefs?
4. **Life journey: rites of passage:** How do people mark important events in life?

This section shows how the study of the compulsory religions is developed at each Key Stage.

4.1 Compulsory Units - Key Stages 1-3

4.1.1 Key Stage 1: Christianity



God: What do people believe about God?
What do Christians learn and understand about God through Old Testament Bible stories?
What do stories in the New Testament tell Christians about Jesus?



Being human: How does faith and belief affect the way people live their lives?
What does the Bible say about how Christians should treat others and live their lives?
How can Christian faith and beliefs be seen in the actions of inspirational Christians?



Community, worship and celebration: How do people express their religion and beliefs?
What do Christians do to express their beliefs?
Which celebrations are important to Christians?



Life journey, rites of passage: How do people mark important events in life?
What do Christians do to celebrate birth?
What does it mean and why does it matter to belong?

Key Stage 1 Christianity: Suggested content

			
Story	**Faith in everyday life**	**Personal expression**	**Beginning and belonging**
What do Christians learn/understand about God through Old Testament Bible stories? • God's encounters with people in the Old Testament e.g. Moses, Abraham, Noah • God as a guide • God as faithful • God as protector • God has a plan **What do stories in the New Testament tell Christians about Jesus?** • His life and teachings (parables) • Miracles • His followers	**What does the Bible say about how Christians should treat others/live their lives?** • Parables (e.g. the Good Samaritan), Creation Story (people should look after what God has made). • Adam and Eve – making choices • Humans are created equal and special • Jesus' teaching – treat each other as special and equal, e.g. the Greatest Commandment (Mark 12:30-31), the Golden Rule (Matthew 7:12) **How can Christian faith and beliefs be seen in the actions of inspirational Christians?** • Examples from the Bible, e.g. Daniel, Noah, David, Esther, Jonah, Mary, the disciples	**What do Christians do to express their beliefs?** • Through developing a sense of community with other Christians, e.g. by attending church, taking part in prayer events • Through worship - different types of churches, styles of worship • Through personal devotion – commitment to God shown through prayer, actions, e.g. baptism, confirmation • Through everyday actions and behaviour towards other people **Which celebrations are important to Christians?** • Key festivals such as Christmas and Easter – what happens and why	**What do Christians do to celebrate birth?** • Birth (christening, dedication), meaning of actions and symbols **What does it mean and why does it matter to belong?** • What belonging means to individual Christians in the locality • The church's role in bringing people together, e.g. during key festivals such as Christmas and Easter

4.1.2 Key Stage 1: Islam



God: What do people believe about God?

How is Allah described in the Qur'an?

What do Muslims learn about Allah and their faith through the Qur'an?



Being human: How does faith and belief affect the way people live their lives?

What does the Qur'an say about how Muslims should treat others and live their lives?

How can the Muslim faith and beliefs be seen in the actions of inspirational Muslims?



Community, worship and celebration: How do people express their religion and beliefs?

What do Muslims do to express their beliefs?

Which celebrations are important to Muslims?



Life journey, rites of passage: How do people mark important events in life?

What do Muslims do to celebrate birth?

Key Stage 1 Islam: Suggested content

			
Story	**Faith in everyday life**	**Personal expression**	**Expressions of belonging**
How is Allah described in the Qur'an? • Tawhid (Oneness of Allah), Creator, provider of all good things • 99 names of Allah **What do Muslims learn about Allah and their faith through the Qur'an?** • The Qur'an and why it is special - the revealed book for Muslims • Stories which help Muslims understand the power of Allah, e.g. the Night of Power, creation story	**What does the Qur'an say about how Muslims should treat others and live their lives?** • Imam (Faith), Sha'adah (statement of faith • Akhlaq (character, moral conduct • Serving others, supporting the poor, e.g. Zakah, almsgiving **How can the Muslim faith and beliefs be seen in the actions of inspirational Muslims?** • Stories about Muhammed and other Prophets, e.g. Ibrahim • Examples of stories and teaching, e.g. Abdullah, the Servant of God	**What do Muslims do to express their beliefs?** • Ibadah (worship and belief in action) - use of significant objects, e.g. prayer beads, prayer mats, compass • Worship in the home • Respect for teachers and elders **Which celebrations are important to Muslims?** • Festivals: the importance of Eid-ul-Fitr (end of Ramadan) and Eid-ul-Adha (Ibrahim's test of faith)	**What do Muslims do to celebrate birth?** • Birth of a baby as a blessing - aqiqah ceremony, why belonging is special • Call to prayer (Adhaan) into baby's ear and taste of something sweet • Shaving of head, weighing of hair

4.1.3 Key Stage 2: Christianity



God: What do people believe about God?

How do symbols in the Bible help a Christian to relate to God?

What do symbols in the story of the baptism of Jesus reveal about the nature of God?

What visual symbols and symbolic acts can be seen in a Christian church?

How might language within worship express Christian belief?



Being human: How does faith and belief affect the way people live their lives?

In what ways does the Bible teach Christians to treat others?

How is this expressed in practice?



Community, worship and celebration: How do people express their religion and beliefs?

How is Christian belief expressed collectively?

How does Christian worship and celebration build a sense of community?



Life journey, rites of passage: How do people mark important events in life?

How do Christians show they belong?

Christianity Key Stage 2: Suggested content

			
Symbol	**Faith and belief in action**	**Community expression**	**Expressions of belonging**
How do symbols in the Bible help a Christian to relate to God? • The Trinity: Father (Creator), Son (God Incarnate) and Holy Spirit (Sustainer) **What do the symbols in the story of the baptism of Jesus reveal about the nature of God?** • Symbolism of the dove – Holy Spirit • Symbolism of water – cleansing, purity **What visual symbols and symbolic acts can be seen in a Christian church?** • Holy Communion (symbolism in the Last Supper) - patterns of prayer, giving and acts of service • Artefacts and visual symbols, stained glass windows, altar,	**In what way does the Bible teach Christians to treat others?** • Ten commandments (Exodus 20:1-17, Deuteronomy 5:6-21) • The Beatitudes (Matthew 5:1-12) • The Sermon on the Mount (Matthew 5-7) • The Greatest Commandment (Mark 12:30-31) **How is this expressed in practice?** • Personal and corporate action – agencies, charities, e.g. Christian Aid, Tear Fund, CAFOD – link to Jesus' teachings • Impact of the faith and actions of inspirational people, e.g. Jackie Pullinger, Archbishop Justin Welby, Mother Theresa, Gladys Aylward, Christians Against Poverty, Street Pastors	**How is Christian belief expressed collectively?** • Worship in different Christian denominations, e.g. Quaker, Methodist, Evangelical, Pentecostal and globally, e.g. use of silence, music, actions, cultural traditions • Buildings, artefacts, symbols and their links to worship, rituals and ceremonies • Koinonia – one body of faith, the idea of fellowship **How does worship and celebration build a sense of community?** • The role of communal celebration during worship and festivals, e.g. Holy Communion, Pentecost – what happens and why • Importance of worshipping together – singing, praying, sharing key life events such as birth and marriage	**How do Christians show they belong?** • Outward signs of belonging - baptism, confirmation, dedication, believers' baptism, marriage - promises and vows made during these events • Symbols or actions that are an expression of belonging to the Christian faith, e.g. cross, ichthus (fish)

communion table, pulpit, cross, etc. • Symbols in worship – sign of the cross, Holy Communion, expressions of worship **How might language within worship express Christian belief?** • Psalms, liturgy, the Lord's Prayer, worship songs/hymns, creeds			



4.1.4 Key Stage 2: Hinduism



God: What do people believe about God?

How are deities and key figures described in Hindu sacred texts and stories?

What might Hindus understand about the Divine through these stories?

What is the purpose of visual symbols in the mandir?



Being human: How does faith and belief affect the way people live their lives?

How do Hindus reflect their faith in the way they live?

What is karma and how does it drive the cycle of samsara?

How might a Hindu seek to achieve moksha?



Community, worship and celebration: How do people express their religion and beliefs?

How is Hindu belief expressed personally and collectively?

How does Hindu worship and celebration build a sense of community?



Life journey, rites of passage: How do people mark important events in life?

How do Hindus show they belong?

Key Stage 2 Hinduism: Suggested content

			
Story and symbol	**Faith and belief in action**	**Community expression**	**Expressions of belonging**
How are deities and key figures described in Hindu sacred texts and stories? • Key scriptures - Vedas, Bhagavad Gita, Ramayana, Mahabharata • Key themes in the Mahabharata – doing the right thing, making ethical choices • Creation stories and stories about deities and key figures • Concept of Trimurti – Brahma, Vishnu, Shiva. Other deities, e.g. Ganesh, Lakshmi, Pavati **What is the purpose of visual symbols in the mandir?** • Key symbols: Om/Aum, swastika, lingam, Nandi, Ganesh, lotus flower, murtis • Puja tray: symbolic items include water, a bell, food and incense	**How do Hindus reflect their faith in the way they live?** • Devotion to Brahman; respect for mother and mother earth; respect for father, ancestors and family; respect and care for all living things; truthfulness and honesty • Rituals in the home, e.g. puja, aarti, devotion shown to personal deities • Dharma (moral values) – including duty towards self, deities, fellow human beings, other living beings, society • Satsang – togetherness and strength of family/community **How might a Hindu seek to achieve moksha?** • Do their duty, respect all, aim for liberation • Through yoga, meditation and renunciation • Live without committing harm	**How is Hindu worship expressed personally and collectively?** • Individual rather than collective, e.g. home shrines, personal gods/goddesses • In the mandir – puja, bhajan, aarti ceremony, prahshad, murtis • Artefacts used in worship, e.g. bell, puja tray • Importance of the family and puja in the home • Home shrines, rituals, family worship **How does Hindu worship and celebration build a sense of community?** • Festivals, e.g. Diwali, Holi - stories, practices, food, worship, diversity, shared experiences • Raksha Bandan (Rakhi ceremony) • Pilgrimage, sacred places, e.g. River Ganges, Varanasi, Ayodhya and associated stories	**How do Hindus show they belong?** • Samskaras (passage of life) • Birth - namkarna (naming ceremony), jatakarma (welcoming the baby into the family) • Ear piercing (karnavedha) and first haircut (mundan) • Upananyana or sacred thread ceremony

What might Hindus understand about the Divine through these stories? • Sanatana Dharma (Eternal Way) – to find one's path to Brahman, being a right human being • One God (Brahman), Ultimate Reality, symbolised in diverse forms/formless, male and female, with different images and names, e.g. Rama and Sita, Krishna, Shiva, Ganesha	**What is karma and how does it drive the cycle of samsara?** • Karma – 'action', every action has an equal reaction either immediately or in the future • Samsara – process of reincarnation • Moksha – freedom from samsara		



4.1.5 Key Stage 2 Islam



God: What do people believe about God?

What do the main concepts in Islam reveal about the nature of Allah?

What is the purpose of visual symbols in a mosque?



Being human: How does faith and belief affect the way people live their lives?

What does the Qur'an teach Muslims about how they should treat others?

How do Muslim teachings guide the way Muslims act in the world?

How are Muslim beliefs expressed in practice?



Community, worship and celebration: How do people express their religion and beliefs?

How is Muslim worship expressed collectively?

How does Muslim worship and celebration build a sense of community?



Life journey, rites of passage: How do people mark important events in life?

How do Muslims show they belong?

Key Stage 2 Islam: Suggested content

			
Symbol	**Faith and belief in action**	**Community expression**	**Expressions of belonging**
What do the main concepts in Islam reveal about the nature of Allah? • Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief in action, includes Five Pillars), akhlaq (behaviour, morality) • Shahadah – statement of faith • Allah's attributes in the Qur'an, signs of Allah's creation through nature, human beings as the best of Allah's creation, Allah's guidance through messengers and books **What is the purpose of visual symbols in a mosque?** • Masjid, 'place of prostration' • Symbolism in Islamic art as expression of faith, Islamic calligraphy • Features of a mosque, e.g. dome, minaret, mimbar, prayer mats, qiblah, mihrab	**What does the Qur'an teach Muslims about how they should treat others?** • Five Pillars of Islam - keeps things as Allah intended them to be; binds the global Muslim community together • Following the straight path • Family life, roles and responsibilities • Features of living in a Muslim family, e.g. prayer life, facilities for wudu, salah and dietary arrangements **How do Muslim teachings guide the way Muslims act in the world?** • Hadith – how to treat people; living Islamically • Personal and corporate action • Agencies, charities, e.g. Islamic Aid	**How is Muslim worship expressed collectively?** • Role of the mosque and community - social, religious, educational, welfare centre • Ummah - the global community of Muslims • Sawm (Ramadan) - significance of fasting; reasons/benefits • Hajj/Umrah - significance of this journey • Wudu (ablution) • Prayer/Salat in the mosque – symbolic actions and meaning, prayer beads (subha), Friday prayers (Jumu'ah) **How does Muslim worship and celebration build a sense of community?** • Eid – how families and communities prepare for and celebrate the festivals	**How do Muslims show they belong?** • Birth – choice of names, the qualities or people associated with certain names • Role of madrasahs, e.g. training to become Hafez

	How are Muslim beliefs expressed in practice? Through inspirational contemporary people, e.g. Amir Khan, Salma Yaqoob, Yusaf Islam, Nadiya Hussain, Zayn Malik, Mo Farah		



4.1.6 Key Stage 3: Christianity



God: What do people believe about God?

What do Christians believe are the key attributes of God and how do they reason about the existence of God?

What do Christians believe about God's relationship with/to humanity?

What sources of authority do Christians use to inform their beliefs about God?

In what diverse ways do Christians demonstrate their beliefs about God?



Being human: How does faith and belief affect the way people live their lives?

What core Christian beliefs/teachings influence Christian action in the world?

How and why do Christians engage in social action?

What is the role of Christian missionaries and evangelists in the 21st century?



Community, worship and celebration: How do people express their religion and beliefs?

What kind of Christian experiences are there?

What range of Christian denominations are there in the UK and what are the similarities/ differences in their expression of faith?

How does a person become a Christian?



Life journey, rites of passage: How do people mark important events in life?

How do Christians' beliefs about creation and humanity relate to their understanding of human relationships?

How do symbols in the Christian marriage service reflect beliefs about God and humanity?

How and why might Christians differ in their understanding of relationships, marriage, sexuality and gender?

How do Christians understand death and dying?

Key Stage 3 Christianity: Suggested content

			
Beliefs about God	**Faith and belief in a wider context**	**Identity and expression**	**Cycle of life**
What do Christians believe are the key attributes of God? • Omniscience • Omnipresence • Omnibenevolence • Omnipotence • Immanence • Transcendence • Language about God – issues of gender, power, etc. **How do Christians reason about the existence of God?** • Arguments for the existence of God, e.g. first cause, design • Religious experience, e.g. prayer, miracles **What do Christians believe about God's relationship with/to humanity?** • Humans created by God	**What core Christian beliefs/teachings influence Christian action in the world?** • God's relationship with people, shown through Jesus' death and resurrection • Incarnation – Jesus as God in the flesh • Sermon on the Mount (Matthew 5-7) • Beatitudes (Matthew 5: 1-12) • The Greatest Commandment (e.g. Mark 12:30-31, Deuteronomy 6:4-5, Leviticus 19:18) **How and why do Christians engage in social action?** • Contemporary/social and political issues,values, relationship between the State and the Church of England.	**What kind of different Christian experiences are there?** • Young people's experience of faith, nationally and globally, e.g. Taizé, Greenbelt, Spring Harvest, One Event • Expressions of Christianity and different cultural communities, e.g. Pentecostal Christianity, Roman Catholicism, churches serving a range of cultural groups **What range of Christian denominations are there in the UK and what are the similarities and differences their expressions of faith?** • Religious communities, e.g. Benedictines, Franciscans, Community of St Anselm • Growth and decline of different denominations - Orthodox, Roman Catholic, Protestant, new	**How do Christian beliefs about creation and humanity relate to their understanding of human relationships?** • References to human relationships in Genesis 2:23-24 • Genesis 1:26-27 – how Christians understand the relationship between God and human beings **How do symbols in the Christian marriage service reflect beliefs in God and humanity?** • Exchanging rings, making promises before God and the community, commitment **How and why might Christians differ in their understanding of the purpose of relationships, marriage, sexuality and gender?**

• Role of human beings – stewardship and responsibility • Covenant • Incarnation • Salvation • Crucifixion and resurrection **What sources of authority do Christians use to inform their beliefs about God?** • The Bible - use and interpretation of texts • Creeds **In what diverse ways do Christians demonstrate their beliefs about God?** • Christianity as a diverse world religion with diverse ways of expressing beliefs about God's nature	**What is the role of Christian missionaries and evangelists in the 21st century?** • Definition of evangelism and mission • The role of missionaries/evangelists in the twenty-first century, e.g. Pioneer Mission, Global Connections	churches, e.g. Alive, Vineyard **How does a person become a Christian?** • Concepts of conversion, conversion vs 'born into' in different denominations	• Diverse views about divorce, same sex marriage, having children, contraception • Ordination of women priests/Bishops, LGBT issues, roles of men and women in the church, interpretations of the Bible **How do Christians understand death and dying?** • End of life issues, e.g. role of hospices; euthanasia, cryonics • Beliefs about life after death, Jesus' death and resurrection • Funeral services

4.1.7 Key Stage 3: Hinduism



God: What do people believe about God?

What do Hindus believe about Brahman?

What is the significance of murtis?

What do Hindus believe about the relationship between individual deities and Brahman?

In what way is the Hindu belief about the cyclical nature of the universe reflected by belief in the Trimurti?



Being human: How does faith and belief affect the way people live their lives?

What affects Hindu beliefs and attitudes towards others and the environment?

In what ways do the four varnas (social classes) impact upon Hindu society?

How and why do Hindus engage in social action?

What are the four paths (margas)?



Community, worship and celebration: How do people express their religion and beliefs?

Why might some Hindus choose to pursue the path of renunciation (sannyasa)?

What practical implications do some Hindu practices have for life in modern Britain?

What is the significance of the Kumbh Mela?



Life journey, rites of passage: How do people mark important events in life?

What are the stages of life in Hindu belief and how are they reflected in Hindu practice?

How do the key features of a Hindu marriage ceremony reflect Hindu beliefs about human relationships?

Does sexuality and gender matter in Hinduism?

What do Hindus believe about euthanasia, suicide, death and dying?

Key Stage 3 Hinduism: Suggested content

			
Belief about God/Brahman	**Faith and belief in a wider context**	**Identity and expression**	**Cycle of life**
What do Hindus believe about Brahman? • Ultimate reality, Supreme Truth, Unchanging Principle, cause of existence • Connected to humans via the soul (atman) **What is the significance of murtis?** • Representation or 'embodiment' of Bhagwan **What do Hindus believe about the relationship between individual deities and Brahman?** • Brahman – eternal origin, the cause and foundation of all existence • Representation of Brahman through deities, an aid to devotion and worship	**What affects Hindu beliefs and attitudes towards others and the environment?** • Ahimsa (non-violence) - the greatest dharma. Ahimsa to the earth improves karma • Responsibility towards animals - vegetarianism • Earth/universe seen as manifestation of Brahman **In what ways do the four varnas (social classes) impact upon Hindu society?** • Four varnas: shudras, vaishyas, khatriyas and brahmins • Changing attitudes to the caste system **How and why do Hindus engage in social action?** • Importance of four virtues (yamas): ahimsa (non-violence),	**Why might some Hindus choose to pursue the path of renunciation (sannyasa)?** • To achieve moksha – involves giving up worldly life and material possession **What practical implications do some Hindu practices have for life in modern Britain?** • Animal rights, diet • Funeral practices, e.g. debate about open air cremation and its symbolism **What is the significance of the Kumbh Mela?** • Reflection of diversity of Hindu expression	**What are the stages of life in Hindu belief and how are they reflected in Hindu practice?** • Four different stages of life (ashramas) and duties for those in the top varnas, castes, jatis **What are the key features of a Hindu marriage ceremony and how do they reflect Hindu beliefs about human relationships?** • Vivah sanskar – wedding sacraments • Main stages – Jayamaala, Madhu-Parka, Gau Daan and Kanya Pratigrahan • Vivaha-homa – sacred fire, sacred mantras • Paanigrahan – sacred vows • Sapta-Padi – main and legal part of ceremony

• Avatars - representatives of deities in human form, e.g. Krishna, an avatar of Vishnu **In what way is the Hindu belief about the cyclical nature of the universe reflected by belief in the Trimurti?** The Trimurti – aspects or functions of the same divinity – every created thing in the universe has a beginning, an existence, and an ending.	daya (compassion), dama (self-control and restraint), dana (generosity and giving) • Dharma e.g. eternal law, duty, conduct, behaviour, morality and righteousness **What are the four paths (margas)?** • Four yogas: jnana (knowledge), karma (action, service), bhakti (devotion), astanga/raja (mind and meditation)		• Ashirvada – blessings **Does sexuality and gender matter in Hinduism?** • Role of males, e.g. priesthood, during key festivals and ceremonies • Shaktism, the Devi • Expectation of heterosexual marriage, seen as important duty, linked to reproduction • Same sex relationships – diverse views among Hindus and within scriptures **What do Hindus believe about euthanasia and suicide?** • Diversity of viewpoints about euthanasia • Suicide generally seen as unacceptable - exceptions include prayopavesa (fasting to death) in certain circumstances **What do Hindus believe about death and dying?** • Re-birth of atman (reincarnation), karma, samsara, moksha

4.1.8 Key Stage 3 Islam



God: What do people believe about God?

How do Muslim beliefs connect with the Muslim understanding of Allah?

What sources of authority do Muslims use to inform their beliefs about Allah?

In what diverse ways do Muslims demonstrate their beliefs about Allah?



Being human: How does faith and belief affect the way people live their lives?

What core Muslim beliefs/teachings influence Muslim action in the world?

How and why do Muslims engage in social action?

Why do Muslims understand struggle/effort (jihad) to be a key feature of their faith?



Community, worship and celebration: How do people express their religion and beliefs?

How diverse is Islam in the UK and how important is this concept in the context of the Ummah (global Muslim community)?

What practical implications do some Muslim practices have for life in modern Britain?



Life journey, rites of passage: How do people mark important events in life?

How do Muslim beliefs about Allah and humanity relate to a Muslim understanding of human relationships?

What are the key features and purposes of a Muslim marriage ceremony?

How might Muslims differ in their views about relationships, marriage, divorce, sexuality, and gender?

How do Muslim beliefs about death and the afterlife affect the way Muslims live their lives?

Key Stage 3 Islam: Suggested content

			
Beliefs about God/Ultimate reality	**Faith and belief in a wider context**	**Identity and expression**	**Cycle of life**
How do key Muslim beliefs connect with the Muslim understanding of Allah? • 99 names of Allah • Six articles of faith: belief in Allah as the one and only God, belief in angels; belief in the holy books; belief in the Prophets, e.g. Adam, Ibrahim (Abraham), (Moses), Dawud, Isa (Jesus), belief in Muhammed as the final prophet **What sources of authority do Muslims use to inform their beliefs about Allah?** • Sources of authority – Qur'an, Sunnah, Hadith **In what diverse ways do Muslims demonstrate their beliefs about Allah?** • Different branches of Islam: Sunni, Shi'a, - origins, divisions,	**What core Muslim beliefs/teachings influence Muslim action in the world?** • Submission to the will of Allah • Importance of following the straight path • Belief in the importance of observing the Five Pillars/Ten Obligatory Acts **How and why do Muslims engage in social action?** • Zakat – individual and communal; systematic giving – 2.5% of disposable income • Work of Muslim Hands UK, Islamic Relief, Human Appeal **Why do Muslims understand struggle/effort (jihad) to be a key feature of their faith?** • Greater/lesser jihads	**How diverse is Islam in the UK and how important is this concept in the context of the Ummah (global Muslim community)?** • Use of census data and Pew Research – www.pewresearch.org • Different identities in parts of the UK - key similarities and differences between groups • Diverse interpretation of gender roles • Difference of expression, e.g. dress – niqab, hijab, burka, chador, shalwar kameez, thobe, kuffiyeh **What practical implications do some Muslim practices have for life in modern Britain?** • Hajj/Umrah, including practical implications – environment • Ramadan • Prayer spaces	**How do Muslim beliefs about Allah and humanity relate to a Muslim understanding of human relationships?** • Marriage designed by Allah to ensure the preservation of human life **What are the key features and purposes of a Muslim marriage ceremony?** • Variations in practice – mixture of cultural/religious practices, e.g. mahr, nikah, walimah • Social contract, rights and obligations • Celibacy generally seen as unacceptable **How might Muslims differ in their views about relationships, marriage, divorce, sexuality and gender?** • Views on polygamy, LBGT issues,

differences • Sufi (Tasawwuf) • Expression of Muslim beliefs through Islamic art	• Spiritual and physical aspects of jihad	• Diet, e.g. halal/haram • Sharia law – divine guidance	including same sex marriage • Entitlement to divorce • Different interpretations of the role of women – religious and cultural • Same sex relationships generally forbidden **How do Muslim beliefs about death and the afterlife affect the way Muslims live their lives?** • Diversity within ceremonies • Death and akhirah, belief in an afterlife • Euthanasia and suicide forbidden

Please see Appendix 10 which shows how pupils make progress in their understanding of each compulsory religion through each key stage.

5.0 Additional Units – Key Stages 1-3

Time allocation and planning

As stated earlier, it is up to schools to decide how they plan their RE curriculum and there are many models in place, e.g. weekly sessions, blocked time, RE days/weeks. It is recommended that approximately two thirds of time (over a year) is spent on the compulsory units and the remainder of the time on additional units.

Please find over an outline of the additional units for KS1, KS2 and KS3.



Key Stage 1

Schools must deliver <u>two</u> units from the list below. One unit should be covered during each year.

1. **Places of worship**
   At least two religions; at least one must be a religion/belief system other than Christianity and Islam.
   Symbols, architecture, worship, diversity, practices, connections with key beliefs, etc. Schools should utilise local places where possible.

2. **Creation/the natural world**
   At least two religions; at least one must be a religion/belief system other than Christianity and Islam.
   Religious/non-religious accounts of the origins of the universe; key religious beliefs about the natural world and human interaction with the natural world.

3. **Thankfulness**
   At least two religions; at least one must be a religion/belief system other than Christianity and Islam.
   Religious/non-religious beliefs about thankfulness and gratitude; examples of religious festivals/practices that focus on saying thank you, e.g. Eid, Sukkot, Harvest, Holi

4. **In-depth study of another religion/belief system**
   At least one religion/belief system; must be a religion/belief system other than Christianity and Islam.
   Key beliefs, practices, festivals, symbols, etc. Opportunities to compare and contrast with compulsory units**.**

5. **Any other study designed by the school**
   At least two religions; at least one must be a religion/belief system other than Christianity and Islam.

Key Stage 2

Schools must deliver <u>four</u> units from the list below. One unit must be covered each year.

1. **Pilgrimage**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Enquiry into journeys carried out by religious people – motivations for the journey, key destinations, practices associated with the journey, key beliefs expressed by the journey, etc.; opportunity to include local places of pilgrimage.

2. **Forgiveness**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Religious/non-religious beliefs about forgiveness; examples of religious festivals/practices/stories that focus on saying sorry and asking for forgiveness, e.g. Yom Kippur, Diwali, Easter.

3. **Expressing belief through the arts**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Exploring diverse ways in which religious and non-religious people express their beliefs through the arts; could include local case studies.

4. **Big Questions**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Enquiry into the 'big questions' asked by religions/belief systems, e.g. 'Who am I?', 'what is a good life?', 'does God exist?', 'is there life after death?', etc.

5. **Spirituality and New Religious Movements**
   At least two examples of spirituality/New Religious Movements
   Exploring what is meant by the term 'spirituality' and how this relates to religion as a formal system of beliefs and practices; exploring examples of New Religious Movements and considering reasons for their rise in popularity in the twenty-first century; opportunities to compare and contrast with other religions studied at KS2.

6. **In-depth study of another religion/belief system**
   At least one religion/belief system; must be a religion/belief system other than Christianity, Hinduism and Islam.
   Key beliefs, practices, festivals, symbols, etc. Opportunities to compare and contrast with compulsory units. May wish to continue to deepen learning encountered at KS1.

7. **Any other study designed by the school**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.



Key Stage 3

Schools must deliver <u>two</u> units from the list below if the school has a two year Key Stage 3 (e.g. where the school begins GCSE work during year 9) and <u>three</u> units if a three year Key Stage 3:

1. **What is Religion? What is Belief?**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Enquiry into the definition and nature of religion making reference to the religions being studied; consideration of ways in which we gain knowledge in order to make truth claims (e.g. *epistemology and rationalism*); exploration of the diverse ways of understanding how we believe (e.g. *belief in, belief that*).

2. **Prejudice and Discrimination**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Exploration of religious prejudice and discrimination – within, between and beyond religious traditions; opportunities to consider the internal diversity of religions and enquire into the significance of public religious literacy when dealing with issues of prejudice and discrimination.

3. **Religion in the Media**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Exploring diverse ways in which religious and non-religious belief systems are depicted in the media; considering the role of the media (including social media) in promoting, disseminating and critically analysing religious beliefs and practices.

4. **In-depth study of another religion/belief system**
   At least one religion/belief system; must be a religion/belief system other than Christianity, Hinduism and Islam.
   Key beliefs, practices, festivals, symbols, etc. Opportunities to compare and contrast with compulsory units.

5. **Philosophy and Religion**
   Key philosophical questions should be considered within the context of at least one religion/belief system other than Christianity, Hinduism and Islam.
   Philosophical arguments relating to the existence of God, e.g. cosmological, design, moral, religious experience arguments. Ideas about reality, identity, dualism; engagement of religious and belief traditions with ethical issues, e.g.

euthanasia, social justice, good/evil.

6. **Religion, Belief and Creativity**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.
   Exploration of the variety of ways in which beliefs can be expressed and shared creatively through the arts, e.g. using art, photography, film, poetry – opportunity to engage with local and national projects such as Spirited Arts.

7. **Any other study designed by the school**
   At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.



6.0 Key Stage 4 and 5 Guidance: Compliance with Statutory Duties

Despite not being part of the English Baccalaureate (EBacc) suite of subjects, RE remains a statutory subject at key stage 4 for all students in state-funded schools. Religious Studies (RS) remains one of the 'approved qualifications' that can contribute to a student's Attainment 8 score and therefore contribute to their overarching Progress 8 score. In relation to Key Stage 5, RE remains a statutory subject for all students, although those aged 18 are entitled to withdraw from the subject upon request. It is therefore important that students are given an appropriate time allocation to broaden and deepen their understanding of religions, beliefs and worldviews at key stages 4 and 5, *regardless of whether they are entered for an accredited qualification in Religious Studies (RS)*. It is also an expectation that schools will publish their RE curriculum on their website, in compliance with the legal duty to publish curriculum information. This enables schools to evidence that they are providing a broad and balanced curriculum. For students who are being entered for an accredited qualification in RS, the Ofqual requirements for time allocation should be upheld (120-140 guided learning hours over the course of key stage 4).

At KS4 and KS5, it is expected that students will be given the opportunity to build on prior learning in RE, broadening and deepening their understanding of religions, beliefs and worldviews, including non-religious worldviews. It is important to provide appropriate progression pathways both for those students who wish to sit an accredited qualification in RS and those who do not. In the case of the former, this will be the provision of specific learning opportunities appropriate to the qualification, including appropriate curriculum time, access to relevant resources and expertise, etc. For the latter, this may be distributed learning alongside other curriculum areas, such as Citizenship and the Humanities. In this case, it is important to ensure that the appropriate amount of curriculum time (5%) is designated for RE-specific teaching. It is acceptable for students to follow a GCSE/A Level RS course without being entered for the actual qualification, although this may not be appropriate for all students. In either case, students must have the opportunity to encounter a diverse range of religions, beliefs and worldviews and develop skills of critical analysis, interpretation and evaluation.

6.1 What are the benefits of delivering RE at KS4/KS5?

Above and beyond the statutory duty to deliver the subject at Key Stages 4 and 5, RE helps to ensure that students are developing their spiritual, moral, social and cultural awareness, as well as enabling them to prepare for life in modern Britain. Good RE has the potential to develop a sense of identity and belonging. It provides students with appropriate religious literacy for citizenship in the UK and helps them to develop respect for and tolerance of a range of beliefs and worldviews. In addition, it develops their understanding and ability to engage with diverse religions and beliefs in the UK and the ways in which these impact on contemporary society. Knowledge and understanding of religions, beliefs and worldviews is acknowledged as important by employers, who recognise the pragmatic value of engaging with the ways in which religions and beliefs are evident in the workplace and community. RS is also valued by universities and higher education institutions as a subject that prepares students well for further study. Although RS is not listed as one of the 'facilitating subjects' in the Russell Group's *Informed Choices* guidance, it is

recognised as an appropriate higher level qualification that prepares students for university education:

"There are some advanced subjects which provide suitable preparations for entry to University generally, but which we do not include within the facilitating subjects, because there are relatively few degree programmes where an advanced level qualification in these subjects would be a *requirement* for entry. Examples of such subject include Economics, Religious Studies and Welsh."[9]

Schools must make a decision about whether an examination or alternative course is most appropriate for their students. The following is adapted from a publication by RE Today[10].

6.2 Advantages of offering examination courses

- It may improve the status of the subject in students' eyes.
- Examination qualifications acknowledge students' achievements more effectively and may prepare them better for the world of work.
- Following an examination syllabus may lead to deeper learning.
- Examination success may strengthen the RE department's position in school.
- Examination success at GCSE may encourage students to study Religious Studies, or related subjects, at higher levels.

6.3 Disadvantages of offering an examination courses

- Examination courses may not meet students' needs and may not accommodate the full ability range.
- Working to an examination syllabus may constrain what is explored in the subject, e.g. pursuing a topic in more depth, developing creative thinking.
- It contributes to a system that some would say is obsessed with assessment and outcomes.
- It may be difficult to get the time needed to deliver the syllabus effectively (the required tome for a GCSE full course is 120-140 hours).

If a non-examination route is decided upon teachers may:

- Follow the examination syllabus (but more flexibly) without taking the examination.
- Follow the locally agreed syllabus.
- Design an RE course based on interests and concerns that would engage students.
- Organise 'RE Days', which could include trips out to places of worship, etc.

There is ample guidance online regarding examination courses, e.g. https://www.natre.org.uk/secondary/religious-studies-exam-reforms/.

Religious Studies A level entries have more than doubled since 2003, an increase of 110%. This is more than any other arts, humanities or social science subject. More

[9] http://russellgroup.ac.uk/media/5457/informed-choices-2016.pdf, p.29

[10] *Religious Education: The Teacher's Guide*, RE Today Services (2015), p.26

detailed statistics can be found at https://www.natre.org.uk/news/latest-news/entries-for-religious-studies-a-level-remain-high-with-the-fastest-growth-among-arts-humanities-and-social-sciences/.

A leaflet produced by the Religious Education Council also sets out the benefits of RE[11].It states, 'RE is an important subject for everybody, not just because of its significance in current world affairs, but because it links so strongly into many other fields – music, history, politics, social and cultural issues, global economics – the list is endless. No sphere of life is untouched by issues of religion and belief, so how can any of us even begin to understand humanity without understanding at least a little about the subject? Matters of religion and belief have, directly and indirectly, affected all our lives and will continue to do so.'

6.4 Examples of Religious Literacy Programmes

Harvard EdX: Religious Literacy – Traditions and Scriptures
Harvard EdX: World Religions through their Scriptures
Open University: What is Religion? (available via iTunesU)
Open University: Religion Today (available via iTunesU)



[11] http://religiouseducationcouncil.org.uk/media/file/recleaflet.pdf

Non-statutory section:

Appendices

Appendix 1: Reports relevant to RE

1. *RE: The Truth Unmasked,* APPG (March 2013) - http://religiouseducationcouncil.org.uk/media/file/APPG_RE_-_The_Truth_Unmasked.pdf
2. *Religious Education: Realising the Potential*, Ofsted (2013) - https://www.gov.uk/government/publications/religious-education-realising-the-potential
3. *A Review of Religious Education in England*, Religious Education Council (2013)- www.natre.org.uk
4. *Making a Difference, National Society* (2014) - https://www.churchofengland.org
5. *Religious Education in Schools: Briefing Paper,* House of Commons (2015) - http://researchbriefings.parliament.uk
6. *A New Settlement: Religion and Belief in Schools,* Clarke/Woodhead (2015) - http://faithdebates.org.uk
7. *RE for Real*, Dinham/Shaw (2015) - http://www.gold.ac.uk
8. *Living with Difference – Commission on Religion and Belief in British Public Life, Woolf Institute* (2015) - http://www.woolf.cam.ac.uk
9. *Improving Religious Literacy,* APPG (2016) - http://www.reonline.org.uk
10. *Religious Literacy through Religious Education: The Future of Teaching and Learning about Religion and Belief,* Dinham/Shaw (2017) – http://www.mdpi.com
11. *The State of the Nation: A report on Religious Education provision within secondary schools in England*, NATRE/REC/RE Today, (2017) - http://religiouseducationcouncil.org.uk/media/file/State_of_the_Nation_Report_2017.pdf
12. *Religious Education for All: Commission on Religious Education Interim Report*, Religious Education Council (2017) - http://www.commissiononre.org.uk/religious-education-for-all-commission-interim-report/

Appendix 2: Ofsted Inspection - Spiritual, Moral, Social and Cultural (SMSC) development and fundamental British Values

Section 78(1) of the Education Act 2002 states that all pupils should follow a balanced and broadly based curriculum which 'promotes the spiritual, moral, cultural, social, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life.' More recently, in 2014 the DfE published guidance on promoting British values in schools to ensure young people leave school prepared for life in modern Britain. All schools now have a duty to 'actively promote' the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs. These values were first set out by the government in the 'Prevent' strategy in 2011.The guidance states that pupils must be encouraged to regard people of all faiths, races and cultures with respect and tolerance:

'It is expected that pupils should understand that while different people may hold different views about what is 'right' and 'wrong', all people living in England are subject to its law. The school's ethos and teaching, which schools should make parents aware of, should support the rule of English civil and criminal law and schools should not teach anything that undermines it. If schools teach about religious law, particular care should be taken to explore the relationship between state and religious law. Pupils should be made aware of the difference between the law of the land and religious law.'

See DfE publication, 'Promoting fundamental British values through SMSC (2014).[12]

Ofsted takes the inspection of provision for SMSC very seriously. Inspectors may judge a school's overall effectiveness to require improvement if '*there are weaknesses in the overall promotion of pupils' spiritual, moral, social and cultural development.'* A school may be judged to be inadequate if *'there are serious weaknesses in the overall promotion of pupils' spiritual, moral, social and cultural development.'* [Ofsted School Inspection Handbook[13]]

The School Inspection Handbook, August 2016

Para 135

Before making the final judgement on overall effectiveness, inspectors must evaluate:

- the effectiveness and impact of the provision for pupils' spiritual, moral, social and cultural development
- the extent to which the education provided by the school meets the needs of the range of pupils at the school including
- pupils who have disabilities

[12] https://www.gov.uk/government/publications/promoting-fundamental-british-values-through-smsc

[13] *Ofsted School Inspection Handbook,* Ofsted (2016), p.36

- pupils who have special educational needs.

Defining spiritual, moral, social and cultural development

Para 136: The **spiritual development** of pupils is shown by their:

- ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences.

Para 137: The **moral development** of pupils is shown by their:

- ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England
- understanding of the consequences of their behaviour and actions
- interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.

Para 138: The **social development** of pupils is shown by their:

- use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds
- willingness to participate in a variety of communities and social settings, including by volunteering, co-operating well with others and being able to resolve conflicts effectively
- acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.

Para 139: The **cultural development** of pupils is shown by their:

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others
- understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
- knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
- willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio- economic groups in the local, national and global communities.

2.2 British Values

In the section on Effectiveness of Leadership and Management (p.36) attention is drawn to the requirement for schools to promote British values. Inspectors will consider: '*How well the school prepares pupils positively for life in modern Britain and promotes the fundamental British values of democracy, the rule of law, individual liberty and mutual respect for and tolerance of those with different faiths and beliefs and for those without faith.'* [14] Inspectors also consider '*how well leaders and governors promote all forms of equality and foster greater understanding of and respect for people of all faiths (and those of no faith), races, genders, ages, disability and sexual orientations (and other groups with protected characteristics), through their words, actions and influence within the school and more widely in the community'.* [15]

2.3 Factors contributing to inadequate leadership and management include:

- The range of subjects is narrow and does not prepare pupils for the opportunities, responsibilities and experiences of life in modern Britain.
- Leaders and governors are not protecting pupils from radicalisation and extremist views when pupils are vulnerable to these. Policy and practice are poor, which means pupils are at risk.

2.4 Quality of teaching, learning and assessment

Amongst other things, inspectors will evaluate the extent to which 'equality of opportunity and recognition of diversity are promoted through teaching and learning.'[16]

Teaching, learning and assessment are likely to be inadequate if 'Teachers do not promote equality of opportunity or understanding of diversity effectively and so discriminate against the success of individuals or groups of pupils'. [17]

Inspection of religious education and collective worship [From the Ofsted Handbook 2016[18]

2.5 Schools with a religious character

If a voluntary or foundation school is designated as having a denominational religious character ('a school with a religious character'), then denominational religious education, the school ethos and the content of collective worship are inspected under section 48 of the Education Act 2005. An academy designated as having a religious character by the Secretary of State is inspected in an equivalent way by virtue of a provision in the academy's funding agreement. The inspectors who conduct section 48 inspections are appointed by the school's governing body or the foundation governors in a voluntary controlled school, having consulted with person(s) prescribed in regulations (normally the appropriate religious authority) where applicable. The inspectors are normally drawn from the relevant faith group's section 48 inspection service, although not all faith groups have their own inspectors organised in this way. Regulations specify that section 48 inspections must be

[14] *Ofsted School Inspection Handbook*, Ofsted (2016), p.37, para 141, bullet 8
[15] *Ofsted School Inspection Handbook,* Ofsted (2016), p.38, para 141, bullet 4
[16] *Ofsted School inspection Handbook,* Ofsted (2016), p.44, para 155, bullet 8
[17] *Ofsted School Inspection Handbook*, Ofsted (2016), p.49, para 163
[18] *Ofsted School Inspection Handbook,* Ofsted, (2016), p.69-71

conducted within five school years from the end of the school year in which the last section 48 inspection took place.[19] In schools with a religious character, section 5 inspectors must not comment on the content of religious worship or on denominational religious education (RE). Inspectors may visit lessons and assemblies in order to help them evaluate how those contribute to pupils' spiritual, moral, social and cultural development and their personal development, behaviour and welfare.
The relationship between section 5 and section 48 inspections is governed by a protocol between Ofsted and signatory faith group inspectorates.

Ofsted's lead inspector should check the section 48 arrangements and:

- if a section 48 inspection is occurring at the same time, the section 5 report, in the section on 'information about this school', should mention that a section 48 inspection also took place; the section 5 report should not use evidence from the section 48 inspection
- if a section 48 inspection has been carried out since the previous section 5 or short inspection, inspectors should inform themselves of any key issues raised but should not use its evidence in their own inspection
- if no section 48 inspection by a suitable person has taken place, the lead inspector should check the arrangements; if the governors have not arranged for a section 48 inspection, inspectors should conclude that they have failed to carry out a statutory responsibility and refer to this in the section 5 inspection report.

2.6 Schools without a religious character

In the case of other maintained schools and academies where religious education (RE) is being provided in line with the legislation that underpins the locally agreed syllabus, RE is inspected under section 5 of the Education Act 2005.
These schools must conform to the legal requirements for non-faith schools:

- RE in maintained schools (except voluntary aided schools, those with specific trust requirements and voluntary controlled/foundation schools whose parents request denominational RE) should be based on the locally agreed syllabus prepared by the Agreed Syllabus Conference (ASC). The RE curriculum should reflect the fact that the religious traditions in Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Britain. It also means that a school or academy without a religious designation must not provide an RE syllabus (or any other) to pupils by means of any catechism or formulary that is distinctive of any particular religious denomination.
- Academies may, but are not required to, follow the locally agreed RE syllabus. Alternatively, they can devise their own syllabus, but it must be in line with the legislation that underpins the locally agreed syllabus as mentioned above. Academies without a defined religious character must provide collective worship that is 'wholly or mainly of a broadly Christian character'. Inspectors

[19] Regulation 4 of The Education (School Inspection) (England) (Amendment) Regulations 2009.

should note any requirements of the academy's funding agreement.

2.7 What do the Ofsted requirements mean for schools?

RE clearly has a contribution to make to the provision for SMSC and British values but headteachers, senior leaders and governors need to be sure that these areas are regarded as whole school responsibilities. Carrying out an audit of provision across subjects and other school activities may be useful but it is the *impact* that is most significant.

RE subject leaders need to consider the role the subject plays in preparing pupils for adult life, employment and lifelong learning. Exploring the concepts of religion and belief alongside SMSC has the potential to raise pupils' moral awareness alongside social and cultural understanding.

Appendix 3: Church schools Statement of Entitlement

[Used with permission]



RELIGIOUS EDUCATION IN CHURCH OF ENGLAND SCHOOLS

A Statement of Entitlement from the Board of Education/National Society Council[20]

This statement is intended as a guide for all involved in church schools and academies ensuring the teaching and learning of Religious Education (RE) is treated with the importance and delivered with the excellence it deserves. It includes aims, outcomes, teaching and learning about Christianity, teaching and learning about other faiths and world views, curriculum balance, curriculum time, staff and outcomes for pupils. These areas raise important issues for policy making for schools and dioceses. They can be used with parents and staff to promote understanding of the value of RE as well as to support curriculum development and syllabus writing where appropriate.

A high quality RE curriculum is essential to meet the statutory requirement for all maintained schools to teach a broad and balanced curriculum. At the heart of RE in church schools is the teaching of Christianity, rooted in the person and work of Jesus Christ. There is a clear expectation that as inclusive communities, church schools encourage learning about other religions and world views* fostering respect for them. Although there is not a National Curriculum for RE, all maintained schools have a statutory duty to teach it. This is equally applicable to academies and free schools as it is to maintained schools. In foundation and voluntary controlled schools with a religious character, RE must be taught according to the Locally Agreed Syllabus unless parents request RE in accordance with the trust deed of the school; and, in voluntary aided schools RE must be taught in accordance with the trust deed.

In Church of England schools the students and their families can expect a religious education curriculum that is rich and varied, enabling learners to acquire a thorough knowledge and understanding of the Christian faith: for example, through the Understanding Christianity resource. Church schools should provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and world views studied. Church schools should use some form of enquiry approach that engages with, for example biblical text, and helps develop religious and theological literacy. Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and should have a significant impact on learners.

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20 https://www.churchofengland.org/media/1384868/statement%20of%20entitlement%20to%20re%20in%20ce%20schools%20(3).pdf

RE must have a very high profile within the church school curriculum and learning activities should provide fully for the needs of all learners. Learners should be inspired by the subject and develop a wide range of higher level skills such as enquiry, analysis, interpretation, evaluation and reflection to deepen their understanding of the impact of religion on the world. Attainment should be high and progress significant in developing an understanding of Christianity and a broad range of religions and world views.

The effectiveness of denominational education in Church of England schools is evaluated during the statutory section 48 (SIAMS) inspection. The Evaluation Schedule assesses the way RE contributes to a church school's Christian character. It highlights the responsibility of church school leaders to support and resource RE, and those teaching it. In voluntary aided schools, a judgement on standards in teaching and learning in RE is included in the SIAMS report. This judgement is made against the expectations set out in this document**.**

Religious Education
The aims of Religious Education are:

- To enable pupils to know about and understand Christianity as a living faith that influences the lives of people worldwide and as the religion that has most shaped British culture and heritage.
- To enable pupils to know and understand about other major world religions and world views*, their impact on society, culture and the wider world, enabling pupils to express ideas and insights.
- To contribute to the development of pupils' own spiritual/philosophical convictions, exploring and enriching their own beliefs and values.

Appropriate to age at the end of their education in Church schools the expectation is that all pupils are religiously literate and as a minimum are able to:

- Give a theologically informed and thoughtful account of Christianity as a living and diverse faith.
- Show an informed and respectful attitude to religions and world views in their search for God and meaning.
- Engage in meaningful and informed dialogue with those of other faiths and none.
- Reflect critically and responsibly on their own spiritual, philosophical and ethical convictions.

Effective Teaching and Learning about Religions and World Views
Church schools have a duty to provide accurate knowledge and understanding of religions and world views*. They should provide:

- A challenging and robust curriculum based on an accurate theological framework.
- An assessment process which has rigour and demonstrates progression based on knowledge and understanding of core religious concepts.
- A curriculum that draws on the richness and diversity of religious experience worldwide.

- A pedagogy that instils respect for different views and interpretations and where real dialogue and theological enquiry takes place.
- The opportunity for pupils to deepen their understanding of the religion and world views as lived by believers.
- RE that makes a positive contribution to SMSC development.

**The phrase world views is used here and throughout the document to refer to the variety of smaller religious communities represented in Britain e.g. Baha'i and to non-religious world views such as Atheism and Humanism*

Curriculum balance

Christianity should be the majority study in RE in every school. In Church schools that should be clearly adhered to.

- KS 1 – 3 at least two thirds Christianity[21].
- KS 4 the study of Christianity will be a significant and substantial part of any Religious Studies qualification.
- KS 5 continue the study of religion and world views within the provision of core RE in an appropriate format for all students.

Curriculum time

Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE. This should aim to be close to 10% but must be no less than 5%.

NB: The RE entitlement is totally separate from requirements for Collective Worship.

Developing staff expertise

To demonstrate the subject's comparable status with other core curriculum areas in both staffing and resourcing, it should be a priority in Church schools to build up staff expertise in RE specifically but not exclusively, working towards:

- At least one member of staff having specialist RE training or qualifications.
- All staff teaching RE having access to appropriate professional development.
- All teaching staff and governors having an understanding of the distinctive role and purpose of RE within church schools.
- A governing body which monitors standards in RE effectively.

Expected academic outcomes for pupils

Pupil achievement in RE should equal or be better than comparable subjects, and all pupils should take a recognised and appropriate qualification at KS 4.

The role of the Diocesan Boards of Education

One function of Diocesan Boards of Boards of Education (DBEs) as set out in the DBE measure is to promote, or assist in the promotion of, RE in schools in the diocese. This can be fulfilled by:

[21] Where schools follow an Agreed Syllabus which requires less than 2/3rd Christianity, they should enrich their Christianity input e.g. with additional whole-school days on underlying concepts and beliefs of Christian festivals

- Monitoring the quality of RE in church schools.
- Offering high quality training to all schools throughout the diocese so that provision for RE is effective and promotes religious literacy**.**

Support for effective and outstanding RE
RE teachers belong to a wider educational and church community. They should expect positive support in providing effective and outstanding RE from:

- Their senior management team.
- Their governing body, especially Foundation governors.
- Their local Diocesan Board of Education, including a Schools' Adviser with an appropriate RE background.
- Clergy.
- The Church of England Education Office[22]
- The Church of England representatives on their local SACRE.

[22] see *Making a Difference* p.31 no.4

Appendix 4: Teaching about non-religious worldviews

The 2011 census shows an increase in the number of people identifying as having no religion. It is therefore important that RE is delivered in an inclusive way and takes into account the views of those who do not have religious beliefs. The term 'non-religious world views' covers a wide range of life stances but the most visible in terms of the RE curriculum is Humanism.

Humanism

It is important than Humanism is not presented as a religion or faith. This sometimes happens because the beliefs that pupils learn about are usually religious and Humanism is often the only example of a non-religious worldview, philosophy or 'belief'. However, pupils should be made aware that under normal definitions of the words 'religion' and 'faith', Humanism is not included. Humanists do not rely on any claims about supernatural or transcendent beings or forces, as religions do, and it is implicit in Humanism that there is no reliance on faith for knowledge but only on reason, evidence and experience. The most important Humanist beliefs are that that people can live good lives without religion or a belief in God, and that knowledge about what is good is found by using reason, experience and empathy with others, not by reference to religious rules and traditions. In summary, most people who call themselves humanists:

- do not believe in God: they may be agnostic or atheist
- believe that the world and what is true is best understood though experience and reason
- believe that people, whatever their backgrounds, have much in common - that many, perhaps most, of our moral values are shared because they are based on shared human nature and needs, and what works best when people have to live together
- believe that this life is all there is – there is no afterlife and that the rewards and punishments for the way people live our lives are here and now; so everyone should make the best use they can of their lives

Humanist beliefs are often arrived at independently, by evaluating the beliefs around one and thinking about how well they relate to the real world and one's own understanding. There are no obligatory practices for Humanists. They may choose to join a Humanist organisation such as Humanists UK or seek out other humanists for comradeship and support – or not; they may choose Humanist ceremonies for rites of passage, or opt for civil ceremonies or none at all.

With this in mind, teaching must not exclude Humanist and other non-religious pupils, for example, by:

- assuming that all pupils belong to a religion or believe in an afterlife, or that the existence of God is a given fact
- confusing 'moral' and 'religious', and omitting non-religious ethical perspectives on moral issues
- using language or tasks that exclude, e.g. that involve making up prayers
- confusing story or myth with historic or scientific fact
- omitting humanist ceremonies when teaching about rites of passage - so that pupils remain ignorant of ceremonies for the non-religious

- omitting humanist perspectives on the fundamental questions of life, such as death or the purpose of life.

[Adapted from The RE CPD Handbook[23] and RE:Online[24]]

What could be taught?

A study of Humanism might include:

- An exploration of Humanist beliefs and values
- A study of historical and contemporary Humanists
- Humanist ceremonies

The Humanists UK has made copies of the book '*What is Humanism?'*, by Michael Rosen and Annemarie Young, available for free to schools. 'Understanding Humanism' is a useful website which includes resources for different key stages: www.understandinghumanism.org.uk.

High Court ruling on RE[25]

In November 2015 a judge in the High Court ruled in favour of the three Humanist parents and their children who challenged the Government's relegation of non-religious worldviews in the latest subject content for GCSE Religious Studies. In his decision, Mr Justice Warby stated that the Government had made an 'error of law' in leaving non-religious worldviews such as Humanism out of the GCSE, amounting to 'a breach of the duty to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner.' While the Government will not be immediately compelled to change the GSCE requirements, locally agreed RE syllabuses will now have to include non-religious worldviews such as Humanism and pupils taking a GCSE will also have to learn about non-religious worldviews alongside the course.

[23] *The RE CPD Handbook, Section 2: Religious Traditions and Beliefs – Humanism*

[24] http://www.reonline.org.uk/knowing/what-re/humanism/

[25] http://religiouseducationcouncil.org.uk/educators/high-court-ruling-on-non-religious-worldviews-in-re

Appendix 5: RE in Special Schools

Pupils in Special Schools have the same entitlement to RE as pupils in mainstream schools. The 1993 Education Act states that RE should be taught in special schools, 'as far as is practicable' but there are few guidelines on how to do this. The Religious Education Council provides a case study of good practice in a Special School in the London Borough of Redbridge: 'An inclusive approach to Religious Education in a Special School: Little Heath.'[26] The introduction states, 'This good practice resource offers a tried and tested way of planning and teaching RE for pupils with special needs. It addresses many of the concerns expressed by teachers of RE in special schools, about how best to create an approach to RE which meets these pupils' distinctive needs and values their personal experiences.' RE was described in Little Heath's Ofsted report as one of the strengths of the school and the pupils' spiritual awareness was praised. In this case study the RE Subject Leader explores a new form of creative RE for pupils with special needs that values their powerful life experiences rather than a traditional deficit model based on their limited literacy. She found that teachers working with children with special needs in RE value clear guidance and a vision about what should be taught, and there are few examples of effective practice available to help them. Adapting schemes of work from mainstream schools can be challenging for teachers as there is complex content to cover.

See also 'Addressing Special Educational Needs and Disability in the Classroom: Religious Education', Dilwyn Hunt, Routledge, 2017.

[26] http://religiouseducationcouncil.org.uk/media/file/Little_Heath_School_-_Good_practice_.pdf

Appendix 6: Assessment

Why do we need new guidance?

We have now moved beyond levels. The Review of National Curriculum (2010-2014), led by Professor Tim Oates, was highly critical of the previous levels-based system. Levels have now been removed nationally to encourage new assessment models, where pupils should learn *fewer things in greater depth*. The removal of levels has left something of an assessment vacuum, which is currently being filled by a variety of new models and frameworks. A general lack of guidance means there is no consistency in whole school approaches and RE is not always compatible with the commercially produced systems that some use.

6.1 What should assessment do?

Assessment should show:

- how well the pupils are doing
- what they need to do next to make progress
- the effectiveness of the curriculum and teaching

6.2 Key Terms

Attainment: a measure of actual outcomes relating to what pupils know, understand and do.

Achievement: the extent of a pupil's achievement over time, relative to attainment measures and to the pupil's starting point.

Expectations: a statement of the expected outcomes related to what pupils should know, understand and be able to do.

Progression: curriculum design where content is arranged so that ideas and processes become more challenging over time.

6.3 Two current models

Knowledge-Based Models**:** these prioritise the assessment of key ideas or concepts in religions and belief, e.g. the Understanding Christianity resource - http://www.understandingchristianity.org.uk/.

Skills-Based Models**:** these prioritise pupils' ability to develop the skills needed to handle 'religious' materials, e.g. 'Learn, Teach, Lead RE', based around Bloom's Taxonomy and mastery - http://ltlre.org/.

What is mastery learning?

- It is based on the belief that the main difference between pupils is the speed at which they learn rather than ability.
- This means that the essential purpose of assessment is to check that pupils have grasped what they have been taught rather than comparing them against each other as in formative assessment.

- The premise is that nearly all pupils can achieve 'mastery' of a subject. Mastery is not the highest standard that can be reached **but the standard that can be reached by most pupils.**
- Teachers do not move on to new work until all pupils have 'mastered' or reached the expected standard on the present one.
- Pupils who complete the work to ‘mastery’ are given work at greater depth.

Which approach is best?
Ideally, one that combines both models to form the following focuses for assessment:

- Knowledge and understanding of religious and non-religious worldviews;
- Critical analysis and evaluation of important questions and experiences of life in relation to religious and non-religious worldviews.

6.4 How to make assessment manageable

- Teach and assess fewer things in greater depth.
- Conduct interviews with a sample of pupils representing different ability levels to assess their learning over a period of time.
- Ensure that learning objectives are clear in advance of each assessment activity, so that pupils’ responses can be easily related to those objectives.
- Be very focused on **what it is that is being assessed**, e.g. by limiting the number of objectives to be assessed.
- Be flexible about classroom organisation, e.g. the majority of the class may be working while a small group or individual pupils are being assessed.
- Make use of peer and self assessment.
- Rather than recording every pupil’s achievement, record only those which fail to meet or which exceeded the expectation.
- Be aware that pupils can demonstrate their skills, knowledge and understanding in a variety of ways.

Assessment should inform planning, not be a ‘bolt on.’ There is a close relationship between content and assessment. RE subject leaders need to be specific about what is to be taught, using plain language, clearly identifying core knowledge. The compulsory units in this syllabus will help with this.
Some useful guidance can be found on the reonline website:
http://www.reonline.org.uk/assessing/.

Further support material is to be developed to use with this syllabus. This will include input from teachers once the syllabus is properly embedded.

Appendix 7: Religious Education Quality Mark (REQM)

The REQM[27] is a national award which acknowledges and celebrates achievement in RE. If schools are providing good RE, the REQM will provide recognition for this. It recognises that RE makes a powerful contribution to learning, providing pupils with the opportunity to explore the big ideas of religion and belief and to think about what matters in their own lives.
The REQM has two purposes: it recognises good practice in RE and also provides a powerful tool for development. Schools that have applied for the award have found that it affirms the work they are already doing, raises the profile of the subject and gives them ideas and confidence for developing their practice even further.

Why have an RE Quality Mark?
It is the chance to celebrate great RE. When RE is taught well it enables learners to engage with the big ideas about being human. They get the chance to explore their own and others' beliefs, their values and ways of living, which are important to them.
The REQM was set up to:

- raise the profile of RE in schools
- celebrate a commitment to excellence in RE
- enable dissemination of quality RE through networking
- provide a framework for measuring, planning and developing the quality of RE teaching and learning
- encourage schools to increase the range and quality of teaching and learning in RE to improve standards
- develop pedagogies which have impact on whole school improvement
- provide a structure and framework for dioceses and SACREs to map high quality RE

There are three levels of award: bronze, silver and gold.

School and Learner Evidence

School evidence
The criteria and exemplar in the REQM School Evidence Form help teachers to determine the award level they meet. These criteria are divided into five sections:

- Learners and Learning
- Teachers and Teaching
- Curriculum
- Subject Leadership
- Continuing Professional Development (CPD)

This information is freely accessible on the REQM website.

[27] www.reqm.org.uk

Appendix 8: Visiting places of worship/ the role of visitors in school

8.1 Why visit places of worship?

Visits can provide excellent support for RE but must be managed in a thoughtful and sensitive way. They can enrich pupils' learning process by:

- providing experiences which involve the senses of touch, smell, taste, hearing and sight
- providing opportunities to meet and talk to people within faith communities within an appropriate setting
- developing their understanding of sensitive and respectful behaviour
- enabling them to experience the atmosphere of a place of worship which cannot be simulated in the classroom
- providing first hand experiences of sacred places, objects, etc. – many artefacts and some scriptures can only be seen in the place where they are used
- building up their positive attitudes towards different faiths and cultures.

In addition, visits can contribute to the self-esteem of pupils whose place of worship is being visited and can facilitate school and community links. Some places of worship facilitate pupils' exploration of rites of passage (birth, coming of age, marriage, etc.) Visits can contribute to the provision for pupils' spiritual, moral, social and cultural development.

8.2 The context

A visit to a place of worship is only one aspect of RE. Any visit should be seen in the broader context of classroom activities rather than as a 'one off', self-contained exercise. Thought needs to be given to the age and ability of pupils as well as preparation and follow up work.

8.3 Types of visits or trails to places of worship

A study visit to **one** place of worship can provide a clear and sharp focus for pupils' learning. Comparing **two** places of worship from the same or different faith traditions can help learners to explore diversity within and between faith traditions.

8.4 Preparation

Initial planning - Teachers must consider the following:

- The purpose of the proposed visit – the precise aims, in terms of the development of knowledge, understanding, skills, etc. in relation to RE and the agreed syllabus.
- The appropriateness for the ages and abilities of pupils.
- Practical procedures – e.g. risk assessments, travel, timing, expenses.
- The right of refusal – parents have this right but if possible discuss concerns as refusals are often based on misunderstandings. A letter should be sent home making clear that the visit is educational and that pupils will observe, not participate in, worship. It may be a good idea to ask parents to accompany the visit. Guidance should be provided about possible dress requirements such as covering the head, etc.

- Giving of gifts, etc. Many places of worship offer food and refreshments to visitors. It is important to prepare pupils and adults for this as refusing to accept may cause offence. In a Hindu mandir it is likely to be prashad which may take form of crystal sugar, almonds, sweets or snack food. This is not considered sacred and can be eaten on the spot. In a gurdwara it may be karah prashad (a semi-solid cold food made from butter, semolina, sugar and milk) – again, this is not considered sacred.

Preliminary visit

- It is essential that teachers make contact with the host beforehand and arrange a preliminary visit. This enables him/her to discuss possibilities with the host and check the appropriateness of the building. It is important to give clear information about the age and ability of the pupils so that any talk given can be pitched at the correct level. Teachers must not assume that hosts will be familiar with jargon, e.g. key stages, learning objectives, levels, etc.
- It is extremely important to stress that the visit is educational and about learning through observation and talking – pupils must not be expected to engage in worship, even if they are members of the religion represented.

The host at the place of worship will need to be told:

- the specific aim of the visit
- the age and gender of pupils
- the approximate number of pupils and teachers
- the ability range
- the range of religious/non-religious backgrounds
- the pupils' level of knowledge about the religion concerned
- what the school would like the pupils to be able to do during the visit
- what time the party will arrive and leave
- the appropriate length of time for any talk which may be given by a member of the community – *again, it cannot be stressed enough how important it is to ensure that the talk is pitched at the correct level.*

The host will need to be asked the following questions:

- Are there special requirements regarding clothing, head coverings, etc. and how do these apply to both sexes?
- What are the requirements regarding general behaviour, e.g. where or how pupils should sit?
- Are any activities prohibited, such as the taking of photographs?
- Is it best to visit on a particular day or at a particular time? It may be worth considering whether the building is likely to be in use or empty when pupils visit.
- Are there any topics the host can talk about to pupils which may be of particular interest, e.g. for those studying at examination level?
- Are there toilet facilities and specific facilities for those with disabilities?
- Is there somewhere for pupils to eat their own food and will they be offered food (if so, what – parents may need to be informed)?
- Is there a charge or requirement for a donation?

References

Religious Education: The Teacher's Guide – RE Today Services
NATRE – 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct' - https://www.natre.org.uk/uploads/Free%20Resources/Voices%20of%20faith%20and%20belief%20in%20schools.pdf

8.5 Guidance for visiting specific places of worship and suggested venues

Visiting a gurdwara

- Visitors should remove shoes before entering
- Clothing should be modest – females should cover their legs and everyone should cover their heads
- Tobacco and alcohol must not be brought into gurdwaras
- Visitors may be invited to wash their hands as a sign of purification
- Visitors may be offered karah prashad (holy food)
- Visitors should avoid sitting with their feet pointing towards the Guru Granth Sahib

Visiting a Hindu mandir

- Visitors should remove shoes before entering shrine room – racks are usually provided
- Females may be asked to cover their heads
- Visitors may approach but not enter shrines and may make an offering if they wish, but teachers should check beforehand
- Visitors will usually be offered prashad (or prasada – food which may have been offered to murtis). This could be sweets, fruit or food on a tray.
- Visitors may be offered the aarti lamp to pass their hands over the flame and then over the eyes, forehead and head in one movement. These are rites for Hindus and have religious significance. Visitors should avoid sitting with their feet pointed towards a shrine or pointing their fingers at a shrine.
- If visitors are unable to sit on the floor they may request a seat
- If the visit takes place during the day, particularly the morning, there will be worshippers present. A bell is rung when worship is about to begin.
- 'Namaste' is the customary courtesy greeting

Visiting a mosque (masjid)

- Visitors should remove shoes before entering.
- Clothing should be modest for males and females. Females should cover their head, arms and legs and avoid tight fitting clothes
- Males should cover heads with covering of a suitable nature as a token of respect.

- If prayers are being said the female visitors may be separated from the male visitors as this is the accepted practice in a mosque though normally the segregation is not applied to visitors.
- It is considered disrespectful to sit with feet pointing towards the qibla wall, so preferable to sit with feet tucked underneath or to the side.
- The Qur'an should not be handled by anyone who has not recently washed their hands.
- Visitors may be greeted with the Arabic, 'As salaam-u-'alaikam' ('peace be upon you') and the correct response is, 'Wa' alaikam-us-u-salaam' ('peace be upon you too').

Visiting an Orthodox Jewish synagogue:

- Male visitors are usually required to cover their heads – kippurs may be provided by the host.
- In general, dress should be modest.
- Respect should be shown when viewing the Torah scrolls.

8.6 Places of worship in Lincolnshire and Peterborough

Bharat Hindu Samaj (mandir)
Unit 6 new England Complex
Rock Road
Peterborough
PE1 3BU
Telephone: 01733 315241/347188
Website: http://bharathindusamaj.co.uk
Email: info@bharathindusamaj.co.uk

Grimsby Islamic Cultural Centre
79a Weelsby Road
Grimsby
NE Lincs
DN32 0PY
Email: Administrator@gicconline.com

Lincoln Mosque and Islamic Association
Orchard Street, Lincoln, Lincolnshire
Postcode: LN1 1XX
Telephone: 01522 543103
Website: www.lincolnmosque.com
Email: admin@lincolnmosque.com

Masjid Ghousia
406 Gladstone Street
Peterborough
PE1 2BY
Telephone: 01733 566658

Email: admon@masjidghousia.org

Lincoln Cathedral
Minster Yard
Lincoln
LN2 1PX
Telephone: 01522 561600
Email: education@lincolncathedral.com

The Cathedral offers a range of guided tours and self-guided trails for schools, including Maths (EYFS/KS1), RE (KS2/3), Science (KS1), History (KS3/4) and Art (EYFS-KS4). Schools can visit between 9am and 4pm. They need to note that regular services take place (e.g. communion at 12.30pm every day), which may affect access to certain areas at certain times of the day.

Peterborough Cathedral
Cathedral Office
Minster Precincts
Peterborough
PE1 1XS
Telephone: 01733 355315
Email: info@peterborough-cathedral.org.uk

Other places of interest

The Jews House Lincoln
This is one of the earliest extant town houses in England, situated on Steep Hill, immediately below The Jews Court. The house has traditionally been associated with the thriving Jewish community in Medieval Lincoln. The building has remained continuously occupied to the present day. Since about 1973 it has been used as a restaurant and previously, an antiques shop. The Jews court is a three-storey limestone building dating back to the seventeenth and eighteenth centuries. Some traditions hold it be a twelfth century synagogue, with a niche in the east wall considered to be the ark; documentary sources confirm that there was a synagogue against the Jews House, but it may have been located to the rear.

Places of worship in Leicester

Hinduism
Shri Sanatan Mandir
84 Weymouth Street
Leicester
LE4 6FP
Contact Name
President: Mr. Ramanbhai Barber MBE
For visits: Contact Riataben – (0116) 266 1402
Telephone: 0116 266 1402
Website: www.sanatanmandirleicester.com
Email: sanatanmandir1@gmail.com

Background Information
Shri Sanatan Mandir was one of the first Hindu Temples in Leicester. It was originally a Baptist Church.

Shri Swaminarayan Mandir
135 Gypsy Lane
Leicester
LE4 6RH
Contact Name: Dipak Kalyan
Telephone: 0116 262 3791
Website: www.baps.org/leicester
Email: info.leicester@uk.baps.org
Background Information
Officially inaugurated in October 2011, the mandir houses a beautiful central shrine, well resourced classrooms and activity rooms, a dining hall and a café/shop.

Islam
Masjid Umar Evington Muslim Centre
1-3 Evington Drive
Leicester
LE5 5PF
Contact name: Gulam Hussein
Telephone: 0116 273 5529
Website: www.masjid-umar.org
Email: info@masjid-umar.org
Background Information:
This mosque was previously two residential properties, which were used as a mosque and madrasah. In 1999 the properties were demolished and a purpose built mosque was built. The construction funds were donated entirely by the Muslim community with over 90% raised from local Muslims in Leicester.

The Leicester Central Mosque
Conduit Street
Leicester
LE2 0JN
Contact name: Haji Bashir Ahmed (Treasurer)
Telephone: 0116 254 3359
Website: www.islamicentre.org
Background Information
Pakistani Muslims in Leicester initiated this masjid project in 1968. They had previously worshipped at a private house in Leicester. It was the first purpose built mosque in Leicester and was opened in 1988. There is prayer accommodation for 1500 male worshippers and 300 female worshippers. This mosque has traditionally welcomed visitors interested in Islam.

Judaism
Leicester Hebrew Congregation
Highfield Street
Leicester
LE2 1WZ

Contact name: Howard Freeman
Telephone: 0116 270 6622
Website: www.jewish-leicester.co.uk
Email: rabbipink@btinternet.com
Background Information
The synagogue was purpose built and opened in 1896 and is a listed building. It is very experienced at managing school visits and is in the process of extending its facilities to become an educational resource centre.

Sikhism
Guru Nanak Gurdwara
9 Holy Bones
Leicester
LE1 4LJ
Telephone
0116 262 8606
Website: www.gurananakgurdwara.org.uk
Email: info@gurunakgurdwara.org.uk
Background Information
This gurdwara was founded in the 1960s in New Walk Leicester and dedicated to Guru Nanak (1469-1538), the first Guru and founder of the Sikh religion. It moved to the current building in 1987 and is thought to be the largest gurdwara in the Midlands.It has a good tradition of schools' study visits.

Guru Tegh Bahadur Gurdwara
106 East Park Road
Highfields
Leicester
LE5 4QB
Contact name: Harpreet Kaur
Telephone: 0116 274 2453 (gurdwara number), 0116 276 9297 (to arrange school visits)
Website: www.leicestergurdwara.com
Email: sikhcommunitycentre@hotmail.co.uk

Appendix 9: Guidance about using visitors in school

Learning can be enriched by welcoming visitors from local religious and non-religious communities into school. This should be part of the RE curriculum, not an 'add on' activity. It needs to be made clear to visitors that they should:

- be prepared to share their personal experiences, beliefs and insights but not impose them on pupils or criticise the beliefs or life stances of others
- be familiar with the aims, ethos and policies of the school
- actively engage pupils and ensure that the content is pitched at the appropriate level for their age and ability
- explain clearly to pupils who they are and their role in relation to the community they are representing
- respect the faith and beliefs of pupils when it is different to their own
- avoid any suggestion of attempting to convert pupils

NATRE's helpful guidance[28] suggests that there are three main contexts in which visitors from communities of religion and belief might participate in school life. These are collective worship, the curriculum and voluntary/extra-curricular groups.

Collective worship
Visitors could present ideas and experiences from their faith, making clear the value of these ideas and experiences within the community, and asking pupils to think about them from their own point of view. If prayers are involved, no assumptions should be made about the commitments of the pupils and pupils should be offered opportunities to pray but not be compelled to.

In lessons, including RE
Visitors from faith communities can authenticity to learning into the classroom. Visitors need to think about the educational aims of the session(s) or contributions that they offer.

Voluntary, extra-curricular groups
Some pupils may wish to share their beliefs through a regular meeting or club outside curriculum time. Pupils, teachers, parents or visitors may take a lead in organising this. Such groups need to be clear about their purpose and open in their agenda. It is good practice to ask parents for permission for their children to take part in these activities.

Lincolnshire SACRE is comprised of four committees which include members of a range of faith communities. Members willing to offer their services to schools:

Christianity: Salvation Army

[28] 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct', NATRE: NATRE – 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct' - https://www.natre.org.uk/uploads/Free%20Resources/Voices%20of%20faith%20and%20belief%20in%20schools.pdf

Neville McFarlane email: chrisnev@care4free.net

Hinduism
Mrs Swathi Sreenivasan at 'Indian Cultural Aspects' – email: culasp@yahoo.co.uk tel: 01522 595996. Swathi is very experienced and has supported numerous schools in Lincolnshire.

If you require further information or need help regarding other faiths, please contact the Clerk to SACRE, Steve Blagg - steve.blagg@lincolnshire.gov.uk

Further support
Teaching about Hinduism
Sunita Patel, 'The Indian Experience' – email: theindianexperience@hotmail.com Tel: 07968 381786.Sunita is a very experienced trainer and well known to many Lincolnshire schools.

General
For advice about visiting places in Leicester: contact Riaz Ravat at the St Philip's Centre, 2A Stoughton Drive North, Leicester, LE5 5UB. Tel: 0116 273 3459 – Email: admin@stphilipscentre.co.uk Website: www.stphilipscentre.co.uk Tel: 0116 273 3459

Three Faiths Forum: The 3FF builds good relations between people of all faiths and beliefs. They run education, engagement and action programmes that bring diverse communities together. Email: info@3ff.org.uk Website: http://www.3ff.org.uk Tel:0207 482 9549

Generic safeguarding issues
The following is taken from the 'education against hate' website - http://educateagainsthate.com.

9.1 Hosting speakers on school premises
Through hosting external speakers, schools provide a safe space for students to engage with a variety of issues and hear and debate different perspectives. Schools have a responsibility to ensure that the people they invite to speak are suitable and that all safeguarding procedures are followed. When inviting speakers, schools are reminded of the following:

- **Keeping children safe in education** is statutory guidance that all schools must have regard to when carrying out their duties to safeguard and promote the welfare of children. When inviting speakers, schools should be conscious of the safeguarding requirements in the guidance.
- The statutory guidance on the **Prevent duty** makes clear that as part of their safeguarding policies, schools should 'set out clear protocols for ensuring that any visiting speakers, whether invited by staff or pupils themselves are **suitable** and appropriately supervised'.
- The DfE has issued advice to independent schools (including academies and free schools) on improving the spiritual, moral, social and cultural (SMSC) development of pupils which states that: 'schools should consider 'vetting' visiting speakers if they may hold views which are inconsistent with the requirements of any part of the SMSC standard, and if still used ensure that

the content of their presentation is agreed beforehand'. [29]

- The Ofsted guidance for inspectors on safeguarding states that: 'inspectors should also check the setting's policy and procedures for ensuring that visitors to the school are suitable and checked and monitored as appropriate, for example, external speakers at school assemblies'[30]
- All schools are subject to requirements that forbid political indoctrination and secure a balanced treatment of political issues. This extends to extra-curricular activities which are provided or organised for registered pupils at the school by or on behalf of the school.[31]
- Schools which are charities should have regard to guidance from the Charity Commission, which includes some examples of steps that trustees can take to help them manage the risk around hosting speakers. Other schools may find it helpful to refer to these general principles.
- Teaching misconduct guidance draws attention to the following actions or behavior as being unacceptable – 'actions that undermine fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; or that promote political or religious extremism. This would encompass deliberately allowing the exposure of pupils to such actions or behaviours, including through contact with any individual(s) who are widely known to express views that support such activity, for example, by inviting any such individuals to speak in schools.'[32]
- Schools are encouraged to consider having a policy on hosting speakers which includes hosting during school hours and outside of school hours. Having a policy allows schools to set their own standard on hosting speakers beyond the minimum requirements set out in the advice and guidance referred to above and might make clear, for example, that the school will only let its premises to organisations and individuals whose conduct is in accordance with the ethos of the school. It might ask speakers to sign up to a particular code of conduct before permission is given to use the venue. Having a formal policy in place can also make it easier for a school to justify refusing to host a particular organisation or individual about which there are concerns. Similar considerations may apply to hosting speakers outside of school hours as during school hours if students are likely to attend these event.
- Schools that are under a duty to promote community cohesion must be satisfied that any speakers they invite will not undermine that duty.
- Schools should be mindful of the way in which their land is held, and who holds it, as this may in some cases limit or prohibit land being used for certain purposes.

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[29] http://www.retoday.org.uk/media/display/Departmental_advice_for_schools.pdf

[30] https://www.gov.uk/government/publications/inspecting-safeguarding-in-early-years-education-and-skills-from-september-2015

[31] Section 406 and 407 of the Education Act 1996 and standard 5c of the Independent School Standards

[32] https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/495028/Teacher_Misconduct_The_Prohibition_of_Teachers_advice_updated_26_Jan_2016.pdf

- Schools must ensure, in making any decisions about whether to host an external speaker, that they comply with the public sector equality duty and that they are not discriminating by reference to protected characteristics. Schools which outsource their letting arrangements to a third party are advised to ensure that the third party carries out vetting in line with the school's policy and any guidance from government.

9.2 Practical Guidance

When hosting a speaker (either during or outside of school hours), schools may wish to consider carrying out the following research before agreeing to host:

- The topic of the event (including the purpose of the speaker's visit and the appropriateness for the audience).
- The speaker's reputation and who may be prompted to attend, particularly whether the speaker or members from the organisation they represent have a reputation for causing disruption at venues.
- Any risks to the school's reputation and ethos.
- The status of the speaker, including their previous comments, by carrying out checks on internet search engines and across social media sites. When carrying out internet searches, it is good practice to look beyond the first page of results.
- Whether you consider there to be potential for speakers to use language intended to stir up hatred or incite violence.
- The views of the Community safety team/ local police/ LA Prevent co-ordinator if you have any concerns. Schools should consider these steps for every event that they host.

9.3 For more information: The equalities guidance for schools contains advice on ensuring that the public sector equalities duty is fulfilled (see chapter 5). See https://www.gov.uk/guidance/equality-act-2010-guidance

Appendix 10: Teaching about religions: guidance

Useful guidance can be found in the following publications and websites:

1. http://www.reonline.org.uk/knowing/what-re/
2. The Religious Education CPD Handbook - http://www.re-handbook.org.uk
   This is an invaluable resource for RE subject leaders. For information about different religions, see Section 2, Religious Traditions and Beliefs.
3. RE Today and NATRE (National Association of RE teachers) have a wide range of resources to support high quality teaching and learning in RE. See www.retoday.org.uk/resources and https://www.natre.org.

Appendix 10: Compulsory Elements organised by Religion

This section sets out what is to be taught about each religion.

Compulsory elements: Christianity **Please note:** Schools using the 'Understanding Christianity' resource are not required to follow this section of the syllabus.

1. God: *Key question - What do people believe about God?*

Key stage 1: Story	**Key stage 2: Symbol**	**Key stage 3: Beliefs about God**
What do Christians learn/understand about God through Old Testament Bible stories? • God's encounters with people in the Old Testament e.g. Moses, Abraham, Noah • God as a guide • God as faithful • God as protector • God has a plan **What do stories in the New Testament tell Christians about Jesus?** • His life and teachings (parables) • Miracles • His followers	**How do symbols in the Bible help a Christian to relate to God?** • The Trinity: Father (Creator), Son (God Incarnate) and Holy Spirit (Sustainer) **What do the symbols in the story of the baptism of Jesus reveal about the nature of God?** • Symbolism of the dove – Holy Spirit • Symbolism of water – cleansing, purity **What visual symbols and symbolic acts are evident in a Christian church?** • Holy Communion (symbolism in the Last Supper) - patterns of prayer, giving and acts of service • Artefacts and visual symbols, stained glass windows, altar, communion table, pulpit, cross, etc. • Symbols in worship – sign of the cross, Holy Communion, expressions of worship	**What do Christians believe are the key attributes of God?** • Omniscience • Omnipresence • Omnibenevolence • Omnipotence • Immanence • Transcendence • Language about God – issues of gender, power, etc. **How do Christians reason about the existence of God?** • Arguments for the existence of God, e.g. first cause, design • Religious experience, e.g. prayer, miracles

	How might language within worship express Christian belief? • Psalms, liturgy, the Lord's Prayer, worship songs/hymns, creeds	**What do Christians believe about God's relationship with/to humanity?** • Humans created by God • Role of human beings – stewardship and responsibility • Covenant • Incarnation • Salvation • Crucifixion and resurrection **What sources of authority do Christians use to inform their beliefs about God?** • The Bible - use and interpretation of texts • Creeds **In what diverse ways do Christians demonstrate their beliefs about God?** • Christianity as a diverse world religion with diverse ways of expressing beliefs about God's nature

2. Being human: Key question - *How does faith and belief affect the way people live their lives?*		
Key stage 1: Faith in everyday life	**Key stage 2: Faith and belief in action**	**Key stage 3: Faith and belief in a wider context**
What does the Bible say about how Christians should treat others/live their lives? • Parables (e.g. the Good Samaritan), Creation Story (people should look after what God has made) • Adam and Eve – making choices • Humans are created equal and special • Jesus' teaching – treat each other as special and equal, e.g. the Greatest Commandment (Mark 12:30-31), the Golden Rule (Matthew 7:12) **How can Christian faith and beliefs be seen in the actions of inspirational Christians?** • Examples from the Bible, e.g. Daniel, Noah, David, Esther, Jonah, Mary, the disciples	**In what way does the Bible teach Christians to treat others?** • Ten commandments (Exodus 20:1-17, Deuteronomy 5: 6-21) • The Beatitudes (Matthew 5: 1-12) • The Sermon on the Mount (Matthew 5-7) • The Greatest Commandment Mark 12:30-31) **How is this expressed in practice?** • Personal and corporate action – agencies, charities, e.g. Christian Aid, Tear Fund, CAFOD – link to Jesus' teachings • Impact of the faith and actions of inspirational people, e.g. Jackie Pullinger, Archbishop Justin Welby, Mother Theresa, Gladys Aylward, Christians Against Poverty, Street Pastors	**What core Christian beliefs/teachings influence Christian action in the world?** • God's relationship with people, shown through Jesus' death and resurrection • Incarnation – Jesus as God in the flesh • The Sermon on the Mount (Matthew 5-7) • The Beatitudes (Matthew 5: 1-12) • The Greatest Commandment (e.g. Mark 12:30-31, Deuteronomy 6:4-5, Leviticus 19:18) **How and why do Christians engage in social action?** • Contemporary/social and political issues, values, relationship between the State and the Church of England. **What is the role of Christian missionaries and evangelists in the twenty-first century?** • Definition of evangelism and mission • The role of missionaries/evangelists in the 21st century, e.g. Pioneer Mission, Global Connections

3. Community, worship and celebration: *Key question - How do people express their religion and beliefs?*		
Key stage 1: Personal expression	**Key stage 2: Community expression**	**Key stage 3: Identity and expression**
What do Christians do to express their beliefs? • Through developing a sense of community with other Christians, e.g. by attending church, taking part in prayer events • Through worship - different types of churches, styles of worship • Through personal devotion – commitment to God shown through prayer, actions, e.g. baptism, confirmation • Through everyday actions and behaviour towards other people **Which celebrations are important to Christians?** • Key festivals such as Christmas and Easter – what happens and why	**How is Christian belief expressed collectively?** • Worship in different Christian denominations, e.g. Quaker, Methodist, Evangelical, Pentecostal and globally, e.g. use of silence, music, actions, cultural traditions • Buildings, artefacts, symbols and their links to worship, rituals and ceremonies • Koinonia – one body of faith, the idea of fellowship **How does Christian worship and celebration build a sense of community?** • The role of communal celebration during worship and festivals, e.g. Holy Communion, Pentecost – what happens and why • Importance of worshipping together – singing, praying, sharing key life events such as birth and marriage	**What kind of different Christian experiences are there?** • Young people's experience of faith, nationally and globally, e.g. Taizé, Greenbelt, Spring Harvest, One Event • Expressions of Christianity and different cultural communities, e.g. Pentecostal Christianity, Roman Catholicism, churches serving a range of cultural groups **What range of Christian denominations are there in the UK and what are the similarities/differences in their expression of faith?** • Religious communities, e.g. Benedictines, Franciscans, Community of St Anselm • Growth and decline of different denominations - Orthodox, Roman Catholic, Protestant, new churches, e.g. Alive, Vineyard **How does a person become a Christian?** • Concepts of conversion, conversion vs 'born into' in different denominations

4. Life journey, rites of passage: *Key question - How do people mark important events in life?*		
Key stage 1: Beginning and belonging	**Key stage 2: Expressions of belonging**	**Key stage 3: Cycle of life**
What do Christians do to celebrate birth? • Birth (christening, dedication), meaning of actions and symbols **What does it mean and why does it matter to belong?** • What belonging means to individual Christians in the locality • The church's role in bringing people together, e.g. during key festivals such as Christmas and Easter	**How do Christians show they belong?** • Outward signs of belonging - baptism, confirmation, dedication, believers' baptism, marriage - promises and vows made during these events • Symbols or actions that are an expression of belonging to the Christian faith, e.g. cross, ichthus (fish)	**How do Christian beliefs about creation and humanity relate to their understanding of human relationships?** • References to human relationships in Genesis 2:23-24 • Genesis 1:26-27 – how Christians understand the relationship between God and human beings **How do symbols in the Christian marriage service reflect beliefs in God and humanity?** • Exchanging rings, making promises before God and the community, commitment **How and why might Christians differ in their understanding of the purpose of relationships, marriage, sexuality and gender?** • Diverse views about divorce, same sex marriage, having children, contraception • Ordination of women priests/Bishops, LGBT issues, roles of men and women in the church, interpretations of the Bible

		How do Christians understand death and dying? • End of life issues, e.g. role of hospices; euthanasia, cryonics • Beliefs about life after death, Jesus' death and resurrection • Funeral services

Compulsory elements: Hinduism/Sanatana Dharma ('Eternal Way') – this must be studied at Key Stages 2 and 3

Key stage 2: Story and Symbol	**Key stage 3: Belief about God/Brahman**
How are deities and key figures described in Hindu sacred texts and stories? • Key scriptures - Vedas, Bhagavad Gita, Ramayana, Mahabharata • Key themes in the Mahabharata – doing the right thing, making ethical choices • Creation stories and stories about deities and key figures • Concept of Trimurti – Brahma, Vishnu, Shiva. Other deities, e.g. Ganesh, Lakshmi, Pavati **What might Hindus understand about the Divine through these stories?** • Sanatana Dharma (Eternal Way) – to find one's path to Brahman, being a right human being • One God (Brahman), Ultimate Reality, symbolised in diverse forms/formless, male and female, with different images and names, e.g. Rama and Sita, Krishna, Shiva, Ganesha	**What do Hindus believe about Brahman?** • Ultimate reality, Supreme Truth, Unchanging Principle, cause of existence • Connected to humans via the soul (atman) **What is the significance of murtis?** • Representation or 'embodiment' of God/Bhagwan **What do Hindus believe about the relationship between individual deities and Brahman?** • Brahman – eternal origin, the cause and foundation of all existence • Representation of Brahman through deities, an aid to devotion and worship • Avatars - representatives of deities in human form, e.g. Krishna, an avatar of Vishnu

What is the purpose of visual symbols in the mandir? • Key symbols: Om/Aum, swastika, lingam, Nandi, Ganesh, lotus flower, murtis • Puja tray: symbolic items include water, a bell, food and incense	**In what way is the Hindu belief about the cyclical nature of the universe reflected by belief in the Trimurti?** • The Trimurti - aspects or functions of the same divinity – every created thing in the universe has a beginning, an existence, and an ending
Key stage 2: Faith and belief in action	**Key stage 3: Faith and belief in a wider context**
How do Hindus reflect their faith in the way they live? • Devotion to Brahman; respect for mother and mother earth; respect for father, ancestors and family; respect and care for all living things; truthfulness and honesty • Rituals in the home, e.g. puja, aarti, devotion shown to personal deities • Dharma (moral values) – including duty towards self, deities, fellow human beings, other living beings, society • Satsang – togetherness and strength of family/community **What is karma and how does it drive the cycle of samsara?** • Karma – 'action', every action has an equal reaction either immediately or in the future • Samsara – process of reincarnation • Moksha – freedom from samsara **How might a Hindu seek to achieve moksha?** • Do their duty, respect all, aim for liberation • Through yoga, meditation and renunciation • Live without committing harm	**What affects Hindu beliefs and attitudes towards others and the environment?** • Ahimsa (non-violence) - the greatest dharma. Ahimsa to the earth improves karma. • Responsibility towards animals - vegetarianism • Earth/universe seen as manifestation of Brahman **In what ways do the four varnas (social classes) impact upon Hindu society?** • Four varnas: shudras, vaishyas, khatriyas and brahmins • Changing attitudes to the caste system **How and why do Hindus engage in social action?** • Importance of four virtues (yamas): ahimsa (non-violence), daya (compassion), dama (self-control and restraint), dana (generosity and giving) • Dharma e.g. eternal law, duty, conduct, behaviour, morality and righteousness **What are the four paths (margas)?** • Four yogas: jnana (knowledge), karma (action, service), bhakti (devotion), astanga/raja (mind and meditation)

Key stage 2: Community expression	Key stage 3: Identity and expression
How is Hindu worship expressed personally and collectively? • Individual rather than collective, e.g. home shrines, personal gods/goddesses • In the mandir – puja, bhajan, aarti ceremony, prahshad, murtis • Artefacts used in worship, e.g. bell, puja tray • Importance of the family and puja in the home • Home shrines, rituals, family worship **How does Hindu worship and celebration build a sense of community?** • Festivals, e.g. Diwali, Holi - stories, practices, food, worship, diversity, shared experiences • Raksha Bandan (Rakhi ceremony) • Pilgrimage, sacred places , e.g. River Ganges, Varanasi, Ayodhya and associated stories	**Why might some Hindus choose to pursue the path of renunciation (sannyasa)?** • To achieve moksha – involves giving up worldly life and material possession **What practical implications do some Hindu practices have for life in modern Britain?** • Animal rights, diet • Funeral practices, e.g. debate about open air cremation and its symbolism **What is the significance of the Kumbh Mela?** • Reflection of diversity of Hindu expression
Key stage 2: Expressions of belonging	**Key stage 3: Cycle of life**
How do Hindus show they belong? • Samskaras (passage of life) • Birth - namkarna (naming ceremony), jatakarma (welcoming the baby into the family) • Ear piercing (karnavedha) and first haircut (mundan) • Upananyana or sacred thread ceremony	**What are the stages of life in Hindu belief and how are they reflected in Hindu practice?** • Four different stages of life (ashramas) and duties for those in the top varnas, castes, jatis **What are the keyfeatures of a Hindu marriage ceremony and how do they reflect Hindu beliefs about human relationships?** • Vivah sanskar – wedding sacraments • Main stages – Jayamaala, Madhu-Parka, Gau Daan and Kanya Pratigrahan • Vivaha-homa – sacred fire, sacred mantras • Paanigrahan – sacred vows • Sapta-Padi – main and legal part of ceremony

	• Ashirvada – blessings **Does sexuality and gender matter in Hinduism?** • Role of males, e.g. priesthood, during key festivals and ceremonies • Shaktism, the Devi • Expectation of heterosexual marriage, seen as important duty, linked to reproduction • Same sex relationships – diverse views among Hindus and within scriptures **What do Hindus believe about euthanasia and suicide?** • Diversity of viewpoints about euthanasia • Suicide generally seen as unacceptable - exceptions include prayopavesa (fasting to death) in certain circumstances **What do Hindus believe about death and dying?** • Re-birth of atman (reincarnation), karma, samsara, moksha

Compulsory elements: Islam – this must be studied at Key Stage 1, 2 and 3

1. God: *Key question – What do people believe about God?*		
Key stage 1: Story	**Key stage 2: Symbol**	**Key stage 3: Beliefs about God**
How is Allah described in the Qur'an? • Tawhid (Oneness of Allah), Creator, provider of all good things • 99 names of Allah **What do Muslims learn about Allah**	**What do the main concepts in Islam reveal about the nature of Allah?** • Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief in action, includes Five Pillars), akhlaq (behaviour, morality) • Shahadah – statement of faith • Allah's attributes in the Qur'an, signs of Allah's	**How do Muslim beliefs connect with the Muslim understanding of Allah?** • 99 names of Allah • Six articles of faith: belief in Allah as the one and only God, belief in angels;

and their faith through the Qur'an? • The Qur'an and why it is special - the revealed book for Muslims • Stories about Muhammed and other Prophets, e.g. Ibrahim • Stories which help Muslims understand the power of God, e.g. the Night of Power, creation story • Examples of stories and teaching, e.g. Abdullah, the Servant of God	creation through nature, human beings as the best of Allah's creation, Allah's guidance through messengers and books **What is the purpose of visual symbols in a mosque?** • Masjid, 'place of prostration' • Symbolism in Islamic art as expression of faith, Islamic calligraphy • Features of a mosque, e.g. dome, minaret, mimbar, prayer mats, qiblah, mihrab	belief in the holy books; belief in the Prophets, e.g. Adam, Ibrahim (Abraham), Musa (Moses), Dawud (David), Isa (Jesus), belief in Muhammed as the final prophet **What sources of authority do Muslims use to inform their beliefs about Allah?** • Sources of authority – Qur'an, Sunnah, Hadith **In what diverse ways do Muslims demonstrate their beliefs about Allah?** • Different branches of Islam: Sunni, Shi'a -origins, divisions, differences • Sufi (Tasawwuf) • Significance of Islamic art for Muslims through Islamic art

2. Being human: *Key question – How does faith and belief affect the way people live their lives?*		
Key stage 1: Faith in everyday life	**Key stage 2: Faith and belief in action**	**Key stage 3: Faith and belief in a wider context**
What does the Qur'an say about how Muslims should live their lives and treat others? • Imam (Faith), Sha'adah (statement of faith) • Akhlaq (character, moral conduct) • Serving others, supporting the poor, e.g. Zakah, almsgiving **What do Muslims learn about Allah and their faith through the Qur'an?** • The Qur'an and why it is special – the revealed book for Muslims • Stories which help Muslims understand the power of Allah, e.g. the Night of power, creation story	**What does the Qur'an teach Muslims about how they should treat others?** • Five Pillars of Islam - keeps things as Allah intends them to be; binds the global Muslim community together • Following the straight path • Family life, roles and responsibilities • Features of living in a Muslim family, e.g. prayer life, facilities for wudu, salah and dietary arrangements **How do Muslim teachings guide the way Muslims act in the world?** • Hadith – how to treat people; living Islamically • Personal and corporate action • Agencies, charities, e.g. Islamic Aid **How are Muslim beliefs expressed in practice?** • Through inspirational contemporary people, e.g. Amir Khan, Salma Yaqoob, Yusaf Islam, Nadiya Hussain, Zayn Malik, Mo Farah	**What core Muslim beliefs/teachings influence Muslim action in the world?** • Submission to the will of Allah • Importance of following the straight path • Belief in the importance of observing the Five Pillars/Ten Obligatory Acts **How and why do Muslims engage in social action?** • Zakat – individual and communal; systematic giving – 2.5% of disposable income • Work of Muslim Hands UK, Islamic Relief, Human Appeal **Why do Muslims understand struggle/effort (jihad) to be a key feature of their faith?** • Greater/lesser jihads • Spiritual and physical aspects of jihad

3. Community, worship and celebration: *Key question – How do people express their religion and beliefs?*		
Key Stage 1: Personal expression	**Key Stage 2: Community expression**	**Key Stage 3: Identity and expression**
What do Muslims do to express their beliefs? • Ibadah (worship and belief in action) -use of significant objects, e.g. prayer beads, prayer mats, compass • Worship in the home • Respect for teachers and elders **Which celebrations are important to Muslims?** • Festivals: the importance of Eid-ul-Fitr (end of Ramadan) and Eid-ul-Adha (Ibrahim's test of faith)	**How is Muslim worship expressed collectively?** • Role of the mosque and community – social, religious, educational, welfare centre • Ummah – the global community of Muslims • Sawm (Ramadan) – significance of fasting; reasons/benefits • Hajj/Umrah – significance of this journey • Wudu (ablution) • Prayer/Salat in the mosque – symbolic actions and meaning, prayer beads (subha), Friday prayers (Jumu'ah) **How does Muslim worship and celebration build a sense of community?** • Eid – how families and communities prepare for and celebrate the festivals	**How diverse is Islam in the UK and how important is this concept in the context of the Ummah (global Muslim community)?** • Use of census data and Pew Research – www.pewresearch.org • Different identities in parts of the UK - key similarities and differences between groups • Diverse interpretation of gender roles • Difference of expression, e.g. dress – niqab, hijab, burka, chador, shalwar kameez, thobe, kuffiyeh **What practical implications do some Muslim practices have for life in modern Britain?** • Hajj/Umrah, including practical implications – environment • Ramadan • Prayer spaces • Diet, e.g. halal/haram • Sharia law – divine guidance

4. Life journey, rites of passage: *Key question – How do people mark important events in life?*		
Key stage 1: Beginning and belonging	**Key stage 2: Expressions of belonging**	**Key stage 3: Cycle of life**
What do Muslims do to celebrate birth? • Birth of a baby as a blessing – aqiqah ceremony, why belonging is special • Call to prayer (Adhaan) into baby's ear and taste of something sweet • Shaving of head, weighing of hair	**How do Muslims show they belong?** • Birth – choice of names, the qualities or people associated with certain names • Role of madrasahs, e.g. training to become Hafez	**How do Muslim beliefs about Allah and humanity relate to an understanding of human relationships?** • Marriage designed by Allah to ensure the preservation of human life **What are the key features and purposes of a Muslim marriage ceremony?** • Variations in practice – mixture of cultural/religious practices, e.g. mahr, nikah, walimah • Social contract, rights and obligations • Celibacy generally seen as unacceptable **How might Muslims differ in their views about relationships, marriage, divorce, sexuality and gender?** • Views on polygamy, LBGT issues, including same sex marriage • Entitlement to divorce • Different interpretations of the role of women – religious and cultural • Same sex relationships generally forbidden

		How do Muslim beliefs about death and the afterlife affect the way Muslims live their lives? • Diversity within ceremonies • Death and akhirah, belief in an afterlife • Euthanasia and suicide forbidden