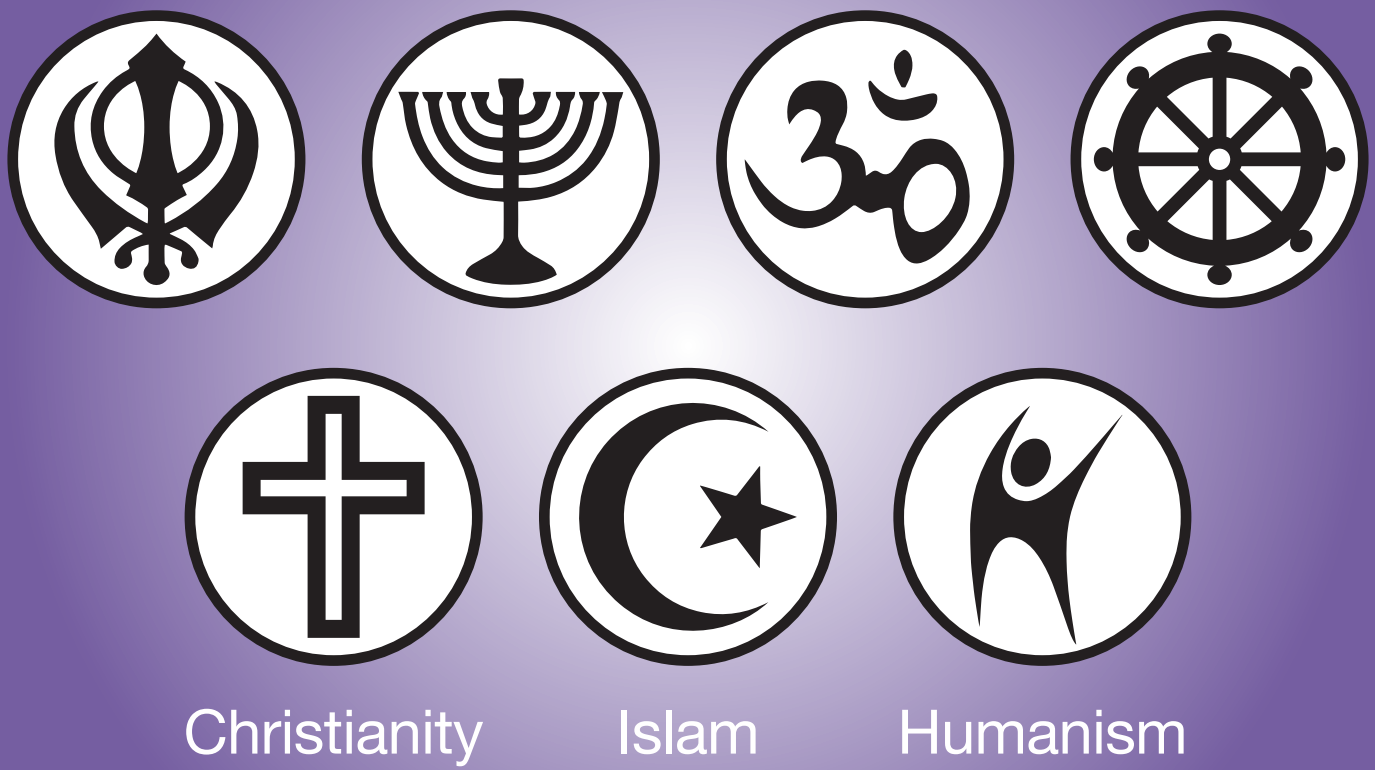
Merton Standing Advisory Council for Religious Education

Agreed Syllabus for **Religious Education**



Working in partnership

S.A.C.R.E

Standing Advisory Council for Religious Education

merton

Contents

The Framework for the Agreed Syllabus:

Introduction to the Agreed Syllabus 6

The legal framework / a summary 6

The aims of religious education 7

Time allocation 7

The focus for the content 8

Assessment, Reporting and Recording 10

Differentiation 10

Special Educational Needs 10

The structure of the syllabus 11

Learning from religion: good and bad practice 12

Skills and processes in religious education 13

Attitudes in religious education 13

Assessing pupil achievement in RE using the Merton Agreed Syllabus 14

The Diversity of Religion in Merton 15

Programme of study for Foundation Stage 18

Programme of study for Key Stage 1 25

Programme of study for Key Stage 2 38

Programme of study for Key Stage 3 67

Requirements for Religious Education at Key Stage 4 95

Guidelines Index 97

Letter from The Chair

The Merton Agreed Syllabus for Religious Education was first introduced to schools in 1996 and was written to 'reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions that are represented in Great Britain' (Education Reform Act 1988). Although there are now many faiths and beliefs that are studied, the law still reflects the 'predominantly Christian' starting place.

There is a legal requirement for the Agreed Syllabus to be reviewed every five years.

We held back the process of this revision because for a while it was uncertain what would become of RE. That is currently not the case and in early 2014 it became clear that RE was now on a much firmer footing and so questionnaires were sent to schools asking for comments on the usefulness of the current Agreed Syllabus. As a result of those replies and other work done we appointed Rachel Clarke to revise the Foundation, KS1 & KS2 sections and Andrea Croucher to look after the KS3, but Andrea had to pull out, and so we appointed Keith Field, Educational Consultant to help us revise the KS3 part. The revised syllabus will replace the previous syllabus and should be implemented as the legally binding Agreed Syllabus for Merton schools from 2016.

The Standing Advisory Council for Religious Education (SACRE) is grateful to Rachel Clarke and Keith Field who have worked with SACRE to produce this revised syllabus.

In the main, the syllabus has remained quite similar, but continues to try to reflect more the changing situation in Merton today.

In the introduction to this syllabus you will find a list of new things appearing, including a new assessment scheme no longer linked with the old QCA Level Descriptors.

You may be reading this from a hard copy, the London Borough of Merton website or the London Grid for Learning website. Links have been made to an extensive resources and guideline section and to relevant websites.

We commend the syllabus to Merton schools with an expectation that it will cultivate a greater sense of shared values, and a greater understanding and respect for the diversity of religions, beliefs and cultures that enrich the community life of the London Borough of Merton.

Peter Kendrick
Chair of Merton SACRE

April 2016

Those involved in the production of the agreed syllabus in the London Borough of Merton are as follows:

Standing Advisory Council on Religious Education (SACRE) members

Group A
Christian, Other Faiths & Beliefs
Peter Kendrick (Free Church)
Ajaib Singh Bahra (Sikhism)
William Doris (Roman Catholicism)
Mike Freedman (Judaism)
Audrey King (Humanism)
P K Lom (Buddhism)
Saleem Sheikh (Islam)
Geetha Maheshwaran (Hindu)

Group B
Church of England
Colin Powell
Kate Tuckett
Joanne Powell

Group C
Teacher Associations
Neil McManus (ATL)
Kaye Seamer (NAHT/ASCL)
Maria Keenan (NAHT)
Rodney Kay- Kreizman (NUT)

Group D
Local Authority
Councillor Laxmi Attawar
Councillor Imran Uddin
Councillor Abdul Latif

Co opted Members
Asad Malik (AMA)

Acknowledgements

The members of Merton's Agreed Syllabus Conference would like to thank the following for their assistance in drawing up this revised syllabus:

The schools who responded to the survey questionnaires.

We thank the following who worked on the revisions:

Rachel Clarke for revising the Foundation, KS1 & KS2 sections and
Keith Field, Educational Consultant, for revising the KS3 section

From the Local Authority:

London Borough of Merton

Keith Shipman,
Education Inclusion Manager, Children, Schools and Families Dept

Kate Saksena
Manager for School Standards and Quality,
London Borough of Merton
(until August 31st 2015)

Elizabeth Fitzpatrick
Manager for School Standards and Quality,
London Borough of Merton
(from 1st September 2015)

The Chair would like to thank all of the SACRE members for their hard work in finalising this syllabus.

Introduction to the Agreed Syllabus

The content within the programmes of study at each key stage is similar to the previous Agreed Syllabus.

- **Key Questions** i.e. questions that pupils need to confront in order to develop a religious understanding of the issues being studied. These are not exhaustive and should be developed by schools within their medium or short term planning.
- **Learning Outcomes** i.e. what pupils should know, understand and be able to do by the end of a particular unit of work. Again these are not exhaustive and should be further developed within a school's scheme of work.

NEW

- We have tried to make the headings more visible, so that "Learning Outcomes" in each unit can be seen more easily, and followed
- We have added "Key Vocabulary" and "Possible Resources" to enhance the usefulness of the syllabus
- We have added "Build on the foundation of these.." in KS3 so that KS3 teachers know what many of the students have already studied in their primary school
- In the KS3 units, we have distinguished between what should be taught and what could be taught by having what SHOULD be taught in normal text, and what *COULD* be taught in italics.
- We have a new ASU (Additional Study Unit) on Humanism for KS3
- We have included our policy on visits to school from people of a faith or belief community
- We have an appendix describing the Ahmadiyya Muslim Association
- We have updated resources and websites
- We have a new assessment model, replacing the QCA Level Descriptors

The programmes of study are presented as half-termly units of work, based upon 6-8 hours of teaching per unit. Some units are longer and described as '2 units'. Schools will need to consider how best to develop schemes of work from these units.

N.B. The learning objectives within the programmes of study are statutory whereas the 'possible teaching activities for Attainment Targets 1 and 2', the key questions and the 'Learning Outcomes for Attainment Targets 1 and 2' are for guidance only.

The Legal Framework / A Summary

The legal requirement

The Education Reform Act (1988) requires that:

- religious education should be taught to all pupils in full-time education, except for those withdrawn at the wish of their parents (details to be found in DFE Circular 1/94, paragraph 44). As in the 1944 Education Act (30 RE), teachers' rights are safeguarded, should they wish to withdraw from the teaching of RE;
- religious education in maintained and voluntary controlled schools should be taught in accordance with an Agreed Syllabus;
- an Agreed Syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain' (Education Reform Act 1988, Section 8);
- an Agreed Syllabus 'must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils' (Education Act 1944, Section 26 (2)).

The Education Reform Act 1993 requires that an Agreed Syllabus Conference be convened every five years to review the existing Agreed Syllabus.

Sensitive issues

Teachers should be sensitive to the faith and cultural backgrounds of pupils in the classroom. For example, some parents are unhappy for their children to participate in a religious festival or celebration from another faith. This might include activities such as making cards for Christmas, Divali (Deepavali) or Eid etc. Within the syllabus we have used expressions such as 'pupils should learn about religious festivals' rather than 'celebrate religious festivals'. Teachers need to be aware that pupils may come from backgrounds of different faiths and cultures and some will come from homes where the worldview is not that of a religious tradition.

The Aims of Religious Education

Religious education should help pupils to:

- acquire and develop a knowledge and understanding of Christianity and the other principal religions represented in Great Britain;
- develop an understanding of the influence of beliefs, values and traditions on the way people live;
- enhance their spiritual, moral, social and cultural development by:
  - (i) developing awareness of the fundamental questions of life raised by human experiences and how religious teachings relate to them;
  - (ii) responding to such questions with reference to the teachings and practices of other religions and to their own understanding and experience;
  - (iii) reflecting on their own beliefs, values and experiences in the light of their study;
- develop the ability to come to reasoned and informed opinions about religious and moral issues, making specific but not necessarily exclusive reference to the teachings of the principal religions represented in Great Britain;
- develop positive attitudes towards other people, respecting their right to hold different beliefs from their own, and towards living in a religiously diverse society.

These aims are linked to the two **attainment targets** for religious education specified in this Agreed Syllabus namely :

AT1 Knowledge and understanding of religion. Learning about religions.

and

AT2 Exploring and responding to religious and moral issues. Learning from religion.

Time Allocation

This Agreed Syllabus has been developed with the expectation that schools will, in Key Stages 1 to 4, devote the following minimum hours to religious education:

Foundation Stage (Reception Class):	36 hours per year
Key Stage 1:	36 hours per year
Key Stage 2:	45 hours per year
Key Stage 3:	45 hours per year
Key Stage 4:	40 hours per year

This amounts to around 5% of curriculum time.

The Focus for the Content of The Religious Education Curriculum in the London Borough Of Merton

The Education Reform Act 1988 requires that the Agreed Syllabus, and the religious education teaching which is developed from it, 'reflects the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain'. Consequently, when schools are developing their schemes of work for religious education, they should take this into account and plan accordingly.

This Agreed Syllabus requires schools to provide suitable opportunities for the study of Christianity and the other principal religions represented in Great Britain. It assumes that the principal religions represented in Great Britain are Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Please note that Christianity should be addressed in each school during each key stage.

The focus for each key stage is as follows:

Foundation Stage - A thematic approach drawing on Christianity and the faiths of pupils represented in the classroom.

Key Stage 1 - Christianity plus Islam. In addition, the RE curriculum may well draw upon examples, experiences and stories of other faith traditions or belief traditions.

Key Stage 2 - Christianity plus Islam, Judaism and Hinduism. In addition, the RE curriculum may well draw upon examples, experiences and stories of other faith traditions or belief traditions.

Key Stage 3 - Christianity plus Islam, Judaism, Hinduism, Buddhism and Sikhism.

Key Stage 4 - Christianity plus other religions specified within GCSE syllabuses in Religious Studies.

In common with other subjects, schools will find it necessary to liaise with their feeder schools when drawing up their RE scheme of work. This will help to promote the continuity and progression that this syllabus requires, and will help schools to make informed decisions about when and how to deliver the focus on particular faiths.

It is the responsibility of each school to draw up schemes of work and develop a methodology for the teaching of religious education. It should be noted that within Christianity, Islam and Judaism there are some common stories, which may well be considered across key stages.

British Values and SMSC

Schools must promote the British Values:

1. Democracy
2. The rule of Law
3. Individual liberty
4. Mutual respect and tolerance of those with different faiths and beliefs

The Ofsted Handbook 2015 differentiates spiritual development; social development; moral development and cultural development. It outlines the skills and attitudes that schools need to develop to enable children and young people to be prepared for "life in modern Britain" (Ofsted).

How RE is taught and what is taught:

1. Democracy

Concepts of all people having value and collective responsibility for others are at the heart of understanding democracy. These concepts are explored within RE from the perspectives of various religious and belief systems.

2. The Rule of Law

Units cover religious and secular laws and how societies need rules for groups and communities. Older young people may consider how laws change, laws which prohibit and laws which encourage behaviour.

3. Individual Liberty

AT2 requires children and young people to reflect on their own belief, religion or otherwise, whilst learning from the belief of others. Any understanding of individual liberty comes from exercising your own freedom of thought as children grow into young adults. Increasing over the years of education, it is likely that they will experience greater opportunity expressing individual views. RE lessons provide a safe forum to learn the interplay of liberty and rules / norms.

Children and young people may also learn how individual liberty protects individuals from religious persecution but also provide autonomy of thought against oppression within a culture or faith.

4. Mutual respect and tolerance of those with different faiths and beliefs

It is essential that the ground rules for effective RE are agreed. This includes helping children understand that they have a right to "be themselves", but that right requires the responsibility to mutually respect faith and belief different from their own. They will be expected to explore and understand different faiths and beliefs perspectives and they will be expected to "understand, accept, respect and celebrate that diversity" (Ofsted). Learning about different faiths and beliefs in this context can foster mutual respect and tolerance.

The Merton RE Classroom

A multi-faith, multi-cultural arena (RE in Merton schools provides excellent bedrock for the development of British values, spiritual, moral cultural and social developments), where individual views are heard and listened to, but you are required to respect others and understand them; where concepts such as freedom, liberty, law, duty and respect are discussed and the skills to explore and discuss are developed.

Children and young people will grow up well in a Merton RE classroom.

Mutual respect and tolerance in a multi faith, multi cultural classroom.

1. Expressing your own views and being listened to
2. Respecting others and understanding their perspective
3. Understanding concepts of law, liberty, duty and freedom.
4. Developing the skills to express, understand and discuss effectively.

Assessment, Reporting and Recording

Good quality teaching and learning in religious education is based on effective assessment, both formal and informal, which informs learners' next steps. This should be recognised when planning and developing schemes of work from this Agreed Syllabus. Schools should seek to develop a variety of approaches to assessing progress in religious education, which must be reported upon to parents. For further information on this: see the Guidelines.

Assessing pupil achievement in RE using the Merton Agreed Syllabus.

The Agreed Syllabus has continued to use two attainment targets as the basis for planning.

This is described more fully on page 14.

Differentiation

Differentiation means providing curriculum experiences which meet the needs of all pupils by drawing upon and extending individual knowledge, understanding and capabilities. In religious education this means that teachers should set appropriate tasks which enable pupils to draw upon and widen their personal experiences and learn from the experience of others. For further information please refer to the Guidelines.

RE and Special Educational Needs 2015

Teachers have an obligation to meet the needs of pupils with Special Educational Needs. In all subject areas, including RE, they have a responsibility to try their best to:

Overcome potential barriers for individuals and groups of pupils.
Lessons should be planned to ensure there are no barriers to every pupil achieving. Potential areas of difficulty should be identified and addressed at the outset of work e.g. reading, writing, vocabulary, attention. Access to learning at all levels can be improved through the use of clear structured expectations and visual or concrete resources. A minority will need specialist equipment and different approaches.

Set suitable learning challenges.
Teachers should use appropriate assessment to set targets that are deliberately ambitious but also plan lessons appropriate for their pupils who have low levels of prior attainment. For some pupils the concepts in RE may be challenging. For such pupils it will be important to start from their individual experience and immediate environment. For pupils working at significantly low levels there should be a common focus across subject areas which can be met partly through the RE curriculum e.g. exploring through the senses, communicating feelings, individual reflection.

The Structure of The Syllabus

This Agreed Syllabus has two attainment targets. These provide the goals towards which both teachers and pupils should aim and which act as aids to curriculum development. They need to be addressed in the light of the need to encounter the teachings and practices of Christianity and the other principal religions represented in Great Britain. The other principal religions represented in Great Britain are Buddhism, Hinduism, Islam, Judaism and Sikhism. This does not mean that teachers and pupils are not free to explore other theistic and indeed non-theistic life stances, such as the Baha'i Faith or Humanism, in religious education or indeed elsewhere in the curriculum. However, the focus for study should be Christianity and the other principal religious traditions represented in Great Britain.

For planning purposes and for drawing up schemes of work teachers should keep in mind the overall aims for religious education as laid out in this syllabus (page 7). Teachers should focus on the two attainment targets and should take into account the skills and processes in religious education and the attitudes in religious education as specified on pages 13 and 14.

Attainment Target 1: Knowledge and understanding of religion

This attainment target is concerned with exploring the teachings and practices of Christianity and the other principal religions represented in Great Britain. It aims to help pupils increase their knowledge and develop understanding of religion in ways which are appropriate to their ages, abilities and backgrounds.

It includes the ability to:

- identify, name, describe and give accounts, in order to build a coherent picture of the religions encountered;
- explain the meanings of religious language, story and symbolism;
- explain similarities and differences between and within religions.

Attainment Target 2: Exploring and responding to religious and moral issues

This attainment target is concerned with exploring issues related to personal beliefs and values. It aims to help pupils reflect on their own and others' responses to religious and moral issues within an open, questioning and supportive framework.

It includes the ability to:

- give informed and considered responses to religious and moral issues;
- reflect on what might be learnt from religions in the light of one's own beliefs, values and experiences;
- identify and respond to questions of meaning and purpose within religions.

Learning from Religion: Good and Bad Practice

Learning from religion is:	Learning from religion is not:
■ relevant to all pupils, regardless of their religious (or non-religious) background ■ inextricably linked with Attainment Target 1 / knowledge and understanding of religion ■ about the concepts in religion(s) ■ concerned with the active response of pupils to what they are learning about ■ about helping pupils to apply the meaning and significance of religious ideas to their own lives and about valuing pupils' own ideas and concerns ■ sometimes about challenging pupils' own ideas and putting forward alternative views for consideration ■ about developing skills e.g. the skill of living in a plural society, and attitudes such as empathy ■ about raising questions from religious teaching that relate to pupils' personal experience ■ open-ended, allowing pupils to explore ideas ■ about enabling pupils to draw their own conclusions ■ assessable in terms of the standards of pupils' skills in making responses and in evaluating ■ about encountering festivals but not expecting pupils to participate in their celebration	■ confined to pupils from a faith background ■ free of religious content ■ simply thematic teaching ■ passive learning ■ about promoting a religious lifestyle ■ an invasion of pupils' privacy ■ intended to be an opportunity to practise counselling ■ value-free ■ about providing quick, easy answers ■ dogmatic ■ about providing set conclusions ■ concerned only with measurable learning outcomes

Skills and Processes in Religious Education

The following skills and processes are central to religious education and should be reflected appropriately in the learning opportunities provided for pupils in each phase of education:

Investigation this includes asking relevant questions, knowing how to use different types of sources as a way of gathering information and knowing what may constitute evidence for understanding religion(s)

Interpretation this includes the ability to draw meaning from religious artefacts and symbols, works of art, literature and poetry, the ability to interpret religious language and the ability to suggest meanings of religious texts

Reflection this includes the ability to reflect on feelings, relationships, experiences, ultimate questions, beliefs and practices

Empathy this includes the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others, developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow and the ability to see the world through the eyes of others in order to see issues from their point of view

Evaluation this includes the ability to debate issues of religious significance with reference to evidence and argument, and weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience

Analysis this includes distinguishing between opinion, belief and fact and between the features of different religions

Synthesis this includes linking significant features of religion together in a coherent pattern and connecting different aspects of life into a meaningful whole

Application this includes making the association between religions and individual, community, national and international life and identifying key religious values and their interplay with secular ones

Expression this includes the ability to explain concepts, rituals and practices and to identify and articulate matters of deep conviction and concern and to respond to religious issues through a variety of media.

Attitudes in Religious Education

Attitudes such as respect, care and concern should be promoted through the whole of school life. There are some attitudes that are fundamental to education in general and religious education in particular.

Commitment this includes understanding the importance of commitment to a set of values by which to live and a willingness to develop a positive approach to life

Fairness this includes listening to and considering the views of others, a willingness to consider evidence and argument and a readiness to look beyond surface impressions

Respect this includes respecting those who have different beliefs and customs from one's own, recognising the rights of others to hold their own views, discerning between what is worthy of respect and what is not, appreciating that people's religious convictions are often deeply felt and recognising the needs and concerns of others

Self-understanding this includes developing a sense of self-worth and value and the capacity to discern the personal relevance of religious questions

Enquiry this includes curiosity, the desire to seek after truth, an interest in the reason and purpose of life and being prepared to reconsider existing views.

Assessing pupil achievement in RE using the Merton Agreed Syllabus

The Agreed Syllabus has continued to use two attainment targets as the basis for planning, as outlined above. Previously, these were aligned with the QCA level descriptors. Now that National Curriculum levels are being phased out, teachers who have been using NC levels for assessing RE may need a new approach to assessment.

In all subjects, pupils are now being assessed at the end of each key stage on the extent to which they 'know, apply and understand the matters, skills and processes specified in the relevant programme of study'. This process can be used for RE as well, breaking down the content of the syllabus for year groups, and identifying how much of these criteria have been grasped over the year. Judgements could be made about a pupil's performance at the end of each year group using the following guidance (based on the Hert for Learning system used by most Merton primary schools):

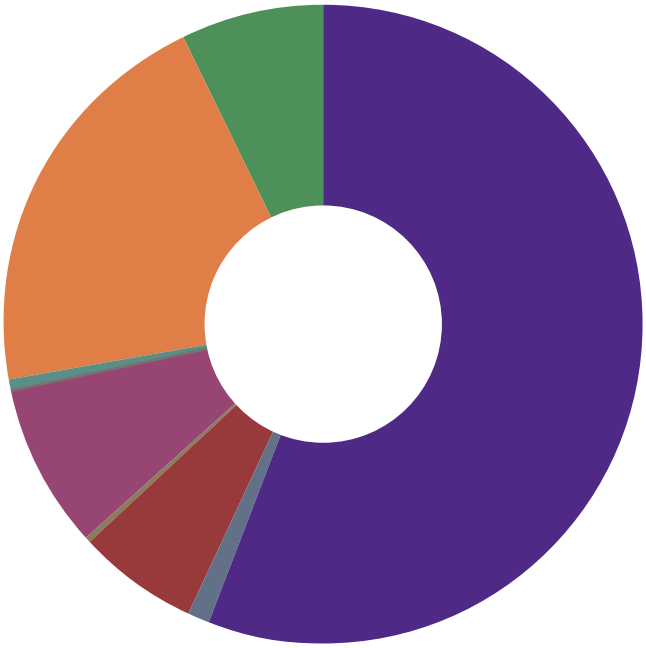
Judgement			
Entering	**Developing**	**Secure (mastering)**	**Exceeding**
There is evidence that the pupil has achieved a few aspects of the criteria	The pupil is secure in many aspects of the criteria	Secure in almost most of the criteria	Developing a deeper understanding

The Diversity of Religion in Merton

Merton's children are growing up in a highly diverse community. RE lessons are an excellent place to celebrate and collectively learn from this wide diversity. Teachers will need to be aware of how different children may understand the ideas and concepts presented in the syllabus. Their own religious upbringing may well mean that their understanding differs from the interpretation seen in RE materials.

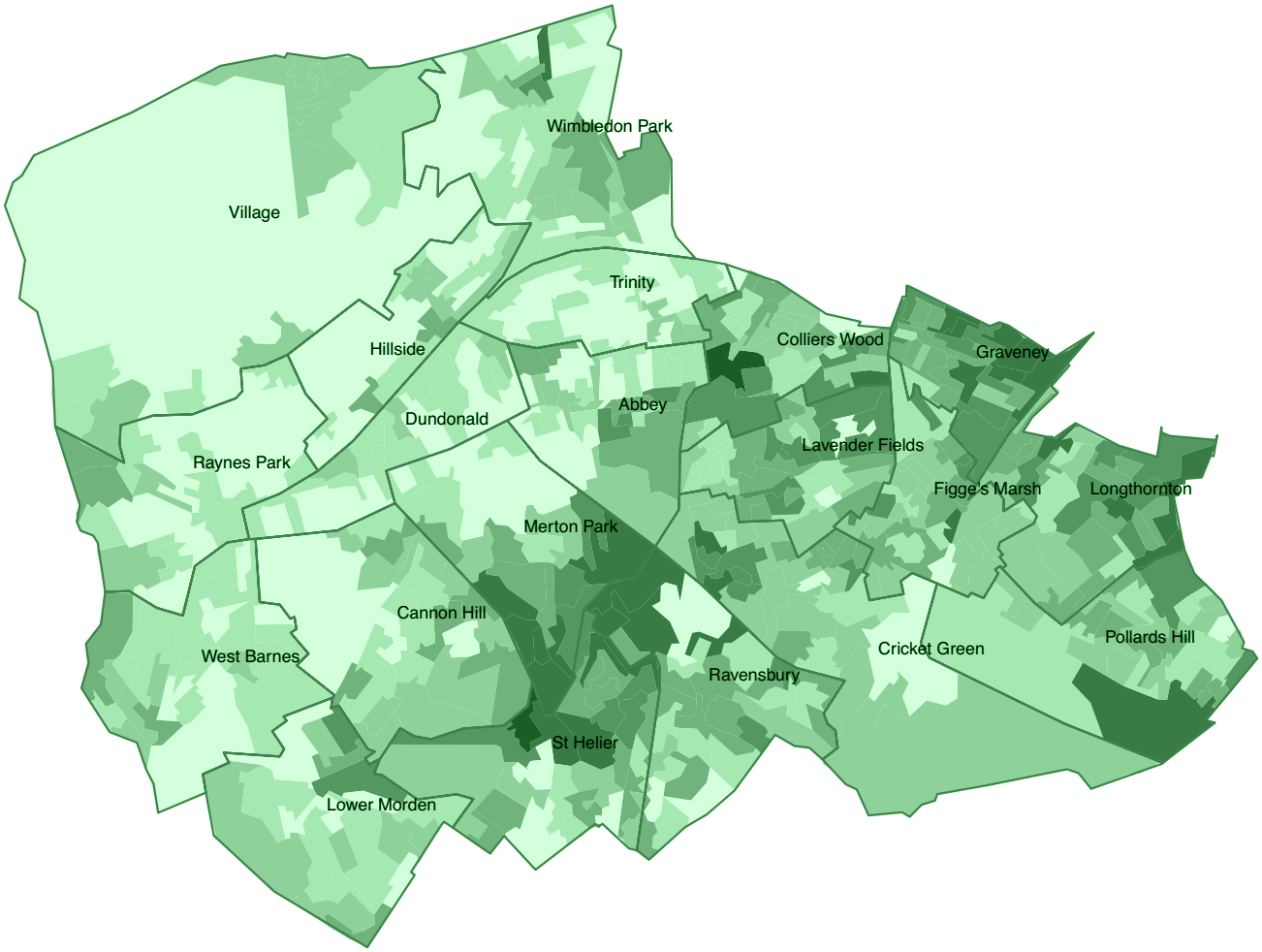
Christian **56.08%**
Buddhist..... **0.94%**
Hindu **6.11%**
Jewish..... **0.4%**
Muslim..... **8.14%**
Sikh..... **0.25%**
Other religion **0.41%**
No religion **20.65%**
Religion not stated..... **7.02%**

Religion Census 2011 - Merton



	Merton	London	England
Christian	56.08%	48.42%	59.38%
Buddhist	0.94%	1.00%	0.45%
Hindu	6.11%	5.03%	1.52%
Jewish	0.40%	1.82%	0.49%
Muslim	8.14%	12.39%	5.02%
Sikh	0.25%	1.54%	0.79%
Other Religion	0.41%	0.59%	0.43%
No Religion	20.65%	20.73%	24.74%
Religion Not Stated	7.02%	8.47%	7.18%

We know by comparing the 2011 census with 2001 that this picture is changing. The number of adults calling themselves Christian is falling, with increases in people saying that they are Muslim, Hindu and No religion. This data is for the adults in the borough. We know from schools data that the child population is much more ethnically diverse that than the population as a whole so we can expect to see even greater diversity of religions in schools. Some of those giving "No Religion" may be Humanists, atheists or agnostics, some may follow spiritual paths but not identify with a particular religion. The syllabus reflects this diversity by examining Humanism in KS3.

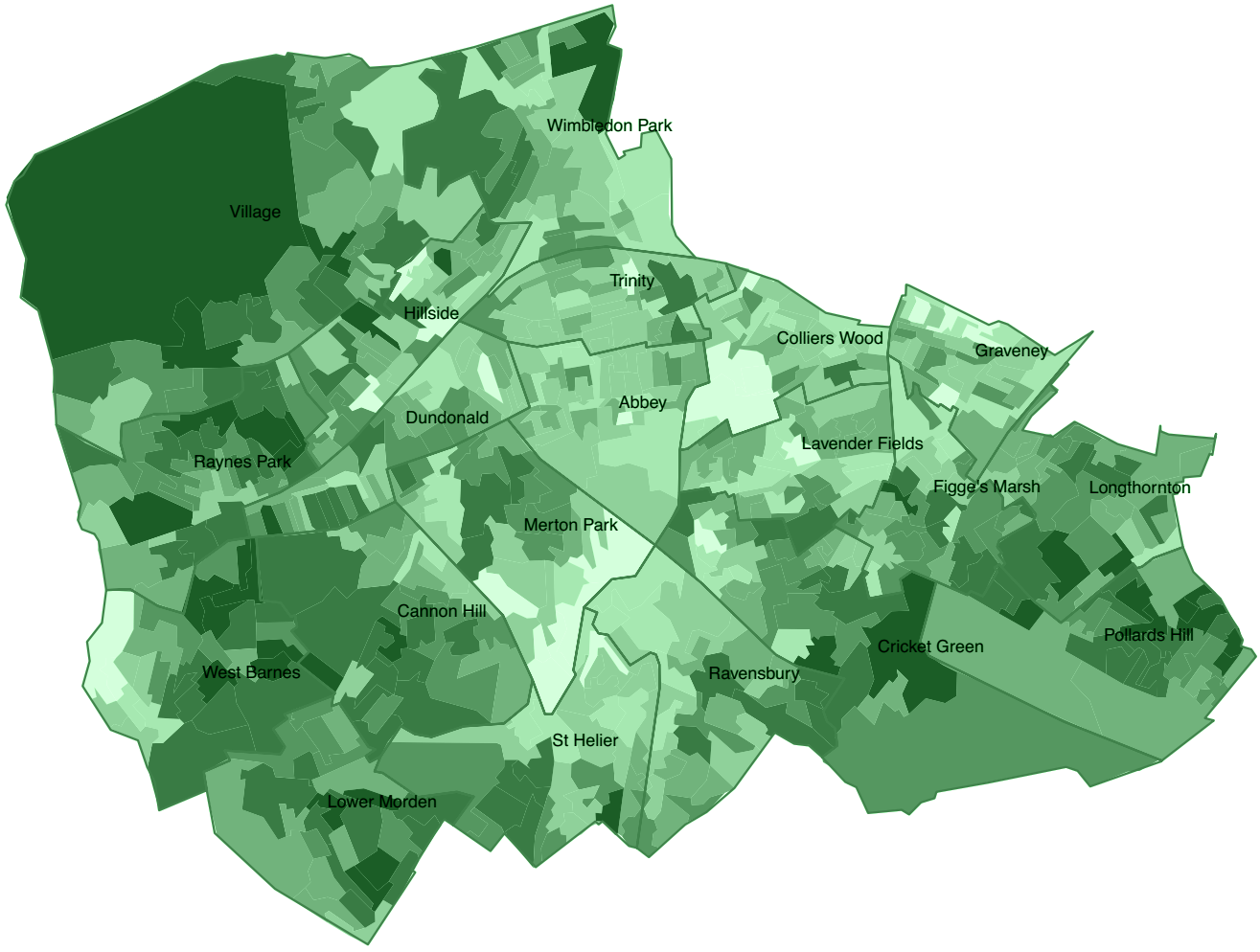


Religious belief: Islam

Largest overall Muslim concentration around St Helier

- under 3.53
- 3.53 to 6.71
- 6.71 to 9.93
- 9.93 to 13.86
- 13.86 to 18.68
- 18.68 to 28.42
- over 28.42

In Merton we have a particular context. The units in the syllabus that address Christianity are from no specific denomination / there are over 7 main Christian denominations and 26 independent Christian Churches. All these groups believe that Jesus died and rose again from the dead, and see themselves as Christians, but they may differ on the interpretation of some beliefs. There are at least 67 different Christian churches in Merton. The second largest religious group in the census data are those who identify themselves as Muslim. This includes the Sunni Community who have at least 3 mosques in Merton. Merton is also home to members of the Ahmadiyya Muslim Community. They have a large Mosque in Morden which is the home of their community nationally. Teachers need to be aware that mainstream Muslim communities do not all agree that Ahmadiyyans are Muslims and teachers may encounter this uncertainty in the context of their lessons. Teachers may find the section (Appendix B) written by the Ahmadiyya community useful to better understand the context. We also have thriving Hindu, Sikh, and Jewish communities, and the beautiful Buddhist temple in Wimbledon.



Religious belief: Christianity

- under 43.51
- 43.51 to 48.96
- 48.96 to 53.43
- 53.43 to 57.53
- 57.53 to 61.72
- 61.72 to 67.01
- over 67.01

Overview: Foundation Stage and Key Stage 1 Units of Work

	Term 1	Term 2	Term 3
Reception	We are Special	Special times	Special Places
	Our Wonderful World	Special Stories	Special Things
Year 1	Festivals	The Christian Bible (1)	Creation
	Belonging	Islam (1)*	The Church
Year 2	Christian Festivals	The Christian Bible (2)	Islam (2)*
	Sacred Writings	Christian Faith and Values	Places of Worship

N.B. The sequence of units has been arranged to support progression and should be taught to the specified year group.

**The London Borough of Merton is home to members of the Ahmadiyya Muslim Community. Please see Appendix B to further understand their beliefs.*

Foundation Stage (Reception) Unit Title:

We are Special

Learning objectives Pupils should learn:	**Possible teaching activities (AT1 and AT2)** Opportunities to:
■ that each person is unique and special ■ that Christians believe that God loves everyone ■ we should treat everyone we meet as special	■ paint/draw portraits of each other ■ listen to and act out the biblical story of the Lost Sheep, Luke 15:1-7 ■ listen to a story from the Bible about Jesus' love of children, Luke 18:15-17 ■ look at photographs of each other as babies and discuss ways they've changed ■ make a book about people who care for us ■ make a zigzag book about myself, my friends and who cares for me
Key questions:	**Learning outcomes (AT1 and AT2)** By the end of the Foundation Stage most pupils should be able to:
■ who are you (e.g. a person with a name and you belong to a family)? ■ what makes you the same as other people? ■ what makes you different from other people? ■ who was Jesus? ■ how should we treat one another, if we are all special?	■ talk about themselves, their family and their friends ■ listen to stories from the Bible and where appropriate from other faiths ■ begin to be aware of their responses and feelings to home and school situations ■ identify similarities, differences and changes
Key vocabulary:	**Possible Resources:**
Special, unique, same, different, kind, thoughtful, Jesus, God, Christians, Bible, miracle.	Stories Jesus Told: Favourite Stories from the Bible by Nick Butterworth The Beginner's Bible

Foundation Stage (Reception) Unit Title:

Our Wonderful World

Learning objectives Pupils should learn:	**Possible teaching activities (AT1 and AT2)** Opportunities to:
■ that people are responsible for the environment of the classroom and the outside world ■ that living things must be cared for ■ that many people believe in a God the Creator	■ hear stories from religious traditions about God the Creator and how people care for the world ■ observe the activities of a bird table ■ observe and make drawings/paintings of plants and trees in the garden ■ help clear up at the end of a session ■ grow and care for plants ■ look after a pet ■ listen to a simplified version of the Creation in Genesis 1
Key questions:	**Learning outcomes (AT1 and AT2)** By the end of the Foundation Stage most pupils should be able to:
■ what is wonderful about our world? ■ why should we look after our world?	■ talk about the environment ■ experience a variety of religious stories (from the Bible and where appropriate from other faiths) ■ treat living things with care and concern ■ care for the local environment ■ show a range of feelings in response to their experiences of the natural world
Key vocabulary:	**Possible Resources:**
Responsibility, caring, living, care for, protect, look after, God, creation, creator, thankful, recycling.	Wonderful Earth by Nick Butterworth In the Beginning- Lion Story book Planet Earth DVD In the Beginning by Steve Turner

Foundation Stage (Reception) Unit Title:

Special Times

Learning objectives Pupils should learn:	**Possible teaching activities (AT1 and AT2)** Opportunities to:
■ every person has a 'birthday' ■ Christians celebrate Christmas, the birth of Jesus ■ celebration is a joyful time ■ a celebration is often a time to say 'thank you'	■ identify occasions for saying 'thank you' and identify the reasons why ■ make and give cards related to specific festivals, where appropriate ■ encourage children to cook/bring food and gifts to sample for a celebration, if appropriate ■ dress up for different celebrations ■ invite parents/visitors to encounter celebrations
Key questions:	**Learning outcomes (AT1 and AT2)** By the end of the Foundation Stage most pupils should be able to:
■ why do you say 'thank you' and to whom do you say it? ■ how does it feel to give something away? ■ how does it feel to receive? ■ what are your special times?	■ begin to recognise that some celebrations and festivals are linked to religions ■ encounter and respect relevant cultural and spiritual events ■ feel valued and value others ■ be sensitive to the needs and feelings of others ■ express their feelings and respect the feelings of others
Key vocabulary:	**Possible Resources:**
Birthday, celebration, special time, thank you, Christmas, birth, Jesus, gift, present, give, receive.	The Story of Christmas by Jane Ray

Foundation Stage (Reception) Unit Title:

Special Stories

Learning objectives Pupils should learn:	**Possible teaching activities (AT1 and AT2)** Opportunities to:
■ everyone has a favourite story ■ some stories are special to religions and worldviews e.g. Bible (Christians) Qur'an (Muslims) ■ religious groups treat their special books with great respect	■ choose a story which is special to them ■ listen to a story which is special to others ■ hear stories from the Bible about Jesus ■ listen to stories from other religions and worldviews ■ look at artefacts associated with sacred books e.g. Yad (Torah), Qur'an stand ■ discuss why a story is special ■ express ideas as to why the story is special to others ■ think about how we treat things which are special
Key questions:	**Learning outcomes (AT1 and AT2)** By the end of the Foundation Stage most pupils should be able to:
■ what makes a story special? ■ where does this story come from (religious book)? ■ how can we tell this is a sacred book (e.g. Qur'an and Qur'an stand)? ■ how do you show respect for something?	■ talk about their own favourite stories ■ begin to know that certain books are special to different people including religious books ■ begin to be aware that not everyone believes or celebrates the same thing ■ respond to stories from the Bible and where appropriate from other faiths
Key vocabulary:	**Possible Resources:**
Special, favourite, meaning, moral, sacred, Bible, Torah, Qur'an, Christian, Jewish, Muslim.	A Treasury of Stories from the Old Testament by Maggie Pearson Stories Jesus told: Favourite Stories from the Bible- by Nick Butterworth

Foundation Stage (Reception) Unit Title:

Special Places

Learning objectives Pupils should learn:	**Possible teaching activities (AT1 and AT2)** Opportunities to:
■ that people have their own special places ■ that there are religious buildings which are special to certain groups of people such as: Church / Christians Mosque / Muslims Synagogue / Jews Temple / Hindus Gurdwara / Sikhs	■ explore children's literature about special places (e.g. "Halfway Down The Stairs", by A A Milne, "Out and About", by Shirley Hughes) ■ visit a local religious building (e.g. church, Hindu temple, synagogue, mosque etc.) ■ bring in photographs of special places ■ draw/paint a special place ■ talk about feelings in a special place
Key questions:	**Learning outcomes (AT1 and AT2)** By the end of the Foundation Stage most pupils should be able to:
■ what makes a place special? ■ what is your special place? ■ how do you feel in your special place? ■ how does this building (e.g. during a visit to a church) make you feel?	■ talk about their homes and belongings ■ begin to develop an awareness that some people worship in special buildings ■ recognise that people have special places, some of which are religious ■ have respect for people, their beliefs and cultures
Key vocabulary:	**Possible Resources:**
Special, important, place, buildings, own, happy, safe, scared, comfortable, peaceful, warm, church, mosque, synagogue, Christians.	Halfway Down the Stairs by AA Milne Out and About by Shirley Hughes www.request.org.uk

Foundation Stage (Reception) Unit Title:

Special Things

Learning objectives Pupils should learn:	**Possible teaching activities (AT1 and AT2)** Opportunities to:
■ that different things are precious to people for different reasons ■ that memories can be very precious ■ to respect things that are precious to others ■ it is important to look after precious things	■ explore children's literature about precious things (e.g. "Dogger" by Shirley Hughes I "Wilfred Gordon McDonald Partridge" by Mem Fox) http://www.storylineonline.net/wilfrid-gordon-mcdonald-partridge/ ■ invite a visitor to talk about a precious memory of a religious occasion (e.g. a wedding, baptism etc.) ■ tell the Bible story of the Lost Coin, Luke 15:8-10 ■ share something that is precious to them ■ discuss why it is precious ■ make a class book about 'our treasures'
Key questions:	**Learning outcomes (AT1 and AT2)** By the end of the Foundation Stage most pupils should be able to:
■ what makes a thing precious? ■ how do you feel when you are given a precious gift or lose something precious? ■ how should we respond when we're given precious things? ■ how should we treat precious things?	■ identify something which is special to them ■ talk about what makes something special ■ be aware of and sensitive to other people's special things ■ treat living things, property and their environment with care and concern
Key vocabulary:	**Possible Resources:**
Special, respect, precious, memories, treasure, wedding, baptism, care.	Dogger by Shirley Hughes Wilfred Gordon McDonald Partridge by Mem Fox www.storylineonline.net/wilfrid-gordon-mcdonald-partridge/

Religious Education at Key Stage 1

Aims and purposes

Religious education provides opportunities for children to:

- develop their knowledge and understanding of and their ability to respond to Christianity and the other principal religions represented in Great Britain;
- explore issues within and between faiths to help them understand and respect different religions, beliefs, values and traditions (including ethical life stances) and understand the influence of these on individuals, societies, communities and cultures;
- consider questions of meaning and purpose in life;
- learn about religious and ethical teaching, enabling them to make reasoned and informed judgements on religious and moral issues;
- develop their sense of identity and belonging, preparing them for life as citizens in a plural society;
- develop enquiry and response skills through the use of distinctive language, listening and empathy;
- reflect on, analyse and evaluate their beliefs, values and practices and communicate their responses.

Religious education does not seek to urge religious beliefs on children or to compromise the integrity of their own beliefs by promoting one religion over another. It is not the same as collective worship, which has its own place within school life.

Content

During religious education in Key Stage 1 children acquire and apply knowledge and understanding of:

- Christianity and Islam;
- how these religions influence individuals, communities, society and the world.

As well as learning about religions, children also develop their ability to respond to what they have learned.

Language and communication

Children develop language skills through:

- talking about their work and presenting their own ideas using sustained and systematic writing of different kinds;
- studying sacred texts and stories;
- extracting information from sources such as reference books, DVDs, CD-ROMs, e-mails and the internet.

Values and attitudes

Children:

- work with others, listen to each other's ideas, and treat others with respect;
- have opportunities to consider their own experiences, attitudes and values, and those of other people;
- develop respect for evidence and critically evaluate ideas that may or may not fit the evidence available;
- identify puzzling questions and suggest answers;
- develop their understanding of why certain things are held to be right or wrong;
- relate to moral and religious issues.

Building on children's earlier experiences

In the Foundation Stage and nursery classes children will have had opportunities to find out and learn about the world they live in. These experiences are likely to have included:

- learning about the beliefs and cultures of others;
- encountering the celebration of different festivals;
- hearing stories from a variety of cultural and religious traditions.

Expectations

By the end of Key Stage 1 most children will be able to retell religious stories, identify some religious beliefs, teachings and practices, and know that some are characteristic of more than one religion. They suggest meanings in religious symbols, language and stories. They respond sensitively to the experiences and feelings of others, including those with a faith, and to other people's values and concerns in relation to matters of right and wrong. They realise that some questions that cause people to wonder are difficult to answer.

Features of progression

Progress in religious education can be characterised by:

- acquiring wider and more detailed knowledge of religious beliefs and practices;
- deepening understanding of the meaning of stories, symbols, events and practices;
- more fluent and competent use of religious language and terminology;
- increased levels in skills of responding to questions of identity, meaning , purpose, values and commitment.

As they move through Key Stages 1 and 2 children progress:

from:	to:
using everyday language	increasingly precise use of religious vocabulary
personal knowledge of a few areas of religious education	understanding a wider range of areas and the links between them
unstructured exploration	more systematic investigation of questions
identifying what is of value and concern to themselves or others	asking questions and suggesting answers to moral and religious questions

Overview: Foundation Stage and Key Stage 1 Units of Work

	Term 1	Term 2	Term 3
Reception	We are Special	Special times	Special Places
	Our Wonderful World	Special Stories	Special Things
Year 1	Festivals	The Christian Bible (1)	Creation
	Belonging	Islam (1)*	The Church
Year 2	Christian Festivals	The Christian Bible (2)	Islam (2)*
	Sacred Writings	Christian Faith and Values	Places of Worship

N.B. The sequence of units has been arranged to support progression and should be taught to the specified year group.

**The London Borough of Merton is home to members of the Ahmadiyya Muslim Community. Please see Appendix B to further understand their beliefs.*

Key Stage 1 Unit Title:

The Christian Bible 1 And 2 (2 Units)

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
The Bible is the special book for Christians: ■ Christians read from the Bible which contains both the Old and New Testaments ■ Christians need the Bible in order to learn about God and how this affects their daily life ■ The New Testament contains stories about the life of Jesus and stories Jesus told such as: • the birth of Jesus Luke 1-2 • Jesus and his family go to Jerusalem Luke 2:41-52 • Jesus is baptised Luke 3:21 • Jesus chooses some special friends Luke 5:1-11 • Jesus and Zacchaeus Luke 15:11-32 • Prodigal Son, House on the Rock Luke 6:46-48 and the Good Samaritan Luke 10:25-37	■ look at and handle some Bibles I identifying the Old Testament and the New Testament ■ identify some stories from the Bible that they are familiar with and talk about them together ■ explore the importance of Jesus through looking at religious Christmas cards ■ use role play to explore the nativity ■ find out what happens when people are baptised ■ find out who some of Jesus' friends were ■ discuss why people didn't like Zacchaeus ■ discuss why the shepherd went looking for the lost sheep ■ act out the story of one of the parables and discuss the characters' actions	■ bring in books to share that are special to them ■ reflect on what these stories teach them ■ talk about and reflect on the emotions shown by the characters in the story of the nativity ■ share experiences of christenings or baptisms in their family or amongst neighbours and friends ■ think about what makes a special friend ■ reflect on the way Zacchaeus changed ■ reflect on what is important about them as individuals ■ talk about showing consideration for other people
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what is the Bible? ■ why do Christians read the Bible? ■ how do Christians show that the Bible is special? ■ do you have your own special book?	■ retell a story from the Bible and identify its significance for Christians ■ demonstrate understanding that Christians read the Bible to learn about God	■ realise that the Bible contains elements that are puzzling (e.g. miracles) ■ see the relevance in their own lives of some of the teaching from the Bible (e.g. forgiveness, caring for others
Key vocabulary:	**Possible Resources:**	
The Bible, Christians, Old Testament, New Testament, Jesus, special, nativity, christening, baptism, miracles, respect.	The King, the Snake and the Promise CD Stories Jesus Told: Favourite Stories from the Bible by Nick Butterworth The Beginner's Bible The Lion Storyteller Bible The Magpie's tale Jesus and Zacchaeus	

Key Stage 1 Unit Title:

Christianity - The Church

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
The Church ■ the Church is the Christian community ■ the Church building: objects and symbols in churches ■ Sunday as a special holy day ■ worshipping together – including reading from the Bible (the special book for Christians), listening to stories, singing and praying ■ special leaders, e.g. priests, ministers, elders ■ important ceremonies e.g. baptisms and weddings	■ visit a local church and/or look at pictures or a DVD of churches and identify key features ■ observe how the Bible is treated with respect, and find out why ■ hear someone read from the Bible, and talk to them about why they respect it as a holy book ■ meet and put questions to a church member/Christian ■ identify children in the class who have been christened or baptised, or dedicated. Collect photographs and artefacts for classroom display ■ visit a church to see the font. Enact a baptism, if appropriate	■ share feelings about belonging to a group, and identify the characteristics of groups they belong to in school ■ participate in periods of quiet reflection, and share thoughts on what silence feels like ■ talk about stories in the Bible and what they understand by them ■ talk about making and keeping promises
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why do Christians go to church? ■ what does it feel like to belong to a family, class, school? ■ do people need to be together to pray or worship? ■ why is Sunday a special day for Christians? ■ why do people have special ceremonies for births and weddings?	■ identify the main features in a church e.g. altar/communion table, font, baptismal pool and their use and significance ■ talk about why Sunday is a special day for Christians and how other religions have their own special day	■ discuss and identify a community, group, club they belong to and why many Christians feel they need to meet and worship together ■ show respect when visiting a Christian place of worship
Key vocabulary:	**Possible Resources:**	
Christianity, church, symbols, altar, communion table, font, baptismal pool, significance, promise, dedication	www.request.org.uk Lucy's Sunday, Bridges to religions The Beginner's Bible A very, very , very big God CD A first look at the Christian faith by Lois Rock	

Key Stage 1 Unit Title:

Christian Festivals

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
Christmas ■ the celebration of Jesus' birth shows he is special for Christians ■ stories about the birth of Jesus, illustrating the idea that God is a loving father ■ symbols of Christmas, e.g. crib **Easter** ■ stories about Jesus' death and resurrection, which emphasise the idea that he is special for Christians, and the theme of 'new life' ■ symbols of Easter, e.g. Easter garden, Paschal Candle, Cross	■ encounter Christmas celebrations and share experiences of celebrations they enjoy ■ look at/handle artefacts and discuss the meaning, e.g. crib, star ■ listen and respond to stories about the birth of Jesus ■ watch a DVD of Easter celebrations and listen and respond to some of the events of Easter	■ talk about how the Christmas stories relate to experiences and feelings in their own lives, e.g. birth of a baby, giving and receiving gifts ■ talk about signs of new life in the world around them in spring, and talk about new beginnings ■ discover that there are puzzling questions ■ share feelings of being let down by friends, and discuss how friendships are healed
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why is the birth of Jesus so important for Christians? ■ why do Christians use light as a symbol? ■ why is the Cross used as a symbol by Christians?	■ identify the main symbols/artefacts of Christmas/Easter and talk about their meanings ■ retell some of the events of Christmas/Easter and identify some of the religious beliefs and teachings	■ realise that some questions related to Christmas/Easter are difficult to answer ■ respond sensitively to the emotions of sadness, happiness, disappointment and joy within the festivals studied
Key vocabulary:	**Possible Resources:**	
Festival, celebration, Christmas, birth, crib, star, symbols, Easter, Paschal Candle, cross, light	DVD of The Miracle Maker The Story of Christmas by Jane Ray Meet the King CD The King, the snake and the promise CD It's a boy DVD The Christmas Storykeepers DVD	

Key Stage 1 Unit Title:

Christian Faith and Values

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
God ■ stories, songs, poems and sayings from the Bible which describe God as the Creator who has created the world as a gift to humanity, and as a loving father **Christian Values** ■ the two greatest commandments, 'love God' and 'love your neighbour' Mark 12:29-31 ■ Jesus' teaching on forgiveness and love ■ relationships with family and friends ■ the lives of Christians who followed the example of Jesus ■ caring for others **Home life** ■ within the home and family Christianity encourages honesty, care and respect for others ■ Christians often pray at home before meals ■ homes may contain Christian symbols such as a cross, a fish (Ichthus) or statues/paintings of Jesus/Mary	■ listen to Christians talking about how they try to 'love their neighbour' ■ listen to stories about famous Christians past and present who have followed Jesus e.g., CS Lewis, Corrie Ten Boom, Eric Liddell, John Newton, William Wilberforce, Jim Elliot. http://www.christianity.com/church/church-history/church-history-for-kids/ ■ read and discuss some traditional graces or prayers, and that some Christians seldom use set prayers, but pray what's on their mind to God ■ handle artefacts found in the home such as family Bible, cross, rosary ■ find out how Christians care for others and talk about why ■ listen and respond to stories about the natural world and creation ■ read or listen to songs and poems which describe God as 'Father' and talk about what this means to Christians	■ talk about rules and why they are important ■ think about their own behaviour and things that influence it – whether it is possible to 'love your neighbour' ■ share feelings about values that may be important e.g. fairness, honesty, forgiveness, kindness ■ talk about how people show concern for others ■ talk about issues arising from relationships with friends and family ■ share ideas about how they care for one another ■ discuss what it means to set an example what sort of things do you think might be put into a prayer for before a meal? ■ respond to the wonders of the natural world ■ share feelings relating to experiences of awe, wonder and mystery ■ recognise that some questions can be answered in different ways
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what do you think God is like? ■ what do Christians believe about Jesus? ■ what qualities are necessary to be a true friend? ■ how did Jesus set a good example for his followers?	■ identify some Christian beliefs and teachings from the Bible ■ demonstrate understanding of the importance of the Cross in the Christian faith	■ realise that some questions that cause people to wonder (e.g. creation) are difficult to answer ■ respond sensitively to Christian values about the way we treat one another
Key vocabulary:	**Possible Resources:**	
God, Christian values, commandments, Creator, symbols, cross, fish, prayer, grace	www.christianity.com/church/church-history/church-history-for-kids/ The King, the snake and the promise CD A First look at the Christian Faith by Lois Rock Ten boys who changed the world by Irene Howat Ten girls who changed the world by Irene Howat	

Key Stage 1 Unit Title:

Creation

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ the Bible contains the story of Creation ■ stories and extracts from religious traditions which explore the relationship of people to the natural world ■ ways in which religious traditions express gratitude for the world's resources ■ a practical responsibility towards the natural world	■ watch DVDs of creation stories ■ discuss how faith communities believe the beauty of the world came into being ■ explore what creation stories teach about how we should look after the world ■ find out how faith groups show appreciation of natural resources (e.g. talk about harvest/Sukkot) ■ make a model Sukkah	■ examine a natural object under a microscope ■ explore ideas about the world as a beautiful and exciting place (go out into the garden/wild area and discuss or look at pictures) ■ what sort of things might Christians put into a prayer of thanksgiving for the natural world/ harvest ■ talk about aspects of creation which they like best ■ discuss ways in which the world is being spoilt ■ design a poster to show how we can look after the world (e.g. recycling, not dropping litter etc.)
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what makes a place beautiful or exciting? ■ what do you think of our world and how can you help to look after it? ■ how do faith groups show appreciation of the natural world and its resources? ■ what do people create today? ■ do you think people look after the world as a Creator would have done?	■ retell a creation story and identify some religious beliefs ■ identify ways in which religious people might respond to God the Creator	■ respond to the world with a sense of wonder and appreciation ■ develop their own sense of awareness and responsibility for the world in which they live
Key vocabulary:	**Possible Resources:**	
Creation, Creator, faiths, communities, belief, Harvest, Sukkah, responsibilities, recycling.	Wonderful Earth by Nick Butterworth In the Beginning- Lion Story book Planet Earth DVD In the Beginning by Steve Turner	

Key Stage 1 Unit Title:

Islam 1 and 2

Learning objectives Pupils should learn:	Possible teaching activities AT1 Opportunities to:	Possible teaching activities AT2 Opportunities to:
Allah is the Islamic name for God Muslims believe ■ Allah is the one true God ■ He has no partners ■ He is the Creator who provides all things **Islamic values** ■ the importance of good values ■ home and family life for children ■ respect for each other, parents, elders and children ■ honesty and good manners ■ responsibility for all creation **Guidance** ■ the Qur'an is the special holy book for Muslims ■ Allah has sent guidance through the Qur'an ■ The life of the Prophet Muhammad* **Worship of Allah** ■ Muslims serve Allah in many ways including daily salah which usually take place in the mosque ■ festivals, especially Id-ul-Fitr and Id-ul-Adha	■ learn that the Islamic name for God is 'Allah' ■ listen to Muslims talking about their values ■ talk with Muslims about their families ■ find out what Muslims mean by 'respect' and how this is demonstrated in action ■ listen and respond to stories about how Allah sent guidance through the Prophet Muhammad* ■ visit a mosque ■ observe salah, and find out where and how it takes place ■ look at pictures showing how Muslims prepare for prayer and artefacts associated with prayer ■ encounter Islamic festivals and find out why they are celebrated eg, Id-ul-Fitr and Id-ul-Adha ■ listen and respond to stories about the Prophet Muhammad* and his family and festivals	■ distinguish between what is made by people and what belongs to the natural world ■ experience and talk about the care of living things ■ talk about how stories from the lives of the prophet might guide people in their daily lives today ■ talk about when and how people pray ■ talk about cleanliness and occasions when washing is particularly encouraged ■ share experiences of special occasions in their lives ■ share feelings of gratitude and thankfulness ■ think about why we try to be 'good' and what that involves ■ think about how adults, especially parents, show love and care for their children ■ talk about how people show respect for each other
Key questions:	**Learning outcomes AT1** By the end of the key stage most pupils should be able to:	**Learning outcomes AT2** By the end of the key stage most pupils should be able to:
■ is having a name important? ■ what helps to make you good? ■ why are rules important? ■ why do Muslims pray five times a day? ■ what is prayer? ■ how would you feel if you were hungry and would you share your food with those in need?	■ retell some stories of the life of the Prophet Muhammad* ■ identify some religious practices of the Muslim faith such as prayer, and that prayer is important for Muslims	■ respond sensitively to the experiences and feelings of others, including those with a faith which they are studying ■ respond sensitively to Islamic values, particularly within the Muslim home
Key vocabulary:	**Possible Resources:**	
Allah, Islam, Qur'an, Muslim, Prophet Muhammed, Festivals, Id-ul-Fitr, Id-ul-Adha, Salah*	Our Culture. Muslim I am a Muslim Something to share, Bridges to religions A story at Id	

** After the name of the Prophet Muhammad, Muslims say, or write 'salla-llahu alaihi wa sallam' (peace and blessings of Allah be upon him). After the names of other Prophets, Muslims will say, or write, 'peace be upon him' p.b.u.h.*

Key Stage 1 Unit Title:

Belonging

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ ways in which they belong ■ how belonging is expressed and made explicit ■ the concept of belonging to a family ■ there are a number of religions in the world ■ religious people belong to a faith ■ religious people have different ways of showing the ways in which they belong to a community	■ introduce the idea that people who believe in God belong to a family too ■ discuss how people wear/do special things to show they belong to a religious community	■ explore the word 'belonging' ■ look at school badge and uniform ■ design a badge for something they belong to ■ discuss their own experiences of belonging (circle time) ■ bring in special clothes and try on, draw and discuss
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ how does it feel to belong? ■ how do we show we belong? ■ how do we welcome someone new into the group/class/school? ■ how do religious people show they belong to a community?	■ know that religious people belong to a faith ■ identify an example of something that is worn by a religious person to show that they belong	■ identify ways in which they show they belong ■ show respect for other people's beliefs, values and culture
Key vocabulary:	**Possible Resources:**	
Belonging, family, beliefs, values, culture, community, badge.	www.request.org.uk	

Key Stage 1 Unit Title:

Sacred Writings

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ the names of some religious books and the religion to which they belong eg, Qur'an- Islam, The Bible- Christianity ■ that stories often contain inner meanings and messages ■ that religious books teach people how to live	■ read/tell some stories from a religious book and discuss their meaning ■ discuss how a specific religious book is made, kept, handled and what this tells us about respect ■ write a story that contains a meaning or message	■ identify and give reasons for things of value in their own lives ■ do some calligraphy writing/ illumination letter work/Arabic writing ■ talk about the care that goes into making something beautiful
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what makes a book special? ■ how is a religious book similar/ different to other books? ■ why are religious books so important? ■ how do people from different faiths show they respect their religious books/writings?	■ name a religious book and the faith group it is associated with ■ retell a story from a religious book and identify some beliefs and teaching	■ be positive about the values and concerns of others ■ identify from their own experience the feelings of people in the story
Key vocabulary:	**Possible Resources:**	
Sacred, books, stories, respect, meaning, calligraphy	www.request.org.uk A First Look at the Christian Faith by Lois Rock	

Key Stage 1 Unit Title:

Places of Worship

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ the reasons why people have special places ■ that some places are special to others ■ that religious people have special places that relate to their faith ■ what happens inside a place of worship	■ introduce the idea that people n find out why and when people meet together ■ visit a place of worship (e.g. church, mosque, synagogue, mandir) ■ identify any symbols of a religious building (e.g. Cross, minaret, Star of David etc.) ■ find a place of worship on a local map ■ find out what happens when religious people get together and what special things they might do	■ make a class book of 'our special places' ■ devise a symbol for their own special places ■ discuss in circle time what they do and how you feel in their special places
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what makes a religious building different from others? ■ why do religious people want to meet together? ■ what happens inside a place of worship?	■ identify and describe some features of a religious building ■ identify and describe some purposes of a religious building	■ talk about a building or place which is special to them ■ explain how they feel in their special place and respond sensitively to the feelings of others
Key vocabulary:	**Possible Resources:**	
Worship, places, special, church, mosque, synagogue, mandir, symbols,	www.request.org.uk A First Look at the Christian Faith by Lois Rock	

Key Stage 1 Unit Title:

Festivals

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ a festival is a time of celebration and explores both sad and happy memories ■ there are common elements in most celebrations (e.g. food, clothes, gifts, cards, family gatherings, saying "thank you") ■ religious and worldview festivals concern significant events from the past showing relevance for the present	■ Enact stories and celebrations from Easter, Divali (Deepavali) or Id-ul-Fitr finding out what the stories told at the festival means ■ look at the customs and practices of the festival ■ invite visitors to talk about how they celebrate a festival or watch a DVD ■ invite visitors to talk about celebrations in their past and share memories	■ show pictures of celebrations and explore what is going on ■ share experiences of things which make us happy/sad ■ reflect on celebrations in their own lives – how did they feel?
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why do religions have festivals? ■ what makes us want to celebrate? ■ what special things do religious people celebrate? ■ why do people send cards? ■ what is the value of eating together? ■ why do people have special clothes for celebrations? ■ how is the festival celebrated in different parts of the world? ■ what are your special celebrations?	■ identify the practices associated with a festival ■ retell the story behind a festival	■ talk about a celebration which is special to them and explain why ■ sensitively connect the ideas of celebrating in their own lives with those of others
Key vocabulary:	**Possible Resources:**	
Festivals, celebrations, sad, happy, memories, stories, practices	www.request.org.uk The tale of three Trees by Angela Elwell Hunt The Beginner's Bible	

Religious Education at Key Stage 2

Aims and purposes

Religious education provides opportunities for children to:

- develop their knowledge and understanding of and their ability to respond to Christianity and the other principal religions represented in Great Britain;
- explore issues within and between faiths to help them understand and respect different religions, beliefs, values and traditions (including ethical life stances) and understand the influence of these on individuals, societies, communities and cultures;
- consider questions of meaning and purpose in life;
- learn about religious and ethical teaching, enabling them to make reasoned and informed judgements on religious and moral issues;
- develop their sense of identity and belonging, preparing them for life as citizens in a plural society;
- develop enquiry and response skills through the use of distinctive language, listening and empathy;
- reflect on, analyse and evaluate their beliefs, values and practices and communicate their responses.

Religious education does not seek to urge religious beliefs on children or to compromise the integrity of their own beliefs by promoting one religion over another. It is not the same as collective worship, which has its own place within school life.

Content

During religious education in Key Stage 2, children acquire and apply knowledge and understanding of:

- Christianity, Hinduism, Islam, Judaism;
- how these religions influence individuals, communities, society and the world.

As well as learning about religions, children also develop their ability to respond to what they have learned.

Language and communication

Children develop language skills through:

- talking about their work and presenting their own ideas using sustained and systematic writing of different kinds;
- studying sacred texts and stories;
- extracting information from sources such as reference books, CD-ROMs, e-mails and the Internet.

Values and attitudes

Children:

- work with others, listen to each other's ideas, and treat others with respect;
- have opportunities to consider their own experiences, attitudes and values, and those of other people;
- develop respect for evidence and critically evaluate ideas that may or may not fit the evidence available;
- identify puzzling questions and suggest answers;
- develop their understanding of why certain things are held to be right or wrong;
- relate to moral and religious issues.

Expectations

By the end of Key Stage 2, most children will be able to:

- describe the key beliefs and teachings of the religions studied, connecting them accurately with other features and making some comparisons between religions.
- understand what belonging to a religion involves, although this, of course, will vary from faith to faith (and between Christian denominations).
- show how religious beliefs, ideas and feelings can be expressed in a variety of forms.
- give meanings for some symbols, stories and language, using technical terminology.
- ask questions about the significant experiences of key figures, puzzling aspects of life and moral and religious issues, suggest answers from their own and others' experience, making reference to the teaching of religions, show understanding of why certain things are held to be right and wrong.

Some pupils will have progressed further to deeper learning and should be able to:

- explain how some principal beliefs, teachings and selected features of religious life and practice are shared by different religions;
- explain how these make a difference to the lives of individuals and communities, showing how individuals and communities use different ways to express their religion;
- make informed responses to questions of identity, experience, meaning and purpose, and to people's values and commitments (including religious ones) in the light of their learning

Features of progression

Progress in religious education can be characterised by:

- acquiring wider and more detailed knowledge of religious beliefs and practices;
- deepening understanding of the meaning of stories, symbols, events and practices;
- more fluent and competent use of religious language and terminology;
- increased levels in skills of responding to questions of identity, meaning , purpose, values and commitment.

As they move through Key Stages 1 and 2, children progress:

from:	to:
using everyday language	increasingly precise use of religious vocabulary
personal knowledge of a few areas of religious education	understanding a wider range of areas and the links between them
unstructured exploration	more systematic investigation of questions
identifying what is of value and concern to themselves or others	asking questions and suggesting answers to moral and religious questions

Overview: Key Stage 2 Units of Work

	Term 1	Term 2	Term 3
Year 3	Symbols in Religions	Judaism: God and the Torah	Islam: Beliefs and Teachings*
	The Christian Bible: Contents and Structure	The Church, Worship, Festivals and Practices	Additional Study Unit 1 (ASU 1)
Year 4	Belonging and Identity	Birth Rites	Hinduism: God and Sacred Writings
	Jesus: His Early Life and Teaching	Additional Study Unit 2 (ASU 2)	Creation and God
Year 5	The Bible as the Holy Book of Christians	Judaism within the Home and Synagogue	What is faith and what difference does it make?
	Islam: Worship, Festivals and Practices*	Christian Denominations	The Christian Way of Life – 1
Year 6	Death and Loss	Hinduism: Worship, Celebrations and Values	Marriage Rites
	Faith and the Arts	Jesus: His Later Life and Passion	The Christian Way of Life – 2

N.B. The sequence of units has been arranged to support progression and should be taught to the specified year group.

**The London Borough of Merton is home to members of the Ahmadiyya Muslim Community. Please see Appendix B to further understand their beliefs.*

Key Stage 2 Unit Title:

The Christian Bible: Contents and Structure

Learning objectives Pupils should learn:	Possible teaching activities AT1 Opportunities to:	Possible teaching activities AT2 Opportunities to:
■ The Bible: • has an Old and New Testament • has 66 books containing many types of literature – history, law, songs, poetry, stories, gospels, letters, visions • contains stories and examples of different types of literature from both testaments e.g. Israel's history, laws, poetry/songs, Jesus' life and teaching (Gospels), early Church history (Acts) ■ what a Bible reference is ■ there are many different translations	■ read and discuss a variety of stories from the Bible e.g. stories about Jesus, key Old Testament characters e.g. Abraham, Joseph, Moses, David, Ruth, Daniel and the early Church e.g. Stephen, Paul ■ read and discuss examples of other types of literature in the Bible e.g. a psalm, proverbs, laws, a letter ■ read two different translations of the same passage and talk about the differences ■ explore the difference between the Jewish Tenakh and the Christian Bible and the reasons why there are 'Old' and 'New' Testaments ■ learn how to find a Bible reference ■ compare a DVD version with the actual story it portrays	■ share experiences of books and other forms of literature which the children feel have influenced them ■ compare the experiences of people in biblical stories with their own experiences and feelings ■ begin to ask questions raised by the stories and reflect on their value for Christians today e.g. "Why did God allow…; what does this say about….; how could this…; what can we learn…?" ■ make a survey of people's favourite Bible passages
Key questions:	**Learning outcomes AT1** **By the end of the key stage most pupils should be able to:**	**Learning outcomes AT2** **By the end of the key stage most pupils should be able to:**
■ what is the Bible, how was it written? ■ why are there two testaments? ■ is it a help or a hindrance to have different translations of the Bible? ■ what is in the Bible? ■ how can you find something in the Bible? ■ how do we know if it is true?	■ develop a time line showing the different periods in which the Bible came to be written ■ talk about the different genres in the Bible using terminology appropriately ■ give examples of each genre, using the names of people, biblical books or historical event ■ explain how the Bible is different to the Tenakh ■ find a passage using a Bible reference	■ suggest how different genres might affect the way we understand a passage ■ ask sensible questions about a story to try and understand it ■ choose a passage from the Bible and suggest what Christians might learn from it
Key vocabulary:	**Possible Resources:**	
The Bible, Old Testament, New Testament, literature, psalm, proverb, law, letter, translations	The King, the snake and the Promise CD The Lion Story Teller Bible	

Key Stage 2 Unit Title:

The Bible as The Holy Book of Christians

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
The Bible: ■ is the main source for Christian teaching and is respected as God's Word ■ has a long history of translation from the earliest manuscripts ■ is used for public worship and personal devotion	■ listen to Christians talking about why they read the Bible and what they understand the Bible to be ■ hear stories from the history of Bible translation e.g. William Tyndale, Mary Jones http://www.christianity.com/church/church-history/church-history-for-kids/ ■ see on film or in practice how the Bible is used in public worship ■ look at examples of Bible reading notes for children and adults ■ look at a variety of copies of the Bible e.g. old, new, Greek and Hebrew and other languages ■ find out about someone whose life was changed by reading the Bible	■ talk about the things that guide their life and behaviour ■ discuss what it means to call the Bible 'the Word of God' ■ discuss ideas of inspiration in relation to art, books, films and their own writing ■ reflect on what they feel should be in a 'Manual for Life' ■ talk about whether anything is worth dying for
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ how do Christians view the Bible today? ■ why were and are people willing to die for the Bible? ■ why are people killed or imprisoned for reading and teaching the Bible? ■ how is it used in public worship and for personal devotion?	■ give reasons why the Bible is important to Christians ■ explain how the Bible is used both in public worship and privately ■ describe examples of people whose lives were greatly involved with or affected by the Bible	■ reflect on what influences them and their behaviour ■ suggest what sort of guidance people need and value in life
Key vocabulary:	**Possible Resources:**	
The Bible, holy, Christians, God's Word, translation, worship, guidance, inspiration, manual for life	Biographies of Christians throughout History www.christianity.com/church/church-history/church-history-for-kids Colin Buchanan - Remember the Lord CD Colin Buchanan- Practice being Godly CD- on the 10 Commandments The Prince of Egypt DVD	

Key Stage 2 Unit Title:

Jesus: His Early Life and Teaching

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
Key features in the early life of Jesus: ■ the historical context – Roman Empire ■ his birth and its meaning ■ baptism and temptations ■ disciples, friends and followers ■ teaching about the kingdom of God through parables and acts of healing	■ put the life of Jesus in an historical context by looking at a map ■ compare Matthew and Luke's accounts of the Nativity ■ discuss titles given to Jesus e.g. Saviour, Christ, Lord ■ read about Jesus' baptism and temptations and think about what they meant for Jesus' ministry ■ look at pictures of these events and discuss the symbols used ■ find out about the call of the disciples ■ find out about other followers of Jesus e.g. the women, the family of Lazarus, read some of the parables in the Gospels and discuss their meanings ■ write a modern parable to teach one of these meanings in a contemporary way ■ read some of Jesus' healing miracles and discuss what Jesus was teaching/showing through them	■ think about whether or not it is important to know about the background to Jesus' life ■ reflect on the implications of 'God becoming man' and who Jesus was or is ■ share their own experiences of temptation, guilt and forgiveness ■ discuss what makes a good friend and a good leader. Talk about who they most admire and why ■ dramatise, or retell one of these events and discuss the feelings of some of the main characters ■ share their views and experiences of miraculous events
Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ why do Christians believe it is important that God came to earth in human form and shared in human experience? ■ what do Jesus' baptism and temptations reveal about who Jesus was and the purpose of His ministry? ■ who followed Jesus and why? ■ why did Jesus use parables? ■ why did Jesus perform miracles?	■ identify key moments in the life of Jesus and explain their significance for Christians today ■ show understanding of who Christians believe Jesus to be and why ■ explain why Jesus used parables and performed miracles, with examples of each	■ raise questions about aspects of the life of Jesus which they find puzzling, giving their own considered response ■ rewrite a parable in a contemporary format identifying the message being taught ■ reflect on issues of right and wrong in the light of Jesus' teaching
Key vocabulary:	**Possible Resources:**	
Jesus, baptism, temptation, disciples, Kingdom of God, parable, miracles, Gospels, ministry	Meet the King CD Miracle Maker DVD The King, the snake and the promise CD www.request.org.uk It's a boy DVD The Christmas Storykeepers DVD	

Key Stage 2 Unit Title:

Jesus: His Later Life and Passion

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
The events and significance of Holy Week: ■ Palm Sunday – Triumphal Entry and the Money changers ■ Opposition to Jesus ■ Maundy Thursday – Last Supper and Betrayal ■ Good Friday – Trials and Crucifixion ■ Easter Sunday – Resurrection appearances ■ Pentecost – Jesus' promise of the Holy Spirit ■ Jesus today – in people's beliefs, worship, art, literature and media presentations (N.B. although it is helpful to link these events to the appropriate festivals, the festivals themselves are covered in more depth in other units)	■ discuss the importance the Gospel writers, and Christians today, attach to the last week of Jesus' life ■ look at one example of opposition to Jesus in the Temple Mark 11:15-18 ■ discuss Jesus' reactions in the Temple and in Gethsemane Mark 14:32-52 ■ explore the significance of symbols such as palm crosses, bread and wine, cross, purple robe ■ learn about the meaning of Jesus' death and resurrection for Christians today ■ explore the links between Passover and the Last Supper ■ look at hymns about Jesus or interview Christians about what Jesus means to them today ■ look for examples of Jesus' passion portrayed in film, art or literature today	■ reflect on the answers Christianity offers to questions about the meaning and purpose of life through Jesus' death and resurrection ■ explore ideas of sacrifice, forgiveness and new life and discuss their own responses to issues of life, suffering and death ■ talk about what influences and/or changes their lives ■ discuss their feelings on the commercialisation of Christmas and Easter ■ ask questions about the resurrection and why other faiths do not believe it ■ discuss whether it is ever right to get angry
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why is so much of each of the four Gospels devoted to one week of Jesus' life? ■ why did people oppose Jesus? ■ why did Jesus die? ■ why is the resurrection so important to Christians? ■ how is Jesus viewed today in worship, the arts and the media?	■ outline the main events of Holy Week and Easter ■ show some understanding of what Christians believe about the death and resurrection of Jesus ■ comment on some portrayal of Jesus in worship, art or the media, identifying appropriate symbolism	■ ask questions raised by the death and resurrection of Jesus and suggest answers from their own and Christians' viewpoints ■ suggest a Christian answer to questions about the meaning and purpose of life ■ show awareness of Christianity's distinctive claims regarding the death and resurrection of Jesus
Key vocabulary:	**Possible Resources:**	
Jesus, Holy week, Palm Sunday, Maundy Thursday, Good Friday, Crucifixion, Resurrection, Pentecost, Christmas, Easter, Passion	Miracle Maker DVD Meet the King CD The Tale of three trees by Angela Elwell Hunt The King, the snake and the promise CD	

Key Stage 2 Unit Title:

The Church, Worship, Festivals and Practices

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
The Church is: ■ a community of believers from all races and nationalities ■ expressed in different denominations ■ a focal point for a community Commitment sometimes expressed through special ceremonies such as: ■ infant baptism ■ dedication ■ first communion ■ regular communion ■ believers' baptism ■ marriage ■ death rites Places of worship: ■ the variety of buildings ■ their uses, artefacts and symbols ■ how buildings, religious objects and symbols play a part in the worship, rituals and ceremonies of the community Worship: ■ the expression of thanksgiving and God's forgiveness in the power of the Holy Spirit ■ prayer ■ the Bible ■ music ■ the Eucharist (Holy Communion) The Church's Year (refer to earlier unit): ■ shared times of reflection including Advent, Epiphany and Lent ■ Holy Week and Easter ■ shared celebrations including Ascension and Pentecost ■ other festivals such as Mothering Sunday and Harvest Festival	■ invite local Christians to talk about their work in the community and the importance of the Church in their lives ■ find out from church magazines what groups meet in the local area, what they do and why they meet ■ visit different Christian places of worship and compare and contrast the designs, furniture and symbols ■ look at some famous prayers e.g. the Lords' Prayer, St Francis of Assisi, Ignatius Loyola ■ handle artefacts linked to prayer e.g. icon, rosary beads, candle (N.B. many Christians do not use artefacts linked to prayer) ■ listen to a variety of Christian music e.g. plainsong, oratorio, hymns, modern choruses, organ / guitar, contemporary ■ hear stories associated with the festivals and find out about customs, special foods, symbols, family celebrations ■ explore the importance of fasting and feasting in Easter celebrations ■ read and discuss Acts 1 v 6-11 ■ read the story of the birth of the Church in Acts 2 ■ hold a school Harvest Festival and explore the symbols involved ■ invite someone to talk about the work of the Bible Society ■ look at the engagement of Christian groups in communities here and overseas, e.g. Trussell Trust, Christians Against Poverty, Tear Fund, Children's Society, the Church Urban Fund	■ talk about the importance of belonging to a group and sharing activities together ■ discuss what commitment to a religious group may involve ■ explain why people may only go to church for baptism, marriage or death rites ■ sit quietly in a Christian place of worship and reflect upon their feelings ■ explore the human emotions which may be expressed in religious terms e.g. joy and praise, guilt and penitence ■ consider the value of setting aside a time for self-discipline and reflection ■ participate in moments of directed silence, and discuss their value as an aid to reflecting on important issues and ideas (be careful not to push children to involvement in a directed way that would compromise their own faith or belief) ■ discuss their own responses as to why many people pray ■ write their own prayers or wishes which express their concerns ■ consider the importance of ritual and ceremony in life e.g. birthdays, anniversaries, sports days, school celebrations

Continued overleaf

Key Stage 2 Unit Title:

The Church, Worship, Festivals and Practices *continued*

Key questions:	Learning outcomes AT1 By the end of the key stage most pupils should be able to:	Learning outcomes AT2 By the end of the key stage most pupils should be able to:
■ do you have to go to church to be a Christian? ■ what would local communities be like if there were no churches? ■ is the church the building or the people? ■ why do some people only go to church to be baptised, married or buried? ■ what is the difference between a prayer and a wish? ■ why do religions have festivals?	■ identify key features within a place of worship visited and what these tell us about Christian worship ■ compare similarities and differences between places of worship of different Christian denominations and what these signify ■ identify some key features of what it means to belong to a Christian community/church ■ translate the Lord's Prayer into contemporary language and draw out some of the key Christian beliefs within it	■ evaluate the impact of belonging to a church on the way a believer tries to live their daily life ■ consider their own responses as to why some people only pray when they experience difficulties in life ■ explore 'stepping stones' within their own lives and why they are significant moments

Key vocabulary:	Possible Resources:
Church, community, commitment, ceremonies, baptism, place of worship, worship, the Church's Year, festivals	Christian music CD's- A Very, very, very big God CD 60 Timeless Hymns www.request.org.uk

Key Stage 2 Unit Title:

Christian Denominations

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ Christianity is a world-wide religion ■ there are different denominations within Christianity ■ beliefs, ideas and worship can be expressed in different ways ■ some aspects of Christian belief are shared between churches and others are not	■ give the pupils pictures of a range of objects found inside different styles of churches and sort objects to say which church they would put them in and why ■ visit two different local Christian churches (or use photographic material) to compare and contrast ■ find out if there are any church meeting places in the neighbourhood that are not purpose built e.g. school hall, cinema ■ identify different types of service / worship in two different Christian denominations and compare and contrast (be sensitive to concerns of faith and belief groups about children participating in worship) ■ look at (and explore) pictures, artefacts and art from other cultures depicting Christianity	■ share their personal responses to visits to different Christian churches ■ explore how different cultures respond to Christianity in a variety of ways ■ discuss why people need to express themselves in different ways
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what can we learn from Christian religious buildings about the people who worship there? ■ what are the similarities and differences in the churches you have seen?	■ talk about two different Christian denominations using the correct terminology ■ identify different styles of worship from two different Christian denominations	■ talk about how people have different needs when they want to express their most important feelings ■ talk about different organisations to which they belong
Key vocabulary:	**Possible Resources:**	
Christianity, denominations, beliefs, worship, styles, churches	www.request.org.uk	

Key Stage 2 Unit Title:

The Christian Way Of Life 1 And 2

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
Ways of life: ■ from the New Testament ■ in society, past and present ■ through social responsibility as a community and as an individual ■ attitudes to personal, social and global issues, considering the teachings of Christianity as expressed for example in: – the Ten Commandments – the Two Great Commandments – the Sermon on the Mount – the Beatitudes. Matthew 5	■ research Christian reformers e.g. Shaftesbury, Elizabeth Fry ■ collect newspaper or magazine articles about a person of their choice and compile a biography e.g. Desmond Tutu, Brother Andrew ■ write to a local charity organisation e.g. Tear Fund, and ask for information for the class ■ read the parable of the Talents and discuss what it teaches about Christian responsibility and stewardship (Matthew ch 25 v 14-30) ■ listen to Christians talking about what being a Christian means to them ■ explore the way one Church expresses its values e.g. Salvation Army ■ look at the work of one Christian individual or organisation in the community ■ listen to stories which convey messages about accountability and responsibility, God and humanity, and qualities of fairness, love and justice	■ be presented with scenarios involving choice of action ■ discuss what motivates 'famous' Christians to do what they do ■ explore the meaning of the word charity and debate whether 'charity should begin at home' ■ consider ways in which beliefs can be expressed in actions ■ deepen their exploration of feelings and relationships, e.g. friendship, loyalty, hurt, fear, acceptance ■ consider the importance of values to themselves and others ■ share ideas about the role that commitment plays in their own lives and experiences e.g. friendships
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ can we learn from people who lived in the past? ■ if Jesus appeared on earth today and could use no more than ten words, what would he say? (or write a tweet of less than 140 characters) ■ are the teachings in the Sermon on the Mount possible to live today?	■ make links between rules/codes in Christianity and other religions ■ identify what motivates great Christian leaders/individuals, linking their lives with some of the teachings of Jesus	■ recall a passage from the Sermon on the Mount and apply it to a real life situation today ■ identify the key values which lie at the heart of Christianity and talk about the values which they share with friends and family
Key vocabulary:	**Possible Resources:**	
Christian reformers, commandments, the Beatitudes, values	Biographies of Christians throughout History. www.christianity.com/church/church-history/church-history-for-kids www.request.org.uk www.salvationarmy.org.uk	

Key Stage 2 Unit Title:

Creation and God

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
Christians regard God as: ■ the Holy Trinity – Father, Son and Holy Spirit ■ Creator ■ sustainer ■ just ■ saving ■ loving God is discovered in different ways through: ■ Bible ■ Jesus ■ conscience ■ other people ■ faith ■ nature ■ reason	■ look at hymns, prayers and symbols which refer to the Trinity ■ creation: Genesis chapter 1-2 Psalm 8 ● explore the ways in which creation stories stress 'why' rather than 'how' things work and Who made it happen ■ explore ways in which Christians respond to the belief that God is ultimately responsible for order and purpose in the world ■ read Genesis 1-2 and design symbols for the days of creation ■ identify beliefs about God in the creation story ■ explore experiences of God recorded in the Bible e.g. St Paul, Psalm 23, and other literature, poetry, music, biography (Martin Luther King, Mother Teresa)	■ consider Christian ideas about God and share their personal views with the class ■ consider the experiences and feelings which give rise to questions about meaning and purpose ■ share ideas on the evidence for order and pattern in the natural world and the universe ■ express their personal views, ideas and feelings about creation through discussion and the creative arts ■ explore why religions raise more questions about 'why' rather than 'how' ■ identify aspects of the natural world which impress them ■ consider issues such as conservation and pollution in the light of the Genesis account of creation
Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ why do Christians say God is One yet Three? ■ what do Christians believe God is like? ■ what do Christians believe God does? ■ how do people come to know God? ■ why do some people believe in God and others not? ■ is it possible to describe something that is indescribable?	■ use and explain some of the key words Christians use to describe God ■ identify and explain some distinctive Christian beliefs about God ■ demonstrate knowledge of the Jewish/Christian accounts of creation ■ show understanding of the ways people come to know God	■ share their own experiences of moments of insight, awe and wonder ■ evaluate whether humanity is looking after the planet in accordance with the author of the Genesis narrative ■ ask 'why' questions about life on earth and suggest answers from a Christian point of view as well as their own ■ offer reasons why some people believe in God and some do not
Key vocabulary:	**Possible Resources:**	
Creation, the Trinity, Father, Son and Holy Spirit, Creator, Genesis, sustainer	Biographies of Christians throughout History. www.christianity.com/church/church-history/church-history-for-kids www.request.org.uk	

Key Stage 2 Unit Title:

Hinduism: God and Sacred Writings

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
Hindus believe: ■ Murugan and Durga ■ the ten 'avatars' of Vishnu, especially Krishna and Rama ■ stories connected to Rama and Krishna such as Rama's exile and return (Ramayana), Childhood of Krishna Hindus have their own Sacred Writings: ■ Vedas ■ Bhagavad Gita ■ Puranas, Thirukkural, Thirumurai and holy epics such as Ramayana and Mahabharata Respect for: ■ God ■ other people ■ all forms of life	■ look at and draw some of the images of these deities ■ explore some of the symbols associated with these images of God ■ read an abridged version of the adventures of Rama and Sita in the Ramayana ■ look at artefacts linked with the ten avatars of Vishnu ■ look at a copy of one of these books and hear a passage being read ■ watch a Hindu dancer/s telling a story through dance	■ explore ways in which one thing can be expressed in many different ways ■ explore some of the themes in the story of Rama and Sita: faithfulness, victory over evil, friendship, etc. ■ talk about heroes and heroines in their own favourite stories and the qualities needed to make a person heroic ■ talk about the importance of special books in religions ■ read other examples of stories where good wins over evil, or write their own
Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how do Hindus think of God as being one yet many? ■ do you think God can be found in nature and in the things around you? ■ why do Hindus use symbols and images to describe God? ■ why are their sacred writings in the form of stories? ■ why is the cow a sacred animal for Hindus?	■ identify some images of the Hindu deities and explain the significance of the symbols associated with them ■ show understanding of how the many Hindu Gods all express different symbolic representations of Brahman ■ retell a story from the Hindu sacred books ■ show, using the correct terms, how some Hindu beliefs can be expressed through symbols and stories	■ compare their own views about the existence and nature of God with those of Hinduism ■ reflect on concepts such as right and wrong, good conquering evil as illustrated in Hindu stories and relate them to their own lives ■ identify qualities needed for heroes and leaders in both Hindu stories and their own lives
Key vocabulary:	**Possible Resources:**	
Hinduism, sacred, Vedas, Bhagaved Gita, Ramayana, Brahman	www.hindunet.org www.hindukids.org Beliefs and cultures Hindu by Anita Ganeri	

Key Stage 2 Unit Title:

Hinduism: Worship, Celebrations and Values

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
■ Hindus worship in the home and in the mandir/kovil (temple): • Puja and Arti (Arathi) • role of divine images in worship • symbols: fire, om, lotus flower ■ Hindus celebrate: • Holi • Divali (Deepavali) • Raksha Bandhan • Navarathri, Dassera and Shivarathri ■ Hindus mark stages in life through special ceremonies such as birth, marriage and initiation ceremonies ■ values important to Hindus: • the importance of the extended family • community • upholding religious values and rituals in the home	■ see a DVD of Hindu puja in the home or mandir/kovil ■ look at a puja tray and explore the ways in which all senses are involved in Hindu worship (children not to be expected to participate) ■ read stories linked with Divali(Deepavali)and Holi ■ make rangoli patterns (kolam) and Diva lamps out of clay or plasticine (children not to be expected to participate) ■ make and taste foods linked with Divali(Deepavali) or Holi ■ look at a rakhi (bracelet) or see a DVD about what happens during Raksha Bandhan ■ talk to a Hindu about how a baby is welcomed into the Hindu community and explore some of the symbols used in this ceremony ■ explore ways in which Hindus value the extended family and how Hindu families in the UK keep in touch with relatives throughout the world	■ discuss their own responses to the use of images in worship ■ reflect on the different ways people worship and why they worship ■ consider links with other festivals about light and darkness - explore differences as well as similarities ■ discuss how we can demonstrate affection for someone we love ■ discuss birth ceremonies they are familiar with and note similarities and differences ■ explore some of the advantages of living in an extended family
Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ is it important to involve all the senses in worship and why? ■ why are light and darkness associated with good and evil? ■ why are birth, initiation and marriage important 'stepping stones' in life? ■ how do Hindus mark these 'stepping stones'? ■ why is the home important for Hindu children to learn about their religion?	■ describe how puja is performed in the home and mandir/kovil using appropriate terminology ■ identify some customs of Hindu festivals with the story(ies) being celebrated ■ describe some of the customs associated with the 'stepping stones' of a Hindu's life	■ connect the themes of light and darkness to the concepts of right and wrong, good and evil ■ express an opinion on the value of the home and rites of passage for Hindus
Key vocabulary:	**Possible Resources:**	
Worship, celebration, mandir, images, om, lotus flower, Divali (Deepavali), rituals, Holi	Beliefs and cultures Hindu by Anita Ganeri Hindu festivals celebrate - Heinemann	

Key Stage 2 Unit Title:

Islam: Beliefs and Teachings

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
Beliefs and teachings ■ Allah is the Islamic name for God ■ human beings are the best of his creation ■ angels are created by Allah ■ Shirk – regarding anything as being equal to, or a partner to Allah is forbidden ■ Allah gives guidance through messengers and books ■ Muhammad, the Seal of the Prophets Guidance ■ how the Qur'an was revealed – final revelation to humanity ■ The life of the Prophet Muhammad* - the last of the prophets ■ stories from the Sunnah, Hadith and Sirah	■ find out what Muslims mean by 'Shirk' and why it is unacceptable to them ■ look at some of the 99 beautiful names of Allah ■ read or listen to stories from the life of the Prophet Muhammad* ■ discuss the use of 'p.b.u.h.'* as a term of respect for the Prophet Muhammad ■ read the story of how the Qur'an was revealed and is treated with respect ■ look at artefacts e.g. Qur'an stand, prayer mat and beads and examples of Arabic calligraphy ■ read extracts from the Qur'an e.g. Surah 16 on creation ■ look for Makkah, Madinah, Jerusalem on maps of the Middle East	■ consider how they could treat the environment with respect ■ reflect on the damages of drawing an image of Allah and/or Muhammad* ■ consider why the Prophet Muhammad* is held as an example for people to follow
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why do Muslims forbid images of Allah, angels, Muhammad* and living creatures? ■ why can nothing be equal to Allah? ■ how is the Muslim understanding of Allah different to the Christian belief of the Trinity? ■ why is Muhammad* special to Muslims? ■ how do Muslims know what to do in their daily lives?	■ explain why Muslims forbid images ■ describe some key Muslim beliefs about Allah, Muhammad and the Qur'an ■ identify key moments from the life of the Prophet Muhammad* and explain their significance for Muslims	■ reflect on the use of images in worship in religions other than Islam and whether they help or hinder the believer ■ suggest reasons why Muslims hold Muhammad* to be an example to follow ■ reflect on the need to respect the environment from their own viewpoint and that of a Muslim
Key vocabulary:	**Possible Resources:**	
Allah, Shirk, guidance, Qur'an, Prohpet Muhammed,*	Beliefs and cultures Muslim Rashad's Ramadan and Eid al-Fitr by Lisa Bullard	

** After the name of the Prophet Muhammad, Muslims say, or write 'salla-llahu alaihi wa sallam' (peace and blessings of Allah be upon him). After the names of other prophets, Muslims will say, or write, 'peace be upon him' p.b.u.h.*

Key Stage 2 Unit Title:

Islam: Worship, Festivals and Practices

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
The Mosque as a place of worship and learning: ■ role of the Imam in the community ■ the call to prayer The Five Pillars: • The Shahadah - Testification • Salah – Prayer • Sawm – Fasting • Zakah – Charity • Hajj – Pilgrimage Family and home life: ■ birth and naming of children ■ marriage ■ greetings and respect for elders, teachers and guests ■ the importance of supporting the rights of parents, relatives, neighbours, the sick and disabled ■ emulating the characteristics of the Prophet Muhammad Festivals ■ Eidat Fitr – end of Ramdhan ■ Eidal Adha – during Hajj	■ visit a mosque and compare the main features with other places of worship ■ listen to a recording of the call to prayer ■ look at artefacts associated with prayer e.g. prayer mat, compass, head covering, prayer beads ■ watch a DVD of wudu and salah ■ invite an Imam to the class and ask him about his work ■ talk with a Muslim about the importance of family life in Islam ■ watch a DVD of Hajj and design a chart to show what happens ■ find out the customs associated with birth, the naming of a child and marriage ■ look at and design some Eid cards (explain that children are not celebrating Eid by doing that) ■ create a chart showing the times of prayer	■ talk about the value of doing something difficult because it is thought to be the right thing to do ■ discuss the importance of putting principles and beliefs into practice ■ share their own experiences of visiting relatives and of respect shown for elders ■ find out how their own names were chosen and what they mean ■ discuss the value of names having meanings ■ reflect on whether the giver or the receiver benefits the most ■ talk about the value of having objects or rituals to help us pray, from their own experience and/or the religions they have studied ■ opportunities to discuss the salient character of the Prophet Muhammad

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ what are the main features of a mosque and what is their function? ■ what is the role of the Imam in Islam? ■ how do the 'Five Pillars' affect the daily life of a Muslim? ■ what are the significant features of Muslim birth and marriage customs? ■ how important are greetings and respect and kindness for others in Islam?	■ identify and explain the function of the main features of a mosque ■ know the Five Pillars of Islam and use simple technical terms to explain them ■ show how Muslim beliefs are expressed through their birth and marriage customs	■ offer an opinion on the value of structured practices like the Five Pillars for expressing faith ■ discuss the importance of respect for others from their own and a Muslim point of view ■ suggest answers as to what Muslims see as the purpose of life
Key vocabulary:	**Possible Resources:**	
Mosque, the Five Pillars, The Shahadah, Salah and Wudu, Sawm and Id-ul-Fitr, Zakah and Khums, Hajj and Id-ul-Adha pilgrimage, fasting, almsgiving, prayer, Eid,	Celebrating Hindu Festivals- Heinemann Beliefs and cultures Muslim Rashad's Ramadan and Eid al-Fitr by Lisa Bullard	

** After the name of the Prophet Muhammad, Muslims say, or write 'salla-llahu alaihi wa sallam' (peace and blessings of Allah be upon him). After the names of other prophets, Muslims will say, or write, 'peace be upon him' p.b.u.h.*

Key Stage 2 Unit Title:

Judaism: God and the Torah

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
Jews believe that God: ■ is One ■ is the Creator ■ cares for all people Beliefs about God expressed through: ■ the Shema (mezuzah, tallit, tefillin) (see Deuteronomy ch 6 v 4-9, ch 11 v 13-21 and Numbers ch 15 v 37-41) ■ the first four of the Ten Commandments ■ psalms, songs and prayers ■ stories from the Tenakh The Torah (the first five books of the Tenakh, known as the Five Books of Moses) contains: ■ rules e.g. the Ten Commandments ■ sayings which express values e.g. 'love your neighbour as yourself' (Leviticus ch 19 v 18) ■ stories about the beginning of the world and the people of Israel The Torah: its place within Jewish worship and the synagogue: ■ the Sefer Torah (Torah Scroll) ■ the Ark ■ ornaments and decorations	■ listen to stories and poems from the Tenakh, which refer to God as Creator e.g. Genesis ch 1, Psalm 8, Psalm 148 ■ draw conclusions about the importance of the Shema by examining a mezuzah and considering the meaning of the words inside ■ explore the meanings of some songs, prayers and commandments which refer to God ■ know some of the Ten Commandments e.g. 'do not steal', 'honour your father and mother' and say why they are important ■ encounter some well-known sayings from the Torah e.g. 'love your neighbour as yourself' and discuss what they mean ■ find out the names of the books of the Torah ■ listen to Jewish people talking about why the Torah is important to them ■ visit a synagogue and see the Sefer Torah or look at photographs, a DVD or a virtual visit	■ make their own response to the beauty of the natural world ■ talk about how people care for each other ■ discuss their own beliefs about God ■ talk about any objects, songs or prayers known to them, which help to remind people of their faith ■ discuss the importance of community rules ■ talk about books or stories that are special to them ■ show awareness of right and wrong with reference to their daily lives ■ talk about what it means to 'love your neighbour as yourself'

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ was the creation of the world an accident or the work of God the Creator? ■ does the Hebrew Genesis story give any suggestions about the role of human beings within the created world? ■ what do the first four of the Ten Commandments tell us about Jewish beliefs about God? ■ how is the Torah treated within the synagogue and what does this tell us about Jewish beliefs? ■ how are other sacred writings shown respect by the faithful of other religions? ■ what responsibilities do we have to God and each other?	■ demonstrate how the Genesis story of creation can be interpreted literally or as creation myth ■ identify some of the questions as well as answers within the Genesis narrative of creation ■ research a story within the Tenakh and what it tells us about Jewish belief and practice ■ describe the main Jewish beliefs about God and the Torah, using the correct technical terminology	■ reflect on Jewish ideas about the existence and nature of God and how these compare with their own beliefs ■ express their own views about creation making reference to the ideas and beliefs within the Genesis narrative ■ analyse the Ten Commandments and evaluate their application and significance to daily life in society

Key vocabulary:	**Possible Resources:**
Shema, Ten Commandments, Torah, Ark, Tenakh, synagogue, beliefs,	Beliefs and Cultures, Jewish, by Monica Stoppleman I am a Jew (My Belief) by Clive Lawton

Key Stage 2 Unit Title:

Judaism Within the Home and Synagogue

Learning objectives **Pupils should learn:**	**Possible teaching activities** AT1 **Opportunities to:**	**Possible teaching activities** AT2 **Opportunities to:**
■ the synagogue is a place of meeting, study and prayer for the Jewish community ■ the role of the rabbi as teacher ■ the importance of learning and individual responsibility ■ the importance of prayer in Jewish worship (see also Shema) Festivals and Significant Days: ■ Shabbat begins on Friday evening and ends on Saturday night: • shared meal • family roles • rest from work • opportunities for learning and prayer ■ Pesach (Passover) recalls the events of the Exodus and is celebrated each year. ■ symbolic foods at the Seder meal ■ Sukkot recalls the journey to the Promised Land. It is also a harvest festival ■ Hanukkah ■ the importance of the home in Judaism as shown through such aspects as: • prayer • learning • dietary laws • festivals ■ Commandments (Mitzvot) as a basis for living ■ Jewish identity ■ Jews mark stages in life through special ceremonies • bar/bat mitzvah • weddings	■ find out what part the synagogue plays in modern Jewish life ■ if possible visit a synagogue or find out about the features and components (e.g. Ark, Scrolls) ■ make models of scrolls ■ if possible invite a rabbi to speak to the class about his or her work ■ examine artefacts associated with prayer e.g. tallit, tefillin, kippah, and talk about their use in worship ■ invite a practising Jew to demonstrate the ceremonies associated with the opening and close of Shabbat. Explore some symbols linked with Shabbat, e.g. candles, challah bread, sweet spices ■ hear the story of the Ten Plagues and the first Passover night ■ build a sukkah with branches or decorate the classroom appropriately (be sensitive that children may not feel able to participate) ■ find out how Sukkot is celebrated and why ■ find out which ceremonies/festivals are celebrated in the home ■ make lists of foods which are kosher and foods which are forbidden ■ make a model mezuzah case. Make a copy of the first verse of the Shema and place it within the case ■ make a wall display to illustrate the Commandments (Mitzvot) such as the Ten Commandments ■ explore the significance of Jewish initiation and/or marriage rites, noting the symbols used and their significance ■ talk with someone who has prepared for and celebrated their Bar/Bat Mitzvah	■ talk about why people get together for worship and for social gatherings ■ explore different kinds of leaders and models of leadership ■ discuss different ways of aiding concentration ■ explore the importance of ritual in daily and religious life ■ consider the importance of shared meals ■ explore the use of food as a symbol in religions ■ discuss the meaning of freedom and responsibility ■ discuss what it must be like to be homeless and constantly on the move ■ talk about special events within their own homes ■ discuss cultural attitudes to food ■ talk about things that they have on the walls at home which act as reminders ■ discuss the relevance of the Torah and Ten Commandments for the world today ■ talk about the importance of symbols and badges, their meaning and identity ■ talk about significant points in their own lives and any ceremonies or rituals which mark these times ■ compare important family occasions in their own experience

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how and why do Jews observe Shabbat? ■ what is the value of people joining together to share meals and spending time together as a family? ■ what evidence might you find which identifies a home as Jewish? ■ what symbols are there within the Jewish wedding ceremony and what do they signify? ■ what are the similarities and differences between Orthodox and Reform/Liberal synagogues and what does this tell us about different strands within Judaism? ■ what does it mean to become Bar/Bat Mitzvah?	■ recognise some symbols found within a Jewish wedding ceremony and explain their significance ■ investigate how the Jewish home nurtures a sense of belonging and Jewish identity ■ describe the main features of a synagogue using the correct terminology and demonstrate an understanding of their significance ■ give meanings to some of the symbols associated with Shabbat, Pesach, Sukkot and Hanukkah ■ show knowledge of the importance of the home and the synagogue in the life of Jews today	■ show how Jewish people's beliefs are reflected in everyday life at home, in the community and through their rites of passage and compare these with their own lives ■ discuss the value of 'a day of rest' in society today ■ express an opinion on the value of learning from the past ■ talk about the meaning of freedom and responsibility

Key vocabulary:	**Possible Resources:**
Synagogue, Rabbi, prayer, Shema, Shabbat, Pesach(Passover) Seder meal, Sukkot, Hanukkah, Commandments(Mitzvot) Bar/Bat Mitzvah	Celebrating Jewish Festivals Heinemann, Beliefs and Cultures, Jewish, by Monica Stoppleman I am a Jew (My Belief) by Clive Lawton Sofer. The story of a Torah Scroll by Eric Ray Jeremy's Dreidel (Hanukkah) by Ellie Gellman

Key Stage 2 Unit Title:

Symbols in Religions

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ everyday signs and symbols have meaning ■ the importance of symbols is in what they represent ■ different religions have symbols e.g. Cross, Star of David, Crescent Moon, Wheel of Life, Om, Khanda etc. ■ movements and activities (rituals) can also be symbolic ■ within religions, different groups may place more emphasis on symbolism and ritual than others e.g. within Christianity, Orthodox and evangelical Christians ■ in some religions colours are symbolic	■ explore symbols of the main world religions and what they represent ■ look at postures used in prayer in Islam and what each movement signifies ■ identify the use of metaphor in religious literature	■ collect or draw symbols/ signs around school and the neighbourhood and explore what they signify ■ design their own symbols to represent what is important in their own lives ■ explore how symbols can help or hinder our thinking
Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ what is a symbol and why are symbols used in everyday life? ■ why do religions use symbols? ■ what are the symbols of the main world religions? ■ do symbols help our understanding of a religion?	■ identify the main symbols of the world religions and what they represent ■ identify symbols used in Christian art and what they tell us about Christian beliefs	■ talk about how symbols help us in our daily lives ■ explore their own responses to a variety of religious symbols
Key vocabulary:	**Possible Resources:**	
Worship, celebration, mandir, images, om, lotus flower, Divali (Deepavali), rituals, Holi	Beliefs and cultures Hindu by Anita Ganeri Hindu festivals celebrate - Heinemann	

Key Stage 2 Unit Title:

Belonging And Identity

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ that there are a number of religions in the world to which people belong ■ that there are different symbols to represent different religions ■ that believers have different ways of showing they belong to a religion ■ that religions have different ways of welcoming people into communities, for example: • some Christians baptise babies • the symbolism of the Cross and candle used in infant baptism • baptism/ Christening is a sign of welcoming into the church • Jesus was baptised	■ explore main religions using pictures of places of worship and examples of what people wear ■ investigate using books, DVDs or pictures what people do in a religion to show they belong e.g. wear a cross or fish badge to show they belong to Christianity, 5 Ks in Sikhism ■ visit a local church to look at a font or baptistry ■ talk about the symbolism of the cross made on the baby's head and the candle, representing Jesus as the 'light of the world' ■ explore the narrative of the Baptism of Jesus	■ discuss 'I belong to…..' in circle time ■ bring from home artefacts to show the different clubs/religions they belong to ■ design their own symbol to show something they belong to (e.g. school, family, club etc.) ■ talk about any personal experiences of going to a baptism; gifts given and received; clothes worn or other welcoming ceremony ■ explain ways that their families welcome babies
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ what it means to 'belong' to something? ■ how do people show that they belong to a religion? ■ how are new babies welcomed into families? ■ why is baptism important to Christians? ■ is it only babies who are baptised in the Christian church?	■ recognise the different symbols of the world faith ■ talk about a welcoming ceremony in a religion they have studied identifying the symbols and their significance ■ make links between the story of Jesus' baptism and Christian baptism recognising that different denominations vary in their practice of infant and believers' baptism	■ identify ways their own family would welcome a new baby ■ identify the different communities they belong to and how they demonstrate their belonging ■ consider how belonging to a religious community affects daily life
Key vocabulary:	**Possible Resources:**	
Belonging, identity, symbols, communities, welcome, baptism, infant baptism, church,	www.request.org.uk RE ideas: Christianity 7-11 by Pamela Draycott, Lat Blaylock, Rachel Barker	

Key Stage 2 Unit Title:

Birth Rites

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ religious rituals are performed around the time of the birth of a baby, in a place of worship or within the home ■ birth rites are often rich in symbolism which convey the beliefs of the religious community	■ identify religions and beliefs represented in the class and pupils' experiences of any birth ceremonies ■ watch a DVD of a Christian infant baptism and identify symbols used and what they represent ■ look at artefacts and prayers associated with birth rites ■ invite someone from a faith community to explain the significance of birth rituals within their tradition ■ identify responsibilities of family members e.g. godparents and why/how adults care, show love and help bring children up in a faith	■ find out if their name has a meaning and how it was chosen ■ talk about their own experiences of welcoming a baby into the family and some of the emotions experienced ■ reflect on why rituals might be important, within both religions and secular society
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why do families/communities celebrate the birth of a baby? ■ why do religions celebrate the birth of a child? ■ what can we learn from birth rites about the religious beliefs of a community?	■ compare and contrast birth rites from at least two religions and talk about some of the similarities and differences ■ use key terminology correctly when describing birth rites within two different religions	■ appreciate family traditions in naming and celebrating birth ■ reflect upon their own understanding about the uniqueness of each individual born in the world
Key vocabulary:	**Possible Resources:**	
Rituals, birth, rites, symbolism, community, beliefs	www.request.org.uk RE ideas: Christianity 7-11 by Pamela Draycott, Lat Blaylock, Rachel Barker	

Key Stage 2 Unit Title:

Marriage Rites

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ marriage plays an important role within most religions ■ that marriage rituals are performed in places of worship, the home and other places ■ that marriage serves different purposes for example: • joining of families • love • creation of children • service to community ■ marriage rites use symbols which have a religious significance	■ explore different religious marriage ceremonies ■ make compilations of family pictures from different faiths and secular ceremonies ■ compare promises made by couples in different religions. Identify similarities and differences ■ identify and discuss symbols, e.g. rings, colours, 'giving away' exploring their significance ■ talk to visitors about why they had a religious marriage ceremony	■ explore ideas of companionship, partnership and support ■ empathise with emotions that are experienced when a friendship breaks down and promises are broken ■ discuss qualities of a good partnership – e.g. understanding, forgiving, acceptance ■ role play ceremonies in which promises are made ■ talk about why many non-religious people also value marriage
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ how easy is it to keep a promise for a number of years? ■ what skills do you need to make a marriage work? ■ why do people get married? ■ why do religions place great importance on marriage? ■ what do the symbols within marriage rites tell us about the religion's view of marriage?	■ talk about different religious traditions and rituals for marriage ■ identify symbols in marriage rites and what they signify for the faith community	■ identify examples of strategies for long-term commitment ■ reflect on their own views of marriage within society today
Key vocabulary:	**Possible Resources:**	
Marriage, rites, rituals, promises, commitment	www.request.org.uk	

Key Stage 2 Unit Title:

Death and Loss

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ life is a journey with a beginning and an end ■ in life all people experience loss e.g. moving, parting, death, changes ■ most religions have beliefs about life after death ■ death can be a time to celebrate a person's life and share memories ■ grieving is an important stage of accepting and expressing loss ■ different religions and traditions have their own death rites which communicate different perspectives about death	■ draw a map of their lives, plotting significant events from birth onwards. Bring in things they have inherited, photographs. ■ Read or hear stories, poetry, DVDs ■ discuss loss, change and bereavement ■ read epitaphs on headstones and obituaries in local and national papers ■ unknown warriors, monuments, Remembrance Day ■ identify and research practices within the religions studied e.g. funeral ceremonies	■ reflect on the importance of remembering ■ consider why it is important to recognise death and say goodbye ■ respond with sensitivity to people's feelings and emotions ■ empathise with people who have experienced loss
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ how do we explain / come to terms with death? ■ what do people believe happens after death? ■ why do living things have to die? ■ what would it be like if there was no death? ■ what can we learn from death rites about different views on what happens after death? ■ how are people remembered after their death?	■ compare, contrast beliefs about death and the after life within two different religions ■ identify different symbols used in death rites and explore their significance within the religions studied	■ express and share feelings about loss and bereavement ■ appreciate there are a variety of responses to the mystery of death ■ recognise that family and cultural traditions vary over mourning and loss
Key vocabulary:	**Possible Resources:**	
Death, loss, life after death, remembrance, mourning	www.request.org.uk	

Key Stage 2 Unit Title:

What is Faith and What Difference Does it Make?

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ what the word 'faith' means in a religious sense ■ the importance of religious faith in the person researched ■ how faith is shown in action: • choices made and why • moral decisions and impact • influence an other people in society • relevance for today	■ invite children to talk about what faith is and to make their own calligrams of the word ■ choose a person of faith to research ■ make reports – share them with the class using the question – "How did their faith make a difference?" ■ make an epitaph for each person studied ■ realise that people of faith have human weaknesses as well	■ identify some of the characteristics of faithfulness ■ compare their own ideas about faith with those of others ■ talk about the impact the person studied has had on them ■ invite children to identify anyone they know who has a religious faith ■ explore ways that faith can be expressed ■ consider some of the sacrifices made by people of faith and their own responses to these ■ explore words that contain 'faith'
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ how do we use the word 'faith' in a daily context? ■ what does the word 'faith' mean in a religious context? ■ how does religious faith impact upon daily life? ■ do people of faith have an influence on other people?	■ explain the difference faith can make to a person's life ■ talk about a person of faith they have researched drawing out how the person's beliefs motivated their actions	■ consider their own view of faith in relation to the person they have studied ■ talk about some of the moral issues raised by their 'person of faith'
Key vocabulary:	**Possible Resources:**	
Faith, faithfulness, sacrifices, morality	God of Surprises- the story of Desmond Tutu by Andrew Ahmed and Vanessa Gray The Gangster who cried- the story of Nicky Cruz City of Darkness- the story of Jackie Pullinger Free at last- the story of Martin Luther King Ten boys who changed the world by Irene Howat Ten girls who changed the world by Irene Howat www.christianity.com/church/church-history/church-history-for-kids Chariots of Fire DVD	

Key Stage 2 Unit Title:

Faith and The Arts

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ art forms can be used to express deep feelings and emotions ■ people can express their religious faith through the arts: • art and design • drama • music • dance • literature/poetry ■ some religious ideas/beliefs are easier to express through the arts ■ not all religions express themselves through arts in the same way	■ look at how the life of Jesus is expressed in Christian art ■ explore the symbols used in Christian art and their meanings ■ look at examples of Islamic design and talk about how this developed in line with Shirk ■ compare how art is used in Christianity and in Islam ■ listen to examples of religious music from around the world, both from the past and contemporary ■ watch a performance of scenes from the Ramayana and discuss what it teaches about Hindu beliefs	■ explore how we express our innermost feelings through facial and bodily expression ■ develop a drama to express inner feelings ■ create music to explore different moods ■ use colour in art to make a statement about ourselves ■ consider our own beliefs and values and use an art form to express these
Key questions:	**Learning outcomes** AT1 By the end of the key stage most pupils should be able to:	**Learning outcomes** AT2 By the end of the key stage most pupils should be able to:
■ why is it sometimes easier to express our inner feelings through the expressive arts? ■ which is your favourite art form and why? ■ how do religions use the arts? ■ why are religious beliefs sometimes difficult to convey to other people? ■ how are symbols used by religions? ■ do religions use art in different ways from one another?	■ talk about how religions use different art forms to express religious beliefs ■ compare and contrast ways in which different religions use the expressive arts to convey beliefs	■ appreciate that mysteries in life can be difficult to explain in words ■ appreciate that the expressive arts can be a useful vehicle for conveying deeply held beliefs and values
Key vocabulary:	**Possible Resources:**	
Feelings, emotions, art forms, expression, Shirk, Ramayana, colour, mysteries, appreciation	The Christ we share CMS Jesus through Art by Margaret Cooling	

Additional Study Units (ASU)

In addition to the statutory programme of study for Key Stage 2, schools must develop at least one unit of work based on the topics listed below. They may develop up to a maximum of two units. Each unit should take approximately 6-8 hours.

1	**Religion all around us:** an urban trail exploring local places of worship
2	**Festivals:** celebrations and festivals from any of the religions specified within the syllabus
3	**Extension modules for specific religions within the syllabus**
4	**Religion in literature:** study of a book study of an author

Religious Education at Key Stage 3

You may wish to also look at the Non-Statutory Guidance from QCA on RE that has been included in the new Key Stage 3 Curriculum(2008)

Aims and purposes of religious education at Key Stage 3

RE offers opportunities for pupils to:

- learn to understand and respect different religions, beliefs, values and traditions (including ethical life stances), and understand their influences on individuals, societies, communities and cultures;
- explore issues within, across and between faiths and consider questions of meaning and purpose in life;
- learn about religious and ethical teaching, enabling them to make reasoned and informed judgements of religious and moral issues;
- develop their sense of identity and belonging, preparing them for adult life as citizens in a plural society;
- develop skills of enquiry and response in analysis, expression, reflection, evaluation and application, through the use of distinctive language and empathy.

Content

In RE, pupils acquire and apply knowledge and understanding of:

- Christianity and the other principal religions represented in Great Britain;
- how these religions influence individuals, communities, society and the world;
- the nature of belief, religion, philosophy and ethics.

Building on pupils' earlier experiences

Pupils will have studied RE at Key Stages 1 and 2. They will have had opportunities to learn about Christianity and the other principal religions represented in Great Britain and how these religions influence individuals, communities, society and the world. They will have begun to explore the nature of belief, religion, philosophy and ethics.

You will notice that in the new syllabus each KS3 unit has at the bottom a section that says:

"Build on the foundation of these previous units". It then lists the units that have been in the syllabus in KS1 & KS2 that relate to this KS3 unit.

They will also have opportunities to develop a range of skills including:

- analysis;
- expression;
- reflection;
- evaluation;
- application;
- using distinctive language;
- listening;
- empathy.

Transfer from primary to secondary

The syllabus is based on the knowledge, skills and understanding developed through Key Stage 2. Although the expectation is that pupils starting Key Stage 3 are at mastery at Key Stage 2, the syllabus takes account of the fact that some pupils will be working below this level.

Continuity from Key Stage 2 to Key Stage 3 is often problematic in RE, where pupils' experience of RE in feeder schools may be varied. Schools could start Key Stage 3 with a school-designed unit that assesses what pupils have done, and what RE they have studied at primary school.

Expectations

By the beginning of Key Stage 3, pupils who are secure in their learning will be able to:

- describe the key beliefs and teachings of the religions studied, connecting them accurately with other features and making some comparisons between religions;
- show understanding of what belonging to a religion involves;
- show how religious beliefs, ideas and feelings can be expressed in a variety of forms, giving meanings for some symbols, stories and language, using technical terminology;
- ask questions about the significant experiences of key figures, puzzling aspects of life and moral and religious issues, and suggest answers from their own and others' experiences, making reference to the teaching of religions;
- show understanding of why certain things are held to be right and wrong.

Some pupils will have progressed further to deeper learning and should be able to:

- explain how some principal beliefs, teachings and selected features of religious life and practice are shared by different religions;
- explain how these make a difference to the lives of individuals and communities, showing how individuals and communities use different ways to express their religion;
- make informed responses to questions of identity, experience, meaning and purpose, and to people's values and commitments (including religious ones) in the light of their learning.

By the end of Key Stage 3, most pupils who started at the expected standard will have progressed and should be able to:

- use their knowledge and understanding of the religions studied to explain how the principal beliefs and teachings, sense of belonging to a faith community and religious expression vary among different groupings, denominations and traditions, correctly using technical terminology;
- respond to the teachings and experience of inspirational people; to religious perspectives on questions of meaning and purpose; and to a range of contemporary moral issues by relating these to their own and others' lives.

Pupils who have progressed further to deeper learning should be able to:

- relate religious beliefs, teachings, practices, lifestyles and the forms of religious expression, including texts, figurative language and symbolism, to their historical and cultural contexts;
- evaluate religious and other views on human identity and experience, on questions of meaning and purpose and on values and commitments, using appropriate evidence and examples.

Overview: Key Stage 3 Units of Work

	Term 1	Term 2	Term 3
Year 7	Christianity: Who was Jesus? 1	Christianity: What do Christians believe?	Christianity: Responses to Personal, Social and Global Issues 1
	Judaism 1	Islam 1: Muhammad and Islamic Belief*	ASU 1
Year 8	Christianity: Who was Jesus? 2	Christianity: The Church and Worship	Christianity: Responses to Personal, Social and Global Issues 2
	Judaism 2	Islam 2: Islam in Contemporary Britain*	ASU 2
Year 9	Stepping Stones in Life 1	Stepping Stones in Life 2	Sikhism: Community, Equality and Identity
	Hinduism	Buddhism: What does Buddhism teach about suffering?	ASU 3

N.B. The overview of units of work within the programme of study has been set out in the form of a long-term plan. This is not intended to be prescriptive, but is for illustrative purposes only.

**The London Borough of Merton is home to members of the Ahmadiyya Muslim Community. Please see Appendix B to further understand their beliefs.*

Additional Study Units (ASU)

In addition to the statutory programme of study for Key Stage 3, schools must develop at least one unit of work based on the topics listed below. They may develop up to a maximum of two units. Each unit should take approximately 6-8 hours.

1	**The Nature of Religion** an introduction to religion evidence of religion around us common features of religions
2	**Religion In The Community** study of a local church, synagogue, mosque, temple, etc. survey of religious attitudes and views
3	**Religious Communities** Taize yeshivot monastic life Ashrams
4	**Religion In The Media** the way in which religion is portrayed stereotypes world events which have a religious dimension
5	**Religion In Literature** study of a book study of an author
6	**Religion And Art** through the work of an artist or a period of art
7	**Philosophical Issues** is there a God? where is God? medical ethics: euthanasia, abortion right and wrong
8	**Science And Religion** the relationship between science and religion eg The Sikh view on Science complementing religion origins and creation the nature of miracles
9	**Humanism** What is humanism? At higher levels is it a religion? Famous humanist.
10	**EXTENSION MODULES FOR SPECIFIC RELIGIONS WITHIN THE SYLLABUS**

These topics give the opportunity for the study of one or more religions. If a thematic unit is developed it is advisable to limit the number of religions studied to no more than **three**. If schools decide to choose more than **one** topic, one at least should focus mainly on **Christianity**.

The text in italics is not intended to be prescriptive, but illustrates possible ways of developing each topic in order to meet the needs and expertise of the school.

When units are devised, there will need to be a balance between AT1 (Learning about religions) and AT2 (Learning from religion).

Key Stage 3 Unit Title:

Who Was Jesus? 1 and 2 (2 Units)

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ key events in the life of Jesus as presented by the Gospels ■ the varied ways in which each writer portrayed Jesus ■ his humanity and divinity as seen through his: • birth, baptism, teaching and healing • beatitudes • parables • miracles • transfiguration • relationships with others • suffering, death, resurrection and ascension ■ titles given to Jesus such as Son of God, Son of Man, Christ, Saviour, Lord, Immanuel	■ look at different images of the person of Christ in the history of art and discuss what they say about Jesus ■ compare two different birth narratives and draw out what each author has to say about the person of Jesus ■ examine the ways in which Jesus used parables to teach about the Kingdom of God ■ look at a variety of Jesus' healings and examine their significance ■ analyse artists' impressions of some of these key events and the beliefs they are seeking to convey ■ identify and explain key words such as salvation, redemption, resurrection, atonement, grace ■ look at the resurrection accounts in the Gospels and investigate why the death and resurrection of Jesus are central to Christianity ■ investigate the historical evidence for Jesus through the Gospels and other sources such as Josephus and Tacitus ■ investigate the political and religious context of Jesus' life	■ explore the use of parables and stories to convey abstract ideas ■ reflect upon the meanings of the word 'miracle' ■ explore ideas of new beginnings, forgiveness and starting again ■ debate possible explanations for the disappearance of Jesus' body and the implication of each view ■ discuss the nature of evidence and the difficulties of determining fact from fiction ■ explore a variety of attitudes and responses to Jesus (from his followers and critics) ■ research ways in which the Christian faith has contributed to British and world culture

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ what did Jesus look like? ■ is Jesus God, man or both? ■ could Jesus have begun his ministry without his baptism? ■ why did Jesus perform miracles? ■ why use parables as a method of teaching? ■ how did Jesus challenge the Jewish authorities of his time? ■ how did the Old Testament foresee the Messiah? ■ was Jesus a criminal? ■ was the death of Jesus necessary? ■ how do the Gospels define the resurrected body of Jesus? ■ what happened to the body of Jesus? ■ what is the relevance of the different names given to Jesus in the Gospels? ■ was/is Jesus mad, bad or God (or liar, lunatic or Lord) ? ■ what are the implications and significance of each of the above answers? ■ is a belief in the resurrection of Jesus essential for Christians?	■ explain the principal beliefs of why Jesus died and rose again ■ explain who Christians believe Jesus to be and why ■ recognise and use correctly key words related to the life and ministry of Jesus such as parable, miracle, salvation, redemption, resurrection, atonement, grace ■ comment on the historical evidence for Jesus from the Gospels and other sources ■ explain the importance of Jesus' death and resurrection for Christians today ■ analyse different Gospel accounts and evaluate the significance of similarities and differences	■ talk about how Jesus' teachings are reflected in the lives of Christians today ■ apply the ethical teachings of Jesus to a range of contemporary issues and relate these to their own experiences ■ give a considered response to the person and work of Jesus ■ have the confidence to ask questions raised by the life and teaching of Jesus, even when these are uncomfortable or challenging. ■ illustrate the concepts of forgiveness, salvation and starting again from their own or others' experiences in everyday life
Key vocabulary:	**Possible Resources:**	
Messiah/Christ, Immanuel, incarnation, Saviour, Redeemer, baptism, crucifixion, sacrifice, resurrection	The Christ We Share – CMS www.request.org.uk – Christianity Unpacked – Who is Jesus? Questions: Christians – RE Today Services 2012 – ISBN 978-1-905893-57-7 Living Faiths Christianity – OUP (2013) ISBN: 978-0-19-913805-0 The Bible: The Big Story – (Book and CD Rom) RE Today Services 2011	
Build on the foundation of these previous units →	FS – Special Stories Y1 – The Christian Bible (1) Y2 – Christian Festivals Y2 – The Christian Bible (2) Y3 – The Christian Bible: Contents and Structure Y4 – Jesus: His Early Life and Teaching Y5 – The Bible as the Holy Book of Christians Y6 – Jesus: His Later Life and Passion	

Key Stage 3 Unit Title:

Judaism 1 and 2 (2 Units)

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ Jewish beliefs about God: • God is One, and good • God cares for all people. People therefore have a responsibility towards God and one another ■ Jewish beliefs about God are expressed in the Torah, psalms, songs, prayers, stories, rabbinical reflections and commandments (Mitzvot) ■ the Torah and Tenakh: • the Sefer Torah, its symbolism and the work of the scribe • the contents of the Torah • the importance of the Torah seen through worship, Shavuot and the study of the Torah • the contents of the Tenakh, with examples ■ the importance of oral tradition ■ Jews regard themselves as the "people of the covenant" ■ the synagogue: • the function of the synagogue as a place of learning, prayer and communal gathering, and the significance of interior features and symbols • the different branches of Judaism: Orthodox, Liberal, Reform • the role of the rabbi as teacher • the significance and rituals involved in the yearly cycle of festivals e.g. Rosh Hashanah and Yom Kippur ■ the importance of the home in Jewish life, worship and learning shown by: • how and why Pesach, Sukkot and Shabbat are celebrated in the home • the significance of Kashrut and the kosher kitchen • the importance of rites of passage in home and family life ■ the significance of history in Judaism ■ the importance of Israel for Jews today: ■ the land of Israel • the State of Israel • the impact of what is happening in the Middle east on life for Jews in Europe	■ explore the ways in which the Shema is used (mezuzah and tefillin) and understand what this says about its status within Judaism ■ investigate the extent to which the Commandments (Mitzvot) e.g. the Ten Commandments, have influenced the values of Jewish and non-Jewish communities ■ explain the meaning of the symbolism of the Sefer Torah, its decoration and procession ■ watch a DVD of worship in a synagogue with a particular focus on the place of the Torah within the service ■ find out how Jewish children learn the Torah ■ explore the festivals of Shavuot and Simchat Torah and what they teach about the significance of the Torah for Jews today ■ investigate the covenants God made with Noah, Abraham and Moses and the significance of these for Jews today ■ watch a DVD of or visit a synagogue and note the main features and their significance ■ compare the interiors of an Orthodox and a Reform/Liberal synagogue. Discuss how these reflect the beliefs of each group ■ interview a rabbi about the work he or she does ■ explore the concepts of judgement and forgiveness as shown through Rosh Hashanah and Yom Kippur (repentance, prayer and charity) ■ examine family life in both Orthodox and Progressive traditions and produce results in chart form ■ explore the meaning of the symbolism of the home celebrations of Pesach, Shabbat and Sukkot ■ prepare a menu for a meal with some Jewish friends, who keep a kosher home ■ look at the significance of the rituals and symbols used in the rites of passage (Brit Milah, bar/bat mitzvah, weddings and funerals)	■ give examples of poems or songs which express ideas which are important to them ■ suggest reasons why the Ten Commandments have been, and continue to be, influential in society today ■ visit a synagogue and share their responses to seeing the Torah scrolls within the Ark ■ discuss the importance of sacred writings within religious traditions ■ discuss the significance for any relationship of keeping and breaking promises ■ visit a synagogue and talk about the atmosphere and feel of the building ■ discuss the different ways words like orthodox, liberal, progressive, traditional etc. are used ■ share experiences of people who have positively shaped their own lives ■ consider the value of having religious and spiritual leaders in the community ■ reflect on the importance of keeping cultural and religious traditions alive ■ discuss the importance to family life of coming together on a regular basis to share special occasions ■ set up a seder meal and re-enact parts of the meal, talking about the value of such traditions (take care that participation doesn't compromise anyone's faith or belief) ■ reflect on occasions, if appropriate, when the pupils' extended families get together and why this is important ■ discuss how attitudes are shaped by a sense of shared history ■ share experiences of objects or places which have a strong emotional or spiritual significance in their own lives

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ what do Jews believe about God? ■ why is the Torah so special to Jews? ■ what does covenant mean and what does it mean to be the "people of the covenant"? ■ how does the rabbi lead and guide the Jewish community? ■ how is a rabbi different to a priest? ■ which is the most important in preserving the Jewish faith – the home or the synagogue? ■ what do Jews believe about forgiveness? ■ why is Israel so important to the Jews today? ■ why does anti-semitism seem to be on the rise?	■ identify what Jews believe about God and compare this to another religious view of God ■ evaluate the importance of both the home and the synagogue for Judaism in Britain today ■ explain the role of the rabbi within the Jewish community and compare with the roles of leaders in other religions ■ evaluate the importance of history and traditions within Judaism	■ consider the importance of study within Judaism and within their own lives ■ explore some of the issues faced by practising Jews in contemporary British society ■ discuss some of the emotions involved in both forgiving and being forgiven ■ explore the importance of remembering past events through keeping cultural and religious traditions alive
Key vocabulary:	**Possible Resources:**	
Monotheism, Covenant, Torah, Nevi'im, Ketuvim, Tenakh, Sefer Torah, rabbi, synagogue, Bimah, Aron Hakodesh (Ark), Menorah, Mitzvot, Orthodox, Liberal, Reform, Shavuot, Shabbat, Pesach, Sukkot, Rosh Hashanah, Yom Kippur, Shofar, Israel, Zionism, Kashrut, Kosher	Questions: Jewish People – RE Today Services 2011 ISBN: 978-1-905893-52-2 Living Faiths Judaism – OUP (2013) ISBN: 978-0-19-838898-2	
Build on the foundation of these previous units →	Y3 – Judaism: God and the Torah Y5 – Judaism within the Home and Synagogue	

Key Stage 3 Unit Title:

What do Christians Believe About God, The World and Human Beings?

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ Christian beliefs about the nature and activity of God: • Father • Son (the incarnation) • Holy Spirit (guide, comforter, giver of insight) ■ evidence of God from: • tradition • experience • reason • the natural world ■ that Christian values are based on the belief that: • human beings are made in God's image • individuals have a unique value • humanity is sinful but able to change, be forgiven and receive salvation ■ that Christian values influence a Christian's approach to: • personal relationships • social issues • global issues • science and technology issues	■ study The Nicene Creed and explore key Christian beliefs about the three persons of the Trinity ■ explore Christian beliefs about God as Trinity through the writings of Christian teachers and mystics and through hymns and songs ■ investigate beliefs about the Trinity through a study of symbols used in Christian art ■ interview Christians about their faith in God ■ look at a variety of case studies showing ways in which people have discovered God ■ read the creation stories in Genesis ch1-2 and explore the types of questions the authors are asking (such as 'why' and 'Who' rather than 'how' questions) ■ look at creation stories from other early cultures and identify the view of humanity within these stories ■ read about the Fall in Genesis 3 and discuss some of the main symbols used within the text	■ devise their own creeds 'I believe . . .' ■ discuss why people believe or do not believe in God ■ write or talk about significant moments of insight and intuition in their own lives ■ discuss the analogy of water, ice and steam showing how the three separate components have the same chemical structure (although not a perfect analogy as the three can't co-exist as does the Trinity) ■ create their own symbols or metaphors to describe their own ideas about God or about abstract realities ■ write their own creation stories which encapsulate their own understanding about humanity, creation and evolution ■ reflect on the question 'What makes me, me?' ■ reflect on what values they consider to be essential to their own lives in the community ■ collect newspaper articles about the various forms of evil in the world. Reflect upon the causes and effects of evil. Reflect upon their own responses to these issues

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how far would a Jew or Muslim agree/disagree with a Christian's beliefs about God and why? ■ what can science and religion contribute to each other's understanding? ■ can a scientist believe God created the world? ■ what are the views on the one-ness of God through Christian history? ■ are Christians responsible for protecting God's creation? ■ what does the word evidence mean in regard to questions of God's existence? ■ what makes each one of us unique? ■ why do Christians regard life as sacred? ■ what does "image of God" mean? ■ what difference does a particular belief make to the way a Christian thinks or lives their life?	■ analyse the various perceptions of the Trinity throughout Christian history and in the context of different denominations and traditions ■ describe the three persons of the Trinity in terms of their nature and activity/roles	■ appreciate different interpretations of the Genesis narrative by different Christian groups ■ acknowledge their individual responsibility to protect creation irrespective of religious tradition ■ identify different ways that people throughout the world have protected and destroyed God's creation ■ talk about their own beliefs using the terminology correctly

Key vocabulary:	**Possible Resources:**
Trinity, Father, Son, Holy Spirit, incarnation, monotheism, grace, love, holy, wrath, justice, righteousness, mercy, forgiveness	Essential RE Secondary – God RE Today services 2013 – ISBN 978-1-905893-77-5 RE Ideas God (Primary) – RE Today Services 2013 ISBN 978-1-905893-7-6-8 Living Faiths Christianity – OUP (2013) ISBN: 978-0-19-913805-0
Build on the foundation of these previous units →	FS – We are special FS - Our Wonderful World Y1 – Creation Y3 – Judaism: God and the Torah Y4 – Creation and God

Key Stage 3 Unit Title:

Muhammad, The Seal Of The Prophets And Islamic Belief

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ the Prophet Muhammad*: • stories from his life • the nature of Prophethood – the Messengers of God ■ the Qur'an: • Al-Fatihah (opening Surah of the Qur'an) • Allah gives guidance through Messengers and the Qur'an • the meaning of the word revelation • the purpose, use and treatment of the Qur'an • how different groups interpret the teachings of the Qur'an and Hadith ■ Beliefs: • Life After Death • Jinns and Angels • Final Judgement • Paradise and Hell • Accountability of good and bad deeds	■ make a timeline of the life of Muhammad* – highlighting the main events, exploring their significance ■ view examples of Islamic art and calligraphy and think about how they reflect notions of Tawhid ■ explore the emotions of hope and judgement depicted in the words of the Qur'an and prayers relevant to life after death ■ select suitable foods and draw up a menu for a festival ■ watch a DVD about Hajj or interview a Muslim who is Haji	■ Discuss the qualities of Prophethood within Islam ■ consider the importance of the Qur'an in the daily lives of believers ■ discuss the concept of 'submission' from their own experience ■ reflect on how peace can come through obedience ■ discuss the importance of self-discipline within Islam and in their own lives ■ research the Islamic contribution to world culture ■ Explore passages from the Qur'an and explain how they might be relevant for a young Muslim growing up in the UK today

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ what were the main influences on the Prophet Muhammad*? ■ how do Muslim beliefs about life after death influence everyday life? ■ what does 'seal of the prophets' mean? ■ why don't Muslims worship Muhammad? ■ is it important to have a code of life in contemporary society?	■ outline the events of Muhammad's life and comment on their significance for Muslims today ■ outline the key areas of Muslim belief using correct terminology ■ compare and contrast Islamic and Christian perspectives about the nature of God and the place of Jesus (Isa) within both religions	■ talk about key qualities of inspirational figures, within religions and in their own lives ■ discuss their own views about life after death in response to Islamic beliefs
Key vocabulary:	**Possible Resources:**	
Muhammed, Ka'bah, Holy Qur'an, Isa, Musa, Ibrahim, Shahadah, Salah, Sawm, Zakah,	Essential RE – Hope – (pages 10-15) RE Today Services 2014 ISBN:978-1-905893-89-8 Arabic Calligraphy Posters (6) – Islamic Foundation (UK) Living Faiths Islam – OUP (2013) ISBN: 978-0-19-913807-4	
Build on the foundation of these previous units →	Y1 – Islam (1) Y2 – Islam (2) Y3 – Islam: Beliefs and Teaching	

* After the name of the Prophet Muhammad, Muslims say, or write 'salla-llahu alaihi wa sallam' (peace and blessings of Allah be upon him). After the names of other prophets, Muslims will say, or write, 'peace be upon him' p.b.u.h.

Key Stage 3 Unit Title:

Christian Responses To Personal, Social And Global Issues 1 And 2 (2 Units)

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ Christian values are based on the belief that human beings are made in God's image and that individuals have a unique value ■ the role and influence of Christianity in the contemporary world ■ Christians do not necessarily agree in debates over personal, social or global issues, but their thinking and argument draws upon Jesus' teachings, scripture and its interpretation, tradition, example, prayer, reason, inspiration of the Holy Spirit ■ personal relationships such as love of neighbour, sexual relationships, roles in the family ■ social issues such as work and the use of resources, racism, crime and punishment, care for the vulnerable ■ global issues such as care for the environment, poverty, justice and persecution, war and peace ■ science and technology issues such as 'three-parent babies', the ending of life, feeding the planet, drones and driverless vehicles	■ research an area or an aspect of a personal, social and global issue and find out how different Christians think about these concerns ■ explore issues related to different Christian perspectives on sex, marriage, divorce, family roles etc. ■ produce a case study of Christian individuals from different denominations or groups that have influenced social change e.g. Martin Luther King, Mother Teresa, Maximilian Kolbe, Desmond Tutu, Helen Prajean, Corrymeela, The Salvation Army, ACET (Aids Care Education and Training), the Cyrenians, etc. ■ prepare presentations about Christian attitudes to global issues e.g. CAFOD, Tear Fund, Action by Christians against Torture, Quakers, Pax Christi, Christian Aid, Children's Society, etc.	■ share their own views about some of these personal issues and how they come to hold these views. ■ role-play a family situation involving tension in a relationship and reflect on how one example of Christian teaching could be applied to that situation ■ reflect on what values they consider to be essential to their own lives in the community ■ discuss how involved we should be in the problems of other countries ■ discuss ways in which Christian values and insights can inform decisions about the uses of science and technology in personal, social and global issues

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how does being a practising Christian affect the way people live their lives? ■ are there basic values which are shared, world-wide? ■ what would Jesus say now about issues such as genetic engineering? ■ where do Christians go to find guidance on contemporary ethical issues? ■ how do Christians interpret and apply this guidance?	■ recognise that not all Christians agree on some ethical issues e.g. contraception, abortion ■ draw upon a variety of source materials to explain how Christians make moral and ethical decisions ■ consider how inspirational individuals or organisations interpret different teachings of Jesus	■ respond to Christian perspectives on a range of contemporary moral issues by relating these to their own and others' lives
Key vocabulary:	**Possible Resources:**	
ethical, moral, values, authority, tradition, interpretation, application, scripture, inspiration	Ethical RE: Engaging with Secondary RE (some sections) – RE Today Services 2009 – ISBN 978-1-905893-14-0 Living Faiths Christianity – OUP (2013) ISBN: 978-0-19-913805-0 Food for Thought – (Discussion starter cards) Diocese of Salisbury Board of Education (2013)	
Build on the foundation of these previous units →	Y2 – Christian Faith and Values Y5+6 – The Christian Way 1 & 2	

Key Stage 3 Unit Title:

Christianity: The Church and Worship

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
The Church: ■ understand the nature of The Church as the people not the building ■ know key descriptions of The Church such as, 'The body of Christ', 'a holy nation', 'soldiers of Christ', 'the temple of the Holy Spirit (each Christian)' ■ how it developed in areas such as the Roman world and Britain ■ how it became the State Church in England ■ how and why denominations developed such as: • Orthodox traditions • Protestants and Catholics in Europe • Quakers, Baptists, Independents, Methodists and other denominations ■ how it is working for greater unity ■ Churches Together in England, Week of Prayer for Christian Unity, World Council of Churches Its worship: ■ worship draws upon a variety of elements such as Eucharist, hymns, psalms, verses, songs, preaching, praying, being forgiven, lifestyle Its practices: ■ ceremonies marking important stages in the lives of individuals, such as birth, initiation, marriage and death rites	■ devise a timeline to illustrate the growth of Christianity through to the present day ■ investigate some of the key events surrounding the arrival of Christianity in Britain, such as the influence of Augustine and Columba ■ research the main reasons for the Church of England becoming the established church in England ■ research the names of different Christian denominations represented in the UK and within the local area ■ investigate the historical origins of some denominations such as the Methodists and Quakers ■ visit churches from different denominations and discuss the significance of similarities and differences ■ compare attitudes to leadership within two Christian denominations e.g. Roman Catholics and Non-Conformist Churches ■ interview Christians from different denominations about decision making within their Churches and their attitudes towards authority within these Churches ■ research local and international ecumenical initiatives e.g. World Council of Churches, "Churches Together in England", the United Reformed Church ■ explore different multicultural expressions of Christianity world-wide ■ investigate the variety of factors involved in Christian worship such as Sacraments, the Word, silence, symbols/ritual, environment etc. ■ watch DVDs of different forms of Christian worship noting common features and unique elements ■ listen to examples of Christian music and investigate their use and contribution to worship ■ research the different ways in which Christians recall the Last Supper e.g. Eucharist, Mass, Lord's Supper	■ dramatise some of the key events in the life of the Early Church, e.g. Pentecost, and explore their own responses to these events ■ discuss the advantages of the Head of State being the Supreme Governor of the Church of England ■ discuss why Christians and other organised groups express their beliefs in a variety of ways ■ explore, within the class, issues which both unite and divide them ■ explore the meaning of words like reconciliation, ecumenical, unity, diversity ■ explore their attitudes towards authority in their own lives ■ explore their own attitudes to the Church and its role within society ■ explore the use and significance of ritual, both in religious and daily life ■ visit different churches and take time to be still and reflective. If appropriate, share experiences of the process or respond through creative work ■ discuss why many people only visit a church for baptisms, weddings and funerals

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how might a Christian and an atheist differ in their explanation for the growth of the Church? ■ why are there so many denominations in the Christian Church - what are the positive and negative consequences of uniformity and diversity? ■ should there be only one Christian authority? ■ why are there so many different ways of worship? ■ what is 'true worship'? ■ are Christian rites of passage still relevant? ■ how does culture impact on different expressions of Christianity world-wide?	■ analyse the explanations for the development of Christianity and for the different denominations ■ compare and contrast the beliefs and traditions of at least two denominations ■ describe the main features of at least two different styles of Christian worship and explain the significance of similarities and differences ■ explain how and why Christians mark the key stages of a person's life: birth, initiation, marriage and death	■ reflect on what they or those around them worship today and draw parallels within Christian worship ■ describe a place which is of particular significance to the pupils themselves and why ■ comment on how best to deal with situations when people differ in their beliefs ■ discuss their attitudes towards forms of authority
Key vocabulary:	**Possible Resources:**	
'Ecclesia', denominations, 'The body of Christ', Reformation, worship, Eucharist, Holy Communion, sacrament, Saints, Protestant, Roman Catholic, Orthodox,	Questions: Christians – RE Today Services 2012 – ISBN 978-1-905893-57-7 Essential RE: Truth – (pages 10-15) RE Today Services2014 – ISBN: 978-1-905893-91-1 Living Faiths Christianity – OUP (2013) ISBN: 978-0-19-913805-0	
Build on the foundation of these previous units →	FS – Special Places Y1 – The Church Y3 – The Church, Worship, Festivals and Practices Y5 – Christian Denominations	

Key Stage 3 Unit Title:

Islam in Contemporary Britain

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
■ family values: • hygiene laws • food laws and attitudes to drugs/ alcohol • dress code – modesty • respect for the elderly • honesty and good manners • the role of the extended family • personal Jihad – greater • role of parents / guardians • worship within the home – Du'a prayers, respect for the Qur'an ■ Ummah ■ the Shahadah contains the central belief of Islam ■ Muslims believe that Allah is the One True God who: • has no partners, and nothing is comparable to him (Shirk – to regard anything as being equal or a partner to Allah is forbidden) • is the Creator • provides all things ■ Communal aspects of the Five Pillars: 1. Shahadah – Testification 2. Salah – Prayer 3. Sawm – Fasting 4. Zakah – Charity 5. Hajj – Pilgrimage ■ Teaching Shari'ah – ethics: • role of men / women in society • approaches to medical ethics • examples of the Prophet – family, adoptions	■ interview or set up a questionnaire to discover the foods, clothes, music, sports preferred by Muslim youth today ■ use the Internet to find Muslim magazines / newspapers and read the articles which comment on the role of parents towards their children and vice versa ■ approach local mosques to find out what they provide for Muslims of all ages ■ listen to a tape of the ninety nine names of Allah or research them from the Qur'an ■ list the social problems in the time of the Prophet – e.g. widows and orphans, and comment on how he dealt with them ■ design posters for the Mosque relevant to a specific sex/age of Muslim ■ what relevant quotations from the Qur'an / Hadith might be used by a Muslim to encourage Mosque attendance or Zakat	■ compile a folder on each name with description of Surah joining explanation ■ choose a current ethical problem and debate how Muslims might approach it ■ role-play a specific issue facing Muslims living in the UK/Europe/ the World today

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how are the ethics of the Qur'an and Hadith translated for use in the twenty-first century? ■ which are the important values passed on within the Muslim family? ■ what are the different schools within Islamic thought and how did they emerge? ■ what are the difficulties of being a Muslim in Britain/Europe/the World today? ■ why do some terrorists claim to be Muslims?	■ give some examples of how Muslim beliefs and values affect daily life, using correct technical terminology ■ compare and contrast Islamic perspectives on ethical issues with those of one other religion ■ consider different Muslim and Islamist interpretations of Jihad and attitudes to non-Muslims	■ Respond to Muslim perspectives on a range of family values by relating these to their own experiences and beliefs ■ evaluate some of the issues facing young Muslims growing up in a western secular society

Key vocabulary:	**Possible Resources:**
Qur'an, Hadith, Allah, Shirk, Du'a, Ummah, Shariah, Sunni, Sufi, Shi'ah, Ka'bah, Din,	Questions: Muslims – Re Today Services 2010 – ISBN: 978-1-905893-34-8 Essential RE – Truth (pages 4-9) Re Today Services 2014 – ISBN: 978-1-905893 -91-1 Questions: Expressing Meaning (Pages 5-17) Re Today Services 2011 – ISBN: 978-1-905893-47-8 Questions: Beliefs and Teachings (pages 19-25) RE Today Services 2009 ISBN: 978-1-905893-31-7 Questions: Identity and Diversity – (pages 5-11) Re Today Services ISBN: 978-1-905893-56-0 Essential RE – God – (pages 4-9) Re Today Services 2013 ISBN: 978-1-905893-77-5 Living Faiths Islam – OUP (2013) ISBN: 978-0-19-913807-4
Build on the foundation of these previous units →	Y1 – Islam (1) Y2 – Islam (2) Y3 – Islam: Beliefs and Teachings Y5 – Islam: Worship, Festivals and Practices

Key Stage 3 Unit Title:

Stepping Stones In Life In Christianity and Other Religions (2 Units)

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
(N.B. in each of these two units, one of the religions studied must be Christianity) ■ religions mark important stages in life through special ceremonies and rituals called rites of passage (birth, initiation, marriage, death rites) ■ each of these stages focuses on different concepts: • births: welcoming, protection, and blessing • initiation: adulthood, identity, community • marriage: community, fulfilment, social contracts • death: rebirth, eternal life depending upon the religion ■ there is diversity within religious traditions reflecting denominational beliefs e.g. baptism / dedication ■ the reasons for the similarity and differences between religions	■ research a combination of rites of passage within Christianity and other religions in order to draw out similarities and differences in practice and belief ■ interview members of faiths about stepping stones in their life of faith ■ watch DVD footage of rites of passage	■ reflect on stepping stones in their own lives in the light of religions studied ■ explore concepts such as belonging, identity, fulfilment in their own experience ■ consider secular ceremonies in society today and compare these to religious rituals

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ can we identify milestones / stepping stones in our own lives? ■ are rites of passage important in our contemporary, secular society? ■ what are the similarities and differences between religious rites of passage? ■ what can we learn about the beliefs of the religions studied?	■ use their knowledge and understanding of the rites of passage studied to draw out key beliefs of the religions in the context of different groupings, denominations and traditions ■ identify and interpret the wide range of symbols used in rites of passage ■ use key terminology correctly in drawing out key beliefs revealed through the variety of rituals	■ draw out questions of meaning and purpose from the rites of passage studied and apply them to their own lives ■ discuss some of the moral issues which are related to some rites of passage (e.g. marriage rites)
Key vocabulary:	**Possible Resources:**	
Dedication, Baptism, Christening, Confirmation, Church Membership, Conversion, God-parents, Spiritual Guardians, Marriage, Sacrament, Wedding, Funeral, Cremation, Crematorium, Hearse, Eternal Life, Christian rites of passage. *Additional key vocabulary will vary according to the religions or world views studied*	www.request.org.uk	
Build on the foundation of these previous units →	FS – Special Times FS – Special Things Y4 – Birth Rites Y6 – Marriage Rites Y6 – Death and Loss	

Key Stage 3 Unit Title:

Sikhism: Community, Equality and Identity

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
Sikh belief: ■ the concept of God as exemplified in the Mool Mantar - One, True, Creator without form or entity beyond time, not incarnated, self-existent and realised only through the help of a True Guru (or an Accomplished Teacher) ■ an outline of the lives of the ten Gurus and their significance (especially Guru Nanak and Guru Gobind Singh) ■ examples to show the contribution of the Gurus to the furtherance of Sikh teaching on: • human rights • religious tolerance • service to the sick • equality to all (men and women) • social justice ■ respect given by Sikhs to Guru Granth Sahib – the living Guru containing teachings from Saints and Gurus within it Community and Equality within the Gurdwara: ■ the importance of the Sangat (Sikh congregation) ■ langar (communal dining) ■ place of worship, meeting, teaching and resolution of community issues Sikh identity and religious commitment: ■ Sikh initiation (Amrit) and Commandments ■ initiation of the first five Sikhs (Panj Pyaray) ■ main Dos and Do Nots: • Do Not smoke or drink (or use substances damaging to health) • Do Not gamble (or participate in harmful addictive practices) • Do Not eat halal meat (or meat prepared from ceremonial killing) • Do earn an honest living • Do share with the needy • Do remember God at all times The five Ks - their origin, meaning and significance	■ discuss each of the descriptions of God in the Mool Mantar ■ interview a Sikh about their view of other religions ■ research in small groups one of the Ten Gurus and produce a poster/ presentation on their contribution to Sikhism ■ interview Sikhs about what their daily worship entails and what it means to them ■ find out what activities take place in a Gurdwara and how the sense of community is fostered ■ explain the significance of the five Ks for a Sikh ■ demonstrate what is distinctive of Sikhism ■ design a purpose-built Gurdwara to meet the needs of a local Sikh community ■ analyse the Sikh symbol : the Khanda, and explore what the different elements represent ■ find out why Sikh initiation is necessary ■ find out how Gurus and Sikhs have laid down their lives defending their own faith and the faith of others ■ investigate the concepts of miri and piri	■ discuss their own understanding of God and consider how this is similar to or different from ideas about God as expressed in Sikhism ■ draw up their own principles for living and compare them with those of Sikhism ■ consider why some people believe worship and prayer are important in their lives ■ discuss experiences of belonging and also feelings of being alone ■ discuss the various ways in which people might show allegiance to a cause or set of values ■ explore Sikh concepts of community and equality within their own lives ■ discuss the relevance today of Sikh baptism and identity

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ does the Sikh view of God differ from other religions and if so, how? ■ what contribution did each Guru make to the Sikh religion? ■ how is equality reflected in the teachings of Sikhism? ■ what are the difficulties of being a Sikh in Britain today? ■ how do Sikhs demonstrate freedom of faith within the Gurdwara? ■ why do the Gurus insist that women deserve full respect and equality in society? ■ what did the Gurus and their wives do to encourage women's education? ■ What means did they use to encourage the promotion of women to senior managerial positions – against the strongly held common social belief that a woman's role is to stay at home and serve the man as Master? ■ how does initiation (taking of Amrit) and the Sikh identity enhance the character of Sikhs?	■ explain the Sikh understanding of the oneness of God and compare this with their knowledge of other religions ■ explain what it means to belong to the Sikh community and how their traditions are influenced by Guru Nanak's encounters with Hinduism and Islam ■ demonstrate how the langar within the Gurdwara promotes both a sense of community and equality ■ explain the Sikh view on respecting the views of others ■ explain what a Sikh means by 'God resides in every living being'.	■ investigate areas of equality and inequality in British society and in the world today ■ identify the qualities of the Gurus as inspirational leaders and reflect on people who have influenced their own lives ■ identify symbols of identity and belonging in their own lives and evaluate whether they have beliefs which they could 'wear on their sleeve' ■ explore the story of Bhai Kanhaiya who treated the wounds of enemy soldiers with the same love and care as his own soldiers
Key vocabulary:	**Possible Resources:**	
Mool Mantar, Gur, Guru Granth Sahib, Gurdwara, Langar, Granthi, Chauri, Amrit, Akhand Path, Guru Nanak, Guru Gobind Singh, Kachera, Kangha, Kesh, Khanda, Kirpan, Kara, Karah parshad, Sangat, Sewa, Panj Pyaray/Panj piare, Singh, Kaur	Questions: Sikhs – RE Today Services 2013 – ISBN: 978-1-905893-74-4 Questions: Values and commitments (some sections) RE Today Services 2013 ISBN: 978-1-905893-72-0 Living Faiths Sikhism – OUP (2013) ISBN: 978-0-19-838901-9 Sikh Concepts DVD – Sikh Educational Advisory service 2012	
Build on the foundation of these previous units →	Sikhism is introduced at KS3	

Key Stage 3 Unit Title:

Hinduism

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
Beliefs: ■ God is worshipped in diverse forms and also believed to be formless – Brahman ■ beliefs about the universe – Trimurti (Brahma, Vishnu, Shiva) ■ the concept of avatars - 'incarnations of God e.g. Krishna and Rama are avatars of Vishnu ■ Shaktis – Durga, Lakshmi, Saraswathi ■ other deities which are popular in Southern India and can be found in the Shree Ganapathy Temple (Effra Road) e.g. Murugan (Ganesha's brother), Dakshinamoorthy, Nataraja and the Shilvalingam (all forms of Shiva), Navagrahas (9 planets) ■ reincarnation – samsara, moksha, karma, dharma The Hindu way of life: ■ Ashramas – four different stages in life and their associated duties ■ Varnas: • the traditional fourfold classification of society • hereditary and evolving nature of caste ■ duties within the extended family ■ the equal importance of women ■ the concepts of Ahimsa and its implication ■ the life of Mahatma Gandhi	■ handle various Murtis with respect and identify them ■ interview a Hindu about some of the key concepts which underpin Hindu beliefs ■ interview Hindus about issues facing Hindu families in contemporary British society and the local community ■ research Gandhi's use of non-violence in both South Africa and India ■ design or play a game to show the cycle of birth and rebirth ■ visit a Mandir/Temple of various Hindu traditions ■ reflect on passages from a variety of Hindu scriptures ■ explore yoga through the Bhagavad Gita and its use within Hinduism and western society today ■ understand what motivated Gandhi's work in South Africa and India ■ explore scriptural teachings that inspired Gandhi	■ discuss the thoughts and feelings of the devotees and to be aware that other traditions may differ in their approach ■ design a short presentation on how a Hindu would explain 'God' to a younger child ■ discuss ideas about life after death and compare Hindu beliefs with your own watch extracts from the DVD 'Gandhi' and evaluate whether violence is the only way to get what you want in the world today ■ explore what passages from religious literature inspire them and why ■ evaluate the use of yoga within society today ■ explore how Hinduism has affected modern culture – meditation, music and art

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ how can God be one and yet manifested in different forms? ■ what are the duties associated with the four stages of life? ■ what was the original purpose of the caste system and how has it evolved? ■ how has the role of the Hindu family changed within a British context? ■ how visible is 'ahimsa' as a strategy for life today? ■ why and how was Gandhi motivated to change society? ■ to what extent is yoga a spiritual rather than a physical activity and what are the implications of this?	■ illustrate how Hindus depict God either as a Supreme Being or through a variety of forms ■ describe how Hindu society is structured and demonstrate this with the correct use of technical terminology ■ explain the law of samsara using technical language correctly ■ show some awareness of the variety of beliefs and practices within Hinduism ■ discuss the motivation behind the work of Gandhi ■ explain how key Hindu scriptural passages have inspired people	■ investigate areas of equality and inequality in British society and in the world today ■ identify the qualities of the Gurus as inspirational leaders and reflect on people who have influenced their own lives ■ identify symbols of identity and belonging in their own lives and evaluate whether they have beliefs which they could 'wear on their sleeve' ■ explore the story of Bhai Kanhaiya who treated the wounds of enemy soldiers with the same love and care as his own soldiers
Key vocabulary:	**Possible Resources:**	
Brahman, Trimurti, Brahma, Vishnu, Shiva, Shaktis, Durga. Lakshmi, Saraswathi, Mandir, Reincarnation, Samsara, Moksha, Karma, Dharma, Ahimsa, Ashrama, Varnas, Puja, Arti, Yoga, Avatar, Aum/Om, Ramayana, Bhagavad Gita,	Questions: Beliefs and Teachings (pages 5-11) RE Today Services 2009 ISBN: 978-1-905893-31-7 Essential RE: Hope (pages 10-15 + 24-29) RE Today Services 2014 ISBN: 978-1-905893-89-8 Essential RE: Being Human – (pages 10-17) RE Today Services 2014 ISBN: 978-1-905893-86-7 Living Faiths Hinduism – OUP (2013) ISBN: 978-0-19-912997-3	
Build on the foundation of these previous units →	Y4 – Hinduism: God and sacred Writings Y6 – Hinduism: Worship, Celebrations and Values	

Key Stage 3 Unit Title:

What Does Buddhism Teach About Suffering?

Learning objectives Pupils should learn:	**Possible teaching activities** AT1 Opportunities to:	**Possible teaching activities** AT2 Opportunities to:
Gotama Buddha: ■ as a supreme example to his followers, with reference to stories from his life ■ the diversity of different images of the Buddha and their significance , e.g. mudras Buddhist (Dharma) teachings and the problem of suffering: ■ the Four Noble Truths: • all life involves suffering (Dukkha) • the origin of suffering is craving (Tanha) • if craving ceases, suffering ceases (Nirodha) • the Middle Way (Magga) (Noble Eightfold Path) ■ the meaning of Kamma (the law of cause and effect: for every intentional good or bad thought, word or deed, there is an effect) ■ the Five Moral Precepts forbid: • harming and killing living beings • sexual misconduct • taking drugs or drink that impairs clarity of mind • taking what is not freely given • wrong speech	■ read about the life of Siddattha Gotama ■ role play the story drawing on the significance of the people he met on his journey outside the palace ■ watch a DVD/have a speaker/ use the internet to investigate meditation ■ design a poster of the wheel of life, with notes on the significance of each part ■ talk to Buddhists about how they try to implement Buddhist principles in their lives ■ research opinions and find quotations from modern day Buddhists about their religion and how important Buddhism is to them ■ prepare a role play on one of the Five Moral Precepts ■ analyse pictures of the Buddha from a variety of cultures, focusing particularly on the symbolism and mudras used	■ discuss Siddattha Gotama's sacrifice and what pupils should give up or leave behind ■ experience relaxation methods and practise in groups how not to be distracted by others (be aware that this may have spiritual content, and therefore not be appropriate for Christian children or children of other faiths) ■ give examples from their own experience of how cause leads to effect (in terms of thoughts, words and deeds) ■ consider any lessons that might be learnt from their own experience of cause and effect ■ consider their own responses to the issue of suffering in life ■ discuss the causes of suffering ■ create a collage to show the different forms of suffering in the world and suggest how suffering might be overcome

Key questions:	**Learning outcomes** AT1 **By the end of the key stage most pupils should be able to:**	**Learning outcomes** AT2 **By the end of the key stage most pupils should be able to:**
■ does everyone suffer in the same way? ■ what causes suffering? ■ what was the Buddha's answer to suffering? ■ what are the Four Noble Truths and how do they help Buddhists reach enlightenment? ■ what is the purpose of meditation? ■ is it useful to find moments of stillness and quietness in our own lives? ■ how do the Buddha's teachings affect the lives of Buddhists today? ■ are kindness and compassion strong or weak qualities? ■ can Buddhism be a religion without a clear belief in a god?	■ explain the Four Noble Truths and the Eightfold Path using correct terminology ■ analyse how Buddhist teachings have been adapted by different cultures as they spread world-wide ■ comment on the symbolism used in selected images of the Buddha ■ outline the key events from the life of Siddattha Gotama the Buddha and comment on their significance	■ talk about different types of suffering e.g. physical, mental, national, international and reflect on this in relation to Buddhist teachings ■ explore the Five Moral Precepts and compare them with other religious teachings and be able to evaluate the relevance to their own lives today ■ ask questions posed by the issue of suffering and refer to suggested answers with reference to Buddhist teaching and their own opinions ■ discuss the value of key Buddhist qualities such as compassion and kindness
Key vocabulary:	**Possible Resources:**	
Siddattha Gotama (Sanskrit = SiddharthaGuatama), Buddha, Anatta, Anicca, Dhamma, Dukkha, Nibbana (Sanskrit = Nivana), Enlightenment, Kamma (Sanskrit = Karma), Sangha, Tanha (Sanskrit = Trishna) Nirodha, Magga (Sanskrit = Marga)	Questions: Buddhists – RE Today Services 2012 – ISBN 978-1-905893-63-8 Living Buddhism (DVD) – Clear Vision Trust Living Faiths Buddhism – OUP (2013) ISBN: 978-0-19-914863-9	
Build on the foundation of these previous units →	Buddhism is introduced at KS3	

Addilid Study Unit Key Stage 3 Unit Title:

Humanism

Learning objectives Pupils should learn:	Possible teaching activities AT1 Opportunities to:	Possible teaching activities AT2 Opportunities to:
■ What is Humanism? ■ Key beliefs ■ Humanism is not a religion. It does, however, share many of the concepts held by the world religions, but without a belief in God ■ Value of life • Meaning and purpose comes from what humans do, not from a supernatural purpose. Seeking to make the best of the one life humans have by creating meaning and purpose ■ Rationalism • Explanation of human and natural phenomena based on reason, verifiable evidence and scientific method. No belief in revelation. ■ Evolution • Acceptance that human beings have evolved naturally over millions of years as have all other forms of life ■ The human spirit • Nourished and fulfilled in the appreciation of natural beauty, in human creativity and through human relationships ■ The human heritage • Respect for the inheritance of human achievement intellectual, philosophical, artistic, technological and scientific across all societies and cultures. No sacred texts. ■ Ethical standpoint of humanists ■ Moral values • Derived from human knowledge and experience alone. The Golden Rule is shared by many cultures. ■ Central to civilised living for both individuals and societies ■ Famous Humanists and their ideas. ■ Responsibility: • Self-reliance and independence of thought. Responsibility of humans for their own destiny. Treating others in a way one would like to be treated. Care for the environment, now and for the future	■ Explain the key beliefs of Humanists and how it differs from religions (note some humanists will also be members of religious groups - Quakers, Buddhist. ■ Watch Stephen Fry film –How can I be Happy ■ British Humanist Association Key stage 3 toolkit lessons explore what humanists believe ■ Key beliefs ■ Toolkit 4 How do you know it's true? – explore evidence and belief ■ Toolkit 5 What's it all for? – explores meaning and purpose ■ British Humanist Association ■ Toolkit lesson 3 How should we treat others and why is accessible by all students ■ Toolkit lesson 5 How do we know what is right and wrong – will extend more able students ■ The support for voluntary organisations which seek to help people (eg: Amnesty International, Samaritans, Citizens Advice Bureau). ■ Activities to explore the UN declaration of Human Rights ■ Using the British Humanist Association web site - https://humanism.org.uk/ceremonies/ ■ Explore what a Humanist celebrant does ■ What are the key aspects of humanist ceremonies? ■ Why might somebody choose the support of a celebrant?	■ Watching the Stephen Fry Film – what gives you meaning and purpose in life? What makes you feel happy? ■ When is evidence not enough? ■ Students can explore their own views of the limitation of rational / evidential explanation to explain meaning and purpose ■ Toolkit 3 and 5 include AT2 activities where students reflect on how they would respond to ethical dilemmas. Help students reflect on the rules they are applying to decide how they would act. Should what we do be based on what makes people happy (utilitarian /humanist approach) or a set of universal rules? ■ Design your own baby naming ceremony/ wedding? • What would it include? • Why is it important to welcome a child into the world? Who needs to be there? Justify the aspects of your ceremony by comparing to those of humanists and other religious traditions. This could start with a summary of ceremonies students have attended. If humanists don't believe in an afterlife why are funeral ceremonies important? How do/should the key elements of funerals reflect the beliefs of the deceased?

Learning objectives *continued*

Pupils should learn:

- Human co-operation
- Importance of international agreements such as those on Human Rights, the Rights of the Child, and Protection of the Environment. Toleration
- Need for mutual understanding and respect between all human groups. This involves opposition to extremes of belief which seek to impose their own creeds on others and thereby deny basic human freedoms Secularism
- Impartiality towards, and equal treatment of, individuals and groups with different religious and non-religious beliefs
- Humanist responses to key life events
- Humanist responses to Birth, marriage and death

Key questions:	Learning outcomes AT1 By the end of the key stage most pupils should be able to:	Learning outcomes AT2 By the end of the key stage most pupils should be able to:
■ What is the difference between a religion and set of beliefs ■ Can you be a humanist and religious? ■ What gives you meaning and purpose? ■ Do we give things meaning and purpose or is there a meaning and purpose that comes from something beyond Humans? ■ How do we decide what it is right to do? ■ How should we celebrate key moments in people's lives?	■ Define Humanism ■ Understand a humanist way of interpreting the human existence and how that differs from religious traditions ■ Understand how humanists respond to ethical dilemmas. ■ Understand what humanists do as a response to their beliefs about meaning and purpose ■ Understand how humanists mark key rites of passage	■ Have reflected on ■ What might give life meaning and purpose ■ How do we decide what to do in ethical situations – what are the possible sources of right and wrong? ■ How should key events in life be marked – what ceremonies do we need?

Key vocabulary:	Possible Resources:
Humanism *Celebrant* *Rationalism* *Scientific method* *Secular* *Golden Rule* *Human Rights* *Evolution*	www.humanismforschools.org.uk – Teaching toolkits 1 - 6 https://humanism.org.uk/wp-content/uploads/Annex-on-Humanism-for-GCSE-RS-post-consultation.pdf. https://humanism.org.uk/ceremonies/ https://humanism.org.uk/ How can I be happy - Stephen Fry: https://www.youtube.com/watch?v=Tvz0mmF6NW4 Michael Rosen book "What is Humanism, How do you live without a god? (Wayland) Bertran Russell's 10 Commandments BHA poster on the Golden Rule The Young Atheist's Handbook, Lessons for Living a good life without god by Alom Shaha – Published by Biteback Publishing

Syllabus For Key Stage 4

The content for religious studies GCSE

Introduction

GCSE subject content sets out the knowledge, understanding and skills common to all GCSE specifications in a given subject. It provides the framework within which awarding organisations create the detail of their specifications, so ensuring progression from Key Stage 3 and the possibilities for progression to GCE A level.

By setting out the range of subject content and areas of study for GCSE specifications in religious studies, the subject content is consistent with the requirements for the statutory provision for religious education in current legislation as it applies to different types of school.

Subject aims and learning outcomes

GCSE specifications in religious studies should:

- develop students' knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
- develop students' knowledge and understanding of religious beliefs, teachings, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
- develop students' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
- provide opportunities for students to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
- challenge students to reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and contribute to their preparation for adult life in a pluralistic society and global community

GCSE specifications in religious studies must require students to:

- demonstrate knowledge and understanding of two religions
- demonstrate knowledge and understanding of key sources of wisdom and authority including scripture and/or sacred texts, where appropriate, which support contemporary religious faith
- understand the influence of religion on individuals, communities and societies
- understand significant common and divergent views between and/or within religions and beliefs
- apply knowledge and understanding in order to analyse questions related to religious beliefs and values
- construct well-informed and balanced arguments on matters concerned with religious beliefs and values set out in the subject content below

Programme of Study

Specifications may offer alternative routes through the qualification, drawing from the content set out below in order to provide students with one or more of the following programmes of study:

- Study of religion: the beliefs and teachings and practices (topics a and b from Part One) in relation to two religions (making up 50% of the overall qualification weighting, shared equally between the two religions); AND either:
- a study of four themes from Part Two adopting a textual approach (50% of the qualification), OR
- a study of four themes from Part Two adopting the approach of religious, philosophical and ethical studies in the modern world (50% of the qualification), OR
- a study of four themes from Part Two adopting a textual approach for two of those themes and the approach of religious, philosophical and ethical studies in the modern world for two themes (50% of the qualification) OR
- study all four topics from Part One in relation to a primary religion (50% of the overall qualification weighting); AND beliefs and teachings and practices (topics a and b from Part One) in relation to a second religion (25% of the qualification); AND either:
- two themes from Part Two, adopting a textual approach (25% of the qualification), OR
- two themes from Part Two, adopting the approach of religious, philosophical and ethical studies in the modern world (25% of the qualification)

Throughout all of the programmes of study

Specifications should include the study of common and divergent views within traditions in the way beliefs and teachings are understood and expressed.

Specifications may offer students the ability to study the themes within Part Two in relation to differing perspectives. The differing perspectives may be provided in the following ways:

- Different perspectives from within one particular religion studied in Part One e.g. a Baptist perspective and an Anglican perspective on a theme
- Different perspectives between different religions e.g. a Buddhist perspective and a Hindu perspective on a theme 8. In addition, all specifications must require students to demonstrate knowledge and understanding of the fact that:
- the religious traditions of Great Britain are, in the main, Christian
- religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as other religions and non-religious beliefs, such as atheism and humanism

Awarding organisations can develop, combine or cross reference the required content in any way appropriate to the specification, as long as the overall criteria are met.

Religious studies short course

The content for GCSE religious studies short courses will be half the content of the GCSE full course. Specifications must offer the opportunity to either:

- study beliefs and teachings and practices (topics a and b from Part One) in relation to two religions OR
- study beliefs and teachings (topic a from Part One) only in relation to two religions, AND two different themes from Part Two adopting the approach of religious, philosophical and ethical studies in the modern world

Guidelines

to accompany the Revised Agreed Syllabus for Religious Education in the London Borough of Merton

Contents

Section One **97**

Approaches To Teaching Religious Education

- Visiting places of Worship.
- Story in Religious Education.
- Using religious artefacts in the classroom.
- Receiving visitors in the classroom.
- Visits to schools by people from a faith or belief community.
- Drama and RE.

Section Two **124**

Planning For Religious Education

- Long, medium and short term planning at Key Stages 1-2 and 3-4.
- Planning for Progression and Differentiation in Religious Education.
- Assessing, Recording and Reporting Achievement in RE.

Section Three **150**

Information

- Key Beliefs.
- Glossary of Religious Terms used in the New Agreed Syllabus.
- Resources to implement the Revised Agreed Syllabus, Foundation and Key Stages 1-2.
- Resources for Key Stages 3-4.
- Resource Centres

Appendices

Appendix A **185**

Appendix B **188**

Section 1: Approaches to Teaching Religious Education

Visiting Places of Worship

Visits to places of worship are a vital part of any Religious Education programme. They provide pupils with an invaluable first-hand experience and an opportunity to discover for themselves the unique atmosphere of a living, worshipping faith community. Whether it is a grand edifice where people have prayed for centuries, or a converted public building devotedly transformed, or a bare hall for peaceful reflection, each has its own distinctive character capable of providing a rich resource for those who visit.

Under the **Prevent duty** schools must follow due diligence and make reasonable checks that speakers will not say anything to radicalise or show support for extremism. Schools are encouraged to debate issues. Faith groups can help reassure schools by providing information about speakers and visits.

Beliefs and Teachings

A visit will involve pupils meeting one or more representatives of a faith community who will be able to talk about the beliefs and teachings of the faith. They will be shown the special books from which the teachings originate and will be able to see how they are used.

Worship, Festivals and Practices

It is this strand which will be most served by visits. Pupils will see exactly how and where worship takes place. It is not unusual for them to be able to witness people at prayer while they are there. They will see the special objects and symbols that relate to worship and learn their significance. They will have the opportunity of discovering what part the building plays in the celebration of festivals and other important occasions such as ceremonies which mark important stages in life: baptism, marriage, Bar / Bat Mitzvah, etc.

Ways of Life

Faith representatives will be able to answer questions about what commitment to their belief involves. They will show how the building is not only used for worshipping but is also a community centre which meets the social, cultural and educational needs of its members.

Clear Objectives

It is essential to have a clear idea of what the pupils are expected to gain from the visit. Although they will learn about and react to a number of things, it should not be too open-ended. It is better to focus on one or two particular aspects which fit in with the topic / module that is being studied. This will have implications for when the visit takes place, e.g.,

- as an introduction and stimulus at the beginning
- as a means of supporting the learning which is in progress
- as a re-enforcement or culmination of what has been done.

Planning the Visit

As an integral part of learning in RE, visits to places of worship should be built into planning and not simply included as an after-thought. This will also ensure that everyone who is likely to be involved or affected will be well prepared for the visit.

Headteacher

If the headteacher is fully aware of the importance of visits and has a clear understanding of how they enrich pupils' learning, s/he will be more likely to be supportive of any timetable adjustments that may be necessary. A brief statement about intended visits could be included in the school brochure. This will also help to prepare parents whose support and understanding is essential. All journeys should take place within the framework and procedures adopted by the school.

Staff

Visits can be disruptive to timetables and it is important that they are known about well in advance. Sometimes, particularly where whole school topics are followed, a visit to a place of worship can be linked with other subject areas such as history or art. However, it is important that the RE focus does not become marginalised. The aims and objectives of RE should be fully met.

The faith community

Contact should be made with the representative from the place of worship as early as possible and at least several weeks in advance. Ideally there should be a pre-visit to the place of worship so that the organiser can have a good knowledge of the premises beforehand. The following aspects need to be discussed:

- the date(s) and timings. There will need to be flexibility in order not to clash with certain holy days or festivals when visits might not be appropriate or allowed. Sometimes, the opposite is true and a visit during a festival can greatly enhance learning and fit in with one of the topic objectives. In these instances, pupils will be able to capture the essence of the celebration by seeing artefacts in evidence that are specific to the occasion, e.g. an Easter garden in the entrance of a church or a Jewish Sukkah built at a synagogue.
- special requirements concerning behaviour, e.g. whether pupils will be able to sketch, make notes, take photographs.
- dress code. (This will vary and included in this section is some information about procedures specific to the main religions.)
- the number of pupils that can be comfortably accommodated.
- the age range (and ability, if appropriate) of the group.
- a fee or donation to the community.
- provision for special educational needs e.g. wheel-chair access, toilets.
- length of time to be spent at the place of worship.
- format of the visit.

Just as a classroom lesson is well structured with clear objectives, a visit to a place of worship should be well organised with clear teaching and learning objectives.

First impressions

It can be valuable to ask that the pupils be allowed to just sit and respond quietly in their own way when they first enter the area of worship. It will be a very new experience for most of them and it is important that they should be able just to absorb the atmosphere and reflect in their own way. If the introductory talk is launched into immediately, this important opportunity is missed. Leave the children to be awed by their surroundings.

Introductory talk

It is important for teachers to convey their knowledge of the concentration span of their pupils to whoever is giving the introductory talk. Faith representatives may not always be experienced in this field. If an introductory talk is to be given, the speaker may need to be made aware of things that are important when talking to children (e.g. age appropriateness, content, tone etc.). Sometimes, the host will prefer this to be done by the teacher and will only be there in the capacity of showing the pupils round. If this is the case s/he should be party to what is going to be said beforehand and may wish to make useful suggestions. The introduction may include the asking of questions, which the pupils have already prepared.

The rest of the visit might include:

- demonstration of aspects of worship e.g. preparing bread and wine for Communion, the Torah scrolls being brought out and read, watching a Hindu arti ceremony, listening to music etc.

- taking part. Sometimes arrangements can be made for children to be involved in a simulation of a particular activity, e.g. a Christening. With prior agreement with a church minister and the use of a doll, this can be an enjoyable and effective way of experiencing such ceremonies. The use of the candle can help create feelings of awe.
- a guided tour of all the different areas of the building. This might include:
  - the vestry where a minister can show where the different robes worn at different times of the church year are kept. S/he might be persuaded to model them!
  - the ablution area of the mosque where wudu takes place before prayer.
  - the kitchen area of the gurdwara where the langar is prepared for Sikh worshippers.
  - an opportunity to fill in question sheets, draw or photograph symbols and special objects.

Informing the parents

If parents have been made aware at the outset that visits to places of worship are an essential part of RE, there will be no surprises and any misgivings they might have will have already been addressed. Occasionally resistance will be met and where parents are opposed to the visit, their views must be respected and arrangements for the pupils to remain in school must be made. It is usually better to pre-empt any worries by letting them know in advance exactly what is and is not going to happen. e.g.:

- pupils will not be taking part in worship
- there will be no form of proselytising or evangelising
- any requirements to wear head covering are an outward token of respect for others' beliefs and sensitivities.

Not attending a visit will deny a child the rich contextual of that faith. it is not a formal withdrawal from RE.

Preparing the pupils

Pupils will have a clear idea of the purpose of the visit if the lesson(s) leading up to it has been designed with preparation for it in mind. This will including practical issues i.e.:

- travel and eating arrangements
- behaviour and dress code
- what to bring e.g. camera, clip-board, note-book

This will depend on the focus of the visit and at what stage of the learning it takes place.

It could involve:

- looking at a DVD, pictures, artefacts etc.
- having a visit from the representatives of the faith to meet the class beforehand
- giving out charts, worksheets or diagrams and discussing how they are to be used on the visit
- planning questions

Pupils can be involved in drawing up questions to ask during the visit. They can be given help in learning how some questions are more appropriate than others so that no offence might be given. However, natural curiosity should not be curbed and it is often good for adults to know what puzzles and interests children. If can be an important challenge to them!

The visit itself

This will hopefully follow the prepared plan. It is important that teachers, classroom assistants and any accompanying parents are clearly briefed so that they are aware of the aims of the visit.

Follow-up with pupils

A soon as is practicable, there should be a de-briefing allowing pupils to react and respond to the visit. This can include:

- open discussion where thoughts and feelings are shared
- direct questioning
- response through creative writing, art etc.
- writing thank you letters

At a later stage...

- work and photographs can form a display for others to see
- the visit could be the focus of an assembly

Follow up with the Faith Representatives

In addition to a formal letter of thanks, a meeting can often be useful so that views can then take place on how arrangements might need to be adjusted for a future occasion. They may be interested in mounting a display of some of the pupils' work at the place of worship, or even coming to see it at school.

Places of Worship

The information below gives a few basic requirements as an introduction to visiting places of worship. However, these should be more thoroughly researched with the individual faith communities themselves. Even within a religion, there may be different practices according to the denomination or branch of the faith concerned.

Buddhist places of worship

- The buildings, usually called temples, will have a central shrine with a statue of the Buddha, which is the main focus for teaching and meditation.
- Visitors may be asked to remove shoes and to sit on the floor in the shrine area.

Christian places of worship

- The large number of Christian denominations is reflected in the widely differing styles of church buildings.
- No special dress is required, though modesty is appreciated.
- Certain parts may be out of bounds e.g. altar area.

Hindu places of worship

- They are generally know as Mandirs, though 'temple' is often used.
- The main hall for worship contains images of deities used as the focus for worship (murtis). The word 'idol' and 'statue' should not be used.
- Shoes are removed.
- Seating is on the floor.
- Food may be offered to the pupils.

Jewish places of worship

- These are called synagogues.
- In orthodox synagogues males and females sit separately.
- Head covering is required. For males caps are usually provided.

Muslim places of worship

- These are called masjids or mosques.
- Shoes are removed.
- Males and females sit separately on the floor.
- Head covering is required.
- Females should be dressed modestly with arms and legs covered.

Sikh places of worship

- These are called gurdwaras.
- Shoes are removed.
- Modest dress is required.
- Food may be offered to the pupils.
- Need to cover head with a scarf during visit.

Question Bank

In devising worksheets or leading discussion before and after the visit it is important to devise questions that link with the learning objectives and outcomes. Below are some examples, which can be adapted or drawn upon.

Key Questions related to AT1: Knowledge and understanding of religion. Learning about religions

- Are there any signs or symbols outside the building, which give clues about the beliefs of the people who use it?
- What is the title of the person who welcomed you?
- Did she or he wear any special clothes?
- What did you learn about their role?
- What customs did you learn about which showed the building is treated with respect?
- What did you find out about how, when and where prayers take place?
- What name was given to the special book or writings used?
- How could you tell they were special?
- Were there any signs, symbols and special objects which gave clues about who or what is worshipped?
- What did you discover about activities that take place other than worship and prayer?

Key Questions related to AT2: Exploring and responding to religions and moral issues. Learning from religion.

(These may be useful to raise before a visit)

- Do you have a special place you can call your own - a bedroom, play room, tree-house or just a corner of a room where you keep your things?
- Is there somewhere you can go if you want to be completely alone to think?
- What is the most special building you have ever been to? What made it special?
- Is there a room or area at school that is different or more special than the rest?
- If you could design an area at school where people could go to be peaceful, what would it be like?
- How, when and why might it be used?
- If people with religious faith can pray or worship anywhere or at any time, why do they choose to have special buildings?

(After a visit)

- How was the building different from other buildings?
- What did you notice first?
- What do you remember best?
- What kind of atmosphere did it have e.g. peaceful, colourful?
- Are there any questions you would like to ask someone of your age who goes there?
- What did you like best and why?
- How do you think the building might help people feel able to worship?

Possible activities relating to

AT1:

1. Design a leaflet which welcomes people to the place of worship you have visited. Decide what information you want to give them and use pictures and diagrams to make it interesting.
2. Make a model of one of the important objects used in the place you visited. Write a short description saying what it is and how it is used.
3. Imagine you are one of the special objects you have seen and that you can talk. Write about yourself. It could be:

- an extract from your diary after some people have visited you
- a day in your life
- a talk to a group of people who have never met you
- a letter to a new friend

AT2:

Children may be encouraged to respond to the place they have just visited by making up a poem or designing something relevant to send as a thank you.

Some ideas could be:

1. Design a special area at school for people to go if they wish to be peaceful and quiet.
2. Write a poem expressing feelings or thoughts about the place of worship you have visited. (sensitivity from teachers required if the child is not from this faith)
3. Design and make a poster with a picture or abstract design to go with your thank you letter after your visit.*
4. Children may wish to make up a suitable prayer that could be used in the place they have visited if that doesn't compromise their own faith or belief.

* N.B. part of RE is finding out about what designs or pictures might or might not be appropriate for the faith or belief group to receive.

Local Places of Worship

Visit merton.gov.uk/sacre for directory of Places of Worship.

Story in Religious Education

Stories are one of the most effective means of communicating ideas and concepts in RE.

Faith stories

All religions have their own wealth of stories that are part of their teaching and traditions. These include biographical accounts of founders and leaders as well as myths containing perceived truths about life and its beginnings. Many are contained in the sacred books and writings themselves. Others can be found in a variety of sources and forms.

Stories from the faiths provide the means for pupils to learn about events surrounding religious figures of authority in addition to helping them to understand moral concepts.

Fiction

Most religions now have collections of modern stories which have fictional characters but are presented in a factual context. They are set against the background of the faith and are an accessible way of children learning about festivals and religious practices. The events are seen through the eyes of children with whom pupils can relate. Many of the best examples of this category of story come from within the faiths themselves and are obtainable from their own publishers, book shops and places of worship. Some educational publishers are now beginning to produce material using this approach, e.g. "Lucy's Sunday" etc. from the series "Bridges to Religion." (Heinemann).

Another category of fiction consists of stories which have no explicit religious content but which have a moral or spiritual focus. They can be used as a way into religious teaching or as a springboard for exploring key questions in RE. They can often be exciting or moving stories in themselves which gives them the added advantage of being a means of stimulus and motivation. They are particularly useful for Key Stage One where the implicit approach to RE is most appropriate.

A well-known example is the story of Dogger. It is about a boy and his much loved toy. It is also about love and sacrifice, which paves the way for explicit teaching on the meaning of Easter (for details of how this can be explored and developed, see 'Let a Story do some of the work' from CEM "Exploring a theme: Easter"). With older pupils there are fewer short stories so extracts from longer stories will often be more appropriate. Parallels to Dogger for older pupils which deal with sacrifice can be found in Charlotte's Web and The Lion, Witch and The Wardrobe. Many such books address other key concepts as well and it is better to only focus upon those which relate to the topic being studied. (See Cracking RE by Margaret Cooling: Autumn Term '96 page 4 'Introducing Concept Cracking' where sound advice on teaching concepts is given in step by step stages.)

Other sources for older pupils can be found in biographies and autobiographies of people who express aspects of their beliefs and experiences. e.g. Roy Castle, Sheila Cassidy.

Extracts from novels can be useful such as 'The Suitable Boy' by Vikram Seth for descriptions of Hindu life (p.1068-9) e.g. mother performing Puja and a sister giving her male cousins and her brother their rakis at the festival of Raksha Bandhan. Issues concerning such things as family values and racism are the subjects of many books, e.g. "To Kill a Mocking Bird" by Harper Lee.

Ways of using stories

Listening skills are important and there will always be a place for the good story teller. Maurice Lynch, a leading proponent of story-telling and author of "Tell us a story", (CEM) advocates that where possible the story should be told rather than read. This is not always possible, of course, but if it can be done, the communication between teacher and pupils is greatly enhanced. It is certainly worth trying even if not on a frequent basis. It allows for all-important eye contact which enables the teacher to gauge the response and to vary pace and mood accordingly.

Visual aids

Sometimes interest in a story is sparked off by the use of a special object which stimulates curiosity. An effective method of doing this might be to bring the object in a box or bag and introduce an air of mystery to it. The container might be passed around for pupils to guess its identity by its shape or smell.

It might be that two or three objects are used which have links with the story and the children then become eager to discover the relationship between them. Taking the well-known story of The Good Samaritan, the bag might contain a jar or tube of ointment, a bandage, bar of soap and some coins. Using objects which are not valuable in themselves, but which can play an important part in the story, lays the foundations for the learning about religious artefacts in RE.

Sound aids

The telling of a story can be often enhanced with the use of sound created by percussion instruments. Music catalogues show an imaginative range which can include such items as an ocean drum or rain stick. The story of Jesus stilling the storm or the Hindu story of Rama rescuing Sita from across the water can be brought to life using one of these instruments. Another creative use of sound is, after hearing a story, pupils can be given a selection of instruments to choose from and experiment with creating sounds which express the mood of an event or the feelings of a person in the story. It is a useful, non-verbal way of exploring concepts such as fear, joy etc.

Drama

Stories can be acted out and brought to life through drama which most children enjoy. Structured use of role-playing the characters from stories is an important way of exploring feelings and understanding other points of view.

Story reading by the pupils

It is important that pupils have the opportunity of reading stories themselves. This involves individual reading as well as to each other.

Book corner

Many Primary classrooms have reading corners and RE story books, both implicit and explicit, should be well represented.

Sequencing stories

Reading in class can be daunting for the less confident. A good way of drawing in everyone and ensuring full participation is sequencing stories in groups. Each group member is given a section of a story which s/he reads aloud to the rest. When all the sections have been read, discussion takes place about the order. Not only does everyone need to listen to each contribution but the story has to be really thought about. This can be a good lead in to the asking of key questions about the story. It can be done with an appointed leader from within the group or through teacher-led discussion with the whole class. For exploration of this, see page 13, 'Inside Stories' by Angela Wood and Robin Richardson. (Pub: Trentham - ISBN 094808068X)

Pupils' own story telling

The development of the imagination is vitally important to RE and it is useful to encourage pupils to build up confidence in telling stories themselves. In any class activity it is always easy to overlook the shy members and with younger children the use of the 'magic microphone' or 'talking stick' can be an effective way of encouraging story-telling and affirming the worth of pupils' contributions in the area of story. The principle is that whoever is holding the stick must command respect and be listened to. The stick can be colourfully decorated so that there is an air of fun and enjoyment surrounding the story-telling. It can be used as a way into meaningful discussion based on the children's own accounts of things like 'The time that I was most afraid' etc. It can work with older pupils up to Key Stage 3 using something like a conch shell as in 'The Lord of The Flies' (see 'Story telling and RE' by Jenny McKenzie writing in "RE Today" Spring 1993, CEM).

Every picture tells a story

Pictures, whether they are photographs or famous paintings, often have a story within them. Many artists choose religious events as the subject of their paintings and much can be gained from studying them. Many religious book shops and galleries sell pictures in various formats. Images are available on the web. An effective way of learning about the story within a picture is to have sections of it enlarged and looked at separately. This allows for concentration on particular symbols or expressions which help to tell the story. For instance, a close-up of Mary's face in a Nativity painting gives the opportunity of asking pupils key questions such as 'What do you think this person is thinking/feeling? What makes you think this?' Using this method, the viewer does not approach the picture with preconceived ideas and answers how s/he thinks the teacher wants or expects. It is particularly useful to find examples from a variety of cultures to support the cross-cultural nature of religious beliefs and to help avoid stereotypical images. Showing parts of a picture this way can provide some surprises. The teacher will often be surprised at the depths of perception and imagination shown by pupils who have focused on the image without having known beforehand what its context is. Likewise the pupils can often be surprised when they are later shown the whole picture.

Resources go out of date, so these guidelines carry the 'health warning' and are offered as examples.

DVDs

Popular films that are part of pupils' experience and culture often deal with themes of good and evil and other concepts that are related to RE. Showing DVD extracts from these can be a good way of motivating their interest. Many of the Disney classics can be used in this way. e.g. 'The Lion King', 'Frozen'.

Responding to stories

Pupils should be able to respond to stories in a variety of ways. It is not enough just to reproduce the story in their own way. Key questions need to be asked to help them to think beyond the surface and to develop their ability to probe and reflect on inner meanings. This can be done through discussion and through imaginative follow-up activities as shown in the following examples. The approaches suggested can be adapted and applied to other stories. A variety of ideas are given but it is not suggested that they are all used with one story. It is usually better to focus upon one activity.

EXAMPLE 1

'The Whales' Song' by Dyan Sheldon
(Pub. Hutchinson - ISBN 0091742501)

Agreed Syllabus link: AT2
Response to the natural world (Key stages 1-2)

Story outline:

Lilly's grandmother told her how long ago whales filled the seas. They were 'as big as the hills and as peaceful as the moon'. If you were lucky enough, and if you gave them a special gift such as a shell or stone, you would hear them sing. Uncle Frederick was contemptuous of these tales and accused Grandmother of filling Lilly's head with nonsense. He believed that she should only be told useful things and that whales were important for their meat, bones and blubber not their songs. Lilly dreamed of the whales and heard them calling and she rushed down to the ocean. There to her amazement were the whales, singing and leaping on the water. When all was quiet and still again she returned, wondering if she had been dreaming. And then, in the distance, she heard them call her name.

Using artefacts:

Examples of one or more beautiful shells, stones and a yellow flower could be brought. They could be already artistically displayed or be brought out during the story. Pupils could be given the opportunity to handle the objects and encouraged to talk about how they look and feel.

Using sound:

A tape of the sound of whales could be listened to. Musical instruments could be used to accompany or re-create aspects of the story after it has been heard.

Using 'talking stick'

Pupils could tell of their own favourite 'magic' dreams or imaginings.

Key questions

- What could be so special about a shell or a stone as a gift?
- Why do you think Lilly chose to give a flower as her gift?
- What would you choose to give?
- Who do you think you are more like - Grandma or Uncle Frederick?

EXAMPLE 2

'The Monkey Bridge'
This story is part of the Ramayana, available in a variety of sources, including Tapestry of Tales
(Pub. Collins Educational - ISBN 000312007)

Agreed Syllabus link: Key Stage 2: Hinduism
AT1 The story of Rama and Sita
AT2 themes of faithfulness, friendship, heroism etc.

Story outline:
Prince Rama and his army of monkeys and bears set out to rescue Sita from the hands of the wicked demon, Ravana. In order to cross the sea and reach the island where she was a prisoner, it was necessary to build a bridge. All the animals fetched and carried large rocks and stones. When they saw a small squirrel with a tiny pebble, they scorned its feeble efforts. Rama defended the squirrel and reprimanded the animals. He taught them that everyone's contribution was of equal value.

Using visual aids:
Pictures of bridges could be shown and discussed. Divali (Deepavali) cards with pictures of Rama and Sita could be displayed.

Using artefacts:
Images of Rama and Sita could be looked at and handled.

Using sound:
The ocean drum could be used to create the sound of the sea.

Using drama:
Pupils could make puppets or masks and recreate the story.

Key questions:

- How was the squirrel's stone important?
- In what way(s) was Rama a hero?
- Who are your heroes and heroines in stories?
- What makes them special?
- Why do you think this story is special to Hindus?
- Why did Rama stand up for the squirrel?
- Have you stood up for someone who was being laughed at?

EXAMPLE 3

Based upon an extract from '<u>Now and Then</u>' by Roy Castle in which he describes his Christian Baptism
(Pub. Robson Bucks - ISBN 0860519260)

Agreed Syllabus link: Key stage 3:
AT1 ceremonies marking important stages of life
AT2 use and significance of ritual etc.

Story outline:
Roy Castle describes how he came to the decision to be baptised in adulthood. He tells how it had been suggested to him on many occasions and how he knew it would have pleased his wife, Fiona, if it had happened sooner. He believed that it was wrong to go through rituals just to please other people. He had an understanding with God and had not felt it necessary to make a public display of his commitment. However, at a time when all his family would be at home together it seemed like the perfect time to make his peace 'officially'.
On the day, he and his sons took part by joining in with the church orchestra at the service. For the baptism, he changed into special clothes as it was to be a total immersion. His son Daniel was his helper and welcomed him after the plunge had been taken.

Visual aids:
DVD of Believers' baptism ceremony.
DVD of extract from Jesus of Nazareth showing Jesus' Baptism.

Sound aids:
Track of Roy Castle playing the trumpet.
Song / hymn sung about Baptism.

Artefacts:
Baptismal certificate.

Key questions:

- Why do many people use the church for Infant Baptisms but not at other times?
- Why do you think people feel the need to make a public statement about commitment to their faith?
- How do you think it helped Roy Castle to go through the ritual?
- What do you think he meant when he said, 'God and I had a perfectly good understanding'?

Story And Religious Education - Bibliography

Awe: Wonder

Title	Author	Publisher
Key Stage 1		
The Snowman	Raymond Briggs	Picture Puffin
Where are you going, Emma?	Jeanne Titherington	Julia Macrae
Something is going to Happen	Charlotte Zolotow	Collins
Out and About	Shirley Hughes	Walker
Key Stage 2		
My side of the Mountain	Jean George	Puffin
The Midnight Fox	Betsy Byars	Puffin
Charlotte's Web	E.B. White	Puffin

Self and Identity

Title	Author	Publisher
Key Stage 1		
Frederick	Leo Lionni	Picture Knight
The Velveteen Rabbit	Margery Williams	Heinemann
Ferdinand	Mungo Leaf	Puffin
Where the Wild Things Are	Maurice Sendak	Puffin
Key Stage 2		
Look what I've Got	Anthony Brown	Magnet
I am David	Jean Holm	Puffin
The Diddakoi	Rumer Godden	Puffin
The Trouble with Donovan Croft	B. Ashley	Puffin
Goodnight, Mister Tom	Michelle Magorian	Puffin
Let the Balloon Go	Ivan Southall	Puffin

Special Places: Special Things		
Title	**Author**	**Publisher**
Key Stage 1		
The Gift	John Prater	Puffin
Dogger	Shirley Hughes	Puffin
The Best Present	Holly Keller	Julia Macrae
The Legend of the Bluebonnet	Tomic da Paola	Methuen
Dinosaurs and all that Rubbish	Michael Foreman	Picture Puffin
Oi, Get off our Train	John Burningham	Jonathan Cape
The Dancing Tigers	R. Hoban D. Gentleman	Jonathan Cape
Wilfrid Gordon McDonald Partridge	Mem Fox	Picture Puffin
Key Stage 2		
Stig of the Dump	Clive King	Puffin
The Patchwork Quilt	Valerie Flournoy	Puffin
The Balaclava Story Our Best Stories	Ann Wood Ann Pilling	Knight
The Glass Cupboard from Fairy Tales	Terry Jones	Puffin
The Kitchen Madonna	Rumer Godden	Macmillan
Babylon	Jill Paton Walsh	Andre Deutsch

Light and Darkness

Title	Author	Publisher
Key Stage 1		
Can't you sleep, Little Bear	M.Waddell / B.Firth	Walker
The Park in the Dark	M.Waddell / B.Firth	Walker
After Dark	Louis Baum	Magnet
Moonshine	Jan Ormerod	Picture Puffin
The Owl who was afraid of the Dark	Jill Tomlinson	Puffin
Key Stage 2		
The Dark is Rising	Susana Cooper	Puffin
The Lion, The Witch and the Wardrobe	C.S. Lewis	Fontana Lion
The Hounds of the Morrigan	Pat O'Shea	Oxford

Death

Title	Author	Publisher
Key Stage 1-2		
Badger's Parting Gifts	Susan Varley	Picture Lion
Tenth Good Thing and Barney	Judith Viorst	Collins
Nana Upstairs, Nana Downstairs	Tomic da Paola	Methuen
Grandpa	John Burningham	Jonathan Cape
Fred	Posy Simmonds	Picture Puffin
Skellig	David Almond	Hodder

Transformation and Change

Particularly useful for foundation experiences leading to understanding of concepts like Resurrection, Reincarnation etc., or basis for Spring Festivals.

Title	Author	Publisher
Key Stage 1		
Chicken and Egg	B. Watts	Black
Tadpole and Frog	B. Watts	Black
The Very Hungry Caterpillar	E. Carle	Puffin
Our House on the Hill	P. Dupasguier	Picture Puffin
Joseph's Yard	C. Keeping	O.U.P
Pumpkin, Pumpkin	J. Titherington	Picture Piper
Key Stage 2		
Charlotte's Web	E.B. White	Puffin
Goodnight Mr. Tom	Michelle Magorian	Puffin
Little House in the Big Woods	Laura Ingalls Wilder	Puffin
The Wind in the Willows	K. Grahame	Methuen

Stories from the Religious Traditions		
Title	**Author**	**Publisher**
General		
A Tapestry of Talesk	Sandra Palmer	Collins Educational
Hinduism		
Seasons of Splendour	M. Jaffrey	Puffin
Slaying of the Dragon	A. Deutsch	Deutsch
The Indian Story Book	R. Singh	Heinemann
The Story of Prince Ram	R. Singh	B.B.C.
Three Indian Princesses	J. Gavin	Methuen
Judaism		
Stories from the Jewish World	Sybil Sheridan	Macdonald
Just Enough is Plenty	Barbara Goldin	Heinemann
Jewish Tales	Leo Paulac	J.E.B. 8 Westcombe Av Leeds, LS8 2BS.
Christianity		
What the Bible Tells Us	(series)	Bible Society
Bible Stories for Today: The New Testament	J. Priestley	Pergamon
Bible Stories for Today: The Old Testament	N. Butterworth / M. Inkpen	Pergamon
The Lost Sheep	N. Butterworth / M. Inkpen	Marshall Pickering
The Two Sons	N. Butterworth / M. Inkpen	Marshall Pickering
The Precious Pearl	N. Butterworth / M. Inkpen	Marshall Pickering
The House on the Rock	N. Butterworth / M. Inkpen	Marshall Pickering
Grandma's Favourite	Peter C. Heaslip	Methuen
The Christmas Pageant	Tomic da Paola	Picture Lion
The Nativity	Julie Vivas	Cambridge
The Worst Kids in the World	B. Robinson	Beaver Paperback

Stories from the Religious Traditions *continued*		
Title	**Author**	**Publisher**
Islam		
Stories from the Muslim World	Huda Khattab	Macdonald
The Life of Muhammed	Maryan Davies	Wayland
Sikhism		
Stories from the Sikh World	R.J. Singh	Macdonald
Guru Nanak and the Sikh Gurus	Ranjit Arora	Wayland
Bobbi's New Year	J. Soloman	Hamish Hamilton
Myth And Fable		
The Iron Man	Ted Hughes	Faber
Stories from the Early World	Ted Hughes	Faber
Children of the Gods	K. McLeish	Longmans
Multi-faith Fables	R. Brown / P. Emmett	Mary Glasgow
In the Beginning	Helen Cherry / K. McLeish	Longmans
Earth, Air, Fire, Water	Juliet Heslewood	Oxford
Celebrations	K. McLeish	Ginn
Let's Celebrate	K. McLeish	Ginn
Creation Stories	M. Lynch	BFSS National RE Centre, Brunel University, Lancaster House, Isleworth, Middlesex

Using Religious Artefacts in The Classroom

Over the last few years, the use of artefacts to enhance RE teaching has grown considerably. There are now several mail order companies that sell religious artefacts to schools and several books to aid both primary and secondary teachers. For details of where to purchase artefacts and for a list of artefacts which reinforce the programmes of study see pages 173-174.

Some useful tips:

- Before allowing pupils to handle the artefacts explain that these objects are special to the people they belong to and therefore they must be treated with respect.
- It is important to move the pupils beyond the artefacts themselves. Although they are special objects, it is what they represent that is important.
- If possible, show a poster, an online clip or DVD clip to the class, so that pupils can see the artefact in the context of the faith community in which it is used.

When?

Artefacts can be used to:
- begin a study of a particular religion or topic.
- enhance learning that is well under way.
- reinforce learning towards the end of a project.
- assess what pupils have learnt.

How?

There are many strategies that can be employed to get the most learning from artefacts. Here are a few:

Mystery object

Present the artefact as a mystery object. Ask key questions such as

- What religion does this artefact belong to?
- How is it used?
- What does it tell us about the beliefs of those who use it?
- What do we want to know more about our object?

This activity is particularly good for pupils from Year 5 and above. Pupils can work in small groups and present their initial thinking to the rest of the class. Then other pupils can contribute before the groups use research materials in order to verify their findings. Observational drawing can be made with notes based upon their research. A wall display can then be produced.

This activity can also be adapted for Key Stage 1 pupils, with slight modifications: Draw out the object from your “mystery box” and as a whole class, explore the object using key questions such as:

- What do you think this object is?
- What is it made of?
- Are there any special signs or symbols which we recognise?
- How is it used?
- Who might use it?
- What do we want to know more about it?

Observational drawings can then be made with a few sentences recording the class discussion.

Feely bags

Place the artefact in a feely bag and get pupils to work in pairs. One describes and the other asks questions. This can also be done in front of the whole class before the object is revealed and questions similar to those above are explored. This exercise is particularly good for Key Stage 1 pupils.

Back to back exercise

Pupils work in pairs, sitting back to back. One describes the object whilst the other draws it without seeing it. This exercise is excellent for developing speaking and listening skills and can be used with Year 2 pupils and above, although they need to be articulate in order for it to be successful. After the pair have got as far as they can get, the artefact and drawing are shared and compared. Pupils can then attempt to answer key questions such as those listed above. Observational drawings are usually of a higher quality after this activity, as it helps pupils to really focus on the fine detail of a particular object.

Other activities might include: displays, simulations, demonstrations, sorting exercises and so on.

For more information on using artefacts in RE, see “Religious artefacts in the classroom” (Pub: Hodder and Stoughton) ISBN 03405700224.

Evidence From Artefacts

1. What part of the world do you think your object comes from? Are there any clues such as language/colours/materials?	
2. How old is it? Evidence?	
3. Which religion does your object belong to? Evidence?	
4. How do you think the people it belongs to use it? Does this tell us anything about their beliefs?	
5. What do you want to know more about your object?	

Receiving Visitors in the Classroom

Most of the guidelines on preparation for pupils visiting places of worship (see pages 97-102) apply to when the situation is reversed and the school is on the receiving end. Visits by members of faith communities can have great value in the RE programme:

- they can be a useful substitute when visits to a place of worship are difficult to arrange. They are less disruptive to timetables as they can be slotted into lesson times.
- they can be linked in with outside visits in both preparation and follow-up stages.
- they can have value in their own right providing opportunities for pupils to meet practising members of a living faith.
- they are a way of affirming pupils whose faith may be a minority one within the school or locality.

Prevent Duties

Under the Prevent duty schools must follow due diligence and make reasonable checks that speakers will not say anything to radicalise or show support for extremism. Schools are encouraged to debate issues. Faith groups can help reassure schools by providing information about speakers and visits.

Visits from faith leaders

If the focus of learning is about figures of authority within a faith, visits by leaders have an obvious value. The information they will give will be first-hand and very often, if asked beforehand, they can bring vestments and special artefacts that relate to their role.

Visits from faith members

In addition to those in positions of authority, it can be very valuable to have visits from practising adherents. These might be parents, grandparents, governors or pupils themselves who are able to give a particular perspective. For instance, an older sister of a Hindu pupil might be prepared to talk about her wedding or, with older pupils, her views on arranged marriages. A Muslim father or grandfather might be persuaded to describe his Hajj to Mecca. Celebrating a festival, family life and coming of age ceremonies can all be learned about from ordinary members of the community. Although such people may fight shy of coming to give an actual talk, they may well be more than happy to take part in an interview-style visit, especially if they know about the questions beforehand.

Special Interest Visits

Many faiths have interesting and lively ways of educating pupils about their faith through the means of particular individuals or groups. They can be hired to visit schools and will usually tailor their programme to suit individual needs.

Examples include story-telling, dramatic presentations and travelling exhibitions.

Story-telling

One of the most famous examples is the highly-acclaimed Sikh story-teller Roop Singh who travels throughout Britain introducing aspects of Sikhism in an exciting way. He is available for bookings at :
Sikh Educational Advisory Services,
9 Woodland Grove, Leeds, LS7 4HJ.
Tel: 0113 260 2484.

Dramatic Presentations

There are many Christian groups who go into schools and local churches will probably be able to give details of any who are working in the area.
The Hindu ISKCON educational services arrange visits to schools and have a cultural programme which includes music, dance and drama. The play of The Ramayana can be performed on request. They can be contacted at *Bhaktivedanta Manor, Letchmore Heath, Watford , Herts. WD2 8EP. Tel: 01923 859578.*

Exhibitions

Jewish Living Experience

This provides a hands-on interactive experience of the Jewish way of life for pupils throughout all the 4 Key Stages. Its wide-ranging nature and size make it more suitable for a group of schools to share the cost. Information can be obtained from **Board of Deputies of British Jews**,
37 Kentish Town Road, London NW1 8NX
contact: jewishliving@bod.org.uk
or call 020 7543 5400
jewishliving@bod.org.uk

The Islamic Experience Exhibition

This provides a similar service for Islam and can be contacted at: IQRA Trust, 24 Culross Street, London W1Y 3HE Tel: 0171 491 1572

In setting up a visit it is important that the following questions are considered:

- what is the correct title and means of addressing the visitor? This also applies to the written form for the purpose of invitations and thank you letters.
- is the visitor clear about the learning objectives?
- is it appropriate/useful for the visitor to know beforehand exactly what questions are going to be asked?
- does the visitor fully understand her/his position about not proselytising?
- is there anything the visitor would like prepared or provided? e.g. equipment set up, black-out facilities, re-arrangement of furniture etc.
- has sensitivity been shown in making sure the visitor feels at home? e.g. A Muslim would not want to see a copy of the Holy Qur'an under a pile of books! Although it would be wrong to rid the room of anything relating to other religions to give a false impression, it might be an appropriate way of showing respect by displaying pictures and artefacts of the visitor's faith.

Preparing pupils

As has been stressed, the learning objectives should be clearly identified and when receiving a visitor the temptation should be resisted of using the opportunity to allow the pupils to ask everything they have ever wanted to know about a religion! The focus should be on one particular aspect and both the questions and follow-up should relate to it. This will probably mean that some groundwork on the topic will need to be done before the visit otherwise the pupils' questions will be too general and valuable opportunities will be missed. For instance, taking the example above of the topic of Muslim pilgrimage (Hajj), the pupils need to know a little about it in order to think about what more they would like to know. It should be just enough to arouse curiosity and whet their appetites, but not enough to spoil the impact of the visitor's account. An effective way of doing this is by showing pictures which can be used as a stimulus. Questions will naturally occur to them as a result of this which can then be used to ask the visitor. Some questions will be factual, arising directly from the pictures, e.g.

- Where is Makkah?
- Why are there so many people there?
- Why is everybody dressed the same?
- What are they throwing stones at?
- What is inside the building everyone is walking around?

Other questions will arise indirectly and be the result of natural curiosity, e.g.

- What happens if people cannot afford to go?
- Can anyone go - could I go?
- What was your best moment when you went?

All visits should be followed up with a letter and/or vote of thanks from the pupils. As with Visiting Places of Worship, it can be a good idea to pass on to the visitor examples of follow-up work done by pupils.

Visits to schools by people from a faith or belief community

The Agreed Syllabus for the London Borough of Merton states that people who can give their own account of their religion or belief are welcome to come into the schools.

However, there are matters that need addressing:

Prevent duty

Under the Prevent duty schools must follow due diligence and make reasonable checks that speakers will not say anything to radicalise or show support for extremism. Schools are encouraged to debate issues. Faith groups can help reassure schools by providing information about speakers and visits.

People of faith or belief who don't normally work in a school may not fully understand the educational context of the school and their invitation into it. Explaining their faith or belief in other contexts may include an attempt to convince the listener that their faith or belief is the right one.

However, the children in each school are entrusted by their parents to be taught in a way that does not compromise their own faith, whilst informing them of the beliefs and lifestyles of others in the community.

As a visitor:

- You would be visiting as a representative of your faith or belief group, following an agreement with the Headteacher of the school in question.
- You might take assemblies or lessons, or help with resources relating to your faith or belief.
- You might sit in lessons or assemblies to get a feel of the context of RE within the particular school
- You could meet with staff in the context of Religious Education from your perspective of a faith/ belief visitor
- You could tease out concerns about the Agreed Syllabus where it relates to your faith or belief, and its ease of use in teaching religion or belief within the school
- You would be with a member of staff at all times. The school may insist on an DBS Check

Recommended sentences to use so as to teach, but not preach are:

' Christians/ Humanists/ Muslims/ etc believe that……..' or

' I do ..... because I am a Buddhist/ Jain/ Baha'i/ etc' or

'In the view of Jews/ Hindus/ Sikhs/ etc ….. etc

Following is a code of conduct that is recommended that schools follow if receiving visitors from faith or belief groups into schools.

This code was developed for faith visitors, but general principles apply whether the visit is from a faith group or a belief group.

Code of Conduct - visits

Religious visitors taking part in the life of a school should:

- be willing to share their own experiences, beliefs and insights, but avoid criticising the experience and insights of others and imposing their views upon pupils in any way;
- be familiar with the school's aims, ethos and policies, and plan their involvement in the light of the aims and curriculum at the school;
- seek to use engaging teaching and learning methods that involve the pupils actively, and to communicate at appropriate levels for the age-group(s) concerned;
- make clear to pupils who they are, who they represent, and what their aims are;
- be willing to respect and value the faith of the pupils and adults in the school when it is different from their own;
- develop ways of speaking to pupils that communicate their open approach, avoiding any hidden agenda to 'convert' or proselytise.

A key question to help visitors reflect on their approach:

If a member of another religion (or a non-religious belief group) visited my child's school and contributed in the same way that I have done, would I, as a parent, be happy with the education given?

Professional Council for Religious Education
0121472 4242 enquiries@retoday.org.uk

Below are excerpts from the Agreed Syllabus and the revised Circular 1/94 (Non-Statutory Guidance 2009) which sets out that any work done in a school is educational and must not be indoctrinating.

- The content of RE & Collective Worship 'must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils' (Education Act 1944, Section 26 (2)).
- The Education Reform Act (1988) requires that an Agreed Syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain' (Education Reform Act 1988, Section 8);
- Since the 1988 Act the National Framework and the 'Non-Statutory Guidance 2009' fully include not only people from the 'religious traditions', but also 'belief groups' such as Humanism.
- For example, the guidance 2009 includes a paragraph that says:

  Section 78 (1) of the 2002 Education Act requires that the whole curriculum should be a balanced and broadly based curriculum which "promotes the spiritual, moral, cultural, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life". Learning about and from religions and beliefs through the distinct knowledge, understanding and skills contained in RE, plays an essential role in achieving these aims. Religious education (RE) should be taught in an objective and pluralistic manner, and not as indoctrination into a particular faith or belief. It is important that pupils learn about the concept of religion and belief and the part it plays in the spiritual, moral and cultural lives of people in a diverse society.

Religious Education and Drama

Drama and role play are valuable tools in RE. In addition to helping to bring stories alive, they also:

- exercise the imagination
- encourage empathy
- develop co-operation skills
- provide a vehicle for grappling with abstract concepts

Most children love drama and for the lower end of the age range it is a natural extension of play, the principle way in which new learning takes place. Even taking into account the self-consciousness that can beset older pupils, drama is still popular and can be a useful alternative to the written response as a means of expression.

Role play dialogue

This is a useful exercise which can be done in pairs. It can be used both as an introduction and as a way of developing a topic.

Introducing a topic

All new topics require a stimulating way in, to engage pupils' interest or curiosity. If drama is being used for this, it will come from the pupils' own experience and not be based on specific RE content. Its purpose will be to help them understand the religious teaching better through links and parallels that can be made later.

EXAMPLE 1: Special objects.

It may be that the topic is going to relate to a particular religion and certain artefacts within it. If the suggested way in is being used, it is better that the pupils are not told in advance what the religious content is going to be.

Stage 1

The class is divided into pairs or threes. Each group is given an object which is 'special', e.g. clock, photo album. Alternatively, a piece of paper with the object written or drawn on it would suffice.

Stage 2

The pair / group is told to discuss the object and use their imaginations to agree the following:

Who is the owner of the object?
How did s/he come to have it?
Why is it important and special?

Stage 3

A situation is imagined in which something happens to the object and upsets the owner. A dialogue is created between the owner and the other(s) who are responsible for what happened.

Stage 4

Groups are invited to talk about or act out their dialogues.

Stage 5

The teacher leads a discussion about the situations, allowing both spectators and participants to express opinions and feelings that arise from the experiences. Pupils can be invited to talk about objects that they cherish and why.

This exercise paves the way for understanding the religious significance of the object(s) that will be introduced in the topic. It may be that a visitor is going to be invited to talk about certain artefacts and the drama exercise will have served as a useful preparation.

EXAMPLE 2: Temptation

Stage 1

The teacher leads a discussion on the meaning of the word and invites the class to talk about their own temptations.

Stage 2

Pairs/groups discuss and decide upon a serious temptation and work out two short scenes, one showing giving in to it and the other resisting it.

Stage 3

Groups are invited to play back their scenes for discussion.

Stage 4

De-briefing takes place where the scenes are discussed. It should be stressed that the reason for this is to explore feelings and ideas and not judge dramatic performances - this is not the purpose of the exercise! Similarly, if a group are against showing their work to the rest, they should not be forced. It is enough that they have been through the process. They can still talk about what they did.

Stage 5 (optional)

Hot-seating can take place. Members of the class can be invited to ask questions of a certain character who then have to reply in role.

Other examples of dialogue based on pupils' own experience to introduce themes could be:

- Being sorry/starting afresh - leading to e.g. Story of Zacchaeus in Christianity or Rosh Hashanah in Judaism
- Being grateful/saying thank you - leading to festivals of thanksgiving etc.

With older pupils, various situations relating to their experiences of growing up, friendship, conflict etc. can lead into religious teachings and responses to moral issues.

Developing a Topic

Dialogue can be created in the same way as above but in a religious context. This will only be effective if the topic is sufficiently under way for the pupils to have already been given access to a body of knowledge.

EXAMPLE: Fasting at Ramadan

A dialogue is created between Muslim(s) and non Muslim(s) concerning the reasons for not having school lunch. The process shown above would be followed, the difference this time being that pupils would not necessarily be drawing upon their own experience but on what they have learned.

Other examples could be:

- Being a vegetarian, e.g. from a Hindu perspective
- Observing Shabbat (Jewish)
- Being confirmed (Christian)
- An arranged marriage (Hindu, Muslim, Sikh)

CREATIVE DRAMA

Examples above come into the category of role-play where, although pupils' own imagination plays an important part, the activities are fairly prescriptive. Another, perhaps more adventurous use of drama is to give pupils a free rein to interpret an idea using their own creativity. This use of drama can be used in a variety of imaginative ways to develop insights and address ultimate questions. Again, the less confident may want to experiment with pairs or small group activities to begin with. This can work particularly well if all the pair/group dramatisations are then moulded together to form a whole group drama. Topics that might be explored could include:

Creation, freedom, suffering, trust. The stimulus for pupils' creative ideas could spring from pictures, poetry, sacred texts or directly from their own shared experiences.

They could be encouraged to experiment with such ways of expressing as: mime with narration and/or music, spoken thoughts, tableaux (frozen pictures), masks and puppets. It will help if music, percussion instruments and a few basic props are available for those who want them.

As with the role-play examples, they could come at different stages of the topic and could be linked to both AT1 and AT2.

EXAMPLE: Creation

Stage 1

The class is shown pictures of aspects of creation that evoke awe or wonder. The addition of music could be effective.

Stage 2

The teacher leads discussion about certain generally accepted facts and beliefs concerning creation. More specific religious beliefs are left till a later stage. It should be stressed, though, that people have different views and that there is much that no one can be certain about.

Stage 3

The class is divided into pairs/groups each with a different aspect of creation to focus upon, e.g. water, animals, trees etc. which they then brainstorm. This will involve addressing such questions as:

- Does it (or do they) play an important part in helping the rest of creation survive? If so, how?
- Is there a purpose for its (their) existence other than being useful?

With younger children the discussion will be more to do with how their own everyday lives are affected. Older pupils will be able to give a broader perspective.

Stage 4

Preparation then takes place for the following:

"Imagine it is the beginning of time when ..... is/are being created. Make up a scene showing how and why it might have happened."

Stage 5

Each group is invited to demonstrate their drama and discussion could then take place as to how it could all be pieced together and what might be the best order. Someone could be designated to work out some linking narrative while the groups refine their pieces ready for a final presentation.

Section 2
Planning for Religious Education at Key Stages 1-2

Long Term Planning

The attached template pages may be useful for long term planning in RE over the Foundation Stage, Key Stages 1-2, though each school may have its own preferred format.

Issues to consider:

- Teaching on Christianity should occur in each year group. Some schools have planned the spread of religions in such a way that there are never more than two religions being studied in a particular year. The advantages of this are:
  - it is easier for the non-specialist to focus on fewer religions
  - resources can be targeted more effectively.
  - there is less likelihood of pupils being confused.
- Time for RE. Within the Agreed Syllabus 5% of curriculum time is recommended. RE does not have to be taught on a weekly basis. It may be sometimes more effective and more appropriate to teach RE in blocks of time, in the same way history or geography is taught. The advantages of planning for blocks of time in RE are:
  - it may provide opportunities for a more coherent RE experience for pupils.
  - the unit of work can be more RE focused, rather than linking in with topics which can often become tenuous and inappropriate for RE.
  - it could include a visit to a place of worship, which is a valuable, but time consuming activity.

For example:

Foundation Stage	Y1	Y2	Y3	Y4	Y5	Y6
Thematic approach based on themes.	Christianity and Islam	Christianity and Islam	Christianity	Christianity and Judaism	Christianity and Islam	Christianity and Hinduism
	+ Thematic Units					

Medium Term Planning

The template on Pages 126-129 may be useful for planning units of work in RE lasting between 6-8 hours. See also the section on Assessment and RE on page 14.

Issues to consider:

- Ensure that there is a balance between both attainment targets when planning.
- Is there a variety of appropriate teaching and learning strategies? e.g.:
  - visiting places of worship
  - receiving a visitor in the classroom
  - handling religious artefacts
  - problem solving activities
  - cooking and tasting festive foods
  - listening to and discussing stories from a variety of traditions and cultures.
- Is there variety in the resources being used? e.g.:
  - audio visual aids
  - people
  - places
  - sacred writings
  - artefacts
  - stories

Short term planning

If an RE experience of 1-2 hours duration is being planned, the template on page 128 may be helpful. It includes a column on assessment opportunities.

Long term planning KS1: Religious Education

	Autumn	Spring	Summer
Foundation Stage	Topic	Topic	Topic
	Topic	Topic	Topic
Year 1	Topic	Topic	Topic
	Topic	Topic	Topic
Year 2	Topic	Topic	Topic
	Topic	Topic	Topic
Ongoing: • Pupils' experiences/concerns • Festivals • Stories			

Long term planning KS2: Religious Education

	Autumn	Spring	Summer
Year 3	Topic Topic	Topic Topic	Topic Topic
Year 4	Topic Topic	Topic Topic	Topic Topic
Ongoing: • Pupils' experiences/concerns • Festivals • Stories			

	Autumn	Spring	Summer
Year 5	Topic Topic	Topic Topic	Topic Topic
Year 6	Topic Topic	Topic Topic	Topic Topic
Ongoing: • Pupils' experiences/concerns • Festivals • Stories			

Medium-term plan: Religious Education. Key Stages 1 - 2

Subject: Religious Education Year: Class: Timing: Hours Study:

<table>
<tr><td colspan="2">What do we want pupils to know understand and be able to do?</td><td>What activities will they undertake to achieve this?</td><td>What resources are needed?</td><td>What are the assessment opportunities?</td></tr>
<tr><td colspan="2">Knowledge and understanding

Learning Outcomes for AT1 + AT2</td><td rowspan="2"></td><td></td><td></td></tr>
<tr><td>Skills
Reflection
Empathy
Investigation
Interpretation
Analysis
Synthesis
Application
Expression</td><td>Attitudes
Fairness
Respect
Self-Understanding
Enquiry</td><td colspan="2">Key Questions</td></tr>
<tr><td colspan="5">Clear objectives - Linked to agreed Syllabus - time & resources - assessment linked.</td></tr>
</table>

Short-term plan: Religious Education. Key Stages 1 - 2

Subject: Religious Education Year: Class: Week: Time: Hour:

<table>
<tr><td colspan="2">What do we want pupils to know understand and be able to do?</td><td>What activities will they undertake to achieve this?</td><td>How will we organise pupils to meet their differing needs?</td><td>What is the assessment focus?</td></tr>
<tr><td colspan="2">Knowledge and understanding

Learning Outcomes for AT1 + AT2</td><td></td><td></td><td></td></tr>
<tr><td>Skills
Reflection
Empathy
Investigation
Interpretation
Analysis
Synthesis
Expression</td><td>Attitudes
Fairness
Respect
Self-Understanding
Enquiry</td><td colspan="3">Key Questions</td></tr>
<tr><td colspan="5">Clear objectives - Linked to agreed Syllabus - time & resources - assessment linked.</td></tr>
</table>

Planning for Religious Education at Key Stages 3-4

Long term planning

The templates on Pages 131-133 may be useful for long term planning at Key Stages 3-4. They allow for an overview of each Key Stage on one side of paper. The templates encourage planning RE in half-termly units of work. This can have the following advantages:

- Short units of work designed to last between 6-8 hours tend to be more dynamic for both teacher and learner. Longer units have a tendency to lack pace and challenge for the pupil. Each unit should have clear aims and objectives. Some will also have in-built assessment.
- If a unit does not work, it can be easily modified without having to re-write a complete scheme of work. Sometimes a unit may be more effective if moved to another year group.

Medium term planning

Each unit of work will need to be broken up into 6-8 lesson titles, dependent upon the length of a particular half term and curriculum time available. The medium term template (Page 132) may be useful for this exercise. It is also important, at this stage, to ensure that a variety of resources and teaching and learning strategies are deployed throughout each unit of work. (See medium term planning at Key Stages 1-2 on Page 128).

Short term planning

The template on Page 133 is useful because it is relatively easy to fill in. It also recognises the importance of breaking up a 50-70 minute lesson into smaller sections containing a variety of appropriate activities.

Long term planning KS3: Religious Education

	Autumn	Spring	Summer
Year 7			
Year 8			
Year 9			

Long term planning KS4: Religious Education

	Autumn	Spring	Summer
Year 10			
Year 11			

Medium Term Planning. Key Stages 3-4

Unit Planner			**(6-8 hours)**
Unit Title:			Yr:
Aims:			
Lesson			
1			
2			
3			
4			
5			
6			
7			
8			

Short Term Planning. Key Stages 3-4

<table>
<tr><th colspan="4">Lesson Plan: Religious Education</th></tr>
<tr><td colspan="3">Year:</td><td>Date:</td></tr>
<tr><td colspan="4">Topic:
Equipment and resources:</td></tr>
<tr><td colspan="3">Learning Outcomes:
AT1

AT2</td><td></td></tr>
<tr><td>Introduction</td><td colspan="2"></td><td rowspan="2">Assessment Opportunities (link with QCA level descriptors)</td></tr>
<tr><td>Activity A</td><td colspan="2"></td></tr>
<tr><td>Activity B</td><td colspan="2"></td><td rowspan="2">Key Questions</td></tr>
<tr><td>Activity C</td><td colspan="2"></td></tr>
<tr><td rowspan="2">Conclusion</td><td colspan="2" rowspan="2"></td><td>Homework</td></tr>
<tr><td>Differentiation</td></tr>
<tr><td colspan="2">Check List
Variety of teaching methods used:
• drama • self-directed work
• role play • experiential work
• discussion • written work
• paired work • oral question and answer • group work • test
• art work • other</td><td colspan="2">Comment / Evaluation / Follow-up</td></tr>
</table>

Planning for Progression and Differentiation in Religious Education

Progression

The New Agreed Syllabus is designed to ensure progression between Foundation and Key Stages 1-4 in pupils learning in RE.
It is up to schools however, to plan for progression within each Key Stage. In RE this is particularly pertinent when dealing with festivals such as Christmas and Easter. The following chart illustrates what progression in these areas might look like:

Foundation Stage YR	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Christmas as a celebration	The story of the birth of Jesus	Symbols of Christmas	Focus on the Epiphany and the gifts of the Magi	Christmas around the world	The meaning of Christmas for Christians.	Christianity and Hinduism	Concepts of incarnation. Religious and secular views of Christmas
Easter							
Spring Celebrations. New Life	Symbols of new life	A simple introduction to the Easter story, with emphasis on the Resurrection of Jesus	Symbols of Easter. The cross. Diary of Easter week	Easter around the world	The Easter story. Significance for Christians.	A Gospel account of the Easter story	Concepts of redemption Implications of Easter event for Christians. e.g. attitudes to death

Differentiation

RE is often taught within primary schools as a whole class subject. If RE is treated in the same way as other subjects, that is, a variety of experiences and appropriate teaching and learning strategies are deployed, then differentiated learning in RE should not be unduly problematic. For example small group work will allow for the setting up of groups of different abilities. The list of skills on page 13 of the Agreed Syllabus should be helpful for drawing up a variety of activities appropriate to each ability group within the class. Children from a faith or belief background may be highly skilled in AT1 where they can use their home knowledge and experiences. This may require different groups by ability. AT2 requires reasoning and language skills.

There are particular issues for RE vis à vis different ability groups:

Pupils with poor language skills often have difficulties in dealing with abstract thinking. RE is constantly engaging with issues of belief and uses symbol, metaphor, allegory etc in order to communicate these beliefs and abstract ideas. Therefore, in RE, attention needs to be given to this area through the use of concrete and tangible approaches. Using pictures, posters or religious artefacts for example can be very productive in helping pupils move from concrete to abstract thinking. The section on "Pupils with special educational needs" on page 10 of the Syllabus encourages the use of the "Sensory approach" to RE. This section is not limited to pupils within Special schools, but could be useful in all mixed ability classes within mainstream education.

More able pupils on the other hand, especially those gifted linguistically, often excel in the area of abstract thought. They are able to recognise, interpret and enjoy symbol and metaphor. They are able to create their own symbols and allegorical stories and even begin to appreciate that language and metaphorical imagery can sometimes be inadequate and frustrating in expressing meaning to others.

The skills list on page 13 of the Syllabus contains many skills which are of a high level order, such as synthesis, application, evaluation and so on. Using this list in planning RE activities for the more able pupil will hopefully ensure that they are not given "more of the same", but activities which extend and enrich their learning. For example, during a visit to the local parish church, Year 5 pupils collected evidence of the use of symbol within the building. They made simple drawings or took photographs. Back in the classroom, some pupils were then asked to carry out research which involved identifying the symbol and its meaning. A display was made and a presentation given to the whole class.

Assessing, Recording and Reporting Achievement in RE

Assessment and RE

Religious Education is not subject to national forms of assessment at Foundation and Key Stages1-3. However, it can be required by a locally Agreed Syllabus. The fact that this Agreed Syllabus includes assessment from Entering to Exceeding based upon two attainment targets, is a clear statement of the view that assessment of RE needs to take place. It should be:

- diagnostic and inform the future learning of each pupil (formative assessment).
- summative e.g. for reporting to parents each year.
- encouraging pupils to become reflective on their own learning in RE.

Assessing pupil achievement in RE using the Merton Agreed Syllabus

The Agreed Syllabus has continued to use the two attainment targets as the basis for planning. Previously, these were aligned with the QCA level descriptors. Now that National Curriculum levels are being phased out, teachers who have been using NC levels for assessing RE will need a new approach to assessment.

This is described on page 14.

AT1 Knowledge and understanding of religion. Learning about religions.

AT2 Exploring and responding to religious and moral issues. Learning from religion.

Issues arising from assessing pupils' achievements in RE

- AT1 is often easier to assess than AT2. This is because AT1 is about developing pupils' knowledge and understanding of the religions being studied. AT2, however, is concerned with pupils' responses to their studies. There is the danger of subjectivity if one is not careful. Therefore in AT2, we need to ensure we are assessing the actual skills used by the pupil in exploring reflecting and responding to the religious issues being studied.
- Assessment needs to be part of the planning process if it is to inform future teaching and learning.
- Recording pupils' achievement in RE needs to be both meaningful and manageable.
- Some of the problems associated with RE and assessment are generally due to RE being treated differently from the core and foundation subjects. This should not be the case. In assessment of RE the teacher is concerned with what pupils know, understand and can do. We are not attempting to assess pupils' personal beliefs, their attitudes or behaviour.
- Some useful tools for planning RE with assessment at its core are:
  - The Learning Outcomes within the programmes of study.
  - Knowledge and understanding.
  - The content within the programmes of study.
  - I Can … for Key Stage 3, see the following pages at the end of this section.
  - The list of skills on page 13 of the Syllabus.

How to assess?

Most assessment of RE can be based on:

- Teacher observation of pupils talking; presenting their work to the whole class or a small group; in one to one conversation.
- Assessment of written work, wall displays and so on.
- Pupil self assessment, or peer assessment is also a useful means of assessing pupils' progress in RE.
- Assessment of pupils' work becomes much easier if a variety of teaching strategies are deployed (see Section 1). If RE is reduced to a story at the end of the day, it is difficult to assess what pupils are understanding or achieving. If, however, pupils are given opportunities to display a wide variety of skills, through varied activities, pupils' achievement in RE becomes more apparent.

The following examples of medium and short term planning may be useful for ensuring that assessment is part of the planning process.

Example 1:
Medium-term plan: Religious Education.

Subject: Religious Education | Year: 3 | Class: 3P | Timing: 1/2 term | Hours Study: 6

<table>
<tr><th>What do we want pupils to know understand and be able to do?</th><th>What activities will they undertake to achieve this?</th><th>What resources are needed?</th><th>What are the assessment opportunities?</th></tr>
<tr><td colspan="2">Knowledge and understanding

To know that Hindus worship in the home and the temple.

To explore the rituals and artefacts used by Hindus in worship

To know that Hindu festivals are celebrated in different ways – focusing on Holi.</td><td>Discussion using photo pack

Mystery object (show artefact and ask what they think it's used for)...lead onto teaching about worship/DVD

Read story of Holi and children fill in speech bubbles on blank cartoon story

Investigate and research how Holi is celebrated today</td><td>photos

artefacts or DVD

story of Prahlad

cartoon version of Holi

books about festivals</td><td>Through observation
Response to questioning

Listening to pupils

Through outcome
Written story</td></tr>
<tr><td>Skills
Reflection
Empathy
Investigation
Interpretation
Analysis
Synthesis
Application
Expression</td><td>Attitudes
Fairness
Respect
Self-Understanding
Enquiry</td><td colspan="2"></td></tr>
<tr><td colspan="4">Clear objectives - Linked to agreed Syllabus - time & resources - assessment linked.</td></tr>
</table>

Example 2:
Short-term plan: Religious Education.

Subject: Religious Education | Year: 3 | Class: 3P | Week: 4 | Time: | Hour:

What do we want pupils to know understand and be able to do?	What activities will they undertake to achieve this?	How will we organise pupils to meet their differing needs?	What is the assessment focus?
Knowledge and understanding *To know that the festival of Holi is based on the Hindu story of Prahlad.* *To understand the significance of the content of the story.* *To understand that Hindu stories may not necessarily be true but they hold symbol and significance for Hindus.*	*Tell story of Prahlad* *Discuss story and significance of it* *Complete blanks on cartoon*	*Small group work*	*Whether the children have understood the significance of the story (through questioning and cartoons)*
Skills Reflection Empathy Investigation Interpretation Analysis Synthesis Expression	**Attitudes** Fairness Respect Self-Understanding Enquiry	*Act as scribe for poor writer*	*Drama with weaker children*
Clear objectives - Linked to agreed Syllabus - time & resources - assessment linked.			

Recording Religious Education

Schools need to develop a simple and straightforward way of recording achievement in RE. This is a difficult task as time is at a premium. The following suggestions might be helpful:

- some schools are developing a simple system for RE at Key Stage 1, where significant work can be stored, or comments recorded. The intention is for this to be passed on to the next Year group and then the next Key Stage.
- a simple template could be devised for each child which includes the End of Key Stage Statement. This could be used when a particular achievement is recorded, and would last for a whole Key Stage, and be passed on to the next Key Stage for information.

Reporting on Religious Education to parents

Schools have a statutory obligation to report annually to parents on pupils' progress in RE.

The following sources within the Syllabus may be useful for formulating reports to parents:

- End of Key Stage Statements (NB these will need to be customised by staff if they are to become meaningful to parents. These statements are tools to stimulate thinking, rather than ends in themselves)
- Skills (see page 13 of the Syllabus)
- Content from the programmes of study.

The following examples of reports for Key Stages 1-2 may be useful:

Example 1:
Context: KS1 (Year 1) Focus on times special to Jews and Christians, and the special objects associated with them.

Emma has demonstrated that she is able to identify several Jewish and Christian artefacts, talk about how they are used and why they are special to the people they belong to.

Example 2:
Context: KS2 (Year 4) An exploration of the Christian story of Creation and an opportunity to compare this with creation stories from other religions/cultures.

In discussion about his ideas about creation David has shown that he is becoming aware of the difficult questions that religions often address. He is beginning to consider his own ideas about how and why the world was created.

Example 3:
Context: KS2 (Year 6) The class has encountered a variety of religious stories relating to a study of the Christian and Hindu faiths.

Sally has responded well to questioning and demonstrates a good understanding of the symbolism in religious stories. She is beginning to be reflective in her thinking and is able to make comparisons to situations within her own experience. She has also shown a keen interest in finding out about the artefacts and rituals related to specific festivals and religions and has shown understanding of their value and significance to that religion.

Key Stage 3 Taxonomy of progress towards "Exceeding"	**Muhammad, The Seal of The Prophets and Islamic Belief** **I Can**
AT1 **AT2**	Talk about key events in the life Muhammad (pbuh). *Talk about what I find interesting about the life of Muhammad (pbuh).*
AT1 **AT2**	Retell key events in the life of Muhammad (pbuh). *Talk about some of the events in the life of Muhammad (pbuh) and say why I think they are important.*
AT1 **AT2**	Describe some of the key events in the life Muhammad (pbuh). Make simple links between the person Muhammad and his special relationship with Allah. *Ask questions about how the life of Muhammad (pbuh) is important to Muslims and how this might relate to what is important to me and my life.*
AT1 **AT2**	Use the correct words to describe the life of Muhammad (pbuh) and the Quran. Make clear links between Muhammad (pbuh) and the message of the Quran. *Apply the key teaching beliefs about the Quran and give my own understanding of why it is important today.*
AT1 **AT2**	Use a wide range of key words to describe Muslim beliefs. Explain some links between how Muslims express themselves in art and calligraphy and how members of at least two other faiths express their beliefs. *Express my views clearly about how Muhammad (pbuh) inspires Muslims to live a Muslim lifestyle and compare it to my own lifestyle.*
AT1 **AT2**	Interpret the way in which Muslims practice their faith though their beliefs in life after death, jinns and angels and the final judgment. Evaluate how practicing the Muslim faith might be a challenge for some Muslims today. *Apply my views about the importance of Muslim beliefs today and evaluate them in the light of my own beliefs.*
AT1 **AT2**	Demonstrate a coherent understanding of the effect of living by Muslim beliefs and practices in Britain today. *Articulate my own response to Muslim beliefs and values; evaluate them in the light of what a Muslim might say.*
AT1 **AT2**	Contextualise and critically evaluate the beliefs and values of Muslims and show how they are expressed through the lives of Muslims today. *Coherently analyse the beliefs of Muslims with regard to the Quran and beliefs in life after death and the final judgment and show how they are expressed through the lives of Muslims today.*
EP **AT1** **AT2**	 Evaluate the life of Muhammad (pbuh) and the importance of the Quran for Muslims in contemporary 21Century Britain. *Give a highly reasoned insight into my own and other's perspectives on the life of Muhammad (pbuh) and the importance of the Quran for Muslims, substantiating conclusions and coming to a balanced conclusion about their meaning for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	Buddhist Teaching about Suffering I Can
AT1 AT2	Talk about key events in the life of Siddattha Gotama. *Talk about what I find interesting about the life of Siddattha Gotama.*
AT1 AT2	Retell some of the key events in the life of Siddattha Gotama. *Talk about some of the stories associated with Siddattha Gotama and say what was interesting about some of the people whom he met.*
AT1 AT2	Describe some key Buddhist teachings e.g Four Noble Truths. Make simple links between Buddhist teachings and how they are expressed through a Buddhist's daily life. *Ask questions about why Buddhists follow these teachings and how they might relate to my beliefs.*
AT1 AT2	Use the correct words to describe Buddhist teachings. Make clear links between Buddhist teachings and the way they are expressed through a Buddhist's daily life. *Apply Buddhist teachings (e.g. dukkha, Noble Eightfold Path, karma) to answer questions about how Buddhists should live today and give my own understanding of these key teachings too.*
AT1 AT2	Use a wide range of key words to describe Buddhist teachings. Explain some links between how Buddhists express themselves in their daily lives and how they respond to the issue of suffering in life. *Express my views clearly about how Buddhist teachings inspire them to live a Buddhist lifestyle and compare it to what inspires me to live the way I do.*
AT1 AT2	Interpret the way in which Buddhists practice their faith through meditation, celebration and daily life. Evaluate how putting Buddhist beliefs and teachings into practice might be a challenge for Buddhists today. *Apply my views about the importance of Buddhist beliefs today and evaluate them in the light of my own beliefs.*
AT1 AT2	Demonstrate a coherent understanding of the effect of living by Buddhist beliefs and practices in Britain today. *Articulate my own response to Buddhist beliefs and values; evaluate them in the light of what a Buddhist might say.*
AT1 AT2	Contextualise and critically evaluate the beliefs and values of Buddhists and show how they are expressed through the lives of Buddhists today. *Coherently analyse the beliefs and teachings of Buddhists with regard to the four noble truths and the five moral precepts and show how they are expressed through the lives of Buddhists today.*
EP AT1 AT2	 Provide a consistent and detailed analysis of Buddhist belief as exemplified through the Buddhist way of life in contemporary 21Century Britain. *Give a highly reasoned insight into my own and other's perspectives on Buddhist belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of the Buddhist beliefs and teachings for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	**What do Christians Believe?** **I Can**
AT1	Talk about the Christian story of Creation.
AT2	*Talk about what I find interesting about the Christian story of creation and what puzzles me about it.*
AT1	Retell the Christian story of creation and say why this story is important for Christians. I can talk about the Christian belief of the Trinity.
AT2	*Talk about how God is important in the Christian story of creation and say what I think the role of God is in creation and state what I believe.*
AT1	Describe some key Christian beliefs e.g. The Trinity and the Creed. Make simple links between Christian beliefs and the way they are expressed through writing, hymns and songs.
AT2	*Ask questions about why Christians have these beliefs and how they might relate to my beliefs.*
AT1	Use the correct words to describe Christian beliefs. Make clear links between Christian beliefs and the way they are expressed through writing, hymns and songs.
AT2	*Apply the teachings of Christian beliefs and values (e.g. that human beings are made in God's image, they have unique value, can be forgiven for sins) to answer questions about how Christians should live today and give my own understanding of these key teachings too.*
AT1	Use a wide range of key words to describe Christian beliefs. Explain some links between how Christians express themselves in writing, hymns and songs and how members of at least two other faiths express their beliefs.
AT2	*Express my views clearly about how Christian beliefs and values inspire them to live a Christian lifestyle and compare it to what inspires me to live the way I do.*
AT1	Interpret the way in which different Christians analyse the Biblical story of creation and say why they hold these different views. Evaluate how putting Christian beliefs into practice might be a challenge for Christians today.
AT2	*Apply my views about the importance of Christian beliefs today and evaluate them in the light of my own beliefs.*
AT1	Demonstrate a coherent understanding of the effect of living by Christian beliefs and practices in Britain today.
AT2	*Articulate my own response to Christian beliefs and values; evaluate them in the light of what a Christian might say.*
AT1	Contextualise and critically evaluate the beliefs and values of Christians and show how they are expressed through the lives of Christians today.
AT2	*Coherently analyse the beliefs of Christians with regard to the Creed and Trinity and show how they are expressed through the lives of Christians today.*
EP	
AT1	Provide a consistent and detailed analysis of Christian belief as exemplified through the Creed and Trinity in contemporary 21Century Britain.
AT2	*Give a highly reasoned insight into my own and others' perspectives on Christian belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of the Creed and Trinity for today.*

Key Stage 3	Christian Responses to Personal, Social and Global Issues 1 and 2 I Can
AT1	Talk about the life of a Christian, for example Martin Luther King or Mother Teresa.
AT2	*Talk about what I find interesting about the life of a Christian, for example Martin Luther King or Mother Teresa.*
AT1	Retell the life of a Christian, for example Martin Luther King or Mother Teresa and say how there Christian belief informed the way they lived their life.
AT2	*Talk about how the belief in Christianity can change a person's way of life and inform what s/he does.*
AT1	Describe some key issues which Christians must respond to e.g. personal relationships, racism, global warming. Make simple links between Christian responses to such issues and the way they are expressed in daily lives.
AT2	*Ask questions about why Christians are concerned with personal, social and global issues and say what my response would be to these issues.*
AT1	Use the correct words to describe Christian responses to personal, social and global issues. Make clear links between Christian responses to such issues and the way they are expressed in daily lives.
AT2	*Apply the teachings of Christian beliefs and values (e.g. that' your body is a temple of the Holy Spirit', that we have a duty to care for each other and the world around us) to answer questions about how Christians should live today and give my own understanding of these key teachings.*
AT1	Use a wide range of key words to describe Christian responses to personal, social and global issues. Explain some links between how Christians from different denominations express themselves in daily lives.
AT2	*Express my views clearly about how Christian responses to personal, social and global issues inspire them to live the lifestyle which they do and compare it to what inspires me to live the way I do.*
AT1	Interpret the way in which different Christian responses about personal, social and global issues are put into practice. Evaluate how putting Christian teachings into practice might be a challenge for Christians today.
AT2	*Apply my views about Christian responses to personal, social and global issues and evaluate them in the light of my own beliefs.*
AT1	Demonstrate a coherent understanding of the effect of living by Christian responses when concerned with issues affecting society and the world in Britain today.
AT2	*Articulate my own response to issues affecting society and the world today; evaluate them in the light of what a Christian might say.*
AT1	Contextualise and critically evaluate the responses of Christians to personal, social and global issues and show how they are expressed through the lives of Christians today.
AT2	*Coherently analyse the responses of Christians to personal, social and global issues with regard to Christian teachings and show how they are expressed through the lives of Christians today.*
EP	
AT1	Evaluate the impact of Christian responses to personal, social and global issues in contemporary 21Century Britain.
AT2	*Give a highly reasoned insight into my own and others' perspectives on Christian responses to issues facing society and the world and come to a balanced conclusion about the relevance of Christian teachings for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	**The Church and Worship** **I Can**
AT1 **AT2**	Talk about the growth of the Christian Church. *Talk about what I find interesting about the Christian Church.*
AT1 **AT2**	Talk about the growth of the Christian Church and how it developed. *Talk about why the Church is important for different Christians and say what I think about the Church.*
AT1 **AT2**	Describe some different forms of Christian worship. Make simple links between the different Christian denominations. *Ask questions about why Christians worship in different ways and say what I think about Christian worship.*
AT1 **AT2**	Use the correct Christian words to describe worship. Make clear links between the different Christian denominations. *Ask questions and suggest some answers about why Christians worship and practice their faith in different ways and give my own understanding of different forms of Christian worship and practice.*
AT1 **AT2**	Use the wide range of key Christian words to describe Christian worship and practice. Explain some links between how different Christian denominations express themselves in practice. *Express my views clearly about how different Christians are inspired by their worship and compare it to what inspires me.*
AT1 **AT2**	Interpret the way in which different Christians practice their faith through the Sacraments. Evaluate how practicing the Christian faith might be a challenge for some Christians today. *Apply my views about the importance of the Sacraments and evaluate them in the light of my own beliefs.*
AT1 **AT2**	Demonstrate a coherent understanding of different denominations in Britain today. *Articulate my own response to Christian denominations, evaluate them in the light of what a Christian, might say.*
AT1 **AT2**	Contextualise and critically evaluate the Ecumenical Church, showing how they are united and diverse. *Coherently analyse the beliefs of Christians with regard to the world wide Church and show how Christian practices are expressed differently throughout the world.*
EP **AT1** **AT2**	 Provide a consistent and detailed analysis of worship and practice as exemplified through the Ecumenical Church throughout the world. *Give a highly reasoned insight into my own and others' perspectives on Christian worship and practice throughout the world, substantiating conclusions and coming to a balanced conclusion about the relevance of Christian worship for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	Hinduism I Can
AT1 **AT2**	Talk about the Hindu belief in God - Brahman. *Talk about what I find interesting about Hindu belief in God.*
AT1 **AT2**	Retell some of the stories associated with gods and goddesses in Hinduism. *Talk about some of the stories associated with the Hindu gods and goddesses and say what I find interesting about them.*
AT1 **AT2**	Describe some key Hindu beliefs e.g. reincarnation, moksha, ahimsa. Make simple links between Hindu beliefs and how they are expressed through a Hindu's daily life. *Ask questions about why Hindus have these beliefs and how they might relate to my beliefs.*
AT1 **AT2**	Use the correct words to describe Hindu beliefs and teachings. Make clear links between Hindu beliefs and teachings and the way they are expressed through a Hindu's daily life. *Apply the teachings of Hindu beliefs and values (e.g. ahimsa, varna, ashramas) to answer questions about how Hindus should live today and give my own understanding of these key teachings too.*
AT1 **AT2**	Use a wide range of key words to describe Hindu beliefs and teachings. Explain some links between how Hindus express themselves in their daily lives and how members of at least two other faiths express their beliefs. *Express my views clearly about how Hindu beliefs and values inspire them to live a Hindu lifestyle and compare it to what inspires me to live the way I do.*
AT1 **AT2**	Interpret the way in which Hindus practice their faith through worship, celebration and study of Hindu lives, i.e. Mahatma Gandhi. Evaluate how putting Hindu beliefs and teachings into practice might be a challenge for Hindus today. *Apply my views about the importance of Hindu beliefs today and evaluate them in the light of my own beliefs.*
AT1 **AT2**	Demonstrate a coherent understanding of the effect of living by Hindu beliefs and practices in Britain today. *Articulate my own response to Hindu beliefs and values; evaluate them in the light of what a Hindu might say.*
AT1 **AT2**	Contextualise and critically evaluate the beliefs and values of Hindus and show how they are expressed through the lives of Hindus today. *Coherently analyse the beliefs and teachings of Hindus with regard to ahimsa, varna and ashramas and show how they are expressed through the lives of Hindus today.*
EP **AT1** **AT2**	 Provide a consistent and detailed analysis of Hindu belief as exemplified through the Hindu way of life in contemporary 21Century Britain. *Give a highly reasoned insight into my own and others' perspectives on Hindu belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of the Hindu beliefs and teachings for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	Judaism I Can
AT1 AT2	Talk about the Jewish beliefs in God. *Talk about what I find interesting about Jewish belief in God.*
AT1 AT2	Retell some of the stories associated with God as told in the Torah. *Talk about some of the stories associated with the God in Judaism and say what I find interesting about them.*
AT1 AT2	Describe some key Jewish beliefs e.g. monotheism, the Covenant, the Ten Commandments. Make simple links between Jewish beliefs and the way they are expressed through writing, songs and prayers. *Ask questions about why Jews have these beliefs and how they might relate to my beliefs.*
AT1 AT2	Use the correct words to describe Jewish beliefs and teachings. Make clear links between Jewish beliefs and teachings and the way they are expressed through writing, songs and prayers. *Apply the teachings of Jewish beliefs and values (e.g. that Jews regard themselves as "people of the covenant") to answer questions about how Jews should live today and give my own understanding of these key teachings too.*
AT1 AT2	Use a wide range of key words to describe Jewish worship and practice. Explain some links between how Jews from different branches of Judaism express themselves in practice. *Express my views clearly about how Jews are inspired by their worship and compare it to what inspires me.*
AT1 AT2	Interpret the way in which Jews practice their faith through worship, celebration and family life. Evaluate how putting Jewish beliefs and teachings into practice might be a challenge for Jews today. *Apply my views about the importance of Jewish beliefs today and evaluate them in the light of my own beliefs.*
AT1 AT2	Demonstrate a coherent understanding of the effect of living by Jewish beliefs and practices in Britain today. *Articulate my own response to Jewish beliefs and values; evaluate them in the light of what a Jew might say.*
AT1 AT2	Contextualise and critically evaluate the beliefs and values of Jews and show how they are expressed through the lives of Jews today. *Coherently analyse the beliefs and teachings of Jews with regard to the Covenant and the Ten Commandments and show how they are expressed through the lives of Jews today.*
EP AT1 AT2	 Provide a consistent and detailed analysis of Jewish belief as exemplified through the Jewish way of life in contemporary 21Century Britain. *Give a highly reasoned insight into my own and others' perspectives on Jewish belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of the Jewish beliefs and teachings for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	**Sikhism: Community, Equality and Identity** **I Can**
AT1 **AT2**	Talk about the some of the Sikh Gurus. *Talk about what I find interesting about the lives of some of the Sikh Gurus.*
AT1 **AT2**	Retell key events in the lives of the Gurus. *Talk about some of the stories associated with the lives of the Sikh Gurus and say what I find interesting about them.*
AT1 **AT2**	Describe some key Sikh beliefs e.g. The Mool Mantra Make simple links between Sikh beliefs and how they are expressed through a Sikh's daily life. *Ask questions about why Sikhs have these beliefs and how they might relate to my beliefs.*
AT1 **AT2**	Use the correct words to describe Sikh beliefs and teachings. Make clear links between Sikh beliefs and teachings and the way they are expressed through a Sikh's daily life. *Apply the teachings of Sikh beliefs and values (e.g. there is one God, with whom there is no hate or fear and hence everyone is equal) to answer questions about how Sikhs should live today and give my own understanding of these key teachings too.*
AT1 **AT2**	Use a wide range of key words to describe Sikh beliefs and teachings. Explain some links between how Sikhs express themselves in their daily lives and how members of at least two other faiths express their beliefs. *Express my views clearly about how Sikh beliefs and values inspire them to live a Sikh lifestyle and compare it to what inspires me to live the way I do.*
AT1 **AT2**	Interpret the way in which Sikhs practice their faith through worship, celebration and sharing of langar. Evaluate how putting Sikh beliefs and teachings into practice might be a challenge for Sikhs today. *Apply my views about the importance of Sikh beliefs today and evaluate them in the light of my own beliefs.*
AT1 **AT2**	Demonstrate a coherent understanding of the effect of living by Sikh beliefs and practices in Britain today. *Articulate my own response to Sikh beliefs and values; evaluate them in the light of what a Sikh might say.*
AT1 **AT2**	Contextualise and critically evaluate the beliefs and values of Sikhs and show how they are expressed through the lives of Sikhs today. *Coherently analyse the beliefs and teachings of Sikhs with regard to the Mool Mantra and show how they are expressed through the lives of Sikhs today.*
EP **AT1** **AT2**	 Provide a consistent and detailed analysis of Sikh belief as exemplified through the Mool Mantra in contemporary 21Century Britain. *Give a highly reasoned insight into my own and others' perspectives on Sikh belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of the Mool Mantra for today.*

Key Stage 3 Taxonomy of progress towards "Exceeding"	**Who was Jesus?** **I Can**
AT1	Talk about key events in the life of Jesus
AT2	*Talk about what I find interesting about the life of Jesus.*
AT1	Retell key events in the life of Jesus
AT2	*Talk about some of the stories Jesus told and say why I think they are important.*
AT1	Describe some of the key events in the life of Jesus. Make simple links between Jesus as a human being and Jesus, the Son of God.
AT2	*Ask questions about why the life and death of Jesus is important to Christians and how this might relate to what is important to me and my life.*
AT1	Use the correct words to describe the life and death of Jesus. Make clear links between Jesus as a human being and Jesus, the Son of God.
AT2	*Apply the key teachings of the life and death of Jesus to answer questions about why Christians believe the life and death of Jesus are still important and give my own understanding of why his life is important today.*
AT1	Use the wide range of key words to describe the life and death of Jesus. Explain some links between how different Christians have represented the life of Jesus through art and symbols.
AT2	*Express my views clearly about how the life and death of Jesus inspire Christians to live a Christian lifestyle and compare it to my own lifestyle.*
AT1	Give an informed account of the life, death and resurrection of Jesus and evaluate why this is important for Christians.
AT2	*Apply my views about the life, death and resurrection of Jesus for Christians today and evaluate them in the light of my own beliefs.*
AT1	Demonstrate a coherent understanding of the life and teachings of Jesus and their relevance in Britain today.
AT2	*Articulate my own response to the life and teaching of Jesus, evaluate them in the light of what a Christian might say.*
AT1	Contextualise and critically evaluate the life, death and resurrection and show how they are expressed and represented by Christians today.
AT2	*Coherently analyse the different accounts of the crucifixion and resurrection of Jesus and show how they influence Christians in their lives. Justify my own views about the crucifixion and resurrection of Jesus.*
EP	
AT1	Evaluate the impact of the life, death and resurrection of Jesus in contemporary 21Century Britain.
AT2	*Give a highly reasoned insight into my own and others' perspectives on the life, death and resurrection of Jesus, substantiating conclusions and coming to a balanced conclusion about Jesus for today.*

Section 3
Key Beliefs

Buddhism

Buddhism is a path to liberation from the bondage of greed, anger and delusion, the cessation of which is known as Nirvana. The path consists of morality in the form of the precepts that guide the Buddhist towards compassion for all living things, and meditation that leads one to recognise the causes of suffering and to abandon them. This in turn leads to wisdom, which is the knowledge of things as they truly are.
The founder of Buddhism was Siddattha Gotama, an Indian prince of the 6th century BCE, who left his life of luxury when faced with the suffering that affects us all. He set out to find its cause and its cure. In stark contrast to his earlier luxurious life, he adopted severe ascetic practices that, in the end, showed him that the true way lies in being compassionate to oneself without being indulgent - the Middle Way. He finally realised Enlightenment, or Nirvana, and spent the remaining 40 years of his life teaching others. Siddattha Gotama is the supreme example for Buddhists, but he is not regarded as a god.

Key Beliefs

Buddhists believe that all beings have the potential to realise Enlightenment as Siddattha Gotama did. He emphasised that his teaching, summarised as The Four Noble Truths, should not be accepted blindly and that everyone must tread the path for themselves. All Buddhists take refuge in the Three Treasures: the Buddha as teacher and embodiment of the potential found within us all, the Dhamma (the Buddha's teaching), and the Sangha (the Buddhist community).
All Buddhists undertake to live by the Five Moral Precepts which mean refraining from: harming living things; taking what is not given; sexual misconduct; lying or gossip; taking intoxicating substances e.g. drugs or drink.

Writings

Buddhist scriptures are vast and varied. The Pali Canon is the standard scripture collection of the Theravada Buddhist tradition. The Canon was written down from oral tradition. The Pali Canon falls into three general categories, known as the Tipitaka (Tipi aka; three baskets).

Special Days

Festivals play a big part in the lives of many Buddhists. Most Buddhists, with the exception of the Japanese, use the lunar calendar. The dates of Buddhist festivals and the way they are celebrated vary from country to country, and between Buddhist tradition. Wesak is the most important of the Buddhist festivals and is celebrated on the full moon in May. It celebrates the Buddha's birthday, and, for some Buddhists, also marks his birth and death.

Special Ceremonies

There is no special ceremony to mark the birth of a child in Buddhism so people generally follow local customs. Buddhism teaches rebirth, a similar teaching to reincarnation, and the belief that everyone is influenced by past karma.
Samenera:

In some Buddhist countries, sometime between the ages of 8 and 20, boys enter a monastery for a short time as a Samanera. They are treated as novices and help run the monastery.

Different Traditions

As Buddhism spread throughout the Far East and the teachings developed, many different traditions and schools evolved. Buddhism became a major influence in India, Sri Lanka, China, Japan Thailand, Tibet, Burma and many other countries. Buddhism is now growing rapidly in western countries. There are presently more than 250 Buddhist organisations (including monasteries and temples) operating in the United Kingdom. These embrace all of the major traditions of Buddhism.

Christianity

In the two thousand years since Jesus died Christianity has grown from a small group in Palestine to a faith which has followers on every continent.

Key Beliefs

Christians are monotheists: they believe in God, the Creator of the world, who is revealed to people through the life, death and resurrection of Jesus Christ, the Son of God. Christians believe in God as Trinity: Father, Son and Holy Spirit.

Writings

For Christians, the Bible is the revelation of God's relationship to humanity. It shows humanity's separation from God, and the restoration of this broken relationship in the life, death and resurrection of Jesus.

The Old Testament – known by Jews as the Tenakh – contains 39 books of history, poems and prophecies. Many of these prophesies are about the Promised One or Messiah, (e.g. Isaiah 53) that Christians believe reveal Jesus as this Promised One.

The New Testament includes the 4 "Gospels" which are accounts of Jesus. It consists of 27 books and includes descriptions of the life and teaching of Jesus and the writings of some of the first Christians, including many that were written whilst the writers were in prison for their faith. In the whole Bible, often referred to as "God's Word" Christians find guidance for their lives.

Special Days

Worship and practice varies considerably among Christians. However, most Christians meet regularly with others, often in a church on a Sunday. Most churches include a service in which bread and wine are shared together. This ceremony is known by a number of names such as; Breaking of Bread, Eucharist, Mass. The most important Christian festival is Easter. This is celebrated on the first Sunday following the first ecclesiastical full moon that occurs on or after the day of the vernal equinox. Easter recalls the suffering, death and resurrection of Jesus. Many Christians celebrate Christmas on 25th December, however, the Orthodox Church recalls the incarnation on 6th January.

Special Ceremonies

Infant Baptism is an important sacrament in many denominations. However others such as the Baptist Church believe that a person should make the promise to follow the Christian faith for themselves and hence 'Believer's Baptism' takes place in adulthood involving full immersion in water.
All wedding services emphasise that marriage is a life long commitment. In Christian marriage, a man and woman promise to love, comfort, honour and protect each other in sickness and in health as long as they both shall live.

In Christianity, death is not the end, the soul is eternal. The funeral service begins with the words from the Gospel: 'I am the resurrection and the life. Those who believe in me will live, even though they die; and all those who believe in me will never die' (John 11:25). "Jesus has opened the kingdom of heaven and invites all people to a place where there is no more death, sadness or tears".

Different Traditions

Historically, there has been a variety of interpretations of the core beliefs of the Christian faith, so that there are now many different denominations and traditions. These include the Church of England, Roman Catholic, Eastern Orthodox, Evangelical and Pentecostal Churches and Free Churches, which include Afro-Caribbean, Baptist, Methodist, Quaker, the Salvation Army, and United Reformed. Christians come from a wide range of races, nationalities and cultures.

Hinduism

'Hinduism' is a Western term that refers to the diverse religious and cultural traditions stemming from the Vedas, the ancient Sanskrit writings of India. Followers themselves often prefer the term 'Sanatan Dharma', thus indicating belief in universal and everlasting truths. The tradition, therefore, has no clearly definable beginning, although scholars date it back further than 4,000 years. Hinduism, we can state with certainty, has no single founder or single creed.

Key Beliefs

There are a number of beliefs and concepts which are widely accepted. Practically all Hindus believe in the doctrine of reincarnation, whereby the eternal soul (atman) transmigrates through different species from one body to another. This operates according to the law of action and reaction, commonly called 'the law of Karma'. The aim of human life, for most Hindus, is liberation from the cycle of birth and death through union with the Supreme (Brahman).

Hindus believe that God is one, depicted either as the all-pervading world soul or as the Supreme Person. The Supreme, however conceived, is worshipped in (or through) a variety of forms, but principally three: Vishnu, Shiva and Shakti (the goddess). Especially popular amongst British Hindus today are Rama and Krishna, two of the incarnations (avatars) of Vishnu.

Writings

There are many holy books in Hinduism. They are used extensively for personal devotion and acts of worship. Hindu holy writings fall into two categories: smriti (meaning 'that which is heard'); and shruti (meaning 'that which is remembered'). The oldest books are the Vedas. These were written down in Sanskrit between 1500 and 800 BCE though they had been passed down by word of mouth for centuries before that. Other Hindu writings include the Upanishads, two great epic poems, the Mahabharata that contains the Bhagavad Gita and the Ramayana.

Special Days

Families usually have a shrine devoted to particular deities in a room set aside for puja and worship takes place daily. There are numerous festivals which may be based around a specific season or celebrate important events in Hindu legend or honour a particular deity. Divali (Deepavali), the festival of lights, occurs during October or November and welcomes Vishnu and his bride, Lakshmi the goddess of prosperity and happiness, into every Hindu home. All Hindu festivals are colourful and happy occasions.

Special Ceremonies

In Hinduism there are sixteen 'samskaras' (ceremonies), which mark the important stages in life from pre-birth to death. The name-giving ceremony which takes place on the twelfth day after a bay is born is the fifth samskara and is announced by the eldest woman in the family. The sacred thread ceremony is the tenth and most important samskara. It marks the passage to maturity for boys and takes place between the ages of five and twelve. Marriage is a lifelong commitment and is the thirteenth samskara. The sixteenth and last samskara is the funeral ceremony. Bodies are cremated as soon as possible after death and the ashes are placed into a river – preferably the Ganges.

Different Traditions

In the United Kingdom today there are at least 400,000 Hindus, originating mainly from Gujarat and Punjab and often coming via East Africa. Although social and religious trends are changing with successive generations, the Hindu community is preserving its ancient heritage while applying its values to life in modern Britain.

Humanism

According to the British Humanist Association Western Europe has a tradition of non-religious ethical thinking that can be traced back some 2,500 years to the philosophy of the Ancient Greeks. This way of understanding the world, of finding meaning in life, and of grounding moral thinking can also be found in China and India and many other cultures.

Humanism is an approach to life based on humanity and reason, recognising that moral values are founded on human nature and experience alone.

Humanists believe that the universe, the earth and all that exist have evolved naturally not through the intervention of any being, i.e. God. Humanists ask themselves the same questions as everyone else: Why am I here? What's the purpose of life? How did life begin? What will happen to me when I die? Humanists look for answers based on reason, experience and shared human values. Humanists believe that behaviour should be informed by human experience. Decisions are based on the available evidence and assessment of the outcomes of actions, not on any dogma or sacred text.

Humanism encompasses atheism and agnosticism, but Humanists would say they have an active and ethical philosophy far greater than negative responses to religion.

Humanists believe in individual rights and freedoms but believe that individual responsibility, social cooperation and mutual respect are just as important.

Humanists believe that people can and will continue to find solutions to the world's problems so that quality of life can be improved for everyone.

Humanists believe that human beings have only one life: it is the responsibility of each person to make it a good life, and to live it to the full.

According to the 2011 census at least 25% (14.1 million) of the population is non-religious. The British Humanist Association says 'Many people, even if they do not call themselves Humanists, live their lives by Humanist principles and many thousands use the services of the British Humanist Association every year; organised Humanism is the tip of a very large iceberg'.

Humanist communities come together to discuss issues. They campaign against discrimination and for a caring and positive approach in all areas of society.

Humanists celebrate the birth of a baby, marriage of a couple and grieve over deaths, like everyone else. They are not obliged to mark these occasions in any particular way or even at all, if they do not wish to. But non-religious people often do like to mark these moments with special ceremonies. Humanist weddings can be carried out anywhere and for anyone, and the couple involved can choose exactly the words and music they want. Babies can be welcomed in baby-naming ceremonies, where family and friends show their love and happiness and parents can choose guardians or mentors to help bring up the baby. When Humanists die, their lives can be commemorated in a Humanist ceremony; Humanists believe that we live on in the memories of family and friends and in the work we do in our lives.

In July 2013, the British Humanist Association appointed Prof. Jim Al-Khalili, theoretical physicist, author and broadcaster as its President.

Islam

Muhammad, the Seal of the Prophets

There are five pillars of Islamic belief as follows: 1): Shahadah - declaration of faith, 2): Salat - praying five times a day, 3): Zakat - paying alms/ charity, 4): Sawm - fasting during Ramadan, 5): Hajj - pilgrimage to Makkah

Islam is a comprehensive way of life, and is based on the Oneness of Allah and the role and status of the Prophet Muhammad * as an example to humankind. This is expressed in the declaration of faith 'There is no god except Allah, Muhammad is the Messenger of Allah'. A person becomes a Muslim not by race, nationality or culture, but by professing belief in that statement and by reflecting it in the practice of the Islamic way of life.

Key Beliefs

Muslims are monotheists. They believe in one God – Allah who sent many Messengers and Prophets to whom He revealed His divine guidance. These included Ibrahim – Abraham (peace be upon him), Musa – Moses (peace be upon him), Isa – Jesus (peace be upon him) and the last and final Prophet Muhammad, who was born in Makka, Arabia in 570 CE. When he was 40 years old, Muhammad began receiving revelations through the angel Jibra'il - Gabriel. These continued over the next 23 years of his life and were recited and proclaimed by him to his companions.

Writings

These revelations were learned by heart and dictated to scribes. The completed revelation, the Qur'an, gives detailed guidance on how humankind should behave, in terms of moral conduct and family relationships as well as the treatment of animals and the natural world. Whatever the language of the Muslim, the Qur'an is recited in the Arabic language of its revelation.

Special Days

An important part of Muslim community life for men and women in Europe is the Mosque. Friday is for a special day of congregational worship, but many Muslims attend the Mosque daily. The Muslim calendar is based on a lunar calendar. Two festivals, which involve the Muslim community throughout the world, are Id-ul-Adha at the end of the Hajj (pilgrimage) and Id-ul-Fitr - the end of the fast at Ramadan.

Special Ceremonies

All babies born into Muslim families are welcomed into the ummah – the worldwide community of Islam. The Adhan is whispered in the baby's ear. Seven days after birth a special naming ceremony takes place.

Marriage is seen as a life long relationship. In most Muslim communities members of the close family are involved in helping a person make a choice of partner although the marriage cannot go ahead unless the man and woman accept one another. A funeral will take place as soon as possible after death. The body is washed, shrouded in white sheets and placed directly in the ground in countries, which permit no coffin.

Different Traditions

Islam is divided into two main sects, the Sunni and the Shi'a. This division arose over the order of caliph succession in the first century of the Islamic calendar.

Shi'ites believe that the true authority and leadership of Muslims after Muhammad's son-in-law, Ali, continued through a line of imams (religious teachers). Sunnis uphold the supremacy of the caliphs, the line of rulers elected by the people and mandated to guard the prophetic legacy in the administration of community affairs. This gave rise to the development of Shari'a law. Shi'ites constitute less than 10 per cent of world's Muslims, and possess many internal divisions. Shi'ites are a majority in Iran. Sunni Muslims constitute 90% of the world's Muslims and are considered the orthodox face of Islam.

*After the name of the Prophet Muhammad, Muslims say or write, 'Salla-llahu alaihi wa sallam' (peace and blessings of Allah upon him).

For information about the Ahmadiyya Muslim Community please also refer to Appendix B

Judaism

Judaism was one of the earliest monotheistic religions. Its main concerns centre on: an ethical code; the identity and history of the Jewish people; and God's relationship with them. These are set down in the Jewish Bible, known as The Tenakh (which is essentially the same as the Christian Old Testament) and expanded in written and oral commentaries, the Mishnah and the Gemara, which are together known as the Talmud. Family and home are considered to be of great importance and many aspects of Jewish observance and worship take place at home. Learning and study have always been given high status in Jewish life.

Following the destruction of the second temple in 70 CE, by the Romans, the Jews were dispersed throughout the world. The Holocaust, the systematic murder by the Nazis of 6,000,000 Jewish men, women and children, is a permanent reminder of the evils of racism.
There is a resurgence of Jewish life and culture in many parts of the world. The future of Judaism will be ensured through the Jewish family, education and Torah study, thus enhancing Jewish continuity.

Key Beliefs

Jews believe that God is One and that He is the Creator of the world, who cares for all His Creation. They believe their special relationship with God is expressed in 613 Mitzvot (laws). Jews also believe that God's special relationship with all humanity is expressed through obedience to the seven Noachide laws.

Writings

The Torah, which was revealed by God to Moses on Mt. Sinai, is the central core and foundation of Jewish life. Sometimes referred to as The 5 Books of Moses, it sets out practical rules and guidance (including the Ten Commandments) for all aspects of daily, individual, family and community life.
The Torah forms the first section of the Tenakh, which also includes Nevi'im (the books of prophecy, and history, such as Samuel, Kings, Isaiah and Jeremiah) and Ketuvim, (other writings such as the books of Daniel, Job and Psalms). Tenakh is an acronym for these 3 sections.

Although the text of the Tenakh is the same as that of the Old Testament of the Protestant Christian Bible, there are some differences in the way that the text is organized. Jews often use the term Torah more loosely as an alternative name for the Tenakh.

Special Days

The Jewish people are very family-orientated, and this is reflected both in the celebration of weekly Shabbat, festivals throughout the Jewish year and a proud tradition of caring institutions. Shabbat and festivals are celebrated both in the home and in the synagogue. The Jewish calendar is made up of moon cycles, each month beginning with the time of the new moon. The Jewish year begins with Rosh Hashanah (usually in September). A number of festivals are celebrated throughout the year. Hanukkah and Pesach are two celebrations which are commonly observed by Jewish families throughout the world.

Special Ceremonies

After the birth of a baby, boys and girls have a "naming ceremony" but the boys also have a more formal rite - Brit Milah, when circumcision is performed. This recalls the Covenant which God made with Abraham. A special ceremony for boys (and girls, in progressive Judaism) takes place when they reach the age of 13 and so become responsible for their own religious observance. This is known as bar mitzvah (boys) or bat mitzvah (girls). In Orthodox Judaism, although a girl becomes bat mitzvah at the age of 12, no formal ceremony is held to mark the occasion.
Marriage is very important in Judaism. The ketubah (marriage document) outlines the responsibilities of the husband for his wife. Death is seen as a natural process and there is a firm belief in the afterlife. There are a number of practices relating to death and mourning which have two purposes: to show respect for the dead and to comfort the living.

Different Traditions

There are a number of different movements within Judaism. Orthodox, Conservative, Liberal and Reform movements can be found in many countries of the world.

Sikhism

Key Beliefs

Sikhism stresses belief in One God, for all humanity, who looks to actions rather than people's religious labels. Guru Nanak, the founder, also taught the complete equality of men and women everywhere, and the importance of service to others.

Guru Nanak was followed by nine other Gurus. The tenth Guru, Guru Gobind Singh, decreed that there would be no more living Gurus and that the Guru Granth Sahib (sacred scriptures) should be read for future guidance and should be treated as a living Guru.

The gurdwara functions not only as a place of worship, but also as a community centre, demonstrating Sikhs' commitment to the poor. Belief in the equality of men and women is shown by the sharing of all responsibilities within the gurdwara, and by the shared meal (langar), which is open to people of all races and all creeds.

Writings

The principal Sikh scripture is the Adi Granth (First Scripture), more commonly called the Guru Granth Sahib. Sikhs do not regard this as their "holy book" but as their perpetual and current "Guru", Guide or Master.

Special Days

The main day for Sikhs to go to the Gurdwara for worship in Britain is usually on weekends (Saturday and Sunday) but some Gurudwara's (in London and midlands) are open seven days in a week for worship. Vaisakhi, also spelled Baisakhi, is one of the most important dates in the Sikh calendar. Vaisakhi is festival which celebrates the formation of Khalsa (Baptised Sikh) by Guru Gobind Singh, the tenth guru of the Sikhs in 1699. It is the Sikh New Year festival and is celebrated on April 13 or 14.
Bandi Chhor Divas (also known as Divali) is another important festival because it celebrates the release of Guru Hargobind, the sixth Guru of Sikhs, who also liberated 52 other Kings with him, from Gwalior Fort prison in 1619. Gurpurbs are festivals that are associated with the lives of the Gurus and are celebrated with great enthusiasm and fervor.

Special Ceremonies

Sikhs follow the instructions for all ceremonies (birth, naming and marriage) as set out in the Sikh Rahit Maryada (Sikh code of conduct) and by following the holy book the Guru Granth Sahib. Sikhs also believe in the cycle of rebirth or reincarnation, where there are 8,400,000 forms of life. By traveling through a number of these forms of lives, the soul evolves and becomes pure and eventually achieves a union with God.

Sikhs are encouraged to be formally confirmed into their faith by an initiation ceremony known as Amrit, through which one becomes a Khalsa (a baptised Sikh). This was started by Guru Gobind Singh in 1699, who gave the Khalsa a distinctive uniform- the five Ks. These are kesh (uncut hair), kangha (a comb), kirpan (a sword), kara (a wristband) and kachera (short trousers).

Glossary of Religious Terms used in the New Agreed Syllabus

BUDDHISM - GLOSSARY	
Buddha	*Awakened* or *Enlightened One*.
Dhamma	*Universal law; ultimate truth.* The teachings of the Buddha. A key Buddhist term.
Dukkha	*Suffering, ill, unsatisfactoriness, imperfection.* The nature of existence according to the first Noble Truth.
Gotama	Family name of the Buddha.
Nibbana (Nirvana)	*Blowing out* of the fires of greed, hatred and ignorance, and a state of secure peace that follows. A key Buddhist term.
Sangha	*Community, assembly.* Often used for ordained monks and nuns in Theravada Buddhism. In Mahayana Buddhism, this term also embraces lay people and priests.
Siddattha	*Wish-fulfilled.* The personal name of the historical Buddha.

CHRISTIANITY - GLOSSARY	
Advent	*Coming.* The period beginning on the 4th Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A period of spiritual preparation for Christmas.
Altar	Table used for Eucharist, Mass, Lord's Supper. Some denominations refer to it as Holy Table or Communion Table.
Apocrypha	Books that are included in some Bibles, but not accepted by all to be part of the "inspired text" like the other 66 books in the Bible
Apostle	One who was sent out by Jesus Christ to preach the Gospel.
Ascension	The event, 40 days after the resurrection, when Jesus "ascended into heaven" (See Lk 24 and Acts1).
Atonement	Reconciliation between God and humanity; restoring a relationship broken by sin.
Baptism	Rite of initiation involving immersion in, or sprinkling or pouring of water.
Baptistry	(i) Building or pool used for baptism, particularly by immersion. (ii) Part of a church where baptism takes place.
Believer's baptism	The baptism of people who are old enough to understand the meaning of the rite.
Bible	*Book.* The holy book for Christians, consisting of the Old and New Testaments.
Catholic	*(i) Universal.* *(ii) Often used as an abbreviation for Roman Catholic*

CHRISTIANITY - GLOSSARY *continued*	
Christ	The anointed one. Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.
Christian	Follower of Jesus Christ. (See Christ).
Christmas	Festival commemorating the birth of Jesus Christ. (25 December in most Churches).
Church	(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination.
Confirmation	Rite of commitment, which consists of laying on of hands and gift of the Holy Spirit.
Creed	Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
Dedication	*Ceremony to welcome babies into Churches which practice Believer's baptism.*
Early Church	*Term given to the communities of the first Christians. See Acts of the Apostles.*
Easter	*Central Christian festival which celebrates the resurrection of Jesus Christ from the dead.*
Ecumenism	*Movement within the Church towards co-operation and eventual unity.*
Epistle	Letter. Many epistles from Christian leaders to Christian churches or individuals are included in the New Testament.
Eucharist	Thanksgiving. A service celebrating the sacrificial death and resurrection of Jesus Christ using elements of bread and wine. Also called Holy Communion, Mass, Lords Supper.
Font	Receptacle to hold water used in baptism.
Good Friday	The Friday in Holy Week commemorating the day Jesus died on the cross.
Gospel	(i) Good news (of salvation in Jesus Christ). (ii) An account of Jesus' life and work.
Grace	(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals.
Holy Spirit	The third person of the Holy Trinity. Active as divine presence and power in the world, and indwelling in believers to make them like Christ and empower them to do God's will.
Ichthus	Fish. This is an acrostic used by the first Christians signifying: Jesus Christ, God's Son, Saviour. ((I) Christ (CH) of God (TH) Son (U) Saviour (S), signifying Jesus Christ, God's Son, Saviour. (CH and TH are single letters in Greek)).
Icon	Painting or mosaic of Jesus Christ, the Virgin Mary, a saint, or a Church feast. Used as an aid to devotion, usually in the Orthodox tradition.

CHRISTIANITY - GLOSSARY *continued*	
Incarnation	The doctrine that God took human form in Jesus Christ. It is also the belief that God in Christ is active in the Church and in the world.
Jesus Christ	The central figure of Christian history and devotion. The second person of the Trinity.
Lectern	Stand supporting the Bible, often in the shape of an eagle.
Lent	Penitential season. The 40 days leading up to Easter.
Lord	Title used for Jesus to express his divine Lordship over people, time and space.
Lord's Prayer	The prayer which Jesus taught to his disciples: "Our Father..."
Mass	Term for the Eucharist, used by the Roman Catholic and other Churches.
Maundy Thursday	The Thursday in Holy Week which commemorates the Last Supper.
Methodist	A Christian who belongs to the Methodist Church, which came into existence through the work of John Wesley in the 18th century.
Nativity	The birth of Jesus.
New Testament	Collection of 27 books forming the second section of the Canon of Christian Scriptures.
Nicene Creed	The Creed which was adopted by the Council of Nicea.
Non-conformist	Protestant Christian bodies which became separated from the established Church of England in the 17th century.
Old Testament	That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of certain denominations, some books of the Apocrypha.
Palm Sunday	The Sunday before Easter, commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches.
Parable	An earthly story with a heavenly meaning. Jesus used parables in a particular way to teach his followers about the Kingdom of God.
Paschal candle	Easter candle. A large candle used mainly in Anglican and Roman Catholic churches. It is lit on Saturday at the Easter vigil in anticipation of the resurrection of Jesus on Easter Sunday.
Pentecost	The Greek name for the Jewish festival of Weeks, or Shavuot, which comes seven weeks ("fifty days") after Passover. On the day of this feast, the followers of Jesus received the gift of the Holy Spirit.
Pulpit	An elevated platform from which sermons are preached.
Quaker	A member of the Religious Society of Friends, established through the work of George Fox in the 17th century.
Resurrection	(i) The rising from the dead of Jesus Christ on the third day after the crucifixion. (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.

CHRISTIANITY - GLOSSARY *continued*	
Roman Catholic	That part of the Church owing loyalty to the Bishop of Rome, as distinct from Orthodox and Protestant Churches.
Rosary	A cycle of prayers consisting of the Lord's Prayer, the Hail Mary and the Gloria. Often Rosary beads are used to aid concentration and to count the prayers.
Sermon on the Mount	Found in Mt 5-7. These chapters contain some of the key teachings of Jesus Christ.
Sin	(i) Act of rebellion or disobedience against the known will of God. (ii) An assessment of the human condition as disordered and in need of transformation.
State Church	The Church of the State or Established Church. In England, this is the Church of England which is part of the worldwide Anglican Communion.
Sunday	A special day for Christians to commemorate the resurrection of Jesus Christ.
Synoptic	Having a common viewpoint. It is applied to the presentation of Jesus' life in the first three Gospels: Matthew, Mark and Luke.
Transfiguration	The name given to the event narrated in Luke 16, when Jesus was revealed in glory to Peter, James and John.
Trinity	Three persons in One God; doctrine of the threefold nature of God as Father, Son and Holy Spirit.

HINDUISM - GLOSSARY	
Ahimsa	*Not killing.* Non violence; respect for life.
Arti	Welcoming ceremony in which offerings (of light, incense etc) are made to the deity or to saintly people.
Atman	*Self.* Can refer to body, mind or soul depending on context. Ultimately it refers to the real self, the soul.
Avatar	One who descends. Refers to the descent of a deity, most commonly Vishnu. Sometimes it is translated as incarnation which, although inaccurate, may be the best English word available.
Bhagavad Gita	*The Song of the Lord.* Spoken by Krishna, this is the most important scripture for most Hindus.
Brahman	The ultimate reality, or the all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved.
Dharma	Religion or religious duty is the usual translation into English, but literally it means the intrinsic quality of the self or that which sustains one's existence.
Divali (Deepavali) (pronounced "Divali" but sometimes spelt "Diwali")	Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.
Ganesha	A deity portrayed with an elephant's head - a sign of strength. The deity who removes obstacles.

HINDUISM - GLOSSARY *continued*	
Holi	*The festival of colours, celebrated in Spring.*
Krishna	Usually considered an avatar of Vishnu. One of the most popular Hindu deities in contemporary Britain. His teachings are found in the Bhagavad Gita.
Lakshmi	*The goddess of fortune.*
Mandir	*Temple.*
Moksha	Ultimate liberation from the endless process of transmigration, the continuous cycle of birth and death.
Puja	*Worship*. General term referring to a variety of practices in the home or mandir.
Puranas	Ancient. Part of the scriptures and contains many of the well-known stories of Hinduism.
Rakhi	A bracelet, usually made out of silk or cotton, tied to give protection and to strengthen the bond of mutual love.
Raksha Bandhan	The festival when girls or women tie a decorative bracelet on their brothers' wrists.
Rama	The incarnation of the Lord Vishnu, and hero of the Ramayana.
Ramayana	The Hindu epic which relates the story of Rama and Sita.
Rangoli	A pattern made to decorate the entrances of homes and mandirs, using coloured chalk or rice. Used particularly at Divali (Deepavali) and Holi.
Samsara	The world - the place where transmigration (constant rebirth) occurs.
Samskars	Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rituals.
Shiva	A Hindu deity. The name means *kindly* or *auspicious*.
Sita	The divine consort of Rama
Upanishads	A sacred text based on the teaching of a guru to a disciple. The Upanishads explain the teachings of the Vedas.
Vedas	*Knowledge*. Specifically refers to the four Vedas, though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.
Vishnu	A Hindu deity. See also *Rama, Krishna, Avatar*.
Yoga	Communion; union of the soul with the Supreme, or a process that promotes that relationship. The English word yoke is derived from yoga.

ISLAM - GLOSSARY	
Al-Fatihah	The opener. Surah 1 of the Qur'an. Also known as the "Essence" of the Qur'an.
Allah	*The Islamic name for God in the Arabic language. This Arabic term is singular, has no plural, nor is it associated with masculine, feminine or neuter characteristics.*
Du'a	*Personal prayer.*
Hadith	*The sayings of the Prophet Muhammad (pbuh). These are a major source of Islamic law.*
Hajj	Annual pilgrimage to Makkah, which each Muslim must undertake at least once in a lifetime, if he or she has the health and wealth.
Halal	Any action or thing which is permitted or lawful.
Id-ul-Adha	Celebration of the Prophet Ibrahim's willingness to sacrifice his son Isma'il for Allah. Also known as the Greater Id.
Id-ul-Fitr	Celebration of the breaking of the fast on the day after Ramadan ends.
Imam	Leader. A person who leads the communal prayer.
Islam	Peace attained through willing obedience to Allah's divine guidance.
Jihad	Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.
Jumu'ah	Weekly communal prayers, held on a Friday.
Madinah	The City of the Prophet. The name given to Yathrib after the Prophet Muhammad (pbuh) migrated there and founded the first Islamic state.
Makkah	*City where the Prophet Muhammad (pbuh) was born. The Holiest place for Muslims. Where the Ka'ba is situated.*
Mosque	Place of prostration. Islamic place of worship.
Muhammad (pbuh)	Praised. Name of the last and final Prophet.
Muslim	To submit your will to Allah by professing the Shahadah.
Qur'an	That which is read or recited. The divine book revealed to the Prophet Muhammad. (pbuh). Muslims believe this to be Allah's final revelation to humankind.
Ramadan	The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset.
Sadaqah	Voluntary payment or good action for charitable purposes.
Salah	Ritual prayer performed five times a day.
Sawm	Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.
Shahadah	Declaration of faith, which consists of the statement: "There is no god but Allah, Muhammad is the last messenger of Allah."

ISLAM - GLOSSARY *continued*	
Shirk	Association. Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
Surah	*Chapters in the Qur'an. There are 114 in all.*
Tawhid	*Belief in the Oneness of Allah - absolute monotheism as practiced in Islam.*
Ummah	*Community. Worldwide community of Muslims; the nation of Islam.*
Wudu	Ablution before salah.
Zakah	Purification of wealth by payment of annual welfare due. An obligatory act of worship.

JUDAISM - GLOSSARY	
Ark	*The focal point of the Synagogue, containing the Torah scrolls.*
Bar Mitzvah	*Son of Commandment. A boy's coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.*
Bat Mitzvah	*Daughter of Commandment*. As above, but for girls from 12 years old. May be marked differently between communities.
Brit Milah	Circumcision.
Challah	Enriched bread used particularly on Shabbat and during festivals.
Dreidel	A spinning top used mainly by children during Hanukkah.
Exodus	The journey from slavery in Egypt to the Promised Land.
Hanukiah	Nine-branched Hanukkah lamp used at the festival of Hanukkah.
Hanukkah	Dedication. An eight day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.
Havdalah	*Distinction.* Ceremony marking the conclusion of Shabbat.
Hebrew	Ancient Semitic language; language of the Tenakh (Hebrew scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.
Israel	*One who struggles with God.* The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
Kashrut	Laws relating to keeping a kosher home and lifestyle.
Ketuvim	*Writings.* Third section of the Tenakh.
Kibbutz	Israeli collective village based on socialist principles.
Kippah – (plural: kippot)	Head covering worn during prayers, Torah study etc. Some Jews wear it constantly.

JUDAISM - GLOSSARY *continued*	
Kosher	*Fit, proper.* Foods permitted by Jewish dietary laws.
Menorah	Seven-branched candelabrum which was lit daily in the Temple.
Mezuzah	A scroll placed on doorposts of Jewish homes, containing a section from the Torah and often enclosed in a decorative case.
Mitzvah	A Torah commandment or, by extension, any good deed (plural: Mitzvot).
Mitzvot	plural of Mitzvah
Nevi'im	*Prophets.* Second section of the Tenakh.
Pesach	Festival commemorating the Exodus from Egypt. Otherwise known as Passover.
Purim	A joyful festival recalling and celebrating the biblical story of Esther. Often celebrated with fancy dress parties.
Rabbi	*My teacher*. An ordained Jewish teacher. Often the religious leader of a Jewish community. Although ordained, a rabbi is not a priest
Rosh Hashanah	*Head of the Year.* Jewish New Year.
Seder	*Order*. A home-based ceremonial meal during Pesach, at which the Exodus from Egypt is recounted.
Sefer Torah	Torah scroll. The five books of Moses, handwritten on parchment and rolled to form a scroll.
Shabbat	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
Shavuot	*Weeks*. One of the three pilgrim festivals.
Shema	Major Jewish prayer affirming belief in one God. The Shema is found in the Torah.
Shoah	The Holocaust
Simchat Torah	*Rejoicing of the law*. Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.
Sukkah	*Tabernacle, booths*. A temporary dwelling used during Sukkot.
Sukkot	Booths or Tabernacles, One of the three biblical pilgrim festivals. It is celebrated in the Autumn.
Synagogue	Building for Jewish public prayer, study and assembly.
Tallit	*Prayer shawl.* Four cornered garment with fringes.
Talmud	The Mishnah (first writing down of the oral tradition) and Gemara (commentary on the Mishnah) collected together.
Tefillin	Small leather boxes, containing passages from the Torah, strapped on the forehead and arm for morning prayers on weekdays.

JUDAISM - GLOSSARY *continued*	
Tenakh	The Jewish Bible. Contains the same text as the Protestant Old Testament but divided into 24 books. It comprises three sections: Torah, Nevi'im and Ketuvim.
Torah	*Teaching*. The Five Books of Moses.
Tzedakah	*Righteousness*. An act of charity.
Yad	Hand-held pointer used in reading the Sefer Torah.
Yeshivah (singular) - (plural: yeshivot)	An institution for religious study.
Yom Kippur	The Day of Atonement. The most serious Jewish holy day. It is a full fast lasting 25 hours.

SIKHISM - GLOSSARY	
Amrit	*Nectar*. Sanctified liquid made of sugar and water, used in initiation ceremonies.
Gurdwara	Sikh place of worship. Literally the *doorway to the Guru*.
Guru	*Teacher*. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib.
Guru Gobind Singh	Tenth Sikh Guru. It is important to note that the word Guru must be used with all the Gurus' names.
Guru Granth Sahib	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh.
Guru Nanak	The first Guru and founder of the Sikh faith (1469-1539).
Kachera	Traditional shorts/pair of breeches above knee. A dignified attire reflective of modesty and control, symbolises to live a faithful life. One of the 5 K's.
Kangha	A Wooden Comb worn in the hair which keeps the uncut hair neat and tidy. Symbolises a clean mind and body, represents the aspiration for spiritual discipline and purity. One of the 5 K's.
Kara	An iron or steel bracelet, worn on the wrist. Symbolises an unbreakable bond with God. A reminder to abstain for wrong-doing at all times. One of the 5 K's.
Kara Parshad	Sanctified food distributed at Sikh ceremonies.
Kesh	Uncut hair, symbolises adoption of god's given gift and simple living. A symbol of holiness and strength. One of the 5 K's.
Khalsa	The community of the pure, spiritual warriors or saint soldiers who have taken Amrit and are baptised Sikhs.
Kirat Karna	Earning one's livelihood by one's own honest efforts.
Kirpan	A Sword. Kirpan exemplifies the warrior character of a Sikh, symbolizing self-respect and self-defence, readiness to protect the weak and defend against injustice and persecution. One of the 5 K's. The word Dagger should be avoided.

SIKHISM - GLOSSARY *continued*	
Langar	Free vegetarian food served in the Gurdwara to everyone as equals.
Miri	The rule of a worldly leader.
Mool Mantar	*Basic teaching; essential teaching*. The basic statement of belief at the beginning of the Guru Granth Sahib.
Nam Japna	Keeping God in mind at all times.
Panj Pyara	*Five beloved ones* designated by Guru Gobind Singh in 1699.
Piri	Spiritual leadership.
Sangat	*Association*, men and women who meet together religiously, especially in the presence of the Guru Granth Sahib.
Sarbat Ka Bhalla	Welfare and help for all.

Resources to implement the Revised Agreed Syllabus Foundation and Key Stages 1-2

NB. These are offered as examples and may be out of stock.

Foundation and Key Stage One - Pupils' Books: Christianity

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
God as Creator Creation (Christianity, Judaism and Islam	Wonderful Earth	Hunt & Thorpe	1 8560 80056	
	In the beginning	Lion	0856 481866	
The Bible	Beginner's Bible	Kingsway Pub.	0860 65845 7	
	A Treasury of Stories from the Old Testament	Kingfisher	1856 97333 6	
	My own book of Bible Stories	Lion	07459 2635 5	
	Lion Children's Bible	Lion	07459 1939 1	
	The Lion Storyteller Bible	Lion	07459 2921 4	
Jesus	People Jesus met	Heinemann * (Stories from World Religions)	0431077584	
	Stories Jesus told	Heinemann * (Stories from World Religions)	0431077576	
	The Magpie's Tail (Jesus and Zacchaeus)	Collins Picture Lions	0551 028769	
	The Cat's Story (wedding feast of Cana)	Collins Picture Lions	0551 015810	

* These can also be purchased in paperback 'Sunshine Religious Stories' 0435 010662 (£37.75 the complete set)

Key Stage One - Pupils' Books: Christianity

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
Christmas	The Birth of Jesus	Heinemann (Stories from world religions)	0431077533	
	The Story of Christmas	Orchard Books		
	Christmas. [Celebration series]	Ginn and Co. LTD		
Easter	An egg for Babcha	Heinemann (Bridges to religions)	043107712	
	The Story of Easter	Heinemann (Stories from world religions)	0431077541	
Sunday and The Church	Lucy's Sunday	Heinemann (Bridges to religions)	0431077320	
General Christianity	[My Belief Series] I am an Anglican	Watts Books	086313 4270	
	I am a Roman Catholic	ditto	086313 2588	
	Who is Jesus	Lion Publishing	0-7459-4298-9	
	Encounter Christianity in Creation	National society	0-7151-4949-0	
	A First Look: The Christian Life	Lion Educational	0-7459-3187-1	
	A First Look: The church	Lion publishing	0-7459-2499-9	
	A First look: The Bible	Lion Publishing	0-7459 2498 0	
	A First Look At God	Lion Publishing	0-7459-2496-4	
	A First Look At Jesus	Lion Publishing	0-7459-2497-2	
	Cracking Assemblies	Stapleford Centre Books	0-9516537-8-4	
	Cracking Assemblies – 2	Stapleford Centre Books	1-902234-15-4	
	Encounter Christianity in Journeys	National Society	0-7151-4959-8	
	Encounter Christianity In the Making	National Society	0-7151-4958-X	

* This excellent series from the Warwickshire RE Project can be purchased under a variety of packages. The starter pack consists of a teacher's handbook and 5 copies of each of their pupils books. It is also available hard back and paper back.

Key Stage One - Pupils' Books (Islam)

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
General - Islam	Our Culture. Muslim	Watts Books	086393 6737	
	I am a Muslim	Watts Books	086313 1387	
The Qur'an	Something to Share	Heinemann (Bridges to religions)	0431077304	
Id	A Story at Id	Heinemann (Stories from World Religions)	043107755X	

Key Stage Two - Pupils' Books Christianity

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
God as Creator	Wonderful Earth	Hunt & Thorpe	1856080056	
	The Story of Creation	Orchard Books	185213948X	
Jesus	The Lion book of Stories of Jesus	Lion	0856489069	
General	New Bridge to religions. KS2	Heinemann	43530416X	
Church and Christianity General	(My Beliefs series) I am an Anglican	Watts Books	086313427	
	I am a Roman Catholic	Watts Books	086313 258 8	
	I am a Pentecostal/ Greek Orthodox etc	Watts Books	086313 428 9	
	(Beliefs and Culture Series) Christian	Watts Books		
Festivals	Celebrating Christian Festivals	Heinemann	0431 069476	
Easter	The Tale of Three Trees	A Lion Picture Story	07459 17437	
	Easter by Jan Piénkowski	Heinemann		
GENERAL: Stories from different faiths and cultures	A Tapestry of Tales	Collins Educational	0 003120007	
	After the Ark	Forbes Publications	1 899527036	
	Share our world	Simon and Shuster Education	0 750105224	

Key Stage Two - Pupils' Books (Judaism / Islam / Hinduism)

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
General: Judaism	I am a Jew	Watts Books	086313 1395	
	Celebrating Jewish Festivals	Heinemann	0431 069492	
	(Beliefs & Cultures) Jewish	Watts Books	0749620595	
Torah	Sofer. The Story of a Torah Scroll	Torah Aura Productions	0933873042	
Hanukkah	Jeremy's Dreidel	Kar Ben Copies Inc.	0929 371 348	
General: Islam	I am a Muslim	Watts Books	086313 13878	
	Celebrating Islamic Festivals	Heinemann	0431 06951 4	
	(Belief & Cultures) Muslim	Watts Books	07496 20587	
General: Hinduism	I am a Hindu	Watts Books	086313 1689	
	Celebrating Hindu Festivals	Heinemann	0431 069506	
	(Beliefs & Cultures) Hindu	Watts Books	07496 20609	

Key Stage 3-4 – Pupils' Books Christianity

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
General	The Lion Illustrated Encyclopædia of the Bible	Lion Educational	0-7459-5061-2	
	Key Christian Beliefs	Lion Publishing	0-74592648-7	
Jesus	The Miracle Maker	Bible Society	0-563-54125-3	
	The Miracle Maker	Hodder Headline	0-340-74958-x	
	The Miracle Maker (DVD)	S4C	www.themiraclemaker.com	
General	2000 Years	Lion Publishing	0-7459-3884-1	

Posters Key Stage One

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
Christianity	Christianity - Photopack	Folens	F7650	
	Talking about Christianity	PCET*	E400	
	Jesus - World-wide	CEM*	9136	
Islam	Islam – Photopack	Folens	F7677	
General	My Religion	PCET	E736	

Posters Key Stage Two

As for Key Stage 1 plus

Area of Study	Title	Publisher	ISBN/Ref	Approx cost
Hinduism	Hinduism Photopack	Folens	F7707	
Christian Art	Art – Christianity	Ditto	F6913	
Judaism	Judaism – Photopack	Folens	F7685	

*Notes: CEM = Christian Education Movement Tel: 0121 472 4242 for catalogue
Email: www.retoday.org.uk
PCET = Pictorial Charts Educational Trust Tel: 020 8567 9206 for catalogue
Email: info@pcet.co.uk

Religious Artefacts

Available from:

A. Mail Order Companies

Name	Address	Tel/Fax/Email
Religion in Evidence	TTS Ltd Park Lane Business Park Kirkby in Ashfield Nottinghamshire NG17 9LE	Tel: 01623 447800 Fax: 01623 447999 Email: www.tts-group.co.uk
Articles of Faith	Articles of Faith Ltd (Dept RET) Resource House Kay Street Bury BL9 6BU	Tel: 0161 763 6232 Fax: 0161 763 5366 Email: www.articlesoffaith.co.uk
Gohil Emporium	381 Stratford Road Sparkhill Birmingham B11 4JZ	Tel: 0121 771 3048 Fax: 0121 772 3844 Email: www.gohilemporium.co.uk

B. Shops used by the faith communities themselves may be much cheaper than mail order companies. Buying is more fun as well!

C. Aid agencies such as Christian Aid, Oxfam and CAFOD often sell Christian artefacts from all over the world.

Essential reading/reference

"Religious artefacts in the classroom" Hodder and Stoughton (SBN 03405700224 £10.50 [Teachers handbook on the sensitive use of religious artefacts for KS1-4.]

Artefacts Relating to the Programme of Study for Key Stage One

Christianity	Islam
■ Variety of Bibles ■ Cross, crucifix, palm cross ■ Baptismal candle ■ Easter (Paschal) candle ■ Baptismal garments ■ Christmas cribs from around the world ■ Christian symbols - such as badges: dove, fish, cross. ■ Rosary beads ■ Statuette: Madonna and child ■ Advent candle, calendar and Christmas cards	■ Qur'an and stand ■ Prayer carpet and compass ■ Id greeting cards

Artefacts Relating to the Programme of Study for Key Stage Two

Christianity	Judaism	Islam	Hinduism
See KS1 List + ■ Bibles in different languages ■ Variety of crosses ■ Service books, prayer and hymn books ■ Icons ■ Christian objects/ badges with symbols relating to God as: Father, Son and Holy Spirit. ■ Posters of famous Christian prayers ■ First communion gifts and cards relating to birth, marriage, death etc.	■ Replica Torah scroll and pointer (yad) ■ Badge: Star of David ■ Hanukiah and dreidel ■ Hanukkah greeting cards **Havdalah candle** ■ Mezuzah and copy of Shema (Hebrew and English) ■ Tallit ■ Kippah ■ Seder dish ■ Hebrew prayer book ■ Tenakh in Hebrew ■ Jewish symbols: Star of David and Menorah ■ Greetings cards for Bar/Bat Mitzvah	See KS1 list + ■ Qur'an in Arabic and English ■ Prayer beads ■ Wall plaque with 99 names of Allah ■ Head coverings for males and females ■ Souvenirs of Makkah	■ Images of deities (statuettes, posters/ wall plaques - especially: Ganesha, Krishna, Lakshmi, Vishnu, Rama and Sita ■ Bhagavad Gita in Sanskrit and English ■ Hindu comics for children ■ Puja tray ■ Arti lamp ■ Divas ■ Rakhis

Possible Resources Relating to the Programme of Study for Key Stage Three & Four

DVDs / Films	
The Prince of Egypt	The story of two brothers; Moses and Rameses
The Miracle Maker	The story of Jesus Christ
The Message	The birth of Islam in 6th Century CE
Gandhi	Biography of Mahatma Gandhi
Anne Frank: The Whole Story	A girl's diary relates the atrocities of the Holocaust
Malcolm X	Biography of Malcolm X
Cry Freedom	South African apartheid, the death of Steve Biko, the story told by journalist Donald Woods
Dead Man Walking	The story of a nun's friendship with a man on death row
The Simpsons: Heaven & Hell	Bart sells his Soul; In Marge we Trust; Treehouse of Horror; Homer the Heretic
The Vicar of Dibley	The Divine Collection: The life and trials faced by a woman vicar
Bend it like Beckham	A Sikh girl challenges her family traditions with her love and aptitude for football
Bruce Almighty	Bruce is given almighty powers to teach him how difficult it is to run the world
Flatliners	A group of medical students experiment with near death experiences
Planet Earth	Groundbreaking footage of the earth and life upon it
Blue Planet	A natural history of the oceans
Evan Almighty	Comedy where a congressman is required by 'The Lord' to build an ark.
Schindler's List	Oskar Schindler's life, the Krakow ghetto and the Holocaust.
The Boy in the Striped Pyjamas	Eight year old's innocent view of the Holocaust.

Artefacts Key Stage 3-4

The use of religiously appropriate artefacts is essential to an understanding of religion in KS3 units. These should be directly related to the unit in question. These may be explained by visitors from faith groups and visits to places of worship.

Possible Resources Relating to the Programme of Study for Key Stage Three & Four

Music / Sounds		
CD / Tape	**Label**	**Description**
Bob Marley	Island Label	Jamaican, Rastafarian, Singer Songwriter. Many songs have Biblical references
The Rough Guide to Music of India	World Music Network	Diverse collection representing differing cultures, traditions and religions of India
The Rough Guide to Music of Aborigine	World Music Network	A collection of tribal, ambient, and folk music by Australia's aboriginal artists
The Rough Guide to Gospel	World Music Network	Soulful, powerful sound of Gospel – an inspirational album
Zen Buddhist Chanting	New Beginnings	Twelve tracks - Buddhist chanting
Music for Weddings	Classic FM	Music to celebrate a Christian Wedding Ceremony
Earth Song	Epic	Album by Michael Jackson – powerful words and music
The Planet Suite	Royal Philarmonic	Music from Gustav Holst which enables us to realise how vast and unknowing the universe is
Animal and Bird Sounds	Columbia River	Sounds of the universe and creation
http://www.kidsplanet.org/games/js/whoami.html		Sounds of animals to get pupils guessing
http://uk.youtube.com/watch?v=PbUtL_0vAJk		Watch and hear 'I have a dream' the speech given by Martin Luther King, 28 August 1963

Resources for Teaching Humanism (ASU)

About the BHA's Education Programme
The BHA's Education Programme aims to introduce children and young people to Humanism as a non-religious approach to life which can be studied as an example of a 'non-religious worldview'. The programme offers teachers a number of easy to use online toolkits about Humanism and Humanist perspectives on a range of issues and topics. They also provide free school speakers who work with teachers to broaden students' understanding of Humanism as a life stance and support teachers to plan lessons around Humanism. They encourage debate and support young people in forming their own opinions. Lesson materials and videos to support the book can be found on www.humanismforschools.org.uk

"What is Humanism, How do you live without a god? And other big questions for kids
By Michael Rosen and Annemarie Young (Wayland)

The Young Atheist's Handbook, Lessons for Living a good life without god
By Alom Shaha – Published by Biteback Publishing
020 7324 3078
education@humanism.org.uk
British Humanist Association 39 Moreland Street, London, EC1V 8BB | 020 7324 3060

Resource Centres

The following resources have a variety of books, DVDs, posters and artefacts to support the learning and teaching in the Religious education classroom. It is advisable to contact the Centre before visiting to check opening times.

Schools Christian Resource Centre
68 Middleton Road
Morden
Surrey SM4 6RS
Tel and Fax: 020 8640 8853
Email: resources@resupport.org.uk
Web: www.resupport.org.uk

Internet Sites

The following websites are a sample of the many internet resources which you can you use to support the learning and teaching in the classroom. Please check them before suggesting pupils use them.

Buddhism
www.buddhanet.net/
www.dharmanet.org/
www.dharmagames.org/

Christianity
www.request.org.uk/
www.rejesus.co.uk/
www.biblegateway.com/

Hinduism
www.hindunet.org
www.hindukids.org

Islam
www.islamicity.com/
www.islam101.com/
www.ipci-iv.co.uk

Judaism
www.jewfaq.org/index.htm
www.icteachers.co.uk/teachers/links/tre.htm#Judaism
www.icjudaism.org.uk
www.bbc.co.uk/religion/religions/judaism/index.shtml
www.jewishmuseum.org.uk/Learning

Sikhism
sikhs.org/
www.allaboutsikhs.com/index.php
www.sikhism.com/

Humanism
www.humanismforschools.org.uk

General
www.merton.gov.uk/learning/schools/sacre.htm
www.merton.gov.uk/learning/merton_revised_agreed_syllabus_2008a.doc
(Merton Agreed Syllabus)
www.refuel.org.uk/
www.reonline.org.uk/
re-xs.ucsm.ac.uk/
www.world-faiths.com/
www.re-net.ac.uk/
www.mythicjourneys.org/bigmyth/
www.bbc.co.uk/religion/
https://www.tes.co.uk/teaching-resources/

Subscription Resource Websites for Teachers
www.damaris.org/home/secondaryrelol
www.retoday.org.uk/
www.staplefordresources.co.uk/
www.teachable.net/

Resources that can be borrowed or purchased from:

Schools Christian Resource Centre
Telephone No. 02086408853
E Mail: SCRC@lineone.net
68 Middleton Road, Morden Surrey SM4 6RS
www.resupport.org.uk

The Schools' Christian Resource Centre have some Nativity sets. Schools can borrow free of charge.

Look out for the "Experiences" (see website) run free of charge at the Schools' Christian Resource Centre each Autumn Term.

Teachers are welcome to come and see what is available and chat through ideas.

Please phone or email first to ensure we are available.

Foundation Stage Units: (p18)
Ultimate Visual Aids SU CD-ROM
How to cheat at Visual Aids Scripture Union
ISBN 1 85999 500 4 photocopiable
Flannel graph (Betty Lukens) build up a picture, good for story telling (felt characters and felt board for loan from Schools' Christian Resource Centre).

We are Special
3 Bible story books
The Lost Sheep
Nick Butterworth 0-551-02873-4
Collins Picture Lions

The Mouse's Tale (Jesus & The Storm)
Nick Butterworth 0-551-02875-0
Collins Picture Lions

The Magpie's Tale (Jesus & Zacchaeus)
Nick Butterworth 0-551-02876-9
Collins Picture Lions

The 10 Silver Coins (Stories Jesus Told)
Candle Books
978-1-85985-750-2

Our Wonderful World
"Summer and Winter, Seedtime and Harvest
"Ulco Glimmerveen

In the Beginning Steve Turner
ISBN 9-780745-941561

Fish Don't need Snorkles K. Cullum
Autumn House 1-906381-96-8

Special Times
The Christingle Cube
The Children's Society Church House
Publishing 978-0715-14141-0

The Hafferty Handbook Pack
Lion 0-7234-1405-9

Harvest, Christmas & Easter
1-800-300-9831

Special Stories
The Birth of Jesus Story Cube
1-800-300-9831

Stories Jesus Told
Nick Butterworth (8 Parables of Jesus)
978-1-85985-588-1

Bible Friends Bible Story Series board books
SU Series Old and New Testament

The Big Bible Storybook
Scripture Union (SU)

A good start?
The Parable of the Wise and Foolish Builders
Big Book Master

Masters and activities for literacy and RE
Diane Walker Ages 4-6
ISBN 1-84101-205-X
Purchase from The Stapleford Centre

Christmas, Easter, Stories about Jesus, Daniel & the Lions, David & Goliath, Noah & the Ark,

Special places
www.request.org.uk
churches, virtual tours of churches and cathedrals

Special things (treasures)
"The Pearl of Great Price" Lion
Mary Joslin/ Meilo So 0-7459-4502-3

Key Stage 1 Units: (p28)
Ultimate Visual Aids
How to cheat at Visual Aids Scripture Union
ISBN 1 85999 500 4 photocopiable

Flannelgraph (Betty Lukens) build up a picture, good for story telling

Bible and Literacy Teaching:
Lost and Found Book 1 Fiction/Narrative 5-7yrs KS1
Lost and Found Book 2 Non Fiction 5 – 7 yrs KS1 The Stapleford Centre (Dianne Walker and Margaret Cooling)

The Christian Bible
www.request.org.uk
www.biblegateway.com

The Usborne Children's Bible (Mini Usborne Classics) (Hardcover)
by Heather Amery (Author), Linda Edwards (Illustrator)

Hands up stories about Jesus
By Diane Walker
Big books good for literacy in RE, for extensive teachers' notes relating to the teaching of Literacy and RE visit the website:
www.scriptureunion.org.uk/8.id

Jesus and the starving crowd
ISBN: 9781859997284

Jesus and the cheat
ISBN: 9781859997222

Jesus puts things right
ISBN: 9781859997253

Jesus and the breakfast barbecue
ISBN: 9781859997314

Noah's Big Boat Lion Bob Hartman
978-0-7459-6136-1

A First Look at the Christian Faith
Lois Rock 5 – 7 yr olds
An introduction to GOD, Jesus, the Bible and the Church "Simple words and pictures evoke children's everyday experiences, using things they already know to give clear insights into basic Christian beliefs."
Each double page provides a key concept.
ISBN: 978-0-7459-4780-8

A good start? The Parable of the Wise and Foolish Builders Big Book Master

Masters and activities for literacy and RE
Diane Walker Age 4-6
ISBN 1-84101-205-X
Purchase from The Stapleford Centre

Dragons and Monsters
The Parable of the two sons Big Book Master
Masters and activities for literacy and RE
Chris Hudson Ages 6-7
ISBN 1-84101-206-8
Purchase from The Stapleford Centre

Christianity – The Church and places of worship
www.request.org.uk

A First Look at the Christian Faith
Lois Rock 5 – 7 yr olds
An introduction to GOD, Jesus, the Bible and the Church. "Simple words and pictures evoke children's everyday experiences, using things they already know to give clear insights into basic Christian beliefs."
Each double page provides a key concept.
ISBN: 978-0-7459-4780-8

Living Church
Barnabas/ BRF
Murray McBride
13-978-1-84101-399-2 (yrs 2-6)

Christian Festivals
www.request.org.uk

Christianity : Faith and Values
www.request.org.uk

A First Look at the Christian Faith
Lois Rock 5 – 7 yr olds
An introduction to God, Jesus, the Bible and the Church. "Simple words and pictures evoke children's everyday experiences, using things they already know to give clear insights into basic Christian beliefs."
Each double page provides a key concept.
ISBN: 978-0-7459-4780-8

The following are a good teachers' resource for background information:

Ten Boys Who changed the World
Irene Howat ISBN: 1-85792-579-3 CF

Ten Boys who made a difference
Irene Howat ISBN: 1-85792-775-3 CF

Ten Girls who changed the world
Irene Howat ISBN: 1-85792-6498 CF

Ten Girls who made History
Irene Howat ISBN: 1-85792-837-7 CF

CF= Christian Focus Publications
See also the Faith in Action Series RMEP
SCRC have a number on loan.

Creation
In the Beginning Steve Turner
9-780745-941561
(A poem popular with years 1 – 3)

DVD: The Creation part of The Greatest Adventure series Hanna-Barbera's
Schools' Christian Resource Centre has a number of books telling the story of creation

Belonging
www.request.org.uk/

Sacred Writings
www.request.org.uk

A First Look at the Christian Faith
Lois Rock 5 – 7 yr olds
An introduction to GOD, Jesus, the Bible and the Church. "Simple words and pictures evoke children's everyday experiences, using things they already know to give clear insights into basic Christian beliefs."
Each double page provides a key concept.
ISBN: 978-0-7459-4780-8

Living Church
Barnabas/ BRF Murray McBride
13-978-1-84101-399-2 (yrs 2-6)

Places of Worship
www.request.org.uk

See also the guidelines section on visiting places of worship and the Merton Directory of Places of Worship (also on the CD)

A First Look at the Christian Faith
Lois Rock 5 – 7 yr olds
An introduction to GOD, Jesus, the Bible and the Church. "Simple words and pictures evoke children's everyday experiences, using things they already know to give clear insights into basic Christian beliefs."
Each double page provides a key concept.
ISBN: 978-0-7459-4780-8

Festivals
www.request.org.uk

Key Stage 2:
Bible and Literacy Teaching:

Heroes and Heroines Book 3:
Fiction / Narrative 7-11 KS2

Heroes and Heroines Book 4:
Non Fiction 7-11 KS2

The Stapleford Centre
Dianne Walker and Margaret Cooling

How to cheat at Visual Aids Scripture Union
ISBN 1 85999 500 4 photocopiable
Ultimate Visual Aids
CD-ROM

Key Stage 2 Units: (p41)
The Christian Bible:
Children's Guide to the Bible
Robert Willoughby Scripture Union
1-85999-072-X

How the Bible Came to us Meryl Doney
Lion ISBN 0745920985

How the Bible Came to us OHP pack

RE:Quest – What's it Like to be a Christian?
CD-Rom Interactive
Interactive PowerPoint and Worksheets.
Topics include: The Bible

The Big Story Barnabas/ BRF
Martyn Payne978-1-84101-812-6

www.biblegateway.com

Bible Explorer educational and memorable 5 week presentations of the Old Testament Y5 and of the New Testament Y6

Contact 0208 648 0735.

Torchlighters
DVD
William Tyndale Story

RE Ideas: Christianity
7-11 RE Today Services
ISBN: 1-904024-69-6
Written by Pamela Draycott, Lat Blaylock and Rachel Barker
Section on The Christian Bible
"Teacher ideas and photocopiable material with permission to use across the purchasing school. It draws ideas from the non–statutory national framework for RE (QCA 2004) to provide practical and thoughtful activities for use in the Primary Classroom, in a wide range of contexts. Ideal support for the RE co-ordinator."

Testament DVD – The Bible in Animation 9 Old Testament Stories

The Prince of Egypt DVD Dreamworks

Jesus: His Early Life and Teaching:
www.request.org.uk
www.stapleford-centre.org/

Picturing Jesus (0334)
ISBN-13: 978-1-904024-44-6

Yr 3 + 4 Hands up stories about Jesus
By Diane Walker
(Big books good for literacy in RE, for extensive teachers' notes relating to the teaching of Literacy and RE visit the website:
www.scriptureunion.org.uk/8.id

'Jesus and the starving crowd'
ISBN: 9781859997284

'Jesus and the cheat'
ISBN: 9781859997222

'Jesus puts things right'
ISBN: 9781859997253

'Jesus and the breakfast barbecue'
ISBN: 9781859997314

Who Cares? The Parable of the Good Samaritan
Big Book Master

Masters and activities for literacy and RE
Diane Walker Ages 7-9
ISBN: 1-84101-204-1
Purchase from The Stapleford Centre

All that glitters
The Parable of the unforgiving servant
Big Book Master

Masters and activities for literacy and RE
Chris Hudson Ages 9-11
ISBN: 1-84101-207-6
Purchase from The Stapleford Centre

It's a Boy DVD
Christmas story cartoon
Breakout Trust

The Miracle Maker DVD

The Miracle Maker Activity Book
Margaret Cooling
BBC, Bible Society, S4C
ISBN 0-563-54125-3

The Jesus Quest school edition DVD
(CPAS/Agape) ISBN: 0-948860-33-2
This is a brilliant adaptation of the "Jesus film" based on Luke's Gospel. It carefully adds some children into the plot as they begin to wonder who Jesus really is. This is a special edition for schools which is particularly sensitive to the way the film is presented.
www.agape.org.uk

Storykeepers RE Teachers Pack contains all 13 episodes on 2 DVDs + includes a Teachers Handbook by Diana Lazenby for KS1 + KS2
Set in 64AD, Ben the baker and his family tell the stories of Jesus in the midst of persecution from Nero, the Roman Emperor.
Each 30 minute episode has 3 Bible stories/ teachings of Jesus.
Visit the website to see how they fit in.
www.storykeepers.com/ukirl.html

The Nativity Story DVD

ReLive Christmas DVD
6 short films – with a resource disk for schools

ReLive Miracles DVD
6 short films – with CD-ROM disk for schools

ReLive Parables DVD
6 short films – with disk for schools

The Christmas Storykeepers:
DVD VD667
A feature length film showing the Christmas story, retold by the Storykeepers.
Useful link for Collective Worship using Storykeepers:
www.culham.ac.uk/storykeepers

Jesus: His later life and Passion:
www.request.org.uk

The Miracle Maker DVD
The Miracle Maker Activity Book
Margaret Cooling
BBC, Bible Society, S4C
ISBN 0-563-54125-3

The Jesus Quest school edition DVD
(CPAS/Agape) ISBN: 0-948860-33-2
This is a brilliant adaptation of the "Jesus film" based on Luke's Gospel. It carefully adds some children into the plot as they begin to wonder who Jesus really is. This is a special edition for schools which is particularly sensitive to the way the film is presented.
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www.storykeepers.com/ukirl.html

Useful link for Collective Worship using Storykeepers:
www.culham.ac.uk/storykeepers/

ReLive Easter DVD – 6 short films – with resource disk for schools
Across the World Martyn Payne
Barnabas/ BRF 1-84101-264-6

The Visual Bible: Matthew DVD

The Church, worship, festivals and practice:

RE:Quest – What's it Like to be a Christian?
CD-Rom Interactive
Interactive Powerpoints and Worksheets. Topics include: The Bible, Introduction to Baptism and Infant Baptism, Infant Dedication, Believer's Baptism, Confirmation, Communion, Prayer, Belonging and Church Buildings.
www.request.org.uk/

Good resource packs available from the Salvation Army

Festivals of the Christian Year
L. Rock Lion
ISBN: 07459-34560

RE Ideas: Christianity 7-11
RE Today Services ISBN: 1-904024-69-6
Written by Pamela Draycott, Lat Blaylock and Rachel Barker
Section on Christian worship, pilgrimage and sacred places

Christian Denominations:
www.request.org.uk

Good resource packs available from the Salvation Army
www1.salvationarmy.org.uk/uki/www_uki.nsf
look under schools and colleges in Quick links

Torchlighters DVD – John Wesley
(prepared for Christians, but excellent in telling the story)

Torchlighters DVD- The Augustine Story

The Christian way of Life:
RE:Quest – What's it Like to be a Christian?
CD-Rom Interactive
Interactive Powerpoints and Worksheets. Topics include: The Bible, Introduction to Baptism and Infant Baptism, Infant Dedication, Believer's Baptism, Confirmation, Communion, Prayer, Belonging and Church Buildings.
www.request.org.uk

Creation and GOD:
RE Ideas: Christianity 7-11
RE Today Services
ISBN: 1-904024-69-6
Written by Pamela Draycott, Lat Blaylock and Rachel Barker
Section on What do Christians believe about GOD?

Symbols in Religion:
www.request.org.uk

RE Ideas: Christianity 7-11
RE Today Services
ISBN: 1-904024-69-6
Written by Pamela Draycott, Lat Blaylock and Rachel Barker
Section on Christian Symbolism

Schools' Christian Resource Centre Resource Box of artifacts for Christianity

Belonging and Identity:
RE:Quest – What's it Like to be a Christian?
CD-Rom Interactive
Interactive Powerpoints and Worksheets. Topics include: The Bible, Introduction to Baptism and Infant Baptism, Infant Dedication, Believer's Baptism, Confirmation, Communion, Prayer, Belonging and Church Buildings.
www.request.org.uk

Birth Rites:
RE:Quest – What's it Like to be a Christian?
CD-Rom Interactive
Interactive Powerpoints and Worksheets. Topics include: Introduction to Baptism and Infant Baptism, Infant Dedication,
www.request.org.uk
Resource Box of Christian artifacts

Marriage Rites:
www.request.org.uk/

Death and Loss:
www.request.org.uk/

It must hurt a lot
Multnomah Press D. Sanford
0-88070-131-5

If Nathan were here
Eerdmans Books M. Bahr
0-8028-5235-1

What is faith and what difference does it make?

The Faith in Action series RMEP resource for teachers background info

God of Surprises
The Story of Desmond Tutu
Author: Vanessa Gray, Andrew Ahmed
Imprint: RMEP ISBN: 9781851751730

The Gangster Who Cried
The Story of Nicky Cruz
Author: R J Owen
Imprint: RMEP ISBN: 9781851751945

City of Darkness
The Story of Jackie Pullinger
Author: Geoffrey Hanks
Imprint: RMEP ISBN: 9781851751327

Free at Last
The Story of Martin Luther King
Author: R J Owen
Imprint: RMEP ISBN: 9781851751334

Building to Share
The Story of John Laing
Author: Deborah Helme
Imprint: RMEP ISBN: 9781851751587

Son of Africa
The Story of Olaudah Equiano and the Campaign Against the Slave Trade
Author: Chris Hudson
Imprint: RMEP ISBN: 9781851753413

The following are also a good resource for teachers background information:

Ten Boys Who Changed the World
Irene Howat ISBN: 1-85792-579-3 CF

Ten Boys who made a difference
Irene Howat ISBN: 1-85792-775-3 CF

Ten Girls who changed the world
Irene Howat ISBN: 1-85792-649-8 CF

Ten Girls who made History
Irene Howat ISBN: 1-85792-837-7 CF

CF= Christian Focus Publications

www1.salvationarmy.org.uk/uki/www_uki.nsf
look under schools and colleges in Quick Links

The Story of Jackie Pullinger DVD
Authentic Video and DVD VD641
This is a two part documentary about Jackie's work among drug addicts in the walled city in Hong Kong. She began the work with the unshakable conviction that the same Jesus who helped and healed the hurting and hopeless 2000 years ago is the same today. Jackie's strength and courage shine through in this candid documentary that shows humanity at the brutal edge of existence and how tenderness and love, accompanied by the Gospel of Jesus, can change lives.

Living Faith - Vic Jackopson DVD
Nationwide Christian Trust
This is the story of Vic Jackopson, an orphan who got into burglary and then became a Christian. It is his personal story and incredibly inspiring.

Chariots of Fire DVD Eric Lidell

Inn of the Sixth Happiness DVD
Gladys Aylward

Torchlighters Heroes of the Faith DVDs
The Gladys Aylward Story
The Eric Liddell Story
The Corrie Ten Boom Story
The Samuel Moris Story
The John Bunyan Story

RE Ideas: Christianity 7-11
RE Today Services ISBN: 1-904024-69-6
Written by Pamela Draycott, Lat Blaylock and Rachel Barker

Sections on Christian beliefs in action in the world + Inspirational people

Faith and the arts:
"The Christ we Share" CMS (020 7928 8681)
Jesus through the eyes of Christian artists from Africa, Asia and Latin America.
Designed for use in churches, schools and colleges, the pack includes: 32 full-colour postcards, a CD containing all the images in the pack and two Powerpoint presentations set to music, seven activity sheets, an introductory booklet and notes for teachers.
The CD-ROM, containing all the images from the pack and two Powerpoint presentations, is also available individually.
www.cms-shop.co.uk

"Jesus through Art" by Margaret Cooling.
RMEP

"Picturing Jesus - worldwide contemporary artists" by Lat Blaylock. CEM,

Additional Study Units:

1 Religion all around us:
2 Festivals:
Festivals of the Christian Year L. Rock Lion ISBN: 07459-34560
3 Extension modules
4. Religion in Literature:

John Bunyan's A Pilgrim's Progress
retold by Geraldine McCaughrean
Illustrated by Jason Cockcroft
Blue Peter Book of the year
Hodder Children's Books
ISBN: 0-340-72754-3

The Chronicles of Narnia: The Lion, the Witch and the Wardrobe DVD
Waldon/Disney

Key Stage 3 Units: (p70)

Key Christian Beliefs GCSE Chris Wright
ISBN: 978-0-7459-2648-3
A full colour course book investigating Christian Beliefs and how they relate to life.

Key Christian Beliefs: Teacher Handbook and photocopy master Chris Wright
Provides free standing materials for class and homework, including poems, plays , games, quizzes and case studies. KS3 / GCSE
ISBN: 978 0-7459-3013-8

So who is this Jesus? DVD
Romance Academy BBC Series DVD
www.romanceacademy.org/

Bethlehem Year Zero DVD
6x15 minute segments – Christmas as TV news would cover it today

Dateline Jerusalem DVD
8x15 minute segments – trial, crucifixion & resurrection of Jesus as TV news would would it today

The Bible

The Big Story S. Prett
Creative RE lessons for 11-14s

Appendix A

Visits to schools by members of SACRE, London Borough of Merton

- Our role would be in visiting as representatives of SACRE, following an agreement with the Headteacher of the school in question.
- As members of SACRE we are generally lay people, and so we would not have an inspection or appraisal role.
- We might sit in lessons or assemblies to get a feel of the context of RE within the particular school.
- We could meet with staff in the context of Religious Education.
- We could tease out concerns about the Agreed Syllabus and its ease of use within the school.
- We need to be mindful that enhanced DBS checks are required to work or be present in schools, therefore visitors would need to be accompanied at all times by a member of staff.

Under the Prevent duty schools must follow due diligence and make reasonable checks that speakers will not say anything to radicalise or show support for extremism. Schools are encouraged to debate issues. Faith groups can help reassure schools by providing information about speakers and visits.

If either before our visit or during, it was felt by the school that we could be questioned for information on the faith or belief group we represent, (for faith and belief group representatives) then that would mean that not only would the considerations above apply, but that the Code of Practice on the following page would be important for consideration.

Our conduct on visiting a school will reflect on how the school sees SACRE in terms of its helpfulness and usefulness.

On the next sheet is a copy of the Code of Conduct suggested by PCFRE (“Professional Council for Religious Education”)

This leaflet is produced with respect to faith visitors but the code of conduct shows aspects of the integrity and sensitivity needed during visits to schools. (The considerations in the leaflet apply equally to someone representing a non-religious group such as Humanism.)

Code of Conduct - faith or belief visitors to schools

Religious visitors taking part in the life of a school should:

- be willing to share their own experiences, beliefs and insights, but avoid criticising the experience and insights of others and imposing their views upon pupils in any way;
- be familiar with the school's aims, ethos and policies, and plan their involvement in the light of the aims and curriculum at the school;
- seek to use engaging teaching and learning methods that involve the pupils actively, and to communicate at appropriate levels for the age-group(s) concerned;
- make clear to pupils who they are, who they represent, and what their aims are;
- be willing to respect and value the faith of the pupils and adults in the school when it is different from their own;
- develop ways of speaking to pupils that communicate their open approach, avoiding any hidden agenda to 'convert' or proselytise.

A key question to help visitors reflect on their approach:

If a member of another religion (or a non-religious belief group*) visited my child's school and contributed in the same way that I have done, would I, as a parent, be happy with the education given?

Professional Council for Religious Education
0121 472 4242
enquiries@retoday.org.uk

* added by SACRE Merton

Below are excerpts from the Agreed Syllabus and the revised Circular 1/94 (Non-Statutory Guidance 2009) which sets out that any work done in a school is educational and must not be indoctrinating.

The content of RE & Collective Worship 'must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils' (Education Act 1944, Section 26 (2)).

The Education Reform Act (1988) requires that an Agreed Syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain' (Education Reform Act 1988, Section 8);

Since the 1988 Act the National Framework and the 'Non-Statutory Guidance 2009' fully include not only people from the 'religious traditions', but also 'belief groups' such as Humanism.

For example, the guidance 2009 includes a paragraph that says:

Section 78 (1) of the 2002 Education Act requires that the whole curriculum should be a balanced and broadly based curriculum which "promotes the spiritual, moral, cultural, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life". Learning about and from religions and beliefs through the distinct knowledge, understanding and skills contained in RE, plays an essential role in achieving these aims. Religious education (RE) should be taught in an objective and pluralistic manner, and not as indoctrination into a particular faith or belief. It is important that pupils learn about the concept of religion and belief and the part it plays in the spiritual, moral and cultural lives of people in a diverse society.

The Code of Conduct - visits

Religious visitors taking part in the life of a school should:

- be willing to share their own experiences, beliefs and insights, but avoid criticising the experience and insights of others and imposing their views upon pupils in any way;
- be familiar with the school's aims, ethos and policies, and plan their involvement in the light of the aims and curriculum at the school;
- seek to use engaging teaching and learning methods that involve the pupils actively, and to communicate at appropriate levels for the age-group(s) concerned;
- make clear to pupils who they are, who they represent, and what their aims are;
- be willing to respect and value the faith of the pupils and adults in the school when it is different from their own;
- develop ways of speaking to pupils that communicate their open approach, avoiding any hidden agenda to 'convert' or proselytise.

A key question to help visitors reflect on their approach:

If a member of another religion (or non-religious belief group*) visited my child's school and contributed in the same way that I have done, would I, as a parent, be happy with the education given?

Code of Conduct from PCFRE
Professional Council for Religious Education
0121472 4242 enquiries@retoday.org.uk

* added by SACRE Merton

Appendix B

The Ahmadiyya Muslim Community

The Ahmadiyya Muslim Community is a co-opted group on the Merton SACRE.

The Ahmadiyya Muslim Community is the largest organised international Muslim community that is led by a single spiritual leader.

Ahmadi Muslims accept their founder, Hazrat Mirza Ghulam Ahmad (1835-1908) as the Promised Messiah and Imam Mahdi, who was prophecied to appear in the latter days according to Islam and other religions.

Founded in 1889 in Qadian, India, the community is now established globally in more than 200 countries with membership in the tens of millions. Its UK headquarters are located at the Baitul Futuh Mosque, London Road Morden.

After the demise of their founder in 1908, the community has been led by a system of Khilafat (Caliphate) or Spiritual Leadership and the current Caliph is Hazrat Mirza Masroor Ahmad, who is the Fifth Caliph of the community. He is based in London and under his leadership, the community has now built over 16,000 mosques, 500 schools and opened numerous hospitals and clinics worldwide. The community has translated the Holy Quran into more than 70 languages including Braille and established the world's first 24 hour satellite television channel, Muslim Television Ahmadiyya International that broadcast from London. In 2015 it will also launch London's newest Muslim radio station, the Voice of Islam, that will broadcast on DAB digital.

The community is highly organised and in the UK alone has 129 branches from Scotland to Cornwall. It has a strong focus on education for girls and boys. One of its members was the Pakistan's first Noble Laureate (Professor Abdus Salam) and another served as President of the UN General Assembly and President of the International Court of Justice. The community actively engages its members in serving humanity and working on charitable and social projects. In the UK it raises more than half a million pounds each year for British charities including the Poppy Appeal, Save the Children and many local charities. It also has its own humanitarian charity called Humanity First that provides disaster relief, solar energy, water and training to people across the world, regardless of their belief.

The community has been in the UK since 1913. In 1926 it built the Fazl Mosque, London's first mosque (in Southfields) that is also known as The London Mosque. In 2003 it built the Baitul Futuh Mosque in Morden, which is the largest mosque in western Europe. The community has a very strong focus on peace and lives by its motto of Love For All hatred For None and its mosques also play a valuable role for the wider community.

The community runs an international peace campaign to promote awareness of Islam's message of peace. The community categorically reject extremism and terrorism in any form and more than a century ago its founder emphatically declared that an aggressive "jihad by the sword" has no place in Islam. It promotes interfaith dialogue, respect for all faiths, and the separation of mosque and state. It has no political or worldly ambition and seeks bring people closer to God and to inspire people to serve humanity.

Further details about the community can be found online at www.LoveForAllHatredForNone.org, www.alislam.org, www.mta.tv and can be contacted by email at enquiries@ahmadiyya.org.uk