



# Religious Education

## Policy

### 2024-2025

At St Stephen's CE Primary School, our Christian values run through our school like a golden thread and enable our children to flourish and ASPIRE in life. Our Christian vision: *'for with God, nothing is impossible'* ( Luke 1 : 37), helps support and guide our whole school community in striving to beat our previous best endeavours.

Throughout the year, we re-focus on a Christian Value in order to keep God in the centre of our lives. By linking these to key events within the Christian calendar our children will all take turns in leading key collective worships for our whole school community at St Stephen's Church, once a year.

Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Thankfulness	Respect	Hope	Forgiveness	Love	Trust

**ASPIRE Curriculum** - Key Principles:

**A** whole school curriculum with high expectations and excellence delivered rigorously through well sequenced subjects, progression in generative knowledge, rich vocabulary, concepts and skills,

**S**timulating enquiring minds by providing rich and relevant experiences, purposeful and connected learning, and creative thinking


**P**lacing nurturing, lifelong learning behaviours – resilience, risk taking, independence, perseverance, and pride in success - at the heart of our curriculum

**I**nclusivity and flexibility which allows us to cater for individual needs, abilities and interests

**R**evisiting key knowledge, skills and vocab, so pupils know more and remember more

**E**ncompassing the Whole Child – developing their faith, values, spirituality, health and well-being, and understanding of the world we live in, their future role in our culturally diverse community and country where equality and tolerance is promoted

**Luke 1:37 "For with GOD nothing shall be impossible"**

**#ASPIRE** 

The key principles of our ASPIRE vision support our decision-making process at St Stephen's CE Primary School for the curriculum. With these principles in place, our children are able to know more and remember more across development of our broad and balanced curriculum.

**Luke 1:37 "For with GOD nothing shall be impossible".**

## Introduction

### *The purpose of religious education*

The aims and purposes of religious education in this syllabus reflect those set out in the 2019 Statement of Entitlement

They are to enable pupils:

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and

in the lives of individuals and societies in different times, cultures and places.

- to explore their own religious, spiritual and philosophical ways living, believing and thinking.

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

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

The purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. It should be considered as a doorway into the wider purpose articulated above.

### Principal aim

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

### **The aims of RE**

A Curriculum Framework for Religious Education in England (REC 2013).

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. make sense of a range of religious and non-religious beliefs, so that they can:

- identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
- explain how and why these beliefs are understood in different ways, by individuals and within communities
- recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

2. understand the impact and significance of religious and non-religious beliefs, so that they can:

- examine and explain how and why people express their beliefs in diverse ways
- recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- appreciate and appraise the significance of different ways of life and ways of expressing meaning

3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- challenge the ideas studied, and allow the ideas studied to challenge their own thinking,

articulating beliefs, values and commitments clearly in response

- discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

Our quality first teaching will engage and inspire. We will share with them the knowledge and skills required to ensure that every child 'Aspires'.

### **Time for religious education**

In order to deliver the aims and expected standards of the syllabus, St Stephen's strongly recommends a minimum allocation of curriculum time for RE based upon the law and the statement of entitlement from the Church of England Education Office

Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE.

This should aim to be close to 10% but must be no less than 5% in key stages 1-4. In practice, this means a starting point of 60 minutes per week for Key Stage 1 and 75 minutes per week for Key Stage 2.

**4-5s** 36 hours of RE per year (e.g. 50 minutes a week or some short sessions implemented through continuous provision)

**5-7s** 36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)

**7-11s** 45 hours of tuition per year (e.g. 75 minutes a week, or a series of RE days or weeks amounting to 45+ hours of RE)

### **What religions are to be taught?**

At St Stephen's we use the new Manchester Diocesan syllabus, which was created for use from September 2023. This syllabus requires schools to help pupils develop an overall understanding of Christianity and of some of the other principal religions and worldviews in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down the recommended religions to be taught at each key stage. This is in line with the Statement of Entitlement of Religious Education in Church Schools 2019, which says:

Reflecting the school's trust deed or academy funding agreement parents and pupils are entitled to expect that in Church schools Christianity should be the majority religion studied in each year group.

- KS1 – KS2: Christianity should be at least 50% of curriculum time.

Pupils are to study in depth the religious traditions of the following:

**4-5s** Reception Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.

**5-7s Key Stage 1** Christians, Jews and Muslims.

**7-11s Key Stage 2** Christians, Muslims, Hindus and Jews.

\*Consideration of other religions and nonreligious worldviews can occur at any key stage, as appropriate to the school context.

## The RE teaching and learning approach in Manchester Diocese

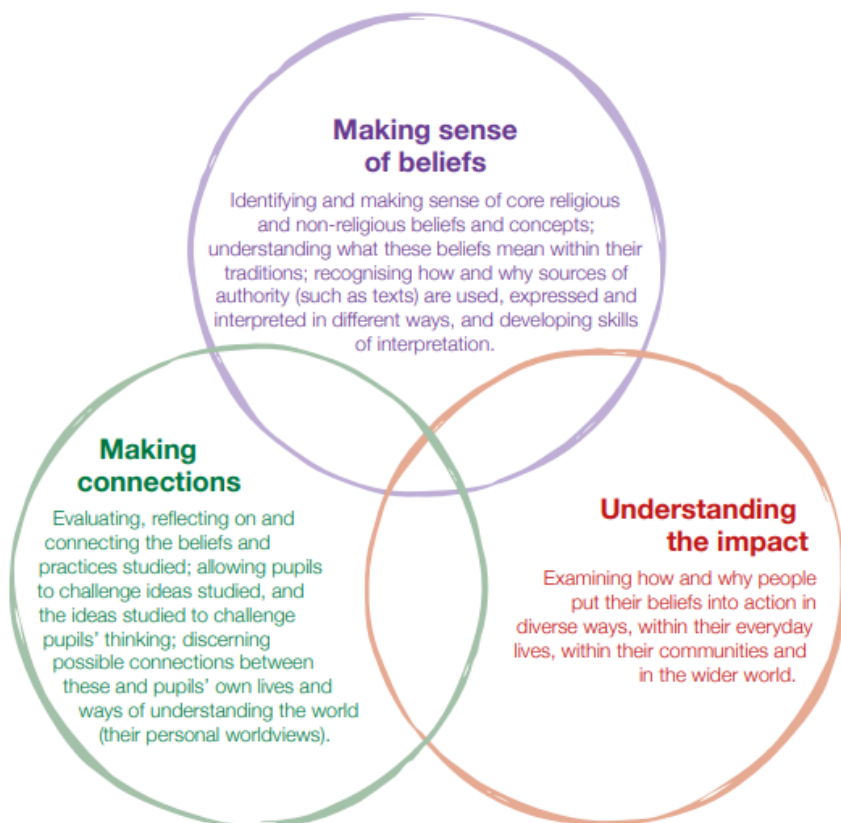
### The RE teaching and learning approach in Manchester Diocese

This syllabus is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'.<sup>12</sup> It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied.

In order to support teachers in exploring the selected beliefs, this syllabus sets out an underlying teaching and learning approach, whereby pupils encounter core concepts in religions and beliefs in a coherent way, developing their understanding and their ability to handle questions of religion and belief.

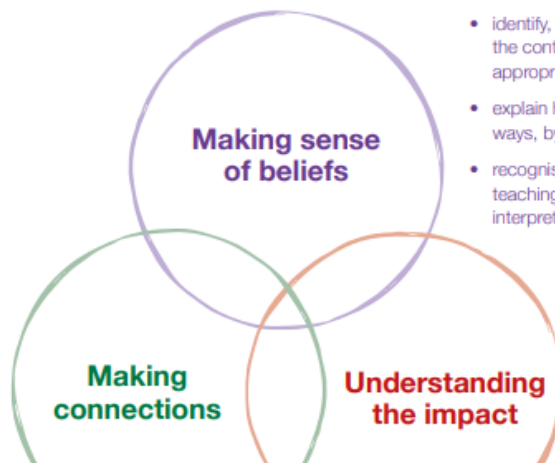
The teaching and learning approach has three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, underpinning the aims of RE outlined on p.8. Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion, concept and question being explored.

These elements set the context for open exploration of religion and belief. They offer a structure through which pupils can encounter diverse religious traditions alongside non-religious worldviews – which reflect the backgrounds of many pupils in our schools. The elements present a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting different approaches, for example, from religious studies, philosophy, sociology, ethics and theology.



### Teaching and Learning approach

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
- discern possible connections between the ideas studied and their own worldviews – their ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding



- identify, describe, explain and analyse beliefs and concepts in the context of living religions and non-religious worldviews, using appropriate vocabulary
- explain how and why these beliefs are understood in different ways, by individuals and within communities
- recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

- examine and explain how and why people express their beliefs in diverse ways
- recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- appreciate and appraise the significance of different ways of life and ways of expressing meaning

This is recommended for all Church schools within the Diocese, in order to meet the requirements of the Statement of Entitlement 2019, which states that: In a Church school the pupils and their families can expect an RE curriculum that enables pupils to acquire a rich, deep knowledge and understanding of Christian belief and practice, this should include the ways in which it is unique and diverse. Parents can expect the use of high-quality resources, for example, the Understanding Christianity resource. Pupils can expect that teaching and learning in Church schools will use an approach that engages with biblical text and theological ideas.

## End of phase outcomes

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...
<p><b>Element 1:</b> <b>Making sense of beliefs</b></p> <p>Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.</p>	<ul style="list-style-type: none"> <li>identify core beliefs and concepts studied and give a simple description of what they mean</li> <li>give examples of how stories show what people believe (e.g. the meaning behind a festival)</li> <li>give clear, simple accounts of what stories and other texts mean to believers</li> </ul>	<ul style="list-style-type: none"> <li>identify and describe the core beliefs and concepts studied</li> <li>make clear links between texts/sources of authority and the core concepts studied</li> <li>offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers</li> </ul>	<ul style="list-style-type: none"> <li>identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions</li> <li>describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts</li> <li>give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority</li> </ul>
<p><b>Element 2:</b> <b>Understanding the impact</b></p> <p>Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.</p>	<ul style="list-style-type: none"> <li>give examples of how people use stories, texts and teachings to guide their beliefs and actions</li> <li>give examples of ways in which believers put their beliefs into practice</li> </ul>	<ul style="list-style-type: none"> <li>make simple links between stories, teachings and concepts studied and how people live, individually and in communities</li> <li>describe how people show their beliefs in how they worship and in the way they live</li> <li>identify some differences in how people put their beliefs into practice</li> </ul>	<ul style="list-style-type: none"> <li>make clear connections between what people believe and how they live, individually and in communities</li> <li>using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures</li> </ul>

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...
<p><b>Element 3:</b> <b>Making connections</b></p> <p>Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and worldviews – their ways of understanding the world.</p>	<ul style="list-style-type: none"> <li>think, talk and ask questions about whether the ideas they have been studying, have something to say to them</li> <li>give a good reason for the views they have and the connections they make</li> </ul>	<ul style="list-style-type: none"> <li>make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly</li> <li>raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live</li> <li>give good reasons for the views they have and the connections they make</li> </ul>	<ul style="list-style-type: none"> <li>make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)</li> <li>reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently</li> <li>consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make</li> </ul>

## Religious Education in EYFS

What do children gain from of RE in this age group?

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

In line with the DfE's new 2020 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

**Prime area: Communication and Language.**

*RE enables children to:*

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

**Prime area: Personal, Social and Emotional**

**Development.** *RE enables children to:*

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peacefully

- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

**Prime area: Physical Development.** *RE enables children to:*

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

**Specific area: Literacy.** *RE enables children to:*

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, recognizing religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

**Specific area: Mathematics.** *RE enables children to:*

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

**Specific area: Understanding the World.**

*RE enables children to:*

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.

- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

**Specific area: Expressive Arts and Design.**

*RE enables children to:*

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well-known songs in RE imaginatively and expressively.

## Units of study

### Example units of study

#### Unit F1: Why is the word 'God' special to Christians?

*The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.*

Suggested questions you could explore:	Learning outcomes:	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>What does the word 'God' mean? Which people believe in God? Which people believe God is the Creator of everything? What is amazing about the world? What do Christians say about God as Creator? What is the story that Christians and Jews use to think about the Creator? What do Christians and other people (including non-religious) think about the world and how we should treat it?</p>	<p>Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> <li>• Talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world</li> <li>• Retell stories, talking about what they say about the world, God, human beings</li> <li>• Think about the wonders of the natural world, expressing ideas and feelings</li> <li>• Say how and when Christians like to thank their Creator</li> <li>• Talk about what people do to mess up the world and what they do to look after it.</li> </ul> <p><i>Colour key:</i>  <b>Making sense</b>  <b>Understanding impact</b>  <b>Making connections</b></p>	<p>One way into this unit might be to spend some time in the outside play area in various weathers, to experience the world as a way into talking about it.</p> <ul style="list-style-type: none"> <li>• Display a large picture of the globe and show some pictures of animals from around the world (e.g. elephant, camel, kangaroo, sheep, blue whale, tuna, albatross). Help children learn the names and talk about where they can be found in the world. Talk about beautiful things in nature. Add the sun and moon to the display. Draw/paint/collage some pictures of their favourite creatures. Talk about things they find interesting, puzzling and wonderful about the world.</li> <li>• Introduce the idea that quite a few people around the world think that the whole world was created by God. Read the creation story from a children's version of the Bible. Get children to point out which parts of the world were made on which day in the story, including animals and humans. Give children a chance to put some of the display pictures in the order of the story as they talk. Talk about the idea of a Creator. Talk about what is different about the creations they made (their paintings, etc.) and the idea Christians, Jews and Muslims have about God as Creator: they believe God created life. Talk about how special the word 'God' is for Christians (and others) – because they believe he is the Creator.</li> <li>• Christians like to praise the Creator: talk about why they might like to do this. See if children have any ideas about what Christians might say to God in their prayers – thanking God for the world and for life. Show some clips of Christians singing praising songs (e.g. <a href="http://www.bbc.co.uk/programmes/p044h89p">www.bbc.co.uk/programmes/p044h89p</a>) in church and outside. Talk about why they do it, and what they are saying.</li> <li>• Connect with idea of harvest celebrations as a way Christians thank their Creator. Find out what happens at a harvest service or take part in one, if the timing of this unit is right. Sing some harvest songs (e.g. Out of the Ark Music's 'Combined Harvest' songs, Fischy Music, iSingPOP). Talk about how Christians like to bring food to the service, and then to share it with people who need it.</li> <li>• Make links between how Christians think God is amazing, and so are careful with how they use his name; and how they think the world is amazing, so try to treat it well, and all creatures too. Decide as a class if children also think the world is amazing, whether or not they believe in God. Decide some things that children could do to treat the world and other people well. Try and do those things!</li> </ul>

## Religious Education in Key Stage 1

Programme of Study What do pupils gain from RE at this key stage?

Pupils should develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts.

They should use basic subject-specific vocabulary.

They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

Aims: The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

RE teaching and learning should enable pupils to ...

<b>A. make sense of a range of religious and non-religious beliefs</b>	<b>B. understand the impact and significance of religious and non-religious beliefs</b>	<b>C. make connections between religious and non-religious beliefs, concepts, practices and ideas studied</b>
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## End of key stage outcomes

RE should enable pupils to:

<ul style="list-style-type: none"><li>identify the core beliefs and concepts studied and give a simple description of what they mean</li></ul>	<ul style="list-style-type: none"><li>give examples of how people use stories, texts and teachings to guide their beliefs and actions</li></ul>	<ul style="list-style-type: none"><li>think, talk and ask questions about whether the ideas they have been studying have something to say to them</li></ul>
<ul style="list-style-type: none"><li>give examples of how stories show what people believe (e.g. the meaning behind a festival)</li></ul>	<ul style="list-style-type: none"><li>give examples of ways in which believers put their beliefs into action</li></ul>	<ul style="list-style-type: none"><li>give a good reason for the views they have and the connections they make</li></ul>
<ul style="list-style-type: none"><li>give clear, simple accounts of what stories and other texts mean to believers</li></ul>		



## Example units of study

### Unit 1.1 What do Christians believe God is like? [God]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes):	<b>Ideas and some content for learning:</b> <b>Teachers can select content from these examples</b> , and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p><b>Make sense of belief:</b></p> <ul style="list-style-type: none"><li>Identify what a parable is</li><li>Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father</li><li>Give clear, simple accounts of what the story means to Christians</li></ul> <p><b>Understand the impact:</b></p> <ul style="list-style-type: none"><li>Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others)</li><li>Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God)</li></ul> <p><b>Make connections:</b></p> <ul style="list-style-type: none"><li>Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas</li><li>Give a reason for the ideas they have and the connections they make.</li></ul>	<ul style="list-style-type: none"><li>Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like.</li><li>Tell the story of the Lost Son (Luke 15:1–2, 11–32) using interactive and reflective story-telling techniques. Draw out the forgiveness and love shown by the father. Explain that the story is a 'parable' – a special story Jesus told to help people understand ideas. Parables might be harder to understand than some other stories as they have can have hidden meanings.</li><li>Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and Lost Coin in Luke 15 as more examples.</li><li>The Parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class think of ways that Christians might show how glad they are that God loves them so much e.g. sing praising songs, pray saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Explore some examples of these, e.g. by talking to some Christians, matching pictures.</li><li>Christians often understand the Parable of Lost Son as teaching them that God is loving and forgiving, and will forgive them too, and so forgiving and being forgiven is also important – they should also practise forgiveness. Talk about whether forgiving people is only important for Christians or for other people too.</li><li>Talk about what happens in school if they do something wrong. Share any fresh start/new day practices you might have and the importance of forgiving pupils in school.</li><li>Talk about other times when forgiveness is given (through role play, if appropriate): At home? At out of school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question 'What do Christians believe God is like?' – how fully can pupils answer this, focusing on understanding of the parable's meaning?</li><li>What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry' and 'That's ok – I forgive you' to each other around the class. Talk together: Is it good to forgive people? Why/why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive?</li><li>Listen to 'You Can Hold On' by Fischy Music (there is a free extract on <a href="http://www.fischy.com">www.fischy.com</a>). Discuss the messages in the song. Write an extra verse to the song or even a class poem focusing on what it is like to forgive or not forgive.</li><li>Explain that Christians often talk about there being four main types of prayer: praise, saying 'sorry', saying 'thank you' and asking for something. The story of the Lost Son might lead Christians to think it is very important to say 'praise' and 'saying "sorry" prayers.</li><li>Look through the Lost Son and see if they can see what types of prayers the characters might say at different parts of the story and write some examples of characters' prayers. Compare with some Christian prayers from today (e.g. The Lord's Prayer, some examples online from Christian websites, e.g. <a href="http://www.prayerscapes.com/prayers/prayers.html">www.prayerscapes.com/prayers/prayers.html</a>).</li><li>Refer back to the core question: What do Christians believe God is like? The story teaches that, like the father in the story, God is loving and forgiving. Talk to a Christian about how this makes a difference to how they live.</li></ul>

### Unit 1.9 How should we care for others and the world and why does it matter?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes):	<b>Ideas and some content for learning:</b> <b>Teachers can select content from these examples</b> , and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p><b>Make sense of belief:</b></p> <ul style="list-style-type: none"><li>Identify a story or text that says something about each person being unique and valuable</li><li>Give an example of a key belief some people find in one of these stories (e.g. that God loves all people)</li><li>Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world</li></ul> <p><b>Understand the impact:</b></p> <ul style="list-style-type: none"><li>Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories</li><li>Give examples of how Christians and Jews can show care for the natural earth</li><li>Say why Christians and Jews might look after the natural world</li></ul> <p><b>Make connections:</b></p> <ul style="list-style-type: none"><li>Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world</li><li>Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world.</li></ul>	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year: what have they learnt about God and creation already, and how does this affect how people behave?</p> <ul style="list-style-type: none"><li>Introduce the idea that each person is unique and important; use teachings to explain why Christians and Jews believe that God values everyone, such as for Christians: Matthew 6:26; Jesus blesses the children (Matthew 19, Mark 10, Luke 18); for Jews and Christians: teachings such as Psalm 8 (David praises God's creation and how each person is special in it). Use the Golden Rule to illustrate a non-religious view of the value of all people.</li><li>Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Christian Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The Good Samaritan' (Luke 10: 25–37); Jewish story of Ruth and Naomi (Ruth 1–4).</li><li>Ask pupils to describe their friend's special skills, leading to the idea that we all have special skills we can use to benefit others.</li><li>Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. <i>zakah</i> (almsgiving) in Islam; <i>tzedaka</i> (charity) in Judaism.</li><li>Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs e.g. Mother Teresa, Doctor Barnardo, Sister Frances Dominica, the Catholic aid agency CAFOD, the Jewish charity Tzedek, non-religious charities e.g. WaterAid and Oxfam. Also find out about religious and non-religious people known in the local area.</li><li>Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fundraising event and donate the money to a local charity.</li><li>Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if the pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the Golden Rule can make life better for everyone. Make cartoons to show their ideas.</li><li>Recall earlier teaching about Genesis 1: retell the story, remind each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). Talk about ways in which Jews and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons why this is important for everyone, not just religious believers. Make links with the Jewish idea of <i>tikkun olam</i> (repairing the world) and Tu B'shevat (new year for trees).</li></ul>

## Religious Education in KS2

What do pupils gain from RE at this key stage?

Pupils should extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts.

They should be introduced to an extended range of sources and subject-specific vocabulary.

They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life.

Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

**Aims:** The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

### RE teaching and learning should enable pupils to ...

<b>A. make sense of a range of religious and non-religious beliefs</b>	<b>B. understand the impact and significance of religious and non-religious beliefs</b>	<b>C. make connections between religious and non-religious beliefs, concepts, practices and ideas studied</b>
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### End of lower Key Stage 2 outcomes

RE should enable pupils to:

<ul style="list-style-type: none"><li>• identify and describe the core beliefs and concepts studied</li></ul>	<ul style="list-style-type: none"><li>• make simple links between stories, teachings and concepts studied and how people live, individually and in communities</li></ul>	<ul style="list-style-type: none"><li>• make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly</li></ul>
<ul style="list-style-type: none"><li>• make clear links between texts/sources of authority and the key concepts studied</li></ul>	<ul style="list-style-type: none"><li>• describe how people show their beliefs in how they worship and in the way they live</li></ul>	<ul style="list-style-type: none"><li>• raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live</li></ul>
<ul style="list-style-type: none"><li>• offer suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers</li></ul>	<ul style="list-style-type: none"><li>• identify some differences in how people put their beliefs into action</li></ul>	<ul style="list-style-type: none"><li>• give good reasons for the views they have and the connections they make</li></ul>

## End of upper Key Stage 2 outcomes

### RE should enable pupils to:

<ul style="list-style-type: none"> <li>identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions</li> </ul>	<ul style="list-style-type: none"> <li>make clear connections between what people believe and how they live, individually and in communities</li> </ul>	<ul style="list-style-type: none"> <li>make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)</li> </ul>
<ul style="list-style-type: none"> <li>describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts</li> </ul>	<ul style="list-style-type: none"> <li>using evidence and examples, show how and why people put their beliefs into action in different ways, e.g. in different communities, denominations or cultures</li> </ul>	<ul style="list-style-type: none"> <li>reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently</li> </ul>
<ul style="list-style-type: none"> <li>give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority</li> </ul>		<ul style="list-style-type: none"> <li>consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make</li> </ul>

## Example units of study

### Unit L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

<p><b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p><b>Make sense of belief:</b></p> <ul style="list-style-type: none"> <li>Recognise what a 'Gospel' is and give an example of the kinds of stories it contains</li> <li>Offer suggestions about what texts about baptism and Trinity mean</li> <li>Give examples of what these texts mean to some Christians today</li> </ul> <p><b>Understand the impact:</b></p> <ul style="list-style-type: none"> <li>Describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live</li> </ul> <p><b>Make connections:</b></p> <ul style="list-style-type: none"> <li>Make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like.</li> </ul>	<p><b>Ideas and some content for learning:</b></p> <p><b>Teachers can select content from these examples</b>, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> <li>A way in to this unit would be to explore how and why water is used as a symbol in Christianity: use some water to prompt pupils to think about how and when it can be cleansing, refreshing, life-giving, beautiful, dangerous, still, flowing, reflective, thirst-quenching. Make a link with why water is used in Christian baptism – because of its many symbolic meanings.</li> <li>Introduce the idea of a 'Gospel' – a life-story or biography of the life and teaching of Jesus. Tell pupils the story from one of the four Gospels, Matthew 3:13–17. Ask what they think is going on. Ask for suggestions about the meaning of details: the water, the voice, the dove. At the very start of Jesus' public life, it pictures the Trinity: the voice of God announces Jesus as the Son of God and the Holy Spirit is present in the form of a dove. Christians believe that one important thing the story teaches is that Jesus is not just a good man, but God who has come to Earth to rescue humanity. Ask pupils to list clues they can find in the story for this message.</li> <li>Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell – see <a href="http://www.artbible.info">www.artbible.info</a> and search 'baptism'). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one: Father, Son and Holy Spirit. They sometimes describe the Trinity according to their different roles: God the Father and Creator, God the Son and Saviour, and God the Holy Spirit as the presence and power of God at work in all life today. Ask pupils to list ways in which these pictures show this belief. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit.</li> <li>Ask pupils to draft a suggestion for a baptism prayer for a baby in a Christian family today: from their learning about Jesus' baptism, what kinds of words do they think will be in the prayer? Investigate what happens and what prayers are said at Christian baptisms and compare the official prayers with their suggestions: what did they miss out? (Note that baptism has been introduced in Units F4, 1.8 and 1.10, so build on that learning.) Notice where Christian belief in the Trinity (God as three persons in one: Father, Son and Holy Spirit) is shown in the celebrations. Explore the differences between baptising babies and adults. List similarities and differences between the celebrations, and make connections with the story of Jesus' baptism. Remind pupils of the symbolism of water: list as many ideas as possible for what water symbolises in baptism.</li> <li>Return to the unit question: What is the 'Trinity' and why is it important for Christians? Ask pupils to express their response using symbols and art. Use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called 'Holy Trinity'. (There may be one not too far from you – there are many hundreds in the UK.) Ask them to write a short piece to explain their artwork and the 'big idea'.</li> </ul>
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## Unit U2.7 Why do Hindus try to be good? [Karma/dharma/samsara/moksha]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes):	<b>Ideas and some content for learning:</b> <b>Teachers can select content from these examples</b> , and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p><b>Make sense of belief:</b></p> <ul style="list-style-type: none"><li>Identify and explain Hindu beliefs, e.g. <i>dharma</i>, <i>karma</i>, <i>samsara</i>, <i>moksha</i>, using technical terms accurately</li><li>Give meanings for the story of the man in the well and explain how it relates to Hindu beliefs about <i>samsara</i>, <i>moksha</i>, etc.</li></ul> <p><b>Understand the impact:</b></p> <ul style="list-style-type: none"><li>Make clear connections between Hindu beliefs about <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> and ways in which Hindus live</li><li>Connect the four Hindu aims of life and the four stages of life with beliefs about <i>dharma</i>, <i>karma</i>, <i>moksha</i>, etc.</li><li>Give evidence and examples to show how Hindus put their beliefs into practice in different ways</li></ul> <p><b>Make connections:</b></p> <ul style="list-style-type: none"><li>Make connections between Hindu beliefs studied (e.g. <i>karma</i> and <i>dharma</i>), and explain how and why they are important to Hindus</li><li>Reflect on and articulate what impact belief in <i>karma</i> and <i>dharma</i> might have on individuals and the world, recognising different points of view.</li></ul>	<ul style="list-style-type: none"><li>Recall learning about Brahman (God, Ultimate Reality) and <i>atman</i> (eternal self) in Unit L2.7. Remember that Hinduism is very diverse, and so there is hardly anything that we can say 'all Hindus believe ...'. However, the ideas of <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> are commonly held, although described in a range of ways.</li><li>Explore the Hindu story from the Mahabharata, the 'man in the well' (<a href="http://www.indianetzone.com/50/man_well.htm">www.indianetzone.com/50/man_well.htm</a>) in a creative way; this presents one picture of the way the world is for a Hindu worldview: the <i>atman</i> is trapped in the physical body and wants to escape the terrible dangers, but the man is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about <i>karma</i>, <i>samsara</i>, etc. below.</li><li>Explore Hindu ideas of <i>karma</i> – the law of cause and effect, and how actions bring good or bad <i>karma</i>. Connect this with Hindu beliefs about <i>samsara</i> – the cycle of life death and rebirth travelled by the <i>atman</i> through various reincarnations, to achieve <i>moksha</i> (release from the cycle of <i>samsara</i>, and union with Brahman). Find out how and why the game of 'snakes and ladders' links with Hindu ideas of <i>karma</i> and <i>moksha</i>. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good <i>karma</i> and a better reincarnation, and ultimately release from <i>samsara</i>.</li><li>Explore Hindu ideas about the four aims of life (<i>purusharthas</i>): <i>dharma</i>: religious or moral duty; <i>artha</i>: economic development, providing for family and society by honest means; <i>kama</i>: regulated enjoyment of the pleasures and beauty of life; <i>moksha</i>: liberation from the cycle of birth and rebirth/reincarnation. Compare these with pupils' goals for living. Connect with the idea of <i>karma</i> – pursuing these aims contribute to good <i>karma</i>; doing things selfishly or in ways that harm others brings bad <i>karma</i>.</li><li>Hindus might describe life as a journey towards <i>moksha</i>; Hindu life is also part of a journey through different stages (<i>ashramas</i>), each with different duties. Look at the different <i>dharma</i>/duties Hindus have at the four <i>ashramas</i>: student, householder, retired person, renouncer. How does the <i>dharma</i> for these stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life.</li><li>Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. <i>ahimsa</i> (non-violence) and <i>satya</i> (truthfulness). Connect these with ideas of <i>atman/karma</i> (all living beings have an eternal self/<i>atman</i> and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshiping God).</li><li>Find out about some ways in which Hindus make a difference in the world-wide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale.</li><li>Consider the value of the idea of <i>karma</i> and reincarnation: what difference would it make to the way people live if everything they did carries good or bad <i>karma</i>, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?</li></ul>

### RE and special educational needs

At St Stephen's we believe that every pupil can achieve and benefit from their RE, including all pupils with Special Educational Needs and Disabilities (SEND).

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good-quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

For pupils with Complex Learning Difficulties and Disabilities (CLDD)

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

For pupils with Severe Learning Difficulties (SLD)

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

For pupils with Moderate Learning Difficulties (MLD)

- RE can provide insight into the world of religion and human experience, especially when tough

questions are opened up.

- RE can provide opportunities for pupils to participate in spiritual or reflective activity.
- RE can enable pupils to make links with their own lives.

For pupils with Emotional and Behavioural Difficulties (EBD)

- RE can enable pupils to address deep issues of concern in helpful ways through exploring spiritual material and seeing how others have tackled difficult experiences.
- RE lessons can explore, in the safe space schools should provide, complex emotions or thoughts, and challenging questions.
- RE can assist in the development of pupils' maturity and self-awareness.

Our teachers adapt the curriculum accordingly for our SEND children, as they do in all areas of the curriculum.

### **Assessment, achievement and attainment**

In RE, by the end of each key stage, pupils are expected to know, understand and apply the concepts, skills and processes specified in the relevant Programme of Study, as in all subjects of the curriculum.

The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

Assessment in this agreed syllabus is related to end of phase expectations.

- In RE, at 7 and 11, pupils should show that they know, understand and apply the concepts, skills and processes specified in the Programmes of Study.

In addition, this syllabus offers a mid-way marker for end of Year 4, age 9, to help show pupils' progress through KS2.

Within each unit outline, learning outcomes are presented that relate to the end-of-phase outcomes. Whilst the end of key stage outcomes are general, the unit learning outcomes are specifically related to the content (knowledge and skills) required to address the key question.

- The learning outcomes for each unit are expressed in relation to the three elements of the teaching and learning approach (making sense of beliefs, understanding the impact, making connections).
- Note that the spiral nature of the curriculum means that pupils will encounter some of the same concepts in different questions at different key stages. Exploring the same concepts again, from a different perspective and using different materials, is essential to support pupils' ability to connect ideas and develop a coherent understanding of religion and belief, consolidating and embedding learning.

The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet end of phase and end of key expectations.

- Assessment requires teachers to know what individual pupils know and can do.

The learning outcomes on each key question outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills.

- Schools need to be able to track progress of pupils.

Using the unit learning outcomes as stepping stones towards the end of phase outcomes will allow teachers to track progress across a year group. This is not the same as giving pupils a 'level'.

Teachers will know that pupils' understanding at the start of a topic will necessarily dip as they encounter new material. Where a key question is building on previous learning (which will become more and more evident as the syllabus is implemented over the long-term), pupils will start with some prior knowledge. Building upon this will help pupils to make more progress.

- An example of summative assessment that could be reported for accountability purposes within the school year would be to make a judgement of that pupil's performance at the end of a unit of work. A teacher could use her/his professional judgement and look at work samples, recall discussions and other responses to teaching and learning and then record whether a pupil is (for example) emerging, meeting expectations or exceeding the specific unit outcomes.
- At St Stephen's the children will answer the 'big question' the overarching question of the unit. To show their understanding.

The unit and end of phase learning outcomes support teachers' planning for all pupils.

- Teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the phase/key stage in clear view.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding, in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes.

Through the unit, teachers should be aware of how far pupils achieve the outcomes, so as to guide their next steps in teaching.

- The learning outcomes may be broken down further into smaller 'I can' statements by teachers when planning lessons and learning activities for pupils.
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

The end of key stage statements can be used for reporting to parents.

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the Programme of Study in RE. Teachers will report on pupil's progress in their mid-point report and the children's progress and attainment in the end of year report.

## **How RE promotes spiritual, moral, social and cultural development**

### Activities for spiritual development in RE

The 'spiritual' should not be confused with 'religious'.

Spiritual development refers to the aspects of the child's spirit which are enhanced by school life and learning, and may describe the 'spirit' of determination, sharing or open-mindedness.

Spiritual development describes the ideal spirit of the school.

RE can support this by promoting:

- **self-awareness:** offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others

- **curiosity:** encouraging pupils' capacity for critical questioning, such as by keeping big questions in a 'question box' or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important
- **collaboration:** utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/P4C, circle time, debates, Socratic Circles or group investigations
- **reflection:** providing a space to reflect on pupils' own values and views, as well as those of others, and to consider the impact of these values
- **resilience:** promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future
- **response:** exploring ways in which pupils can express their responses to demanding or controversial issues
- **values:** promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils through exploring inspiring examples of these qualities in others
- **appreciation:** encouraging pupils' ability to respond with wonder and excitement by exploring some of the marvels and mysteries of the natural world, of human ingenuity, and examples of the capacity of humans to love, create, organise and overcome adversity

### Activities for moral development in RE

Moral development is about exploring and developing pupils' own moral outlook and understanding of right and wrong. It is also about learning to navigate the fact of moral diversity in the world.

RE is extremely well-suited to exploring social and personal morality in significant ways:

**Valuing others:** in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly.

**In the classroom:** offer activities which enable teamwork and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds; explore case studies centring on forgiveness, generosity and other beneficial social moral values; use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others.

**Moral character development:** RE offers a safe space where pupils can learn from their mistakes, appreciate ideas of right and wrong, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. RE should present pupils with the challenge of responding in real and concrete ways to some of moral questions they face. In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Involve them in establishing appropriate moral codes for classroom, school and the wider community. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.

**Moral diversity:** activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others.

**In the classroom:** choose age-appropriate topics which allow exploration of different moral outlooks such as religious texts about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.

### Activities for social development in RE

Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside.

In the RE classroom, such social situations may include exploring:

- **shared values:** opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity
- **idealised concepts:** topics which require reflection on the abstract concepts our society is built on, such as justice, fairness, honesty and truth, and specific examples of how they affect our common life, such as in relation to how people treat each other in the classroom and school, issues of poverty and wealth, crime and punishment
- **moral sources:** a chance to reflect on where ideas about how we should behave come from, whether religious or non-religious texts, teachings or traditions, in order to more fully understand social and behavioural norms
- **influences:** opportunities to explore and reflect on the great influence on individuals of family, friends, the media and wider society, in order to understand how our behaviour is affected for good or ill
- **social insight:** a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation, such as how churches and gurdwaras may contribute practically to needs in their local communities, or how some religious and nonreligious charities fight to change government policies where they are unjust
- **role models:** teachers should model the sort of behaviour we expect of our children and young people, and RE should explore role models, from the famous like Desmond Tutu, to the many local examples in the school and its community
- **experiential learning:** pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops

### Activities for cultural development in RE

There are two meanings associated with 'cultural' development, and RE embodies both of them. Firstly the term refers to the pupils' own home culture and background, whether religious or not, and secondly the term describes our national culture. Schooling should prepare all young people to participate in Britain's wider cultural life, whatever their own background.

Cultural development could be evident in RE in two major ways:

**Own culture:** RE is the perfect subject in which to explore Britain's rich diversity of religious, ethnic and geographical cultures. Although all children share Britain's common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children's understanding of communities and cultural groups, including their own, could include the following:

**In the classroom:** explore food, festivals, music, art, architecture and other forms of religious and cultural expression. Where possible, visit areas with a strong cultural flavour to observe shops, cafés, people and houses. Some parents may be willing to come and talk about their home culture, or send personal artefacts to school with their children such as books, photos or clothes. Students who belong to a particular cultural group should be encouraged to share their experiences in class discussion, give a talk or even an assembly.



**Wider culture:** schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood.

**In the classroom:** cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, including art, music, drama, sport, activism and serving others; explore what it is like to encounter difficulties in learning and relationships, and be open about the sorts of behaviours that are expected.

## **RE and British Values**

From September 2014, school inspection in England explores and judges the contribution schools make to actively promoting British Values. RE can make a key educational contribution to pupils' explorations of British Values, and excellent teaching of RE can enable pupils to learn to think for themselves about them.

Questions about whether social and moral values are best described as 'British Values' or seen as more universal human values will continue to be debated (not least in the RE classroom!), but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge-base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

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

### Mutual tolerance

Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. A baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.

### Respectful attitudes

In the RE curriculum attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted.

### Democracy

In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.

### The rule of law

In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective – for example – of a person's status or wealth. They have the opportunity to examine the idea that the 'rule of law' focuses specifically on the relationship between citizens (or subjects) and the state, and to how far this reflects or runs counter to wider moral codes and precepts.

### Individual liberty

In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.