

# expl<sup>o</sup>RE

## The Essex agreed syllabus for religious education

March 2015



Essex County Council

# Acknowledgements

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## Members of the Agreed Syllabus Conference

### Committee A

*Representing Christian denominations (apart from the Church of England), non-Christian religions and Humanism*

Revd John Allison (Methodist Church)

Angelika Baxter (Eastern Orthodox Vicariate of Great Britain)

Revd Prof Stephen Dray (Baptist Church)

Prof Graham Handscomb (United Reformed Church)

Sushila Karia (Hinduism)

Arnold Klein (Judaism)

Sidra Naeem (Islam)

Anthony Schular (Roman Catholic Church)

Chris Thompson (Roman Catholic Church)

Jane Ward (Buddhism)

Ray White (Humanism)

### Committee B

*Representing the Church of England*

Ruth Everett

Christine Horton

Revd Susan Ives

Andrew Merchant

### Committee C

*Representing teachers' professional associations*

David Barrs (ASCL)

Margot Spurling (ATL)

Sharon Tyler (NAHT)

Steve Wood (NASUWT)

### Committee D

*Representing the Local Authority*

Cllr Keith Bobbin

Cllr Theresa Higgins

Cllr Malcolm Maddocks

Cllr Andy Wood

## In attendance at meetings of the Agreed Syllabus Conference

*Co-opted members of the Standing Advisory Council on RE (SACRE)*

John Lee (Chair of SACRE and the Agreed Syllabus Conference)

Andrew Scott (adviser to SACRE)

## Members of the Key Stage 2 consultation group

Hayley Chittick (Lawford Mead Junior School)  
Karen Eddington (Winter Gardens Primary School)

Chiquita Moston (Lawford Mead Infant School)

Debbie Richardson (William Martin Junior School)

Kimberley Sheehan (Baddow Hall Junior School)

Sharon Young (Broomfield Primary School)

## Lead officer for RE

Graham Lancaster (Standards and Excellence Lead Commissioner)

## Clerical and administrative support

Jane Rice (Essex County Council)

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## Foreword

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I am delighted to provide the foreword to “exploRE”, the new Essex agreed syllabus for religious education. Since the publication of its predecessor (RE Matters for Every Child), there have been a great many changes in education in general and in the curriculum in particular. Although these changes have exerted a major influence on the structure of the new agreed syllabus much of the previous syllabus content has been retained.

Essex has continued to become increasingly diverse in terms of ethnicity. In 2003, 6% of Essex pupils were of minority ethnic heritage. In 2014 over 12% of our pupils were from Black and minority ethnic backgrounds. In developing understanding of and respect for people of different faiths (not least Islam), RE has an important contribution to make to schools and to the local and national community. Within “exploRE” content related to all the major world faiths is covered and the exploration of secular as well as religious world views is included.

SACRE carried out extensive consultations across Essex in 2014 to collect feedback on the previous syllabus and suggestions for revision and improvement were received from RE practitioners. This process included face to face discussions with subject leaders in all phases including colleagues from academies and faith schools. They have contributed enormously to “exploRE”. The advice and guidance of Andrew Scott, previous Essex lead officer for RE, has been invaluable.

Previous iterations of the Essex agreed syllabus have been much appreciated by schools and adopted and adapted by other Local Authorities. I have no doubt that this will also be the case for “exploRE”. Members of the Standing Advisory Council for RE (SACRE) and the Agreed Syllabus Conference are to be thanked for giving so freely of their expertise and time.

“exploRE” re-affirms the commitment of the Local Authority to an RE curriculum that is relevant to the present and future needs of society and of every Essex pupil. Its success will ultimately depend on the goodwill and commitment of the excellent teaching staff in our schools.



**Councillor Ray Gooding**

Cabinet Member for Education and Lifelong Learning

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# Section 1

## The legal position



Statutory requirements in respect of religious education (RE) are currently contained in the *Education Act 1996* and the *School Standards and Framework Act 1998*. Guidance on the interpretation of the legal provisions is contained in *Religious Education in English Schools: Non-statutory Guidance 2010* (DCSF Publications 2010).

### Start date for implementation of this agreed syllabus: September 2015

- This agreed syllabus replaces *RE Matters for Every Child* (Essex County Council 2009) as the document setting out the statutory requirements for RE in many schools in Essex (see ‘The provision of RE in different types of school’ below). This agreed syllabus must be implemented in full from September 2015.
- The fact that the new syllabus incorporates only minor modifications to the requirements of the previous syllabus means that this is a realistic start date.

### Pupils’ entitlement to RE in maintained schools

- RE must be taught to all registered pupils, apart from the following:
  - those withdrawn from all or part of RE by their parents (see below);
  - students aged 18 or over who choose to withdraw themselves from all or part of RE;
  - students aged 19 or over for whom further education is being provided at a school;
  - children under compulsory school age.
- Parents can choose to withdraw their child(ren) wholly or partly from RE, and teachers have the right not to teach this subject.

### The provision of RE in different types of school

All maintained schools, including academies and free schools, are required to teach RE. However, only certain maintained schools are required to teach RE in accordance with the requirements of the local agreed syllabus. The following categories of schools and academies do **not** have to adhere to the local agreed syllabus:

- Academies and free schools without a religious character, in which RE must be taught in accordance with the arrangements set out in the school’s funding agreement. This will state that RE must be provided for all pupils in accordance with the requirements for agreed syllabuses that are set out in section 375(3) of the *Education Act 1996* and paragraph (5) of Schedule 19 to the *School Standards and Framework Act 1998*. This means a syllabus that reflects 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. It also means that an academy without a religious designation must not provide an RE syllabus to pupils by means of any catechism or formulary which is distinctive of any particular religious denomination.
- Academies and free schools with a religious character, in which RE must be taught in accordance with the tenets of the specified religion or religious denomination.
- Voluntary Aided schools with a religious character, in which RE must be provided in accordance with the school’s trust deed.

- Foundation schools with a religious character, in which RE must be provided in accordance with the school's trust deed.
- Special schools, which must ensure that 'so far as is practicable' every pupil receives RE.
- Nursery schools, which are not required to teach RE as such.

### **All maintained schools other than those listed above have to teach RE in accordance with the requirements of the local agreed syllabus.**

#### **Requirements for an agreed syllabus**

- An agreed syllabus must reflect the fact that religious traditions in Great Britain are in the main Christian, while taking into account the teachings and practices of the other principal religions represented in Great Britain.
- An agreed syllabus should indicate at what ages or stages the particular subject matter in relation to each religion should be taught, ensuring that as a whole and at each key stage the relative content devoted to Christianity predominates<sup>1</sup>.
- An agreed syllabus should not be designed to convert pupils or to urge a particular religion or religious belief on pupils.

#### **Informing parents**

- Schools must include information about the RE provided in their annual prospectuses.
- Parents/carers must receive a written annual report containing 'brief particulars' of the achievements of their child(ren) in RE.

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<sup>1</sup> This does not mean that more than half the content should be Christian. It does mean that more time should be devoted to Christianity than any other single religion.





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# Section 2

## The importance of religious education



## Section 2

# The importance of religious education

“Religion and beliefs inform our values and are reflected in what we say and how we behave. RE is an important subject in itself, developing an individual’s knowledge and understanding of the religions and beliefs which form part of contemporary society.

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. It can develop pupils’ knowledge and understanding of Christianity, of other principal religions, other religious traditions and worldviews that offer answers to questions such as these.

RE also contributes to pupils’ personal development and well-being and to community cohesion by promoting mutual respect and tolerance in a diverse society. RE can also make important contributions to other parts of the school curriculum such as citizenship, personal, social, health and economic education (PSHE education), the humanities, education for sustainable development and others. It offers opportunities for personal reflection and spiritual development, deepening the understanding of the significance of religion in the lives of others – individually, communally and cross-culturally.”

*(Religious Education in English Schools: 2010)*

### Spiritual, moral, social and cultural development

The National Curriculum in England (2013) states in Section 2.1 that every state-funded school must offer a curriculum which is balanced and broadly based and which ‘promotes the spiritual, moral, cultural, social, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life’.

In terms of spiritual development OFSTED expects this to be shown as pupils’

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

*(OFSTED School Inspection Handbook – July 2014)*

Learning about and from religions and beliefs, through the distinct knowledge, understanding and skills contained in RE within a broad-based curriculum, is essential to achieving these aims. Exploring the concepts of religion and belief and their roles in the spiritual, moral and cultural lives of people in a diverse society helps individuals develop moral awareness and social understanding.

## Section 2

# The importance of religious education

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### Personal development and well-being

RE plays an important role in preparing pupils for adult life, employment and lifelong learning. It helps children and young people become successful learners, confident individuals and responsible citizens. It gives them the knowledge, skills and understanding to discern and value truth and goodness, strengthening their capacity for making moral judgements and for evaluating different types of commitment to make positive and healthy choices.

### Community

RE provides a key context to develop young people's understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination. Effective RE will support:

- the school community – RE provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored
- the community within which the school is located – RE provides opportunities to investigate patterns of diversity of religion and belief and forge links with different groups in the local area
- the UK community – a major focus of RE is the study of diversity of religion and belief in the UK and how this influences national life
- the global community – RE involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

RE subject matter gives particular opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights in the context of modern Britain. RE provides opportunities to promote fundamental British values, defined as democracy, the rule of law, individual liberty and mutual respect and tolerance for those with different beliefs.

*(Promoting fundamental British values as part of SMSC in schools, Departmental advice for maintained schools 2014)*

### In summary, RE for children and young people:

- provokes challenging questions about the meaning and purpose of life, beliefs, the self, issues of right and wrong, and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, and religious traditions that examine these questions, fostering personal reflection and spiritual development
- encourages pupils to explore their own beliefs (whether they are religious or non-religious), in the light of what they learn, as they examine issues of religious belief and faith and how these impact on personal, institutional and social ethics, and to express their responses. This also builds resilience to anti-democratic or extremist narratives
- enables pupils to build their sense of identity and belonging, which helps them flourish within their communities and as citizens in a diverse society
- teaches pupils to develop respect for others, including people with different faiths and beliefs, and helps to challenge prejudice
- prompts pupils to consider their responsibilities to themselves and to others, and to explore how they might contribute to their communities and to wider society. It encourages empathy, generosity and compassion.

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# Section 3

## RE-related early learning goals

(statutory for reception classes)



### RE in reception classes

#### Legal requirements

With certain exceptions<sup>1</sup>, all children of compulsory school age in reception classes in maintained schools must be taught RE in accordance with the requirements of the locally agreed syllabus. This does not include children in nursery classes or early years settings, or children who have been withdrawn from RE by their parents.

Consistent with the requirement at later stages of learning, teachers must ensure that the relative content devoted to Christianity predominates<sup>2</sup>. In determining what other religious material to include, teachers should take into consideration the religious backgrounds of the children in the class.

#### Introduction

The early years foundation stage (EYFS) describes the phase of a child's education from birth to the end of reception at the age of five. By the end of the EYFS, children are beginning to explore the world of religion in terms of special people, books, occasions, places and objects and by visiting places of worship. They listen to and talk about stories. They are starting to use religious words and their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

#### Learning and teaching in RE at the EYFS

Learning in RE at the EYFS is about knowing who you are, where you belong and the things that are important in your life. It is also about recognising what things are important to others and developing respect for others, their culture and their religion.

#### Characteristics of effective learning

Children learning to respect themselves and others:

- Children will learn from opportunities to form positive relationships in a setting that supports mutual respect and understanding, and that celebrates and acknowledges differences.
- Children learn from adults as guides and role models in the setting, and so develop anti-discriminatory attitudes.

Respecting children's culture so that they develop a positive self-image:

- Each child has a culture defined by their community and more uniquely by their family. Gaining a knowledge and understanding of their own culture and community helps children to develop a sense of belonging and a strong self-image. Role-play provides an effective environment where children can explore their own culture and appreciate the

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1 The legal requirements relating to RE in different types of school are explained in Section 1 of this document.

2 This does not mean that more than half the content should be Christian. It does mean that more time should be devoted to Christianity than any other single religion.

similarities and differences in the cultures of others.

- A positive self-image and high self-esteem give children the confidence and security to make the most of opportunities, communicate effectively and explore the world around them.

Providing opportunities that start from children's own experience of life and religion:

- Practitioners should find out about the child's cultural heritage and home background, whether it be religious or non-religious, so that familiar experiences and interests can be used as starting points for learning in RE. The identity of many children will be complex, determined by a number of national, ethnic, cultural and religious and secular influences.

### Characteristics of effective teaching

Practitioners who act as positive role models through what they say and do:

- If practitioners show excitement when they introduce new learning in RE and show sensitivity towards and respect for the beliefs of others, children are also likely to develop such skills and attitudes.

A stimulating environment where different cultures are represented and valued:

- The environment in which learning takes place in RE can provide many contexts in which young children may explore and ask questions. Such contexts may include the home corner, dressing-up boxes, interest areas, artefacts, dolls, puppets and toys and story books.

Giving careful consideration to the provision and access of resources:

- Resources and equipment need to be readily available to children. They need to reflect a range of different religions and cultures.
- The children should have access to different ways of using reference skills to gain information, for example through books, photographs, artefacts, natural objects, visits and visitors, computers and the internet.

Using parents' knowledge to extend children's experiences of the world:

- Parents may offer a diversity of insight into faiths and cultures, for example when cooking or when visiting places such as the church, synagogue or temple. Their ongoing involvement ensures that children learn from the breadth of parents' experience and perceptions.

Practitioners who understand the importance of role-play and simulation in RE:

- Children should have opportunities to learn about beliefs and cultures by using the home corner and participating in role-play of different religious celebrations, including, for example, dressing up, eating special foods, singing songs and listening to religious music.

## Section 3

## RE-related early learning goals

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A carefully structured RE curriculum:

- The structure should incorporate three strands:
  - provision for the different starting points from which children develop their learning, building on existing understanding;
  - relevant and appropriate content that matches the different levels of young children's needs;
  - planned and purposeful activity that provides opportunities for learning both indoors and outdoors.

Practitioners who recognise that families live their religious faith in different ways:

- It is important that practitioners are sensitive to the diversity of religious faith and are aware that even within one religious tradition, the celebrations and rituals observed by families may vary.

Practitioners who are aware of and sensitive to children's needs and family circumstances:

- It is important when teaching RE that practitioners are aware that children's needs differ according to their experience and family circumstances and that they respond accordingly. For example, practitioners might need to be particularly sensitive when exploring names and naming ceremonies with adopted children, or when exploring weddings with children whose parents may not be married or have separated.

### Key learning experiences

A number of key learning experiences have been identified which should be regarded as entitlements for all pupils in the EYFS:

- Activities based on first-hand experience.
- Opportunities for play and learning that acknowledge children's particular religious and non-religious beliefs and cultural backgrounds.
- Activities that help children to become aware of, explore and question issues of difference in religion and culture.
- Activities that promote emotional, moral, spiritual and social development alongside intellectual development.
- Positive images in, for example, books and displays that challenge children's thinking and help them to embrace differences in religion and culture.

### Time allocation

Although it is expected that in the EYFS RE will be delivered within a cross-curricular context, an indicative allocation of 30 minutes per week is appropriate in this phase.



### RE-related early learning goals

The Early Years Foundation Stage is aptly named, for what is covered in the EYFS provides a foundation on which later learning can build. EYFS practitioners and reception teachers are required to construct learning experiences and assessment opportunities in relation to statutory early learning goals (ELGs)<sup>3</sup>. The ELGs set out what most children are expected to achieve by the start of Year 1, when the EYFS ends. The ELGs are categorised according to the following seven areas of learning:

- communication and language
- literacy
- physical development (not regarded as directly relevant to RE)
- personal, social and emotional development
- mathematics (not regarded as directly relevant to RE)
- understanding the world
- expressive art and design

There are 17 ELGs in total, and RE can make an active contribution to most of them. The subject has a particularly important contribution to make to the 12 ELGs as identified below. For convenience these are referred to in this agreed syllabus as ‘RE-related ELGs’.

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<sup>3</sup> The current ELGs may be found in Early Years Outcomes, published by the DfE in September 2013 and Development Matters in the Early Years Foundation Stage (EYFS).

## Section 3

## RE-related early learning goals

### Communication and language

RE-related ELGs	Relevance for RE at later stages of learning
<b>Listening and attention</b> Children listen attentively in a range of situations. They listen to stories accurately, anticipating key events, and respond to what they hear with relevant comments, questions or actions. They give their attention to what others say and respond appropriately, while engaged in another activity.	One of the main ways that religion communicates is through story and poetry. RE helps pupils to appreciate that the major faiths are treasure houses of great stories and great poems that have suffused the consciousness of different cultures. Through RE pupils also gain awareness of how religious ritual uses song, music and rhythm to evoke a sense of the spiritual.
<b>Understanding</b> Children follow instructions involving several ideas or actions. They answer how and why questions about their experiences and in response to stories or events.	A fundamental purpose of RE is to enable pupils to articulate and reflect on the significance of experiences. As pupils explore age appropriate stories from different religions they will respond through actions and instructions and demonstrate their understanding through relating the content to their own experiences.
<b>Speaking</b> Children express themselves effectively, showing awareness of the listener's needs. They use past, present and future forms accurately when talking about events that have happened or will happen in the future. They develop their own narratives and explanations by connecting ideas or events.	RE asks pupils to express their views, evaluate ideas and beliefs, describe their feelings and recount events. This needs to be done with clarity and in a structured way.

### Literacy

RE-related ELGs	Relevance for RE at later stages of learning
<p><b>Reading</b> Children read and understand simple sentences. They use phonic knowledge to decode familiar words and read them aloud accurately. They also read some common irregular words. They demonstrate understanding when talking with others about what they have read.</p>	<p>Stories are one of the main vehicles through which different religions express their beliefs and values and what they hold to be true. Stories learned by young children will be revisited as they grow older so that further layers of meaning can be uncovered.</p> <p>Building up a technical vocabulary of religious words starts when children are very young and continues throughout their schooling and after. Exploring the sounds of new words prepares pupils for later encounters with religious prayers, formulas, chants and mantras (eg the Islamic call to prayer, the Jesus prayer used by Orthodox Christians, the sacred AUM sound in Hinduism).</p>
<p><b>Writing</b> Children use their phonic knowledge to write words in ways that match their spoken sounds. They also write some irregular common words. They write simple sentences which can be read by themselves and others. Some words are spelt correctly and others are phonetically plausible.</p>	<p>The foundations of writing are laid in Early Years, both in terms of the key skills but also in attitude and confidence in the key skill of writing. Pupils build future skills on their simple patterns, mark making, labelling and early sentences.</p> <p>RE provides a wide range of opportunities for the development of these foundational skills.</p>

## Personal, social and emotional development

RE-related ELGs	Relevance for RE at later stages of learning
<p><b>Self-confidence and self-awareness</b> Children are confident to try new activities and say why they like some activities more than others. They are confident to speak in a familiar group, will talk about their ideas and will choose the resources they need for their chosen activities. They say when they do or do not need help.</p>	<p>RE helps pupils to grow in awareness of their own cultures and beliefs, and to appreciate that we are all products of the particular circumstances into which we were born. It develops understanding of and respect for other cultures and belief systems.</p> <p>RE encourages and provides opportunities for pupils to reflect on significant experiences in life, such as birth, death, growth and change. It provides opportunities for pupils to reflect on their character and personality, likes and dislikes, their response to successes and disappointments etc.</p>
<p><b>Managing feelings and behaviour</b> Children talk about how they and others show their feelings, talk about their own and others' behaviour and the consequences and know that some behaviour is unacceptable. They work as part of a group or class and understand and follow the rules. They adjust their behaviour to different situations and take changes of routine in their stride.</p>	<p>RE assists pupils in their personal quests for meaning and purpose. It helps pupils to clarify and develop their own beliefs, views and values and to reflect on their feelings. It also encourages respect and empathy for others.</p> <p>One of the defining characteristics of the world's great religious traditions is that they provide an agreed set of values and a code of behaviour for people, both young and old, to live their lives by. Sadly, this does not always lead to harmony. There are plenty of examples of harmony within and between religions, but in the past and present world there are also many illustrations of religious conflict, sometimes leading to armed struggle and war. Reflecting at a young age on how agreed values and codes of behaviour can bind groups together will help pupils, when they are older, to understand an important feature of religion. RE develops understanding of the role of religion in defining moral values and determining what is right and what is wrong. It deals with a range of moral issues and explores concepts such as fairness and justice.</p>
<p><b>Making relationships</b> Children play co-operatively taking turns with others. They take account of one another's ideas about how to organise their activity. They show sensitivity to others' needs and feelings and form positive relationship with adults and other children.</p>	<p>RE encourages respect and empathy for others. A central aim of RE at all key stages is to further understanding of, and respect for, a variety of world views, cultures and belief systems.</p> <p>In fostering respect for other views, cultures and beliefs, RE teaches pupils that they should expect others to respect their own needs, views, cultures and beliefs.</p>

## Understanding the world

RE-related ELGs	Relevance for RE at later stages of learning
<p><b>People and communities</b> Children talk about past and present events in their own lives and in the lives of family members. They know that other children do not always enjoy the same things and are sensitive to this. They know about similarities and differences between themselves and others and among families, communities and traditions.</p>	<p>In order to understand the present, we need to understand the past. In the context of RE, this means learning from people who remember what it was like to live in a country where non-Christian faiths scarcely made any impression, and from others whose predecessors came from overseas to settle in the UK bringing with them very different cultures and religious traditions. Much of what is covered in RE may seem to be irrelevant to today's world, as the formative events which shaped the world's great religions occurred in ancient times. RE helps pupils to understand that although these things took place in the remote past, they continue to have a profound effect on the present.</p> <p>RE helps pupils to grow in awareness of their own cultures and beliefs, and to develop understanding of other cultures and belief systems.</p>
<p><b>The world</b> Children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur and talk about changes.</p>	<p>RE is fundamentally concerned with the big questions about life and existence, and the answers that different religions provide. One of the biggest questions of all is the question, "Why?"</p> <p>The major world religions make extensive use of artefacts and materials. Religious artefacts engage all the senses: sight (eg icons in Orthodox Christianity), touch (eg heat emitted by the arti lamp in Hindu puja), hearing (eg the sound of the shofar being blown at the Jewish festival of Rosh Hashanah), taste (eg hot cross buns traditionally eaten on Good Friday) and smell (eg the smell of burning incense rising from the censer or thurible in some Christian places of worship). An important aspect of RE is to enable pupils to explore the symbolism and meanings associated with these in increasing depth.</p> <p>Religion draws extensively on imagery and symbolism derived from living things: chicks hatching from eggs, birds feeding and protecting their young, the transformation of the chrysalis into a butterfly, tall trees growing from tiny seeds and reaching skywards, etc. Religion also makes extensive use of artefacts (see above) and events such as worship, festivals, pilgrimages and rites of passage (ceremonies associated with birth, the transition into adulthood, marriage and death). By finding out about living things, objects and events encountered in their daily lives when they are young, children will gain insights into related aspects of religion when they are older.</p>

Understanding the world *continued*

RE-related ELGs	Relevance for RE at later stages of learning
<p><b>The world</b> Children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur and talk about changes.</p>	<p>In enabling pupils to learn about different religions and world views, RE develops awareness of similarities and differences between people. In enabling pupils to explore patterns occurring in the natural world, RE develops awareness of order and the possibility of purposeful creation. In enabling pupils to explore changes in the natural world and rites of passage (ceremonies associated with birth, the transition into adulthood, marriage and death), RE develops awareness of what Buddhists call <i>anicca</i> or <i>anitya</i> (the fact that everything is in a constant state of change, flux, impermanence).</p> <p>Enabling young children to visit local churches and other places of worship will prepare them for later exploration of the features and significance of places of worship in different religions. Enabling young children to encounter the natural world at first hand will help them to begin to appreciate its qualities, both positive (eg beauty, complexity, order) and negative (eg cruelty, harshness, danger). This will prepare them for later exploration of religious and other beliefs about the natural world.</p>

### Expressive arts and design

RE-related ELGs	Relevance for RE at later stages of learning
<p><b>Exploring and using media and materials</b> Children sing songs, make music and dance and experiment with ways of changing them. They safely use and explore a range of materials, tools and techniques, experimenting with colour, design, texture, form and function.</p>	<p>Religion uses colour, shape, form and space symbolically. By exploring these when they are young, children will be better prepared for learning about religious symbolism in greater depth when they are older.</p> <p>Songs, repeated sounds (in the form of responses, chants and mantras), gesture and movement are used extensively in religious ritual. By exploring these when they are young, children will be better prepared for learning about forms of religious worship when they are older.</p>
<p><b>Being imaginative</b> Children use what they have learned about media and materials in original ways, thinking about uses and purposes. They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role-play and stories.</p>	<p>Religion uses many different means of creative expression, including art and design, music, dance, role-play and stories. By exploring a variety of these at an early age, children will be encouraged to begin to develop different forms of religious language which they will use when they are older.</p>

### Integrating RE into the EYFS curriculum for children aged 40-60+ months

*Development matters for children aged 40-60+ months* contains suggestions of ‘effective practice’ in relation to the ELGs.

The tables on the next few pages provide examples of ‘effective RE practice’ in relation to each of the 12 RE-related ELGs.

By identifying opportunities for introducing RE into the later stages of the EYFS curriculum in this way, it is intended that RE will become an integral part of young children’s learning. As is explained at the start of this section, this is a statutory entitlement for the great majority of children in reception classes in Essex.

### Communication and language

#### Listening and attention

##### 40 to 60+ months developmental band

- Maintains attention, concentrates and sits quietly during appropriate activity.
- Two-channelled attention – can listen and do for short span.

#### RE-related ELG

Children listen attentively in a range of situations. They listen to stories accurately, anticipating key events, and respond to what they hear with relevant comments, questions or actions. They give their attention to what others say and respond appropriately, while engaged in another activity.

#### Effective RE practice

- Children are given frequent opportunities to listen to and talk about stories drawn from religious traditions.
- A range of religious stories is provided in different formats (eg picture books, pop-up books, jigsaw books, story tapes/CDs, dual-language texts).
- Help children to identify the main events in a religious story and to enact religious stories, as the basis for further imaginative play.
- Children retell religious stories by acting them out themselves, or by using dolls or puppets, or by placing pictures in the correct sequence.
- Help children to identify patterns (eg what generally happens to ‘good’ and ‘wicked’ characters at the end of stories).
- Children make up and act out their own stories illustrating themes such as helping others and showing forgiveness.
- Children sing songs from different religious traditions, and play percussion instruments to accompany these.

### Communication and language

#### Understanding

##### 40 to 60+ months developmental band

- Responds to instructions involving a two-part sequence.
- Understands humour, eg nonsense rhymes, jokes.
- Able to follow a story without pictures or props.
- Listens and responds to ideas expressed by others in conversation or discussion.



### RE-related ELG

Children follow instructions involving several ideas or actions. They answer how and why questions about their experiences and in response to stories or events.

#### Effective RE practice

- Children develop awareness that religious stories convey messages and ideas that are important to people belonging to different religions.
- In discussion, children are helped to express ideas and views that are thoughtful, clear and relevant.

### Communication and language

#### Speaking

##### 40 to 60+ months developmental band

- Extends vocabulary, especially by grouping and naming, exploring the meaning and sounds of new words.
- Uses language to imagine and recreate roles and experiences in play situations.
- Links statements and sticks to a main theme or intention.
- Uses talk to organise, sequence and clarify thinking, ideas, feelings and events.
- Introduces a storyline or narrative into their play.

### RE-related ELG

Children express themselves effectively, showing awareness of the listener's needs. They use past, present and future forms accurately when talking about events that have happened or will happen in the future. They develop their own narratives and explanations by connecting ideas or events.

#### Effective RE practice

- Children re-enact religious stories using newly learned words through role-play, dressing up, home corner activities and the use of dolls and puppets.
- Through encouragement and sensitive questioning, children use words with care to describe imaginary people and events, people and events in religious stories, and significant people and events in their own lives.

### Literacy

#### Reading

##### 40 to 60+ months developmental band

- Continues a rhyming string.
- Hears and says the initial sound in words.
- Can segment the sounds in simple words and blend them together and knows which letters represent some of them.
- Links sounds to letters, naming and sounding the letters of the alphabet.
- Begins to read words and simple sentences.
- Uses vocabulary and forms of speech that are increasingly influenced by their experiences of books.
- Enjoys an increasing range of books.
- Knows that information can be retrieved from books and computers.

#### RE-related ELG

Children read and understand simple sentences. They use phonic knowledge to decode familiar words and read them aloud accurately. They also read some common irregular words. They demonstrate understanding when talking with others about what they have read.

#### Effective RE practice

- Children develop their vocabulary of terms describing feelings (eg through the use of dolls, puppets, stories and film clips, by exploring how facial expressions reveal feelings by using mirrors, pictures and masks).
- Children learn new words associated with a local place of worship during a visit.
- In preparing for a visitor who has been invited to talk about their religion, children learn appropriate words of greeting and some basic terms associated with the religion.

### Literacy

#### Writing

##### 40-60 months developmental band

- Gives meaning to marks they make as they draw, write and paint.
- Begins to break the flow of speech into words.
- Continues a rhyming string.
- Hears and says the initial sound in words.
- Can segment the sounds in simple words and blend them together.
- Links sounds to letters, naming and sounding the letters of the alphabet.
- Uses some clearly identifiable letters to communicate meaning, representing some sounds correctly and in sequence.
- Writes own name and other things such as labels, captions.
- Attempts to write short sentences in meaningful contexts.

#### RE-related ELG

Children use their phonic knowledge to write words in ways that match their spoken sounds. They also write some irregular common words. They write simple sentences which can be read by themselves and others. Some words are spelt correctly and others are phonetically plausible.

#### Effective RE practice

- Children give meaning to marks they make as they draw, write and paint recounting religious stories they have encountered.
- Adults provide word banks and writing resources for both indoor and outdoor retelling and enactment of stories.
- Children are provided with fun activities and games related to RE that use rhyming streams of real and imaginary words.
- Children are encouraged to write labels and captions when recalling stories or other experiences in RE.
- Attempts to write short sentences in the context of RE sessions are encouraged.

### Personal, social and emotional development

#### Self-confidence and self-awareness

##### 40 to 60+ months developmental band

- Confident to speak to others about own needs, wants and opinions
- Can describe self in positive terms and talk about abilities

#### RE-related ELG

Children are confident to try new activities and say why they like some activities more than others. They are confident to speak in a familiar group, will talk about their ideas and will choose the resources they need for their chosen activities. They say when they do or do not need help.

#### Effective RE practice

- Children have opportunities to celebrate the fact that each of us has a name that is specially chosen for us. A local priest or minister is invited to carry out a simulation of a baptism/christening and children are encouraged to share their experiences of naming ceremonies
- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences connected with religion (eg festivals and celebrations)
- Children have opportunities to participate in times of stillness and reflection (eg listening to calming music, watching a flickering candle, taking part in a visualisation, lying under a tree and looking upwards)
- Use story sacks and boxes when telling stories and encourage the children to talk about and respond to the stories they hear, relating them to aspects of their own experience
- Using a religious story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation
- Share with children Bible stories which relate to aspects of their own experience eg stories about birthdays, such as the Nativity; stories about relationships, such as Joseph and his multicoloured coat (Genesis 37-50); stories about special things, such as the lost coin (Luke 15.8-10); stories about losing something, such as the parable of the lost sheep (Matthew 18.10-14; Luke 15.4-7); stories about being lost, such as when Jesus seemed to be lost in the temple (Luke 2.41-51); stories about being small, such as Zacchaeus (Luke 19.1-10); stories about showing kindness, such as the good Samaritan (Luke 10.25-37); stories about special friends, such as David and Jonathan (1 Samuel 18-31); stories about special places, such as the garden of Eden (Genesis 2.8-9); stories about rainbows, such as Noah's ark (Genesis 6-8); stories about animals, such as Jonah and the big fish (the book of Jonah)
- Children have opportunities to discuss things, giving their ideas and views and listening to the ideas and views of others

### Personal, social and emotional development

#### Managing feelings and behaviour

##### 40 to 60+ months developmental band

Understands that own actions affect other people, for example, becomes upset or tries to comfort another child when they realise they have upset them

- Aware of the boundaries set, and of behavioural expectations in the setting.
- Beginning to be able to negotiate and solve problems without aggression, eg when someone has taken their toy

#### RE-related ELG

Children talk about how they and others show feelings, talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable. They work as part of a group or class and understand and follow the rules. They adjust their behaviour to different situations and take changes of routine in their stride.

#### Effective RE practice

- Share with children a range of traditional tales and fables which teach about how we should treat each other
- Children use stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways
- After listening to appropriate stories from different religious traditions, children respond to questions such as “Who did the right thing?” “Who did the wrong thing?” “Why was that the right thing to do?” “Why was that the wrong thing to do?”
- Children have opportunities to discuss issues of right and wrong, giving their ideas and views and listening to the ideas and views of others
- Children listen to and talk about stories from the Bible which illustrate Jesus' teaching about showing love and care for each other (eg the lost sheep, the lost son)
- Puppets and role-play are used to illustrate scenarios where people act in good ways and bad ways, showing the consequences of words and actions
- Children listen to creation stories from different religious traditions and talk about the idea that God wants people to look after the world. They think about the consequences of their actions in relation to the environment
- Children listen to and talk about stories from different religious traditions which illustrate how we should treat animals (eg the Buddha and the injured swan, Muhammad and the thirsty camel)

### Personal, social and emotional development

#### Making relationships

##### 40 to 60+ months developmental band

- Initiates conversations, attends to and takes account of what others say
- Explains own knowledge and understanding and asks appropriate questions of others
- Takes steps to resolve conflicts with other children, eg finding a compromise

#### RE-related ELG

Children play co-operatively, taking turns with others. They take account of one another's ideas about how to organise their activity. They show sensitivity to others' needs and feelings and form positive relationships with adults and other children.

#### Effective RE practice

- Children use pictures and film clips extracts to identify some of the things that members of the same religion share and have in common (eg clothing, worshipping together).
- Children listen to and talk about stories which illustrate some of the values and codes of behaviour that people belonging to different religions are expected to live by (eg the good Samaritan, the Buddha and the hungry man, Muhammad and the hungry stranger, Guru Nanak and the robber).
- Children are told about some of the ways in which people belonging to different religions are expected to behave (eg being kind to others), and have opportunities to act this out through role-play or with dolls or puppets.
- Children learn about the day-to-day religious practices of different religions (eg going to church on Sunday if you are a Christian, meditating daily if you are a Buddhist, performing daily puja if you are a Hindu, observing Shabbat if you are a Jew, praying five times a day if you are a Muslim, wearing the Five Ks if you are a devout Sikh).
- Children meet people from a range of religious and cultural backgrounds and listen to them talking about aspects of their lives.
- Help children and parents to see the ways in which their cultures and religious beliefs are similar, encouraging them to contribute to the curriculum by sharing and discussing practices, resources, celebrations and experiences.

### Understanding the world

#### People and communities

##### 40 to 60+ months developmental band

- Enjoys joining in with family customs and routines.

#### RE-related ELG

Children talk about past and present events in their own lives and in the lives of family members. They know that other children do not always enjoy the same things and are sensitive to this. They know about similarities and differences between themselves and others, among families, communities and traditions.

#### Effective RE practice

- Children show and talk about photographs of themselves participating in ceremonies associated with birth and naming
- Children learn about events related to religion in the lives of their families and others that they know (eg weddings and funerals, how religion impacted on the lives of their grandparents)
- Encourage children to ask questions about each other's lifestyles, practices and commitments, and provide opportunities for them to extend their understanding of these through role-play
- Use resources in role-play that reflect a variety of cultures and religions (eg clothes, symbols, candles and toys)
- Give children opportunities to take part in simulations of activities associated with different festivals and celebrations such as weddings (eg by dressing up in costumes and authentic clothes, by singing songs, by taking part in dances, by making and eating festival foods)
- Extend children's knowledge of cultures and religions within and beyond the setting through books, film clips, and photographs. Listening to simple short stories, handling artefacts, inviting visitors from a range of religious and ethnic groups, and visiting local places of worship and cultural centres
- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experience
- Children visit different places of worship
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration
- Ensure that any cultural and religious assumptions and stereotypes that are already held are explored in activities
- Children bring in some of their special things, and these are arranged into a display

**Effective RE practice**

- Demonstrate some of the ways in which respect is shown for the special books of different religions (eg the Bible is placed on a lectern; the Qur'an is placed on a stand; people bow before the Guru Granth Sahib which is placed on a stand on a raised platform and fanned with a yak hair fan called a chauri; Torah scrolls are placed in a special cover, kept in a special cupboard called the Aron Hakodesh (Holy Ark) and read with a pointer called a yad)
- Strengthen the positive impressions children have of their own cultures and faiths, and those of others, by sharing and celebrating a range of practices and special events.
- Through artefacts, stories, songs and food, enable children to learn about festivals and celebrations in different religions.
- Raise children's awareness of the home life of children brought up within a faith tradition by creating opportunities in the home corner to explore clothes, furnishings, artefacts, pictures, replicas of special books and traditional foods associated with different religions.
- Deepen children's knowledge of religious lifestyles, practices and commitments (eg by inviting visitors to the setting from a range of religious groups, by visiting local places of worship, by re-creating places of worship in the home corner).
- Help children understand that people do things differently from each other (eg celebrating festivals, naming ceremonies and weddings) and provide opportunities for children to become aware that people believe different things (eg by talking about some of the reasons for differences in religious celebrations and rituals).
- Provide a rich and diverse language environment that reflects all languages used in the setting and develops awareness of languages other than English (eg by making available to the children a range of stories from different cultures in dual-language texts).
- Provide artefacts and utensils from a variety of countries and cultures which children can use in their play and authentic items of clothing in which they can dress (eg clothing typical of the Indian sub-continent including saris; shalwar (loose fitting trousers); kameez (long blouse); chunni or dupatta (long scarf); kurta (long tunic); dhoti (cloth worn by men around waist like a skirt); garlands worn for special celebrations; bindi stickers; jewellery).
- Strengthen the positive impressions children have of their own cultures and faiths and those of others (eg by encouraging them to bring objects and photographs in from home; by identifying children's own festival days on a calendar and marking these celebrations with activities relating to the festival; by ensuring that the objects and clothing in the home corner reflect a variety of different cultures; by providing positive visual images of diverse ethnic groups; by inviting visitors to the setting).
- Encourage children to talk to each other about similarities and differences in their experiences, and the reasons for these similarities and differences.
- Introduce foods from different cultural and religious traditions at snack time.



### Understanding the world

#### The world

##### 40 to 60+ months developmental band

- Looks closely at similarities, differences, patterns and change.

#### RE-related ELG

Children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur and talk about changes.

#### Effective RE practice

- Use feely bags containing religious artefacts to arouse children's curiosity and encourage them to make guesses and ask questions
- Make available religious artefacts and replicas for children to explore through their senses (eg in the home corner or as part of an interactive display)
- Children handle religious artefacts with curiosity and respect
- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefacts
- During a church visit, help pupils to notice and discuss patterns around them (eg by taking rubbings from different surfaces)
- Examine change over time (eg growing plants, the changing seasons, photographs from babyhood to the present day)
- Provide opportunities that enable children to become aware of the fact that all living things die (eg through work on the natural environment by listening to stories and personal experiences)
- Share with children animal stories associated with a variety of religions (eg the Buddha and Nalagiri the elephant, Manu and the fish (a Hindu story), Muhammad and the spider's web and the dove's nest, Guru Nanak and the snake, Guru Gobind Singh and the donkey)
- Children have opportunities to visit places of worship in the place where they live
- Encourage children to express opinions on natural and built environments and give opportunities for them to hear different points of view on the quality of the environment
- Encourage discussion about the beauty of nature and people's responsibility to care for it. Help children to support other children and offer another viewpoint
- Encourage the use of words that help children to express opinions (eg 'busy', 'quiet' and 'pollution')

### Expressive arts and design

#### Exploring and using media and materials

##### 40 to 60 months developmental band

- Begins to build a repertoire of songs and dances.
- Explores the different sounds of instruments.
- Explores what happens when they mix colours.
- Experiments to create different textures.
- Understands that different media can be combined to create new effects.
- Manipulates materials to achieve a planned effect.
- Constructs with a purpose in mind, using a variety of resources.
- Uses simple tools and techniques competently and appropriately.
- Selects appropriate resources and adapts work where necessary.
- Selects tools and techniques needed to shape, assemble and join materials they are using.

#### RE-related ELG

Children sing songs, make music and dance and experiment with ways of changing them. They safely use and explore a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function.

### Effective RE practice

- During a visit to the local parish church, the priest explains that the colour of the altar cloth has symbolic meaning. He or she shows children vestments in different colours and explains the meaning behind the colours. Children explore textures of different materials within the church
- After exploring different symbols encountered in daily life, the meaning of symbols associated with some of the major world religions is explained to children and they learn about the shapes of the symbols (eg the Christian cross, the Buddhist wheel in the form of a circle, the crescent moon of Islam and the Jewish star of David)
- Children explore the shape and form of different religious artefacts and places of worship. The symbolic meaning is sometimes explained (eg the cruciform shape of a church, the towers of a Hindu temple representing mountains)
- Children colour in Islamic patterns, noticing how the pattern repeats itself and seems to go on forever
- Children listen and respond to recordings of sounds associated with different religions (eg songs of praise in Christianity, Hinduism and Sikhism, the Muslim call to prayer, Buddhist chants and the sounds of trumpets and bells in Tibetan Buddhism and the sound of the shofar being blown at Rosh Hashanah and the cantor intoning in Jewish worship)
- Children learn and sing songs from different religious traditions
- Children listen to recordings of sacred mantras being chanted by Hindus or Buddhists and try to hear and say the words that are repeated
- Children watch an Indian classical dancer re-telling a Hindu story through dance
- Children watch a gospel choir singing and swaying and clapping in time to the music

### Expressive arts and design

#### Being imaginative

##### 40 to 60+ months developmental band

- Creates simple representations of events, people and objects
- Initiates new combinations of movement and gesture in order to express and respond to feelings, ideas and experiences
- Chooses particular colours to use for a purpose
- Introduces a storyline or narrative into their play
- Plays alongside other children who are engaged in the same theme
- Plays cooperatively as part of a group to develop and act out a narrative

#### RE-related ELG

Children use what they have learnt about media and materials in original ways, thinking about uses and purposes. They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role play and stories.

#### Effective RE practice

- Children are given frequent opportunities to develop their imagination and creativity through a range of activities including painting, model making, music making, dancing, mime, role-play, dressing up and playing with dolls and puppets
- After exploring the symbolic use of hand gestures in religion (eg hand gestures used by Christian priests, symbolic hand gestures called mudras used in pictures and statues of the Buddha and Hindu deities, hand gestures used in Indian classical dance), children make up and try out their own hand gestures
- Be aware of the link between imaginative play and children's ability to handle narrative
- Using role-play as a stimulus, children talk about some of the ways people show love and concern for others and why this is important
- Provide opportunities for children to engage in role-play and drama relating to the stories they hear
- Be alert to children's changing interest and the way they respond to experiences differently when they are in a happy, sad or reflective mood

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# Section 4

## Programmes of study for Key Stages 1, 2, 3 and 4 and Post-16



## PROGRAMME OF STUDY FOR KEY STAGE 1

### Introduction

At every key stage, it is important to make learning about religions accessible and meaningful by linking it with children's own experience. Connecting the learning in this way is particularly important at Key Stage 1, where much of what children encounter in RE will be entirely new to them.

Throughout Key Stage 1, learning focuses mainly on Christianity and aspects of other principal religions are also covered. The intention is to enable children to become aware that people in this country and across the world adhere to many different religions, each with their own beliefs, practices, special stories, places of worship, holy men and women, and festivals. This does not mean that children at Key Stage 1 should be given a comprehensive overview of the major world religions; rather that they should be provided with opportunities to engage with selected features of a variety of religions.

During Key Stage 1, children learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families.

Children ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

### What needs to be covered?

The following six study units are to be explored at Key Stage 1, the equivalent of one study unit per term:

- Special people
- Special places
- Special words and stories
- Special things in nature
- Special symbols and objects
- Special ways of living

The content for each study unit is presented in two columns. The material in the left-hand column is related to the home and is considered more suitable for children in Year 1. The material in the right-hand column is related to the community (in the UK and other countries) and is considered more suitable for children in Year 2. It is recognised that where a school has mixed-age classes, a flexible approach will be needed.

Learning and teaching will need to be rooted in the experience of the child and so will naturally focus on personal experience.

Regarding the explicitly religious material, when covering each study unit, the main emphasis will be on Christianity. Material related to other major world faiths will also need to be incorporated, along with secular viewpoints where appropriate (see below).

Schools will be free to choose non-Christian content from the suggestions provided. In making their choice, they will want to consider factors such as the following:

- The faith backgrounds of the children in the school, i.e. whether any children in the school are Buddhists, Hindus, Jews, Muslims, Sikhs, etc.
- The religious make-up of the local community, i.e. whether Buddhists, Hindus, Jews, Muslims, Sikhs, etc, live in the local community – or, just as importantly, the fact that few if any Buddhists, Hindus, Jews, Muslims, Sikhs, etc, live locally
- The fact that Islam is the second largest religion (after Christianity) in Essex, in the UK and across the world and that it is so widely misrepresented and misunderstood.
- The fact that Judaism is so closely related to Christianity
- The need to raise awareness that people continue to suffer from prejudice and discrimination on account of their religion

### Including secular perspectives

The professional role of the religious educator requires that a variety of perspectives is explored in a respectful and open way without seeking to promote religious over non-religious alternatives, or vice versa. The intention is that, over time, RE will help give children and young people the tools to make their own choices in life in an informed and critical way.

Clearly, one of the central purposes of RE is to develop understanding of how Christianity and other major world faiths respond to the big questions about life, questions dealing with issues such as the meaning and purpose of our lives, whether there is a God, how everything came into existence, why there is suffering, how we should act towards others, how we should treat the environment and what happens when we die. Agreed syllabuses must not be designed to urge religious belief on pupils, so when dealing with religious responses to questions such as these, it is important not to present religious beliefs as statements of fact. To give a simple illustration, rather than saying, “God made the world”, we need to say “Christians (or Jews or Muslims or ...) believe that God made the world”.

However, as well as learning about religious beliefs, it is also important for children to understand that for many people, including many in the Western world, the most satisfactory answers to the ‘big questions’ are not found in religion. The non-statutory national framework for RE recommends that, where appropriate, secular world views should be taken into account at all key stages, including Key Stage 1. The Essex agreed syllabus supports this principle and secular world views are explicitly included in the programmes of study for Key Stages 2 and 3.

Secular perspectives have not been included in the programme of study for Key Stage 1.

Instead, Key Stage 1 teachers will need to take opportunities as they arise naturally through the material being explored to make the children aware of secular points of view. To use the illustration given above, a form of words such as the following could be used when exploring the origins of the earth, “Many people do not believe in God and so they think that the world came into being without any help from God.”

### Key learning experiences

A number of key learning experiences have been identified which should be regarded as entitlements for all pupils at Key Stage 1.

Opportunities should be provided for pupils to:

- Visit places of worship, focusing on symbols and feelings.
- Listen and respond to visitors from local faith communities.
- Use their senses and have times of quiet reflection.
- Use art and design, music, dance and drama to develop their creative talents and imagination.
- Share their own beliefs, ideas and values and talk about their feelings and experiences.
- Begin to use ICT to explore religions and beliefs as practised in the local and wider community.

### Time allocation

In order to cover the content specified in the programme of study for Key Stage 1 in a meaningful way, the equivalent of at least 40 minutes of curriculum time per week should be devoted to RE.



## SPECIAL PEOPLE


## Key Stage 1 study unit

**MAIN FOCUS**

*In exploring the theme of ‘special people’, learning and teaching will focus mainly on the suggestions for ‘personal experience’ and Christianity given below.*

*Aspects of one or more other major world faiths will also need to be covered. Suggestions related to the theme of ‘special people’ are provided on the two pages after this one.*

*In teaching about religious beliefs, it will also be important to share non-religious views where appropriate (see section entitled ‘Including secular perspectives’ on page 39).*

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Personal experience</b>	<ul style="list-style-type: none"> <li>• Special ‘me’ (eg my uniqueness, my worth and value, my qualities and abilities)</li> <li>• People who are special to me, people I love and care about: family and close friends</li> </ul>	<ul style="list-style-type: none"> <li>• Special people in the local community (eg teachers, police, doctors, shopkeepers, publicans, Beaver leaders, social workers, firefighters, Mayor/Mayoress, councillors, MPs)</li> <li>• Famous people (eg pop/TV/film/sports stars, the Queen, the Prime Minister)</li> <li>• Statues, memorials, wall plaques, street names, school names, etc commemorating well-known people</li> </ul>
<b>Festivals/celebrations</b>	<ul style="list-style-type: none"> <li>• Birthdays</li> </ul>	<ul style="list-style-type: none"> <li>• Celebrations honouring people (eg patron saints’ days, Remembrance Day, the Queen’s birthday, Trafalgar Day, state funerals)</li> </ul>

## SPECIAL PEOPLE (cont)

## Key Stage 1 study unit

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 Christianity	<ul style="list-style-type: none"> <li>• Belief that every person is special to God: God loves and cares for everyone</li> <li>• Respect for parents (<b>the fifth commandment</b>)</li> <li>• <b>Images of Jesus, Mary and Christian saints in the home</b> (<i>could also be covered in unit on 'Special Symbols and Objects'</i>)</li> <li>• Stories shared with children about Jesus, Christian saints and other people who have followed the teachings of Jesus (<i>could also be covered in unit on 'Special Words, Stories and Writings'</i>)</li> <li>• Some Christians, especially Roman Catholics and Orthodox Christians, have family saints</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Baptisms/Christenings</b> (ceremonies affirming special worth of each new member of the Christian community)</li> <li>• <b>Weddings</b> (when two people get married, they are saying that each of them is special to the other)</li> <li>• <b>Funerals:</b> headstones commemorating the dead and visiting the graves of loved ones</li> <li>• Local priests/ministers and their role in the community</li> <li>• <b>Patron saints</b></li> <li>• Local churches, schools, hospitals, etc, named after saints</li> </ul>
Festivals	<ul style="list-style-type: none"> <li>• <b>Christmas</b> (celebrating the birth of Jesus)</li> <li>• <b>Easter</b> (celebrating the resurrection of Jesus)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Christmas</b> (celebrating the birth of Jesus)</li> <li>• <b>Epiphany</b> (celebrating when the 'three kings' presented gifts to the baby Jesus)</li> <li>• <b>Candlemas</b> (celebrating the presentation of the infant Jesus in the Temple)</li> <li>• <b>Easter</b> (celebrating the resurrection of Jesus)</li> <li>• <b>Ascension Day</b> (celebrating the ascension of Jesus into heaven)</li> <li>• <b>Whitsun/Pentecost</b> (celebrating the occasion when the disciples received the gift of the Holy Spirit)</li> <li>• <b>All Saints Day</b> (when all the Christian saints are remembered)</li> <li>• <b>Saints' days</b> (when particular Christian saints are remembered, eg St George's Day, St David's Day, St Andrew's Day, St Patrick's Day)</li> <li>• <b>All Souls Day</b> (when the dead are remembered)</li> </ul>


When accessing this document in the RE section of the Essex grid for learning website ([www.e-gfl.org](http://www.e-gfl.org)), click on each of the terms in bold type for a full explanation.

## SPECIAL PEOPLE (cont)

## Key Stage 1 study unit

**ADDITIONAL FOCUS**


*In exploring the theme of ‘special people’, in addition to the suggestions for ‘learning from religion’ and Christianity, some of the following material related to other major world faiths will also need to be covered.*

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for Year 2)
 Buddhism	<ul style="list-style-type: none"> <li>• Respect shown by children to adults and the duties of adults to children</li> <li>• The <b>Buddha image</b> in the home and associated <b>devotional practices</b> (<i>could also be covered in unit on ‘Special Symbols and Objects’</i>)</li> <li>• Stories shared with children about the life of the Buddha (<i>could also be covered in unit on ‘Special Words, Stories and Writings’</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• The <b>Buddha image</b> and <b>devotion shown to it</b> at local <b>Buddhist centres</b> (<i>could also be covered in unit on ‘Special Symbols and Objects’</i>)</li> <li>• In the <b>Theravada</b> countries of south-east Asia (including Sri Lanka, Thailand, Burma, Cambodia and Laos), the local community supports <b>bhikkhus (monks) and bhikkunis (nuns)</b>, providing them with food on a daily basis</li> </ul>
Festivals		<ul style="list-style-type: none"> <li>• <b>Wesak/Vaisakha</b> (festival of light celebrating the birth, enlightenment and passing of the Buddha)</li> </ul>

*When accessing this document in the RE section of the Essex grid for learning website ([www.e-gfl.org](http://www.e-gfl.org)), click on each of the terms in bold type for a full explanation.*

## SPECIAL PEOPLE (cont)



## Key Stage 1 study unit

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for Year 2)
 <b>Hinduism</b>	<ul style="list-style-type: none"> <li>• <b>Birth and naming ceremonies</b></li> <li>• Love and loyalty between all members of the extended family, eg respect for parents and grandparents who often live with the family</li> <li>• Role of the mother in performing <b>family puja</b> (worship)</li> <li>• <b>Murtis</b> (images of <b>gods and goddesses</b>) and devotion shown to these (<i>could also be covered in unit on 'Special Symbols and Objects'</i>)</li> <li>• Stories shared with children about Hindu <b>gods and goddesses</b> (could also be covered in unit on 'Special Words, Stories and Writings')</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Weddings</b> (when two people get married, they are saying that each of them is special to the other)</li> <li>• Hindu <b>priests</b> and their role in the community</li> <li>• <b>Murtis</b> (images of gods and goddesses) in the mandir (temple), and <b>devotion shown to murtis</b></li> <li>• The importance of spiritual teachers (<b>Gurus, Swamis</b>, etc), many of whom visit the UK</li> <li>• <b>Cremation</b> of the dead</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• <b>Raksha Bandhan</b> (at which sisters tie Rakhis (decorated string bracelets) onto their brothers' wrists)</li> <li>• <b>Divali</b> (during which the goddess Lakshmi is welcomed into the home)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Rama Navami</b> and <b>Janmashtami</b> (celebrating the birthdays of Rama and Krishna respectively)</li> <li>• Many other Hindu festivals focus on different gods and goddesses and stories associated with them, including <b>Divali, Saraswati Puja, Mahashivratri, Holi, Jagannatha, Ganesh Chaturthi</b>, and <b>Durga Puja</b></li> </ul>

When accessing this document in the RE section of the Essex grid for learning website ([www.e-gfl.org](http://www.e-gfl.org)), click on each of the terms in bold type for a full explanation.

## SPECIAL PEOPLE (cont)


## Key Stage 1 study unit

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for Year 2)
 Islam	<ul style="list-style-type: none"> <li>• <b>Birth ceremonies</b></li> <li>• Respect for parents and elders</li> <li>• Stories shared with children about Muhammad (<i>could also be covered in unit on 'Special Words, Stories and Writings'</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Weddings</b> (when two people get married, they are saying that each of them is special to the other)</li> <li>• The <b>imam</b> and his role in the community</li> <li>• The <b>mu'adhin</b> who calls the people to prayer</li> <li>• Respect shown to a <b>hafiz</b> (someone who has memorised the whole of the Qur'an)</li> <li>• Hajji (m) and hajja (f): someone who has completed the <b>hajj</b> (pilgrimage to Makkah)</li> <li>• Funerals and visiting graves of the dead</li> </ul>
Festivals		<ul style="list-style-type: none"> <li>• <b>Laylat-ul-Qadr</b> (celebrating when Allah chose Muhammad as the final prophet)</li> </ul>
 Judaism	<ul style="list-style-type: none"> <li>• <b>Naming ceremonies</b></li> <li>• Respect for parents (the <b>fifth commandment</b>)</li> <li>• In some homes, father blesses his children at start of <b>Shabbat</b></li> <li>• Role of the mother in ushering in <b>Shabbat</b></li> <li>• Stories shared with children about significant people in ancient Jewish history (eg Abraham, Noah, Moses, Ruth, Solomon, David, Esther) (<i>could also be covered in unit on 'Special Words, Stories and Writings'</i>)</li> <li>• <b>Yahrzeit</b> (the anniversary of a close relative's death)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Weddings</b> (when two people get married, they are saying that each of them is special to the other) The <b>rabbi</b> and his/her role in the community</li> <li>• <b>Bar/Bat Mitzvah</b> (when Jewish boys and girls take on the responsibilities of adulthood)</li> <li>• <b>Funerals</b> and visiting graves of the dead</li> <li>• <b>Yahrzeit</b> (the anniversary of the death of a national or a religious leader)</li> </ul>
Festivals	<ul style="list-style-type: none"> <li>• The <b>Seder meal at Pesach</b> (celebrating how Moses led his people from slavery to freedom)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Shavuot</b> (during which the story of Ruth is read out in the synagogue)</li> <li>• <b>Purim</b> (celebrating how Esther saved her people)</li> </ul>

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## SPECIAL PEOPLE (cont)

## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY in the UK and other countries <i>(particularly suitable for Year 2)</i>
 <p><b>Sikhism</b></p>	<ul style="list-style-type: none"> <li>• <b>Birth ceremonies</b></li> <li>• Love and loyalty between all members of the extended family, eg respect for parents and grandparents who often live with the family</li> <li>• Images of the Gurus, especially <b>Guru Nanak</b> and <b>Guru Gobind Singh</b> <i>(could also be covered in unit on ‘Special Symbols and Objects’)</i></li> <li>• Stories shared with children about the Gurus, especially <b>Guru Nanak</b> and <b>Guru Gobind Singh</b> <i>(could also be covered in unit on ‘Special Words, Stories and Writings’)</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Naming ceremonies</b></li> <li>• <b>Amrit Pahul</b> or <b>Amrit Sanskar</b> ceremony, at which Sikhs are initiated into the khalsa (Sikh community)</li> <li>• The significance of the <b>Panj Piare</b> (the Beloved Five) for Sikhs</li> <li>• Title Singh (‘lion’) bestowed on all male Sikhs, and Kaur (‘princess’) bestowed on all female Sikhs</li> <li>• <b>Weddings</b> (when two people get married, they are saying that each of them is special to the other)</li> <li>• <b>Equality</b> in Sikhism</li> <li>• Special people at the <b>gurdwara</b> (temple), eg the <b>granthi</b>, who reads the <b>Guru Granth Sahib</b> out loud, and musicians and singers</li> <li>• Images of the <b>Gurus</b> at the <b>gurdwara</b>, especially <b>Guru Nanak</b> and <b>Guru Gobind Singh</b></li> <li>• <b>Cremation</b> of the dead</li> </ul>
<p><b>Festivals</b></p>		<ul style="list-style-type: none"> <li>• <b>Gurpurbs</b> (celebrating the birth of <b>Guru Nanak</b> and the birth of <b>Guru Gobind Singh</b>)</li> <li>• <b>Baisakhi</b> (it was on <b>Baisakhi</b> day, the day of an ancient harvest festival, that <b>Guru Gobind Singh</b> founded the Khalsa and instigated the <b>Amrit Pahul</b> or <b>Amrit Sanskar</b> ceremony)</li> <li>• <b>Divali/Bandi Chhorh Divas</b> (celebrating how <b>Guru Har Gobind</b> rescued 52 princes from imprisonment)</li> </ul>

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## SPECIAL PLACES



## Key Stage 1 study unit

**MAIN FOCUS**

*In exploring the theme of ‘special places’, learning and teaching will focus mainly on the suggestions for ‘personal experience’ and Christianity given below.*

*Aspects of one or more other major world faiths will also need to be covered. Suggestions related to the theme of ‘special places’ are provided on the page after this one.*

*In teaching about religious beliefs, it will also be important to share non-religious views where appropriate (see section entitled ‘Including secular perspectives’ on page 39).*

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Personal experience</b>	<ul style="list-style-type: none"> <li>• Our homes</li> <li>• Our bedrooms</li> <li>• Our gardens</li> <li>• Our special places at home (eg dens, tree houses, Wendy Houses)</li> </ul>	<ul style="list-style-type: none"> <li>• The towns/villages where we live</li> <li>• Our school</li> <li>• Places we go on holiday</li> <li>• Journeys and travel</li> </ul>
 <b>Christianity</b>	<ul style="list-style-type: none"> <li>• The home as a special place for the family</li> <li>• In some Christian homes there is a special place where people will pray before a cross or an image of Jesus, Mary or a saint</li> </ul>	<ul style="list-style-type: none"> <li>• The church and other local places of Christian worship</li> <li>• Cathedrals (eg Chelmsford cathedral, which is Anglican, or Brentwood cathedral, which is Roman Catholic)</li> <li>• Places of worship with a national profile (eg Westminster Abbey, St Paul’s Cathedral, Canterbury Cathedral)</li> <li>• Places in different countries that are special to Christians (eg Bethlehem, Nazareth, Jerusalem, <b>St Peter’s Basilica</b> in Rome, <b>Lourdes</b> in France, Walsingham in Norfolk)</li> </ul>

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## SPECIAL PLACES (cont)

## Key Stage 1 study unit

## ADDITIONAL FOCUS

In exploring the theme of ‘special places’, in addition to the suggestions for ‘learning from religion’ and Christianity, **some** of the following material related to other major world faiths will also need to be covered.

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for Year 2)
 Buddhism	<ul style="list-style-type: none"> <li>The home <b>shrine</b> (could also be covered in unit on ‘Special Symbols and Objects’)</li> <li>The home as a place for <b>devotional practices</b> and meditation (could also be covered in unit on ‘Special Ways of Living’)</li> </ul>	<ul style="list-style-type: none"> <li>Local Buddhist centres in the UK (eg Colchester Buddhist Centre, affiliated to the Friends of the Western Buddhist Order, and Marpa House in Ashdon near Saffron Walden, affiliated to Tibetan Buddhism)</li> <li>Buddhist centres in the UK with a national profile (eg London Buddhist Centre, headquarters of the Friends of the Western Buddhist Order and Chithurst Buddhist Monastery and the Buddhapadipa Temple in Wimbledon, both Thai Buddhist)</li> <li>The role of the <b>vihara</b> (monastery) in the local Buddhist community, especially in the <b>Theravada</b> countries of south-east Asia (including Sri Lanka, Thailand, Burma, Cambodia and Laos)</li> <li><b>Bodh Gaya</b>, the forest glade where the <b>Buddha</b> achieved enlightenment</li> </ul>
 Hinduism	<ul style="list-style-type: none"> <li>The home as a special place for the family</li> <li>The <b>home shrine</b> (could also be covered in unit on ‘Special Symbols and Objects’)</li> <li>The home as a place for <b>family puja</b> (worship) (could also be covered in unit on ‘Special Ways of Living’)</li> </ul>	<ul style="list-style-type: none"> <li>The <b>mandir</b> as a community centre as well as a place of worship</li> <li>Local <b>mandirs</b> in the UK</li> <li><b>Mandirs</b> in the UK with a national profile (eg Shri Swaminarayan Mandir in Neasden and Bhaktivedanta Manor in Hertfordshire)</li> <li><b>Mandirs</b> in India</li> </ul>

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## SPECIAL PLACES (cont)


## Key Stage 1 study unit

 Islam	<ul style="list-style-type: none"> <li>• The home as a special place for the family</li> <li>• The home as a place for <b>prayer</b> (five times daily) (<i>could also be covered in unit on ‘Special Ways of Living’</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• The <b>mosque</b> as a community centre as well as a place of worship</li> <li>• Local <b>mosques</b> in the UK (eg mosques in Colchester and Chelmsford)</li> <li>• <b>Mosques</b> in the UK with a national profile (eg East London Mosque in Whitechapel and Regents Park Mosque)</li> <li>• The <b>Ka’bah</b> in the city of <b>Makkah</b></li> </ul>
 Judaism	<ul style="list-style-type: none"> <li>• The home as a special place for the family</li> <li>• The home as the focus of Jewish religious life (eg <b>daily prayers</b>, <b>Shabbat</b>, festivals) (<i>could also be covered in unit on ‘Special Ways of Living’</i>)</li> <li>• The dining room is the place where special meals are held for the start of <b>Shabbat</b> and <b>Pesach</b> (<i>could also be covered in unit on ‘Special Ways of Living’</i>)</li> <li>• The kitchen in <b>kosher homes</b> will ensure that anything coming into contact with meat and anything coming into contact with dairy products are kept separate, so there will be two sinks, two sets of utensils, cutlery, crockery, etc (<i>could also be covered in unit on ‘Special Ways of Living’</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• The <b>synagogue</b> as a community centre and a place of learning as well as a place of worship</li> <li>• Local <b>synagogues</b> in the UK (eg Colchester synagogue, Harlow synagogue, Westcliff synagogue)</li> <li>• The Western Wall in Jerusalem, all that remains of the Temple in Jerusalem, which was the focus of Jewish communal worship before its final destruction by the Romans in 70CE</li> <li>• The land of <b>Israel</b>, given to the Jewish people by God</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• <b>Shabbat</b> celebrations in the home</li> <li>• The <b>Seder meal</b> at <b>Pesach</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Sukkot</b> (during which observant Jews eat/sleep in temporary structures)</li> <li>• <b>Hanukkah</b> (celebrating the recapture and rededication of the Temple in Jerusalem)</li> <li>• <b>Yom Ha’Atzmaut</b> (‘Independence Day’: anniversary of the creation of the modern state of Israel in 1948CE)</li> </ul>

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## SPECIAL PLACES (cont)

## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Sikhism</b>	<ul style="list-style-type: none"> <li>• The home as a special place for the family</li> <li>• A few Sikh homes have a room set aside for the <b>Guru Granth Sahib</b> (the holy scriptures)</li> </ul>	<ul style="list-style-type: none"> <li>• The <b>gurdwara</b> as a community centre as well as a place of worship</li> <li>• The gurdwara as a place to house the <b>Guru Granth Sahib</b>, which occupies an elevated, central position in the worship hall and which is kept in a special room at night (<i>could also be covered in unit on 'Special Words, Stories and Writings'</i>)</li> <li>• Local <b>gurdwaras</b> in the UK (eg <b>gurdwara</b> in Grays, Essex)</li> <li>• The <b>Golden Temple</b> in Amritsar</li> </ul>

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## SPECIAL WORDS AND STORIES



## Key Stage 1 study unit

**MAIN FOCUS**

*In exploring the theme of ‘special words and stories’, learning and teaching will focus mainly on the suggestions for ‘personal experience’ and Christianity given below.*

*Aspects of one or more other major world faiths will also need to be covered. Suggestions related to the theme of ‘special words, stories and writings’ are provided on the two pages after this one.*


*In teaching about religious beliefs, it will also be important to share non-religious views where appropriate (see section entitled ‘Including secular perspectives’ on page 39).*

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for Year 2)
 Personal experience	<ul style="list-style-type: none"> <li>• Our special books</li> <li>• Our special stories</li> <li>• Our special poems and rhymes</li> <li>• Our special songs</li> <li>• Our special letters and cards</li> </ul>	<ul style="list-style-type: none"> <li>• School prayer/song</li> <li>• National anthem</li> <li>• Cub/Brownie promise</li> <li>• Road signs</li> </ul>
 Christianity	<ul style="list-style-type: none"> <li>• The <b>Bible</b> in the home</li> <li>• Family <b>Bibles</b>, that used to be read aloud every evening</li> <li>• Stories from the Bible and the words of the <b>Lord’s prayer</b>, shared with children (<i>could also be covered in unit on ‘Special Ways of Living’</i>)</li> <li>• Stories shared with children about Jesus, saints and other people who have followed the teachings of Jesus (<i>could also be covered in unit on ‘Special People’</i>)</li> <li>• Grace before meals (<i>could also be covered in units on ‘Special Things in Nature’ and ‘Special Ways of Living’</i>)</li> <li>• Prayers said before going to sleep</li> </ul>	<ul style="list-style-type: none"> <li>• The <b>Bible</b> (read from the lectern in church)</li> <li>• Readings from the <b>Bible</b>, including parables</li> <li>• Prayers, including the <b>Lord’s prayer</b></li> <li>• Hymns/songs sung at church and in school</li> </ul>
Festivals	<ul style="list-style-type: none"> <li>• <b>Christmas</b> (celebrating the story of the birth of Jesus)</li> <li>• <b>Easter</b> (celebrating the story of Jesus’ resurrection)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Christmas</b> (celebrating the story of the birth of Jesus)</li> <li>• <b>Easter</b> (celebrating the story of Jesus’ resurrection)</li> </ul>

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**ADDITIONAL FOCUS**

In exploring the theme of 'special words and stories', in addition to the suggestions for 'learning from religion' and Christianity, **some** of the following material related to other major world faiths will also need to be covered.

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for Year 2)
 <b>Buddhism</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about the life of the <b>Buddha</b> (could also be covered in unit on 'Special People')</li> <li>• <b>Jataka tales</b> (many of which are similar to Aesop's fables)</li> <li>• <b>Mantras</b> recited in devotions at home</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Mantras</b> recited in devotions at local Buddhist centre</li> <li>• <b>The Three Jewels/Treasures/Refuges:</b> the <b>Buddha</b>, the Dhamma, the Sangha (words uniting all Buddhists)</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• <b>Wesak/Vaisakha</b> (celebrating the story of the Buddha's life)</li> </ul>

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## SPECIAL WORDS AND STORIES (cont)


## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Hinduism</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about Hindu <b>gods</b> and <b>goddesses</b> (eg the story of Rama and Sita contained in the Ramayana; stories about the childhood of Krishna from the Puranas; stories about Ganesh) <i>(could also be covered in unit on ‘Special People’)</i></li> <li>• Stories associated with festivals (eg Diwali, Holi, Janmashtami, Ganesh Chaturthi, Durga Puja)</li> <li>• Stories with a moral, eg those from the <b>Panchatantra</b> or <b>Hitopadesh</b> (many of which are similar to Aesop’s fables)</li> <li>• <b>Prayers, bhajans</b> (hymns) and <b>mantras</b> said/chanted/sung at <b>family puja</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Prayers, bhajans</b> (hymns) and <b>mantras</b> said/chanted/sung at <b>communal puja “Namaste”</b> (Hindu greeting: “I bow to you”)</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• <b>Diwali</b> (celebrating the story of Rama and Sita)</li> <li>• <b>Holi</b> (celebrating the story of Prahlad’s victory over the evil Holika)</li> <li>• <b>Janmashtami</b> (celebrating the story of Krishna’s birth)</li> <li>• <b>Ganesh Chaturthi</b> (celebrating stories about Ganesh)</li> <li>• <b>Durga Puja</b> (celebrating the story of Durga’s victory over Mahishasura, the buffalo-demon)</li> </ul>

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## SPECIAL WORDS AND STORIES (cont)


## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Islam</b>	<ul style="list-style-type: none"> <li>• The <b>Qur'an</b> in the home, and the respect with which it is treated (eg placed on <b>Qur'an stand</b>) (could also be covered in unit on 'Special Symbols and Objects')</li> <li>• Quotations from the <b>Qur'an</b> decorating the home (could also be covered in unit on 'Special Symbols and Objects')</li> <li>• Stories shared with children about <b>Muhammad</b> (<i>could also be covered in unit on 'Special People'</i>)</li> <li>• Words used in <b>prayers</b> (five times daily)</li> <li>• "Assalaamu-Alaykum" (Muslim greeting: "Peace be unto you")</li> </ul>	<ul style="list-style-type: none"> <li>• "Allahu akbar" ("God is great")</li> <li>• The shahadah (declaration of faith)</li> <li>• The <b>adhan</b> (call to prayer)</li> <li>• Words used in <b>prayers</b> (five times daily)</li> <li>• Quotations from the <b>Qur'an</b> decorating the mosque (<i>could also be covered in unit on 'Special Symbols and Objects'</i>)</li> <li>• "Assalaamu-Alaykum" (Muslim greeting: "Peace be unto you")</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• <b>Laylat-ul-Qadr</b> (celebrating the revelation of the <b>Qur'an</b> to <b>Muhammad</b>)</li> </ul>

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## SPECIAL WORDS AND STORIES (cont)


## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Judaism</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about significant people in ancient Jewish history (eg Abraham, Noah, Moses, Ruth, Solomon, David, Esther) <i>(could also be covered in unit on ‘Special People’)</i></li> <li>• <b>Mezuzah</b> (scroll containing words of the <b>Shema</b> placed in a container fastened to doorposts) <i>(could also be covered in Unit on ‘Special Symbols and Objects’)</i></li> <li>• Siddur (prayer book used for daily prayer)</li> <li>• “Shalom” (“Peace”) and “Shabbat shalom” (“May you have a peaceful Sabbath”)</li> <li>• Words used in Jewish <b> blessings</b>: “Blessed are you, O God, King of the Universe ...” <i>(could also be covered in unit on ‘Special Things in Nature’)</i></li> </ul>	<ul style="list-style-type: none"> <li>• The <b>Torah</b> scrolls and the respect with which they are treated (eg dressed in mantle, crowns and bells) <i>(could also be covered in unit on ‘Special Symbols and Objects’)</i></li> <li>• <b>Yad</b> (pointer) is used to protect Torah scrolls when they are read <i>(could also be covered in unit on ‘Special Symbols and Objects’)</i></li> <li>• When worn out, scrolls are buried in the same way as a person</li> <li>• The annual cycle of readings from the <b>Torah</b></li> <li>• The <b>Shema</b> (Deuteronomy 6.4-6)</li> <li>• The Megillat Esther (special scroll containing the story of Esther)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• The <b>Seder meal at Pesach</b> (celebrating the story of Moses leading his people from slavery to freedom)</li> <li>• <b>Haggadah</b> (guide to the Seder meal at <b>Pesach</b>)</li> <li>• <b>Hanukkah</b> (celebrating the story of the recapture and re-dedication of the Temple in Jerusalem)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Simchat Torah</b> (rejoicing of the Torah: completion of the annual cycle of readings from the Torah and the beginning of the new cycle)</li> <li>• <b>Purim</b> (celebrating the story of Esther, read out from a special scroll called the Megillat Esther)</li> </ul>

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## SPECIAL WORDS AND STORIES (cont)

## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Sikhism</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about the <b>Gurus</b>, especially <b>Guru Nanak</b> and <b>Guru Gobind Singh</b> (<i>could also be covered in unit on ‘Special People’</i>)</li> <li>• <b>Ik Onkar</b> symbol in the home (<i>could also be covered in unit on ‘Special Symbols and Objects’</i>)</li> <li>• <b>Nit Nem</b> (small book used for daily prayers)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Guru Granth Sahib</b> (housed at the local <b>gurdwara</b> and treated with utmost respect as a living <b>Guru</b>)</li> <li>• <b>Chauri</b> (yak hair fan waved over the <b>Guru Granth Sahib</b>) (<i>could also be covered in unit on ‘Special Symbols and Objects’</i>)</li> <li>• The <b>Mool Mantra</b>, starting with the words “<b>Ik Onkar</b>” (“There is One God”)</li> <li>• <b>Shabads</b> (hymns) from the <b>Guru Granth Sahib</b>, sung/read at the <b>gurdwara</b></li> <li>• Akhand Path (48-hour continuous reading of the <b>Guru Granth Sahib</b> during festivals)</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• <b>Baisakhi</b> (the story of how <b>Guru Gobind Singh</b> founded the <b>khalsa</b>, the Sikh community, took place on <b>Baisakhi</b> day)</li> <li>• <b>Divali/Bandi Chhorh Divas</b> (celebrating the story of how <b>Guru Har Gobind</b> rescued 52 princes)</li> </ul>

When accessing this document in the RE section of the Essex grid for learning website ([www.e-gfl.org](http://www.e-gfl.org)), click on each of the terms in bold type for a full explanation.



## SPECIAL THINGS IN NATURE


## Key Stage 1 study unit

**MAIN FOCUS**

*In exploring the theme of ‘special things in nature’, learning and teaching will focus mainly on the suggestions for ‘personal experience’ and Christianity given below.*

*Aspects of one or more other major world faiths will also need to be covered. Suggestions related to the theme of ‘special things in nature’ are provided on the page after this one.*


*In teaching about religious beliefs, it will also be important to share non-religious views where appropriate (see section entitled ‘Including secular perspectives’ on page 39).*

Context	<b>THE HOME</b> <i>(particularly suitable for year 1)</i>	<b>THE COMMUNITY</b> <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Personal experience</b>	<ul style="list-style-type: none"> <li>• Our pets</li> <li>• Flowers, house plants</li> <li>• Our gardens</li> <li>• The seasons</li> <li>• Recycling</li> <li>• Light and water (all life depends on these)</li> </ul>	<ul style="list-style-type: none"> <li>• Trees, parks, woods, countryside, rivers, sea, etc</li> <li>• Wildlife parks, bird gardens, zoos, etc</li> <li>• The need to look after our school/ local environment</li> <li>• The seasons</li> <li>• Recycling and sustainability</li> <li>• Light and water (all life depends on these)</li> </ul>
<b>Festivals/ celebrations</b>		<ul style="list-style-type: none"> <li>• Flower shows</li> <li>• Agricultural shows</li> </ul>

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## SPECIAL THINGS IN NATURE (cont)

## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for Year 2)</i>
 <b>Christianity</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about St Francis of Assisi <i>(could also be covered in unit on Special People)</i></li> <li>• Grace before meals <i>(could also be covered in units on ‘Special Words, Stories and Writings’ and ‘Special Ways of Living’)</i></li> </ul>	<ul style="list-style-type: none"> <li>• Belief in God as creator, and our responsibility to look after the world God has given us</li> <li>• Biblical creation stories, as found in Genesis 1-3</li> <li>• Stories Jesus told in relation to the natural world (eg the sower (Matthew 13.3-8, Mark 4.3-8, Luke 8.5-8), the growing seed (Mark 4.26-29), the mustard seed (\ Matthew 13.31-32, Mark 4.30-32, Luke 13.18-19), the birds of the air and the lilies of the field (Matthew 6.26-30, Luke 22.24-28))</li> <li>• Hymns/songs sung at church and in school in praise of the natural world (eg <i>All Things Bright and Beautiful, Morning Has Broken</i>)</li> <li>• Bread and wine at <b>Holy Communion</b></li> <li>• Light: Jesus the light of the world (John 8.12), <b>Christingles</b>, baptismal candles, <b>paschal candle</b></li> <li>• Water: <b>baptism</b></li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Symbols from the natural world associated with <b>Christmas</b> (light, Christmas tree, holly, mistletoe, robin redbreast, etc)</li> <li>• Symbols from the natural world associated with <b>Easter</b> (eggs, bunnies, daffodils, etc)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Harvest festival</b></li> <li>• <b>Easter</b> (festival associated with new life)</li> <li>• <b>Christmas</b> (festival of light)</li> <li>• <b>Candlemas</b> (presentation of the infant Jesus in the Temple: candle-lit processions celebrate Jesus as the light of the world)</li> </ul>

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**ADDITIONAL FOCUS**



In exploring the theme of 'special things in nature', in addition to the suggestions for 'learning from religion' and Christianity, **some** of the following material related to other major world faiths will also need to be covered.

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Buddhism</b>	<ul style="list-style-type: none"> <li>• Candles, flowers and seven offering bowls (containing water for washing, water for drinking, flowers, incense, light, perfume and food) placed at the home <b>shrine</b></li> <li>• Stories shared with children about the <b>Buddha's</b> compassion for animals (eg Siddattha and the injured swan, the <b>Buddha</b> and Nalagiri the elephant)</li> </ul>	<ul style="list-style-type: none"> <li>• Candles, flowers and seven offering bowls (containing water for washing, water for drinking, flowers, incense, light, perfume and food) placed at the shrine in the local <b>Buddhist centre</b></li> <li>• Reverence shown to <b>Bodhi tree</b> (the Buddha was sitting under a tree in a forest glade when he achieved enlightenment)</li> <li>• Zen gardens</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• Festival of <b>Wesak/Vaisakha</b> (festival of light celebrating the enlightenment of the Buddha)</li> <li>• <b>Hanamatsuri</b> (Japanese flower festival)</li> </ul>

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## SPECIAL THINGS IN NATURE (cont)



## Key Stage 1 study unit

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Hinduism</b>	<ul style="list-style-type: none"> <li>• Light, water, food and flowers used in <b>family puja</b></li> <li>• <b>Arti</b> (5 lights standing for five elements: earth, air, fire, water and ether)</li> <li>• Images of animal gods and heroes (eg Ganesh and Hanuman) in the home</li> <li>• Images of gods embodying elemental forces of nature (eg Agni (fire), Surya (sun)) in the home</li> <li>• Images of Krishna with cows in the home</li> <li>• The <b>lotus</b> symbol in the home</li> <li>• Many Hindu homes (in India) have a courtyard containing a sacred <b>tulsi plant</b> (associated with the god Vishnu)</li> <li>• Divas at <b>Divali</b></li> </ul>	<ul style="list-style-type: none"> <li>• Creation stories</li> <li>• Light, water, food and flowers used in <b>communal puja</b></li> <li>• <b>Arti</b> (five lights standing for five elements: earth, air, fire, water and ether)</li> <li>• <b>Havan</b> (fire offering for puja)</li> <li>• Images of animal gods and heroes (eg Ganesh and Hanuman) at the mandir</li> <li>• Images of gods embodying elemental forces of nature (eg Agni (fire), Surya (sun)) at the mandir</li> <li>• Images of Krishna with cows at the mandir</li> <li>• The <b>lotus</b> symbol at the mandir</li> <li>• Divas at <b>Divali</b></li> <li>• Respect for <b>cows</b></li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• <b>Divali</b> (festival of light)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Divali</b> (festival of light)</li> <li>• <b>Holi</b> (spring festival)</li> </ul>
 <b>Islam</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about Muhammad and animals (eg Muhammad is saved by a spider and a nesting dove, Muhammad and the thirsty camel, Muhammad and the ants)</li> <li>• <b>Wudu</b> (washing) before prayer (could also be covered in unit on 'Special Ways of Living')</li> </ul>	<ul style="list-style-type: none"> <li>• Creation story</li> <li>• Muslims believe that signs of Allah's creation are seen in the natural world</li> <li>• <b>Wudu</b> (washing) before prayer (could also be covered in unit on 'Special Ways of Living')</li> </ul>

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## SPECIAL THINGS IN NATURE (cont)

## Key Stage 1 study unit

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Judaism</b>	<ul style="list-style-type: none"> <li>• <b>Blessings</b> related to gifts bestowed by nature (<i>could also be covered in unit on ‘Special Words, Stories and Writings’</i>)</li> <li>• Bread and wine at start of <b>Shabbat</b></li> </ul>	<ul style="list-style-type: none"> <li>• Belief in God as creator, and our responsibility to look after the world God has given us</li> <li>• Biblical creation stories</li> <li>• Psalms praising the natural world</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• <b>Hanukkah</b> (festival of light)</li> <li>• Symbolic foods eaten at the <b>Seder meal</b> at the start of <b>Pesach</b></li> <li>• Festival foods (eg apples dipped in honey at <b>Rosh Hashanah</b>, doughnuts and latkes at <b>Hanukkah</b>, fruit grown in Israel at <b>Tu B’Shtvat</b>, Hamantschen/Oznoi Haman at <b>Purim</b>, cheesecake and blintzes at <b>Shavuot</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Rosh Hashanah</b> (celebrating the creation of the world)</li> <li>• <b>Sukkot, Pesach</b> and <b>Shavuot</b> (as well as having other associations, these are also harvest festivals)</li> <li>• <b>Sukkot</b> (featuring arba minim and booths made of wood with fruits hanging from ceiling)</li> <li>• <b>Tu B’Shtvat</b> (new year for trees)</li> </ul>
 <b>Sikhism</b>	<ul style="list-style-type: none"> <li>• Stories shared with children about the young <b>Guru Nanak</b> and the natural world (eg Nanak and mysterious shadow, Nanak and the cows, Nanak and the snake)</li> </ul>	<ul style="list-style-type: none"> <li>• Belief in God as creator, and our responsibility to look after the world God has given us</li> <li>• Many passages from the <b>Guru Granth Sahib</b> extol the beauty of nature</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• <b>Baisakhi</b> (a harvest festival)</li> <li>• <b>Divali/Bandi Chhorh Divas</b> (Sikh festival of light – not to be confused with the Hindu festival of Divali)</li> </ul>

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## SPECIAL SYMBOLS AND OBJECTS



## Key Stage 1 study unit

## MAIN FOCUS

In exploring the theme of ‘special symbols and objects’, learning and teaching will focus mainly on the suggestions for ‘personal experience’ and Christianity given below.

Aspects of one or more other major world faiths will also need to be covered. Suggestions related to the theme of ‘special symbols and objects’ are provided on the two pages after this one.

In teaching about religious beliefs, it will also be important to share non-religious views where appropriate (see section entitled ‘Including secular perspectives’ on page 39).


Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Personal experience</b>	<ul style="list-style-type: none"> <li>• Objects that are special to us</li> <li>• Family heirlooms</li> <li>• Our special clothes</li> <li>• Family photographs</li> <li>• Family crests</li> </ul>	<ul style="list-style-type: none"> <li>• Symbols that are special to us (eg the symbol of our school, symbols of favourite football teams, the Essex symbol)</li> <li>• Symbols of England (cross of St George, rose, three lions, bulldog, etc)</li> <li>• Crown jewels</li> </ul>
<b>Festivals/celebrations</b>	<ul style="list-style-type: none"> <li>• Birthday cake</li> </ul>	
 <b>Christianity</b>	<ul style="list-style-type: none"> <li>• Crosses</li> <li>• <b>Rosaries</b></li> <li>• Images of Jesus, Mary and saints in the home (eg devotional statues in Roman Catholic homes and icons in Orthodox homes) (<i>could also be covered in unit on ‘Special People’</i>)</li> <li>• The <b>fish symbol (ICHTHUS)</b> on clothing, cars, etc</li> <li>• Certificate of baptism</li> </ul>	<ul style="list-style-type: none"> <li>• The cross</li> <li>• Communion vessels (chalice and paten)</li> <li>• <b>Liturgical colours</b> (linked to the church year)</li> <li>• <b>Vestments worn by priests</b></li> <li>• <b>Bishop’s mitre, ring and crook</b></li> <li>• Symbols and objects found in churches and other places of worship</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Symbols associated with <b>Christmas</b> (Christmas tree, holly, mistletoe, robin redbreast, lights, etc)</li> <li>• Hot cross buns eaten on <b>Good Friday</b></li> <li>• Symbols associated with <b>Easter</b> day (eggs, bunnies, daffodils, etc)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Christmas</b> trees, lights and decorations</li> <li>• Palm crosses given out on <b>Palm Sunday</b></li> </ul>

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## SPECIAL SYMBOLS AND OBJECTS (cont) Key Stage 1 study unit



## ADDITIONAL FOCUS

In exploring the theme of ‘special symbols and objects’, in addition to the suggestions for ‘learning from religion’ and Christianity, **some** of the following material related to other major world faiths will also need to be covered.

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Buddhism</b>	<ul style="list-style-type: none"> <li>• The <b>Buddha image</b> (could also be covered in unit on ‘Special People’)</li> <li>• <b>Mudras</b> (symbolic hand gestures)</li> <li>• Objects making up the shrine (could also be covered in unit on ‘Special Places’)</li> <li>• <b>Prayer beads</b></li> <li>• <b>Prayer wheels</b> (used by Tibetan Buddhists)</li> <li>• Pictures of the <b>Tibetan Wheel of Life</b> and mandalas (circular geometric patterns used as a focus for meditation)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Eight-spoked wheel</b></li> <li>• The <b>lotus</b> symbol</li> <li>• The <b>Buddha image</b> (could also be covered in unit on ‘Special People’)</li> <li>• <b>Mudras</b> (symbolic hand gestures)</li> <li>• <b>Dorje and bell</b> (in Tibetan Buddhism)</li> <li>• Yellow/saffron robes of <b>bhikkus</b> (monks) and <b>bhikkunis</b> (nuns)</li> <li>• The <b>kathina ceremony</b> marks the end of the rains retreat in <b>Therevada</b> countries, when <b>bhikkus</b> (monks) and <b>bhikkunis</b> (nuns) are presented with new robes</li> </ul>
<b>Festivals</b>		<ul style="list-style-type: none"> <li>• <b>Asala Perahara</b> (at which a replica of the Buddha’s tooth relic is paraded through the streets)</li> </ul>



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## SPECIAL SYMBOLS AND OBJECTS (cont) Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY in the UK and other countries <i>(particularly suitable for year 2)</i>
 <b>Hinduism</b>	<ul style="list-style-type: none"> <li>• <b>Murtis</b> (images of gods and goddesses) and associated symbolism (<i>could also be covered in unit on ‘Special People’</i>)</li> <li>• Objects making up the <b>home shrine</b> (<i>could also be covered in unit on ‘Special Places’</i>)</li> <li>• Objects used for <b>family puja</b> (worship) (<i>could also be covered in unit on ‘Special Ways of Living’</i>)</li> <li>• <b>AUM</b> symbol</li> <li>• Garlands placed around images of gods and goddesses and worshippers</li> <li>• Divas (lamps), especially during <b>Divali</b></li> <li>• Rangoli patterns made during <b>Divali</b></li> <li>• <b>Bindi</b> (mark on forehead)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>AUM</b> symbol</li> <li>• <b>Murtis</b> (images of gods and goddesses) and associated symbolism (<i>could also be covered in unit on ‘Special People’</i>)</li> <li>• Symbols and objects found in mandirs (temples) (eg bell at entrance, clothes for murtis (divine images), garlands, <b>AUM</b>, <b>lotus</b>, <b>swastika</b>)</li> <li>• <b>Sacred thread</b> (presented to some Hindu boys at a special initiation ceremony)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Sisters tie rakhis (decorated string bracelets) onto their brothers’ wrists at <b>Raksha Bandhan</b></li> </ul>	<ul style="list-style-type: none"> <li>• Clay images of Ganesh are immersed in water at <b>Ganesha-Chaturthi</b></li> <li>• Images of Durga are immersed in water at <b>Navaratri</b></li> <li>• In Delhi, huge images of the demon Ravana are burnt at <b>Dassehra</b></li> <li>• Images of Krishna are pulled through the streets of Puri at <b>Jagannatha</b></li> </ul>
 <b>Islam</b>	<ul style="list-style-type: none"> <li>• Quotations from the <b>Qur’an</b> decorating the home (<i>could also be covered in unit on ‘Special Words, Stories and Writings’</i>)</li> <li>• <b>Qur’an stand</b> (<i>could also be covered in unit on ‘Special Words, Stories and Writings’</i>)</li> <li>• <b>Prayer carpet</b></li> <li>• <b>Qiblah compass</b></li> <li>• <b>Tigiya</b> (crocheted skullcap worn by some male Muslims for prayer)</li> <li>• <b>Prayer beads</b></li> <li>• Pictures of the <b>Ka’bah</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Crescent moon</b> (sometimes with star)</li> <li>• <b>Clocks showing prayer times</b></li> <li>• Quotations from the <b>Qur’an</b> decorating the mosque (<i>could also be covered in unit on ‘Special Words, Stories and Writings’</i>)</li> <li>• <b>Ihram</b> (two pieces of plain white cloth worn during the pilgrimage to Makkah)</li> </ul>



## SPECIAL SYMBOLS AND OBJECTS (cont) Key Stage 1 study unit

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Judaism</b>	<ul style="list-style-type: none"> <li>• <b>Mezuzah</b> (scroll containing words of the <b>Shema</b> placed in a container fastened to doorposts) (could also be covered in unit on ‘Special Words, Stories and Writings’)</li> <li>• Items used for start and end of <b>Shabbat</b> (candlesticks, kiddush cup, challah cover, havdalah candle, spice box) (could also be covered in unit on ‘Special Ways of Living’)</li> <li>• In <b>kosher homes</b>, two sets of utensils, cutlery, crockery: one for meat and one for dairy products (could also be covered in unit on ‘Special Places’)</li> </ul>	<ul style="list-style-type: none"> <li>• Star of David</li> <li>• Objects used to dress <b>Torah</b> scrolls (mantle, crowns, bells) (could also be covered in unit on ‘Special Words, Stories and Writings’)</li> <li>• <b>Yad</b> (pointer used when reading scroll) (could also be covered in unit on ‘Special Words, Stories and Writings’)</li> <li>• Clothes (<b>kippah/yarmulke/cappel, tallit, tefillin/phylacteries</b>)</li> <li>• <b>Menorah</b> (seven-branched candelabrum often found in synagogues)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Seder plate (used at the Seder meal during <b>Pesach</b>)</li> <li>• Hanukiah/Hanukkah menorah and dreidel (used at <b>Hanukkah</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• Shofar, ram’s horn blown at <b>Rosh Hashanah</b></li> </ul>
 <b>Sikhism</b>	<ul style="list-style-type: none"> <li>• <b>Khanda</b> symbol</li> <li>• <b>Ik Onkar</b> symbol</li> <li>• Images of the <b>Gurus</b>, especially <b>Guru Nanak</b> and <b>Guru Gobind Singh</b> (could also be covered in unit on ‘Special People’)</li> <li>• <b>Five Ks</b></li> <li>• <b>Turban and patka</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Khanda</b> symbol in the <b>gurdwara</b></li> <li>• <b>Ik Onkar</b> symbol in the <b>gurdwara</b></li> <li>• Images of the <b>Gurus</b> in the <b>gurdwara</b>, especially <b>Guru Nanak</b> and <b>Guru Gobind Singh</b> (could also be covered in unit on ‘Special People’)</li> <li>• <b>Chauri</b> (yak hair fan waved over the <b>Guru Granth Sahib</b>) (could also be covered in unit on ‘Special Words, Stories and Writings’)</li> <li>• <b>Khanda</b> (double-edged sword) and steel bowl used at the <b>Amrit Pahul</b> or <b>Amrit Sanskar</b> ceremony</li> <li>• <b>Five Ks</b></li> </ul>

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## SPECIAL WAYS OF LIVING

## Key Stage 1 study unit

**MAIN FOCUS**

*In exploring the theme of ‘special ways of living’, learning and teaching will focus mainly on the suggestions for ‘personal experience’ and Christianity given below.*

*Aspects of one or more other major world faiths will also need to be covered. Suggestions related to the theme of ‘special ways of living’ are provided on the two pages after this one.*

*In teaching about religious beliefs, it will also be important to share non-religious views where appropriate (see section entitled ‘Including secular perspectives’ on page 39).*

Context	<b>THE HOME</b> <i>(particularly suitable for year 1)</i>	<b>THE COMMUNITY</b> <b>in the UK and other countries</b> <i>(particularly suitable for year 2)</i>
 <b>Personal experience</b>	<ul style="list-style-type: none"> <li>• Daily rituals in our lives</li> <li>• Things we enjoy doing</li> <li>• Our hobbies and interests</li> <li>• What we do in the holidays</li> <li>• What we do at weekends</li> <li>• Showing kindness, care, love</li> <li>• Giving to charity</li> <li>• Healthy living</li> <li>• Our carbon footprint</li> <li>• Preserving/wasting energy</li> <li>• Using renewable sources of energy</li> </ul>	<ul style="list-style-type: none"> <li>• Going to school</li> <li>• School activities in the community</li> <li>• Attending clubs, Beavers, etc</li> <li>• Activities at the local hall/ community centre</li> <li>• Sports activities</li> <li>• The global in the local (how what we do at a local level may have a global impact)</li> <li>• Ethical shopping</li> <li>• Fair trade</li> <li>• Cutting down on carbon emissions</li> </ul>
<b>Festivals/ celebrations</b>	<ul style="list-style-type: none"> <li>• Birthdays</li> </ul>	<ul style="list-style-type: none"> <li>• Bonfire night</li> <li>• Fetes</li> </ul>

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SPECIAL WAYS OF LIVING (*cont*)

## Key Stage 1 study unit

 <b>Christianity</b>	<ul style="list-style-type: none"> <li>• Christians are brought up to follow the example of Jesus and to live by his teachings, including <b>parables</b></li> <li>• Saying prayers, including the <b>Lord's prayer</b> (<i>could also be covered in unit on 'Special Words, Stories and Writings'</i>)</li> <li>• Grace before meals (could also be covered in units on 'Special Words, Stories and Writings' and 'Special Things in Nature')</li> <li>• <b>Bible</b> readings (in some Christian homes)</li> <li>• Giving to charity</li> <li>• Keeping Sunday as a special day</li> <li>• Eating fish on Friday (in some Christian homes)</li> <li>• Giving up things for <b>Lent</b></li> </ul>	<ul style="list-style-type: none"> <li>• Christians try to follow the example of Jesus and to live by his teachings (firstly by loving God, secondly by loving other people – see Matthew 22.34-40, Mark 12.28-31, Luke 10.25-28)</li> <li>• Attending church/chapel (especially on a Sunday) and participating in worship and other activities there</li> <li>• Receiving <b>Holy Communion</b></li> <li>• Going to <b>confession</b></li> <li>• Attending Sunday school</li> <li>• Participating in the life and wider activities of the local church/chapel</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Living as a Christian involves celebrating Christian festivals, the most important of which are <b>Christmas</b> and <b>Easter</b></li> </ul>	<ul style="list-style-type: none"> <li>• Living as a Christian involves celebrating Christian festivals, the most important of which are <b>Christmas</b> and <b>Easter</b></li> </ul>

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## SPECIAL WAYS OF LIVING (cont)

## Key Stage 1 study unit

**ADDITIONAL FOCUS**


In exploring the theme of ‘special ways of living’, in addition to the suggestions for ‘learning from religion’ and Christianity, some of the following material related to other major world faiths will also need to be covered.

Context	THE HOME (particularly suitable for year 1)	THE COMMUNITY in the UK and other countries (particularly suitable for year 2)
 <b>Buddhism</b>	<ul style="list-style-type: none"> <li>• Buddhists try to follow the example of the <b>Buddha</b> and to live by his teachings (by following the <b>Middle Way</b> and trying to reduce suffering)</li> <li>• <b>Devotional practice</b> at the home <b>shrine</b> (could also be covered in unit on ‘Special Places’)</li> <li>• <b>Meditation</b></li> <li>• <b>Reciting mantras</b></li> </ul>	<ul style="list-style-type: none"> <li>• Buddhists try to follow the example of the <b>Buddha</b> and to live by his teachings (by following the <b>Middle Way</b> and trying to reduce suffering)</li> <li>• Attending a Buddhist centre and participating in <b>devotional practices, meditation</b> and other activities</li> <li>• In the <b>Theravada</b> countries of south-east Asia (including Sri Lanka, Thailand, Burma, Cambodia and Laos), many people spend time living at the local <b>vihara</b> (monastery) as bhikkhus (monks) and bhikkunis (nuns)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Living as a Buddhist involves celebrating Buddhist festivals, one of the most important of which is <b>Wesak/Vaisakha</b></li> </ul>	<ul style="list-style-type: none"> <li>• Living as a Buddhist involves celebrating Buddhist festivals, one of the most important of which is <b>Wesak/Vaisakha</b></li> </ul>

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## SPECIAL WAYS OF LIVING (cont)


## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for year 2)</i>
 <b>Hinduism</b>	<ul style="list-style-type: none"> <li>Hindus try to follow one of three paths in their lives: bhakti yoga (loving devotion); jnana yoga (knowledge); and karma yoga (good works or actions)</li> <li>Family puja at the home shrine (could also be covered in unit on ‘Special Places’)</li> <li>Vegetarianism</li> </ul>	<ul style="list-style-type: none"> <li>Hindus try to follow one of three paths in their lives: bhakti yoga (loving devotion); jnana yoga (knowledge); and karma yoga (good works or actions)</li> <li>Attending the mandir and participating in <b>communal puja</b> and other activities there</li> <li>Living in different ways at different stages (ashramas) of one’s life: Brahmacharaya (a student engaged in learning), Grihastha (a householder bringing up a family), Vanaprastha (one who withdraws to concentrate on spiritual matters), Sannyasin (one who gives up worldly things completely to live as a wandering ascetic)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>Living as a Hindu involves celebrating Hindu festivals, one of the most important of which is <b>Divali</b></li> </ul>	<ul style="list-style-type: none"> <li>Living as a Hindu involves celebrating Hindu festivals, one of the most important of which is <b>Divali</b></li> </ul>

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## SPECIAL WAYS OF LIVING (cont)


## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY in the UK and other countries <i>(particularly suitable for year 2)</i>
 <b>Islam</b>	<ul style="list-style-type: none"> <li>In private as in public, Muslims try to follow the teachings and example of <b>Muhammad</b> (by living in complete obedience to the will of <b>Allah</b>)</li> <li><b>Wudu</b> (washing) before prayer (<i>could also be covered in unit on 'Special Things in Nature'</i>)</li> <li><b>Prayer</b> five times daily</li> <li>Fasting during <b>Ramadan</b> (getting up early and eating a family meal before dawn, staying up late and eating a family meal after sunset)</li> <li><b>Zakah</b> (giving to the poor and needy)</li> </ul>	<ul style="list-style-type: none"> <li>In public as in private, Muslims try to follow the teachings and example of <b>Muhammad</b> (by living in complete obedience to the will of <b>Allah</b>)</li> <li>Attending the <b>mosque</b> (especially on a Friday) and participating in worship and other activities there</li> <li><b>Wudu</b> (washing) before prayer (<i>could also be covered in unit on 'Special Things in Nature'</i>)</li> <li><b>Prayer</b> five times daily</li> <li>The <b>Five Pillars</b>: <b>shahadah</b> (declaration of faith), <b>salah</b> (prayer five times daily), <b>zakah</b> (giving money to the poor and needy), <b>sawm</b> (fasting during Ramadan) and <b>hajj</b> (pilgrimage to Makkah)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>Living as a Muslim involves celebrating Muslim festivals, including <b>Id-ul-Fitr</b> (marking the ends of <b>Ramadan</b>) and <b>Id-ul-Adha</b> (marking the end of <b>hajj</b>, the annual pilgrimage to <b>Makkah</b>)</li> </ul>	<ul style="list-style-type: none"> <li>Living as a Muslim involves celebrating Muslim festivals, including <b>Id-ul-Fitr</b> (marking the end of <b>Ramadan</b>) and <b>Id-ul-Adha</b> (marking the end of <b>Hajj</b>, the annual pilgrimage to <b>Makkah</b>)</li> </ul>

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## SPECIAL WAYS OF LIVING (cont)


## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for year 2)</i>
 <b>Judaism</b>	<ul style="list-style-type: none"> <li>• Daily prayers (morning, afternoon and evening – afternoon and evening prayers are often combined)</li> <li>• Wearing of <b>tallit</b> and <b>phylacteries/tefillin</b> (among Orthodox) for morning prayers</li> <li>• Orthodox males wear a skullcap (<b>kippah/yarmulke/cappel</b>) at all times</li> <li>• Ultra Orthodox males wear beards and long side curls</li> <li>• Observing <b>Shabbat</b> and refraining from certain tasks during <b>Shabbat</b></li> <li>• Keeping a <b>kosher home</b> (<i>could also be covered in units on ‘Special places’ and ‘Special symbols and objects’</i>)</li> <li>• Obeying the 613 mitzvot (commandments) found in the Torah</li> </ul>	<ul style="list-style-type: none"> <li>• Jews believe they have a special relationship with God: as God’s chosen people they are expected to set an example to the rest of humanity by acting righteously in accordance with God’s commandments</li> <li>• Attending the <b>synagogue</b> (especially on <b>Shabbat</b>) and participating in worship and other activities there</li> <li>• Wearing of <b>tallit</b> and skullcap (<b>kippah/yarmulke/ cappel</b>) in the <b>synagogue</b> (<i>could also be covered in unit on ‘Special Symbols and Objects’</i>)</li> <li>• Obeying the 613 mitzvot (commandments) found in the <b>Torah</b></li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Living as a Jew involves celebrating Jewish festivals, the most important of which are <b>Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah, Pesach</b> and <b>Shavuot</b></li> <li>• During <b>Yom Kippur</b> Jews have an opportunity to make up for their wrongdoings over the past year</li> </ul>	<ul style="list-style-type: none"> <li>• Living as a Jew involves celebrating Jewish festivals, the most important of which are <b>Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah, Pesach</b> and <b>Shavuot</b></li> <li>• During <b>Yom Kippur</b> Jews have an opportunity to make up for their wrongdoings over the past year</li> </ul>

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## SPECIAL WAYS OF LIVING (cont)

## Key Stage 1 study unit

Context	THE HOME <i>(particularly suitable for year 1)</i>	THE COMMUNITY <b>in the UK and other countries</b> <i>(particularly suitable for year 2)</i>
 <b>Sikhism</b>	<ul style="list-style-type: none"> <li>• Sikhs try to follow the example of the <b>Gurus</b> and to live by their teachings</li> <li>• They live a life focused on God rather than themselves</li> <li>• They live a life of service to God and service to others</li> <li>• They treat everyone with <b>equality</b></li> <li>• The <b>Gurus</b> taught that family life is very important, and Sikhs try to maintain strong marriages and bring their children up in the Sikh faith</li> </ul>	<ul style="list-style-type: none"> <li>• Sikhs try to follow the example of the Gurus and to live by their teachings</li> <li>• They live a life focused on God rather than themselves</li> <li>• They live a life of service to God and service to others</li> <li>• They treat everyone with <b>equality</b></li> <li>• Living as a Sikh involves meeting other members of the Sikh community at the local <b>gurdwara</b>, and participating in worship and other activities there</li> <li>• Sharing the <b>langar</b> (communal meal)</li> <li>• Vand chhakna: giving money or time to help others</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Living as a Sikh involves celebrating Sikh festivals, the most important of which are Baisakhi and Divali (celebrated differently from Hindus)</li> </ul>	<ul style="list-style-type: none"> <li>• Living as a Sikh involves celebrating Sikh festivals, the most important of which are <b>Baisakhi</b> and <b>Divali/Bandi Chhorh Divas</b> (celebrated differently from Hindus)</li> </ul>

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### PROGRAMME OF STUDY FOR KEY STAGE 2

#### Introduction

At Key Stage 2, pupils learn about Christianity, other principal religions and Humanism, recognising the impact of religion and belief on individuals and society locally, nationally and globally. They also develop awareness of the fact that many people's beliefs change in the light of their life experiences. This is done in a spirit of respect and open-mindedness, so that barriers, misunderstandings and prejudices are broken down while critical awareness is retained.

Pupils make connections between different aspects of religion and consider various forms of religious expression, including the use of symbols. They consider some of the beliefs, teachings, practices and ways of life that are central to religion. In doing this, pupils go beyond the informative, engaging feelings and imagination so as to display a degree of empathy with different believers. They learn about sacred texts and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and belief systems. They extend the range and use of specialist vocabulary.

They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They engage at a personal level with important life questions. They consider their own beliefs and values and those of others in the light of their learning in RE.

**Content to be covered**

Pupils should be taught about:

**✝ Christianity**

**Please note.** The law requires that the main emphasis of RE in schools should be on Christianity, this being the religion that has had the greatest influence on British history and culture. Schools are required to devote more time to the teaching of Christianity than to any other single religion and this is reflected in the amount of content specified for Christianity.

**Statutory content**

**Schools are not required by law to teach the example content in [square brackets].**

- The importance of Jesus:
  - Jesus, born a Jew, was the founder of Christianity
  - His birth, actions [for example, miracles], teaching, death and resurrection are of great significance for Christians
- The start of Jesus' ministry:
  - The baptism of Jesus
  - The calling of the twelve disciples
- The teaching of Jesus:
  - The parables and their meanings [for example, the sower (Matthew 13.1-9), the lost sheep (Matthew 18.12-14), the lost son (Luke 15.11-24), the good Samaritan (Luke 10.30-35)]
  - The two greatest commandments: "Love the Lord your God ... Love your neighbour as you love yourself" (Matthew 22.37-39)
  - Jesus' teaching about prayer, including the Lord's Prayer (Matthew 6.5-13)
- Events recalled during Holy Week:
  - The entry into Jerusalem, commemorated on Palm Sunday
  - The Last Supper, commemorated on Maundy Thursday and at Holy Communion
  - The crucifixion, commemorated on Good Friday and by the fact that the cross is the central symbol of Christianity
  - The resurrection, celebrated on Easter Day
  - Different churches, denominations, etc [for example, comparing an Anglican or Roman Catholic church, where the altar is the main focal point, with a Methodist church, where the pulpit or lectern is often the most prominent feature; comparing infant baptism in an Anglican or Roman Catholic Church with believer's baptism, featuring full immersion, in other churches such as the Baptist Church]

**Statutory content**

- The Bible:
  - The importance of the Bible for Christians
  - The content of the Bible: Old and New Testaments, the four Gospels
  - The Old Testament corresponds to the Tenakh, the holy book of Jews
  - The creation story in Genesis 1
  - Different ways that Christians interpret the Bible: literal and non-literal interpretations
- Church buildings:
  - Features of churches, inside and out [for example, altar, lectern, font, pulpit]
  - Symbols found in churches
  - What happens in church, including services such as Holy Communion or Mass
- Christian rites of passage:
  - Baptism
  - Confirmation
  - Weddings
  - Funerals
- Variety within Christianity
  - Different churches, denominations, etc [for example, comparing an Anglican or Roman Catholic church, where the altar is the main focal point, with a Methodist church, where the pulpit or lectern is often the most prominent feature; comparing infant baptism in an Anglican or Roman Catholic Church with believer's baptism, featuring full immersion, in other churches such as the Baptist Church]

**Non-statutory content**

The following aspects of Christianity do not have to be covered. They may be covered if time allows or used as the basis of extension activities with 'more able' pupils.

- The Nicene creed
- The miracles of Jesus
- The importance of St Paul in establishing and shaping the Christian Church
- The development of the Bible, from oral tradition to written form
- The role of the local church in the life of the community
- The role of the local priest or minister in the life of the community
- The role of the Church of England in Britain today, with the monarch at its head
- The worldwide Church
- Global Christian outreach
- The life of a well known Christian

 **Buddhism****Statutory content**

- The Buddha's life story: his quest to find an answer to the problem of suffering
- The Middle Way
- The Noble Eightfold Path
- Enlightenment and Nirvana/Nibbana
- The Buddha image
- Buddhist shrines
- Buddhist devotional practices, including meditation

**Non-statutory content**

The following aspects of Buddhism do not have to be covered. They may be covered if time allows or used as the basis of extension activities with 'more able' pupils.

- The festival of Wesak/Vaisakha
- The Three Refuges/Jewels/Treasures: the Buddha, the Dhamma (teaching), the Sangha (community of monks and nuns)
- The monastic tradition in Buddhism and the role that Buddhist monks and nuns play in the community
- The two great Buddhist traditions: Theravada (the main form of Buddhism in countries such as Thailand, Sri Lanka and Myanmar (formerly known as Burma)) and Mahayana (the main form of Buddhism in countries such as China (including Tibet) and Japan).

## ॐ Hinduism

### Statutory content

**Schools are not required by law to teach the example content in [square brackets].**

- The concept of Brahman
- The Trimurti: Brahma (creator), Vishnu (preserver) and Shiva (destroyer)
- Reincarnation and the concepts of moksha (release from the cycle of reincarnation), dharma (duty to God and to others) and karma (the idea that actions have consequences for one's future rebirth)
- Other Hindu gods and goddesses: stories and festivals associated with them [for example, Ganesha, Krishna, Lakshmi]
- Hindu creation stories
- The AUM/OM symbol
- Features of the mandir (temple)
- Congregational puja (public worship in the mandir)
- The home shrine and puja in the home

### Non-statutory content

The following aspects of Hinduism do not have to be covered. They may be covered if time allows or used as the basis of extension activities with 'more able' pupils.

- The story of Rama and Sita
- The festival of Divali
- Customs associated with death, including cremation, and the city of Varanasi
- Sacred places in nature and places of pilgrimage
- Different traditions in Hinduism: Vaishnavism, Shaivism, International Society for Krishna Consciousness (ISKCON), Swaminarayan Movement, etc

 **Humanism**

**Please note.** An important component of RE is for all pupils to understand that valid systems of beliefs, values and morality do not have to be built upon religious foundations. Many pupils will identify with the beliefs and views of Humanists more readily than those of religious believers. Learning about ways in which their own perceptions and views may accord with those of Humanists has the potential to clarify their own beliefs, values and attitudes, and to assist them in their own quests for identity, meaning and purpose.

**Statutory content**

**Schools are not required by law to teach the example content in [square brackets].**

- The meaning of humanism
- Key humanist beliefs and ideas:
  - People are what matter in life
  - The Golden Rule: treat others as you would like them to treat you<sup>1</sup>
  - You can live life without religion
  - Science provides the most reliable source of knowledge about the world
- Humanist ceremonies marking key milestones in life [for example, baby namings or welcomings, weddings, funerals]
- The British Humanist Association and the Happy Human symbol

**Non-statutory content**

The following aspects of Humanism do not have to be covered. They may be covered if time allows or used as the basis of extension activities with ‘more able’ pupils.

- The historical roots of humanism: a continuous philosophical tradition that can be traced back to ancient Greece
- A recent or contemporary example of someone who exemplifies humanist values and a humanist approach to life [for example, Fenner Brockway, Richard Dawkins, David Attenborough, Michael Rosen]

1 Different versions of the Golden Rule are found in all the major world religions.

 Islam**Statutory content**

- The part played by the city of Makkah and the Ka'aba in the life of the Prophet Muhammad
- The revelation of the Qur'an to the Prophet Muhammad
- The content of the Qur'an: it contains many people and stories found in the Bible
- The fact that Jesus (Isa) is a revered prophet in Islam
- The Five Pillars of Islam
- Features of the mosque
- What happens inside the mosque, including prayer

**Non-statutory content**

The following aspects of Islam do not have to be covered. They may be covered if time allows or used as the basis of extension activities with 'more able' pupils.

- The first mosque and the first call to prayer
- The role of the mosque in the community
- The role of the Imam in the community
- Rituals associated with prayer in Islam: wudu, facing Makkah, using a carpet, prayer positions, etc
- The importance of hajj (pilgrimage to Makkah and other holy sites) in Islam
- Sunni and Shi'a traditions in Islam: 90% of Muslims are Sunni: 10% (concentrated mainly in Iran, Iraq, Pakistan and India) are Shi'a.

 **Judaism****Statutory content**

- The story of Moses and the exodus from Egypt
- The festival of Pesach and the Seder meal
- The story of how Moses received the Ten Commandments and the importance of these for Jews
- The importance of the home in Jewish life: keeping a Kosher home and observing dietary laws
- The Shema and the Mezuzah
- Observing shabbat in the home and the synagogue
- Features of the synagogue
- The Sefer Torah
- What happens inside the synagogue

**Non-statutory content**

The following aspects of Judaism do not have to be covered. They may be covered if time allows or used as the basis of extension activities with ‘more able’ pupils.

- The festival of Sukkot and the 40 years spent wandering in the wilderness
- The importance of the land of Israel (the ‘promised land’) for Jews
- The historical importance of the Temple for Jews and the Western Wall
- The role of the synagogue in the community
- The role of the Rabbi in the community
- Clothes worn for worship: Kippah/Yarmulka/Hat, Tallit, Tefillin/Phylacteries
- Bar Mitzvah and Bat Mitzvah
- Orthodox and Liberal/Reform traditions in Judaism



 **Sikhism****Statutory content**

- Guru Nanak, the founder of Sikhism
- Guru Gobind Singh and the formation of the Khalsa
- The Five Ks and the turban
- The Mool Mantra
- The importance of equality in Sikhism
- Features of the gurdwara (temple)
- The Guru Granth Sahib (holy book)
- What happens inside the gurdwara

**Non-statutory content**

The following aspects of Sikhism do not have to be covered. They may be covered if time allows or used as the basis of extension activities with ‘more able’ pupils.

- The role of the gurdwara in the community
- The Harmandir (Golden Temple of the Sikhs in Amritsar)
- Sikh initiation or baptism: the amrit ceremony
- Differences between amritdhari Sikhs (those who have participated in the amrit ceremony) and those who are not amritdhari

## Covering the content through systematic and thematic units

It is for schools to determine how they ensure coverage of the statutory content identified above. This syllabus does not specify how the material should be ordered or when particular content should be covered. In constructing a long-term plan for RE, the following questions will need to be addressed:

- What should be taught ‘systematically’ or religion-by-religion? When should this be taught?
- What aspects should be taught ‘thematically’? When should thematic teaching take place?

Some schools may prefer to undertake thematic teaching in Years 3 and 4, exploring basic similarities and differences between religions before exploring particular religions in more depth with pupils in Years 5 and 6. Here is an example of such a model:

	Year 3	Year 4	Year 5	Year 6
Autumn term	<i>Thematic unit</i> Places of worship in different religions	<i>Thematic unit</i> Worship in different religions	<i>Systematic unit</i> Christianity 1	<i>2 systematic units</i> Hinduism Sikhism
Spring term	<i>Thematic unit</i> Sacred writings in different religions	<i>Thematic unit</i> Creation stories in different religions	<i>Systematic unit</i> Judaism	<i>Systematic unit</i> Christianity 2
Summer term	<i>Thematic unit</i> Founders of different religions	<i>Thematic unit</i> Initiation ceremonies in different religions	<i>Systematic unit</i> Islam	<i>2 systematic units</i> Buddhism Humanism

## Section 4

## Programme of study for Key Stage 2

Some schools may prefer to start by enabling children to learn about basic features of different religions in Years 3 and 4 before progressing to a more detailed examination of similarities and differences between different religions in Years 5 and 6. Such a model may look like this:

	Year 3	Year 4	Year 5	Year 6
Autumn term	<i>Systematic unit</i> Christianity 1	<i>Systematic unit</i> Hinduism	<i>Thematic unit</i> Life-changing experiences for founders of different religions	<i>Thematic unit</i> Creation accounts in different religions and the Humanist view
Spring term	<i>Systematic unit</i> Judaism	<i>Systematic unit</i> Christianity 2	<i>Thematic unit</i> Sacred writings in different religions	<i>Thematic unit</i> Death in different religions and Humanism
Summer term	<i>Systematic unit</i> Islam	<i>2 systematic units</i> Buddhism Sikhism	<i>Thematic unit</i> Initiation ceremonies in different religions	<i>Thematic unit</i> Central beliefs in different religions and Humanism

Schools do not have to restrict one type of unit to Years 3 and 4 and another to Years 5 and 6. They are free to mix and match systematic and thematic units as they wish, for example:

	Year 3	Year 4	Year 5	Year 6
Autumn term	<i>Systematic unit</i> Christianity 1	<i>Systematic unit</i> Judaism	<i>Systematic unit</i> Hinduism	<i>Thematic unit</i> Living without God in Buddhism and Humanism
Spring term	<i>Thematic unit</i> Places of worship in different religions	<i>Systematic unit</i> Islam	<i>Thematic unit</i> Creation accounts in different religions and Humanism	<i>Systematic unit</i> Christianity 2
Summer term	<i>Thematic unit</i> Worship in different religions	<i>Thematic unit</i> Sacred writings in different religions	<i>Systematic unit</i> Sikhism	<i>Thematic unit</i> Central beliefs in different religions and Humanism

## Section 4

## Programme of study for Key Stage 2

### Ways in some of the content could be arranged into thematic units

To assist in the planning of thematic units, the following grid, which should be read across two pages, suggests some of the ways in which the content could be arranged thematically:

	Christianity	Buddhism	Hinduism
<b>Places of worship</b>	Church		Mandir
<b>Sacred writings</b>	Bible		
<b>Founders/people who established different religions</b>	Jesus	The Buddha	
<b>Life-changing experiences</b>	The baptism of Jesus	The Buddha achieves enlightenment	
<b>Beliefs/ teachings</b>	Teaching of Jesus	<ul style="list-style-type: none"> <li>• Middle Way</li> <li>• Eightfold Path</li> </ul>	<ul style="list-style-type: none"> <li>• Brahman</li> <li>• Trimurti</li> <li>• Reincarnation</li> <li>• Moksha</li> <li>• Dharma</li> <li>• Karma</li> </ul>
<b>Initiation ceremonies</b>	<ul style="list-style-type: none"> <li>• Baptism</li> <li>• Confirmation</li> </ul>		
<b>Death and afterlife</b>	<ul style="list-style-type: none"> <li>• Funerals</li> <li>• Resurrection</li> <li>• Life after death</li> </ul>		<ul style="list-style-type: none"> <li>• Customs associated with death</li> <li>• Reincarnation</li> </ul>
<b>Creation stories</b>	Genesis		Various
<b>Worship and devotional practices</b>	<ul style="list-style-type: none"> <li>• Church worship</li> <li>• Prayer</li> </ul>	Buddhist devotional practices, including at the shrine and meditation	<ul style="list-style-type: none"> <li>• Congregational puja</li> <li>• Puja in the home</li> </ul>

## Section 4

## Programme of study for Key Stage 2

Humanism	Islam	Judaism	Sikhism
	Mosque	Synagogue	Gurdwara
	Qur'an	Torah	Guru Granth Sahib
	Muhammad	Moses	<ul style="list-style-type: none"> <li>• Guru Nanak</li> <li>• Guru Gobind Singh</li> </ul>
	The revelation of the Qur'an to Muhammad	Moses and the burning bush	Guru Nanak disappears into the river
Key humanist beliefs and ideas	5 Pillars	<ul style="list-style-type: none"> <li>• The shema</li> <li>• The 10 commandments</li> </ul>	Mool Mantra
Not necessary	Reciting the Shahadah	Bar/Bat Mitzvah	Amrit ceremony
Humanist funeral services			
Scientific account		Genesis	
	Prayer five times every day	Worship in the synagogue	Worship in the gurdwara

### Learning from religion: a further statutory requirement

It is a requirement of this syllabus that learning about religion (often referred to as Attainment Target 1) is integrated with learning from religion (often referred to as Attainment Target 2). **Teachers must ensure that pupils have opportunities to explore issues, questions and concepts related to their own and general human experience arising from the religious content being covered.**

RE is not solely concerned with the transmission of information about the beliefs and practices of Christianity, other world religions and secular humanism. It has been said that “religious educators must help pupils to open their personal awareness to those aspects of experience which are recognised by religious people as the root of religion” (Dr David Hay, former Director of the Religious Experience Research Project). If RE is to be made relevant and meaningful to children, whether religious or not, it needs to connect with aspects of their own and other people’s experience that may be termed ‘spiritual’. Such aspects of experience would include:

- the sense of mystery underlying existence
- feelings of love and connectedness with other people
- a sense of awe and wonder and beauty
- the search for meaning, purpose and fulfilment
- concerns about right and wrong and justice and fairness
- awareness of goodness
- awareness of suffering
- the big questions that we ask about life and death, including the question ‘Why?’

In order to assist with this, it will be helpful to ensure that the following aspects of experience are linked as appropriate with the religious subject-matter as it is taught:

- **the self and being human**  
[For example, when learning about Bar/Bat Mitzvah, pupils could reflect upon their own identities and sense of belonging; when exploring the Genesis 1 creation story, pupils could reflect on what the story says about what it means to be a human being]
- **relationships and community**  
[For example, when listening to stories such as the lost son, the good Samaritan or Rama and Sita, pupils could reflect upon human relationships; when learning about prayer in Islam, pupils could reflect on what it means to be part of a worldwide community of believers]
- **the natural world**  
[For example, when analysing the parable of the sower, pupils could reflect on the mystery of growth from the seed; when exploring ceremonies such as Christian baptism or Hindu puja, pupils could explore the meaning of symbols derived from the natural world, such as water, fire and light]

- **right and wrong**

[For example, when learning about the significance of the Golden Rule for Humanists, pupils could apply the principle ‘do as you would be done by’ to a variety of situations; when learning about the importance of equality in Sikhism, pupils could reflect on continuing inequalities in our own society]

- **big questions**

[For example, when learning about the Buddha’s life quest, pupils could consider the question ‘Is there a way to end suffering?’; when learning about the ten commandments or the two greatest commandments, pupils could answer the question ‘By what rules should we live our lives?’; when learning about reincarnation in Hinduism, pupils could reflect on the question ‘What happens to us after we die?’]

### Key learning experiences

In addition to the statutory requirements outlined above, a number of key learning experiences have been identified which should be regarded as entitlements for all pupils at Key Stage 2.

Opportunities should be provided for pupils to:

- Encounter religion through visitors and visits to places of worship, focusing on the impact and reality of religion on the local and global community.
- Consider why people have religious beliefs and why some reject religion.
- Engage in personal reflection and response.
- Discuss religious and philosophical questions, giving reasons for their own beliefs and those of others.
- Engage in extended writing.
- Express and communicate their own and others’ insights through art and design, music, dance, drama and ICT.
- Develop the use of ICT, particularly in enhancing awareness of religions and beliefs globally.
- Consider how religion is portrayed in the media and society, recognising stereotypes and misrepresentation.

### Time allocation

In order to cover the content specified in the programme of study for Key Stage 2 in a meaningful way, the equivalent of at least 50 minutes of curriculum time per week should be devoted to RE.

## PROGRAMME OF STUDY FOR KEY STAGE 3

### Starting accredited courses at Key Stage 3

Schools wishing to start nationally accredited courses towards the end of Key Stage 3 may do so provided the conditions set out in the Key Stage 4 programme of study are met. Pupils following an accredited course of which the study of religion is an explicit and substantial component may be disapplied from the Key Stage 3 programme of study as set out below.

### Introduction

RE at Key Stage 3 should build on coverage at Key Stage 2 of the concrete features of religion (the buildings, the books, the stories, the festivals, the practices, etc) to enable pupils to engage more deeply with abstract aspects of faith including beliefs, concepts, truth claims, ethical stances and philosophical ideas.

Throughout Key Stage 3, pupils extend their understanding of Christianity and other principal religions in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities.

Pupils enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs.

Pupils reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

### Religions to be covered

It is a requirement of this agreed syllabus that at Key Stage 3 pupils must spend time studying each of the principal religions represented in Great Britain (Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism) and secular world views, such as Humanism.

In addition to focusing on the principal religions of Great Britain, schools may also choose to spend some time exploring other religious groups and faith perspectives, such as Rastafarianism, Scientology, Baha'i, Jainism, Animism and Aboriginal and Native American religion.

It is recognised that it will not be possible to cover all religions in equal depth. In order to allow some aspects to be covered more fully, other aspects will necessarily receive briefer and less detailed treatment. It is for schools to determine what is an appropriate balance in their particular context.



### Key learning experiences

A number of key learning experiences have been identified which should be regarded as entitlements for all pupils at Key Stage 3.

Opportunities should be provided for pupils to:

- Encounter people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues.
- Visit, where possible, places of major religious significance and use opportunities in ICT to enhance their understanding of religion.
- Discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues.
- Reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in RE, using reasoned, balanced arguments.
- Use a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully.
- Explore the connections between RE and other subject areas such as the arts, humanities, literature, science.
- Critically evaluate how religion is portrayed in the media and society, recognising stereotypes and misrepresentation.
- Recognise and discuss extreme forms of religion and non-religion that are unrepresentative of the mainstream tradition.

### Time allocation

In order to cover the content specified in the programme of study for Key Stage 3 in a meaningful way, the equivalent of at least 50 minutes of curriculum time per week should be devoted to RE.

## Conceptual area 1. BELIEFS, TEACHINGS AND SOURCES

Key skills	Learning about religion (attainment target 1)	Learning from religion (attainment target 2)
<ul style="list-style-type: none"> <li>• analyse</li> <li>• apply to one's own and other's lives</li> <li>• compare and contrast</li> <li>• discern</li> <li>• empathise</li> <li>• evaluate</li> <li>• explain</li> <li>• express</li> <li>• interpret</li> <li>• investigate</li> <li>• make links</li> <li>• reflect</li> <li>• respond critically</li> <li>• show insight</li> <li>• synthesise</li> </ul>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <p>a. central and distinctive ideas, concepts, beliefs and teachings of different religions* (eg those related to truth, God, those who founded or established different religions*, human beings and the human condition, death and future possibilities, the natural world)</p> <p>b. sources of authority in different religions*, including texts, people, traditions and human experience</p> <p>In exploring the above, pupils will develop understanding of variety, relationships, similarities and differences within and between religions*</p>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <p>i. pupils' own ideas and beliefs, their reasons for holding them and the implications of these</p> <p>ii. ideas and beliefs held by others</p> <p>iii. what inspires and influences pupils in terms of personal beliefs</p> <p>iv. the challenges of belonging to a religion in the contemporary world, where religious beliefs are often considered misguided</p>

\* While the main focus will be on Christianity and other principal religions represented in Great Britain, it is also a requirement of this agreed syllabus that consideration is given to secular world views such as Humanism, where appropriate.

## Conceptual area 2. PRACTICES AND WAYS OF LIFE

Key skills	Learning about religion (attainment target 1)	Learning from religion (attainment target 2)
<ul style="list-style-type: none"> <li>• analyse</li> <li>• apply to one's own and other's lives</li> <li>• compare and contrast</li> <li>• discern</li> <li>• empathise</li> <li>• evaluate</li> <li>• explain</li> <li>• express</li> <li>• interpret</li> <li>• investigate</li> <li>• make links</li> <li>• reflect</li> <li>• respond critically</li> <li>• show insight</li> <li>• synthesise</li> </ul>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <ul style="list-style-type: none"> <li>a. religious* views on how people should live their lives</li> <li>b. how religious practices express ideas and beliefs</li> <li>c. the fact that religious practices are diverse, change over time and vary according to their cultural setting</li> </ul> <p>In exploring the above, pupils will develop understanding of variety, relationships, similarities and differences within and between religions*</p>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <ul style="list-style-type: none"> <li>i. pupils' own ways of life and those of others</li> <li>ii. what inspires and influences pupils in terms of their way of life</li> <li>iii. the challenges of belonging to a religion in the contemporary world, in terms of practices and ways of life</li> </ul>

\* While the main focus will be on Christianity and other principal religions represented in Great Britain, it is also a requirement of this agreed syllabus that consideration is given to secular world views such as Humanism, where appropriate.

## Conceptual area 3. EXPRESSING MEANING

Key skills	Learning about religion (attainment target 1)	Learning from religion (attainment target 2)
<ul style="list-style-type: none"> <li>• analyse</li> <li>• apply to one's own and other's lives</li> <li>• compare and contrast</li> <li>• discern</li> <li>• empathise</li> <li>• evaluate</li> <li>• explain</li> <li>• express</li> <li>• interpret</li> <li>• investigate</li> <li>• make links</li> <li>• reflect</li> <li>• respond critically</li> <li>• show insight</li> <li>• synthesise</li> </ul>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <ol style="list-style-type: none"> <li>a. the many different forms through which different religions* express their beliefs and values (eg writing, speech, music and singing, silence, drama, movement and gesture, visual forms, symbols derived from the natural world, architecture, artefacts, clothing, food)</li> <li>b. sacred objects of central importance in different religions*, and meanings attributed to them</li> <li>c. different ways in which the written word is interpreted in religion* (eg literally or figuratively), and how this leads to different stances within religions*</li> </ol> <p>In exploring the above, pupils will develop understanding of variety, relationships, similarities and differences within and between religions*</p>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <ol style="list-style-type: none"> <li>i. a range of forms of artistic and symbolic expression</li> <li>ii. literal and figurative uses of language</li> <li>iii. the inadequacy and limitations of words in attempting to express things of a spiritual nature</li> <li>iv. philosophical views on language, meaning and truth</li> </ol>

\* While the main focus will be on Christianity and other principal religions represented in Great Britain, it is also a requirement of this agreed syllabus that consideration is given to secular world views such as Humanism, where appropriate.

## Conceptual area 4. IDENTITY, DIVERSITY AND BELONGING

Key skills	Learning about religion (attainment target 1)	Learning from religion (attainment target 2)
<ul style="list-style-type: none"> <li>• analyse</li> <li>• apply to one's own and other's lives</li> <li>• compare and contrast</li> <li>• discern</li> <li>• empathise</li> <li>• evaluate</li> <li>• explain</li> <li>• express</li> <li>• interpret</li> <li>• investigate</li> <li>• make links</li> <li>• reflect</li> <li>• respond critically</li> <li>• show insight</li> <li>• synthesise</li> </ul>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <ul style="list-style-type: none"> <li>a. how many people gain a sense of meaning and purpose, identity and belonging through religion*</li> <li>b. how religion has contributed to the sense of identity of different societies, nations and cultures</li> <li>c. the richness and occasional tensions brought about by the interaction of religious*, cultural, ethnic and national identities in contemporary UK society</li> </ul> <p>In exploring the above, pupils will develop understanding of variety, relationships, similarities and differences within and between religions*</p>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <ul style="list-style-type: none"> <li>i. questions of identity and belonging</li> <li>ii. questions of human relationships and society</li> <li>iii. the challenges of belonging to a religion in the contemporary world</li> </ul>

\* While the main focus will be on Christianity and other principal religions represented in Great Britain, it is also a requirement of this agreed syllabus that consideration is given to secular world views such as Humanism, where appropriate.

## Conceptual area 5. QUESTIONS OF MEANING, PURPOSE AND TRUTH

Key skills	Learning about religion (attainment target 1)	Learning from religion (attainment target 2)
<ul style="list-style-type: none"> <li>• analyse</li> <li>• apply to one's own and other's lives</li> <li>• compare and contrast</li> <li>• discern</li> <li>• empathise</li> <li>• evaluate</li> <li>• explain</li> <li>• express</li> <li>• interpret</li> <li>• investigate</li> <li>• make links</li> <li>• reflect</li> <li>• respond critically</li> <li>• show insight</li> <li>• synthesise</li> </ul>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <p>a. ultimate questions that confront humanity (eg questions related to truth, God, human beings and the human condition, death and future possibilities, the natural world)</p> <p>b. religious truth claims in relation to ultimate questions</p> <p>c. religion* and science: issues of truth, explanation,</p> <p>In exploring the above, pupils will develop understanding of variety, relationships, similarities and differences within and between religions*</p>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <p>i. questions of meaning, purpose and truth</p> <p>ii. pupils' own responses to questions of meaning, purpose and truth</p> <p>iii. other responses to questions of meaning, purpose and truth</p> <p>iv. the challenges of belonging to a religion in the contemporary world, in terms of holding beliefs that run counter to mainstream scientific opinion</p>

\* While the main focus will be on Christianity and other principal religions represented in Great Britain, it is also a requirement of this agreed syllabus that consideration is given to secular world views such as Humanism, where appropriate.

## Conceptual area 6. VALUES AND COMMITMENTS

Key skills	Learning about religion (attainment target 1)	Learning from religion (attainment target 2)
<ul style="list-style-type: none"> <li>• analyse</li> <li>• apply to one's own and other's lives</li> <li>• compare and contrast</li> <li>• discern</li> <li>• empathise</li> <li>• evaluate</li> <li>• explain</li> <li>• express</li> <li>• interpret</li> <li>• investigate</li> <li>• make links</li> <li>• reflect</li> <li>• respond critically</li> <li>• show insight</li> <li>• synthesise</li> </ul>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <p>a. how moral values and a sense of obligation can come from religion*</p> <p>b. teachings of different religions* in relation to a range of moral choices and ethical issues (eg health, drugs, human life, marriage, gender, sexual orientation, disability, wealth, animal rights, war and the environment)</p> <p>In exploring the above, pupils will develop understanding of variety, relationships, similarities and differences within and between religions*</p>	<p><i>Skills in left-hand column will be applied as appropriate to:</i></p> <p>i. pupils' own responses to questions of morality and ethics, values and commitments, and the implications of these for their own and other people's lives</p> <p>ii. other responses to questions of morality and ethics, values and commitments</p> <p>iii. what inspires and influences pupils in terms of values and commitments</p> <p>iv. the challenges of belonging to a religion in the contemporary world, in terms of values and commitments</p>

\* While the main focus will be on Christianity and other principal religions represented in Great Britain, it is also a requirement of this agreed syllabus that consideration is given to secular world views such as Humanism, where appropriate.

### Covering the content systematically and thematically

It is for schools to determine how they ensure coverage of the statutory content identified above. This syllabus does not specify how the material should be ordered or when particular content should be covered. Schools are free to decide on the extent to which they adopt a systematic approach (teaching each religion separately), or a thematic approach, or a combination of the two.

A systematic approach would entail taking a particular religion and analysing it in relation to some or all of the six conceptual areas:

1. Beliefs, teachings and sources.
2. Practices and ways of life.
3. Expressing meaning.
4. Identity, diversity and belonging.
5. Questions of meaning, purpose and truth.
6. Values and commitments.

A thematic approach would entail exploring one of the conceptual areas in relation to different religions. For example, pupils could compare and contrast values and commitments (conceptual area 6) in Christianity and Humanism or they could compare and contrast symbolic means of expression (conceptual area 3) in Islam and Hinduism.



## PROGRAMME OF STUDY FOR KEY STAGE 4

With certain exceptions <sup>1</sup>, all students at Key Stage 4 in maintained schools must be taught RE in accordance with the requirements of the locally agreed syllabus. This does not include students who have been withdrawn from RE by their parents.

It is a statutory requirement of this agreed syllabus that all pupils at Key Stage 4 must follow an accredited course of which the study of religion is an explicit and substantial component, leading to a nationally recognised qualification. Such a course must have been approved by the Secretary of State under the terms of Section 96 of the *Learning and Skills Act 2000*. Furthermore, the course must be appropriate to the aptitudes and abilities of the pupils in that it must provide a sufficient level of challenge for those following it.

It should be noted that the above requirement is for all Key Stage 4 pupils to follow such a course. Schools are free to decide whether or not to enter every student for the qualification to which the course leads.

A wide range of accredited courses, reflecting the different pathways that students can follow, is available to suit both the organisational needs of the school and the aptitudes, abilities and interests of the pupils. Such courses currently include:

- Full General Certificate of Secondary Education (GCSE) courses in religious studies.
- Short GCSE courses in religious studies.
- Advanced Subsidiary (AS) courses in religious studies (RS).
- Courses leading to an Entry Level Certificate in religious studies, for less academic pupils.
- Modular GCSE humanities courses with units focusing specifically on religion.
- Vocational courses and diplomas that include elements which have a religious focus.

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<sup>1</sup> Students in voluntary aided schools, academies, free schools, foundation schools with a religious character and special schools

### PROGRAMME OF STUDY FOR POST-16 STUDENTS

RE is a statutory subject for all post-16 students in maintained schools, including those who are above statutory school age. The sole exceptions to this are those who are withdrawn by their parents and students aged 19 or over for whom further education is being provided at a school. In this, the legal requirements for maintained schools are different from those which apply to colleges of Further Education, where RE is not statutory.

This agreed syllabus allows schools considerable flexibility in providing RE for post-16 students. Some students will receive their entitlement to RE through courses leading to nationally recognised academic or vocational qualifications. For students not following such courses, RE can be provided in a variety of ways:

- a discrete RE programme
- the inclusion of elements that focus on religion in courses related to areas such as PSHE, citizenship, general studies, philosophy, ethics, sociology or the arts
- conferences and debates with a religious theme
- carrying out projects or research into aspects of religion
- visits to places of worship and to religious communities
- inviting visitors representing different religions and secular life stances into the school to discuss aspects of their faith.

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# Appendix

## Guidance on assessment



## Non-statutory end of key stage statements

This assessment option is premised on end of key stage statements. Based on a “best fit” model pupils would be assessed as working at the standards stated, working below or working above.

### Key Stage 1 teacher assessment – performance descriptors

A pupil working at expected standards at the end of Key Stage 1 is able to demonstrate sufficient evidence of being able to:

- Recognise and name features of religion eg festivals, artefacts, buildings, stories etc
- Identify similarities in religions
- Identify the importance of religion for some people
- Demonstrate their understanding of religion through, for example, the use of art and design, music, dance and drama
- Identify different forms of expression that religions use eg clothes, texts, rituals, artefacts etc
- Recognise that some questions cause people to wonder and are difficult to answer

Schools may wish to use descriptors for mid Key Stage 2 assessments in line with those for Level 3 from the previous level descriptors (Page 105 of this document).

### Key Stage 2 teacher assessment – performance descriptors

A pupil working at expected standards at the end of Key Stage 2 is able to demonstrate sufficient evidence of being able to:

- Raise and suggest answers to questions of morality and values
- Discuss and consider why some people have religious beliefs and why some people reject religion or have no religion
- Discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
- Express and communicate their own and others’ religious insights through art and design, music, dance, drama and ICT
- Reflect on and evaluate how religion is portrayed in the media and society, recognising stereotypes and misrepresentation

### Key Stage 3 teacher assessment – performance descriptors

A pupil working at expected standards at the end of Key Stage 3 is able to demonstrate sufficient evidence of being able to:

- Recognise the diversity of convictions on religious and ethical issues
- Discuss and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
- Use a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- Use reasoned, balanced arguments to reflect on and evaluate carefully their own beliefs and values and those of others
- Evaluate critically how religion is portrayed in the media and society, recognising stereotypes and misrepresentation

Alternatively schools may wish to continue to make assessments based on the previous framework.

## Non-statutory attainment targets

The non-statutory attainment targets for RE set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of Key Stages 1, 2 and 3. The attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

Indicators of attainment in RE are contained in two non-statutory attainment targets:

- Attainment target 1: learning about religion
- Attainment target 2: learning from religion.

**Learning about religion** includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

**Learning from religion** is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of Key Stages 1, 2 and 3. In the Early Years Foundation Stage, children's attainment is assessed in relation to the Essex RE Early Learning Goals. At Key Stage 4, national qualifications are the main means of assessing attainment in RE.

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

### Assessing and reporting attainment

There are no national statutory assessment requirements in RE, but schools must report annually to parents on pupils' achievements and progress in RE.

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

In deciding on a pupil's level of attainment, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

It is important to note that not all aspects of RE can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

## Non-statutory level descriptions for RE in Essex

### Level 1

#### Attainment target 1

Pupils show awareness by using some religious words to

- recognise and name features of religious life and practice
- recall some events in religious stories and festivals
- recognise verbal and visual forms of religious expression (eg sacred texts, symbols, artefacts, places of worship, ceremonies, rituals and clothing)

#### Attainment target 2

Pupils talk about

- their own experiences and feelings
- what they find interesting or puzzling
- what is special or of value to themselves and to others
- what matters or is of concern to themselves and to others

### Level 2

#### Attainment target 1

Pupils show some knowledge by using religious words and phrases to

- identify features of religion
- identify similarities in religions
- identify the importance of religion for some people
- retell religious stories
- identify how religion is expressed in different ways (eg through stories, sacred texts, festivals, symbols, artefacts, places of worship, ceremonies, rituals and clothing)

#### Attainment target 2

Pupils

- ask, and respond sensitively to, questions about their own and others' experiences and feelings
- recognise that some questions cause people to wonder and are difficult to answer
- recognise their own values and those of others in relation to matters of right and wrong
- respond sensitively to the natural world and forms of artistic and spiritual expression



## Level 3

### Attainment target 1

Pupils show breadth of knowledge and some understanding by using a developing religious vocabulary to

- describe some key features of religions, recognising similarities and differences
- make basic links between beliefs, practices and sources, including religious stories and sacred texts
- begin to describe the impact religion has on believers' lives
- describe some forms of religious expression (eg stories, sacred texts, festivals, symbols, artefacts, places of worship, ceremonies, rituals and clothing)

### Attainment target 2

Pupils

- identify what influences them, making links between aspects of their own and others' experiences
- ask important questions about religion and beliefs, making links between their own and others' responses
- make links between values and commitments and their own attitudes and behaviour

## Level 4

### Attainment target 1

Pupils show increasing understanding by using a developing religious vocabulary to

- give simple explanations of sources, practices, beliefs, ideas, feelings and experiences (answering the 'why?' questions)
- make links between sources, practices, beliefs, ideas, feelings and experiences
- describe some similarities and differences between religions
- describe the impact of religion on people's lives
- give meanings for a range of forms of religious expression (eg stories, sacred texts, festivals, symbols, artefacts, places of worship, ceremonies, rituals and clothing)

### Attainment target 2

Pupils

- raise, and suggest answers to, questions of morality, identity, belonging, meaning, purpose, truth, values and commitments
- apply their ideas to their own and other people's lives
- describe what inspires and influences themselves and others
- suggest appropriate meanings for a range of forms of artistic and symbolic expression

- recognise figurative or non-literal uses of language

## Level 5

### Attainment target 1

Pupils show sound understanding by using an increasingly wide religious vocabulary to

- explain the impact of beliefs on individuals and communities
- explain that similarities and differences within and between religions illustrate distinctive beliefs
- explain why people belong to religions
- explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions

### Attainment target 2

Pupils

- ask, and provide thoughtful and considered answers to, questions of morality, identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives
- explain what inspires and influences them
- express their own and others' views on the challenges of belonging to a religion
- recognise different forms of figurative language (eg metaphor, allegory, analogy, symbolism)

## Level 6

### Attainment target 1

Pupils use religious and philosophical vocabulary to

- give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them
- explain how the impact of religions and beliefs on individuals, communities and societies varies
- interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues
- interpret the significance of different forms of religious, spiritual and moral expression

### Attainment target 2

Pupils use reasoning and examples to

- express insights into the relationship between beliefs, teachings and world issues
- express insights into their own and others' views on questions of morality and ethics, identity and belonging, meaning, purpose and truth

- consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments
- explain the inadequacy and limitations of words in attempting to express things of a spiritual nature, linking this with the need to use figurative language and symbolic forms of expression

### Level 7

#### Attainment target 1

Pupils use a wide religious and philosophical vocabulary to

- show a coherent understanding of a range of religions and beliefs
- analyse issues, values and questions of meaning and truth
- account for the influence of history and culture on aspects of religious life and practice
- explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition
- employ some of the principal methods by which religion, spirituality and ethics are studied (eg history, philosophy, sociology, anthropology, psychology), including consideration of a variety of sources, evidence and forms of expression

#### Attainment target 2

Pupils

- articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues
- evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples
- show understanding of philosophical views on language, meaning and truth

### Level 8

#### Attainment target 1

Pupils use a comprehensive religious and philosophical vocabulary to

- analyse a range of religions and beliefs
- critically evaluate the impact of religions and beliefs on differing communities and societies
- analyse and contextualise differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied (eg history, philosophy, sociology, anthropology, psychology)
- interpret and evaluate varied forms of religious, spiritual and moral expression

## Attainment target 2

Pupils

- coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments
- synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others

## Exceptional performance

### Attainment target 1

Pupils use a complex religious, moral and philosophical vocabulary to

- provide a consistent and detailed analysis of religions and beliefs
- evaluate in depth the importance of religious diversity in a pluralistic society
- describe the extent to which the impact of religion and beliefs on different communities and societies has changed over time
- provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied (eg history, philosophy, sociology, anthropology, psychology)
- synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression

### Attainment target 2

Pupils

- analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments
- give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions







**This information is issued by**

Essex County Council, Education and Lifelong Learning

You can contact us in the following ways:

**By email:**

graham.lancaster@essex.gov.uk

**Visit our website:**

[www.schools.essex.gov.uk/other/essex\\_sacre](http://www.schools.essex.gov.uk/other/essex_sacre)

**By telephone:**

0333 0131 054

**By post:**

Clerk to SACRE

Business Support

Corporate & Customer Services

Essex County Council

PO Box 47

Chelmsford

CM2 6WN

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