

The Launch of the RE Agreed Syllabus 2019

What's new?

What's good?

What can happen?

Thinking
Enquiry
Creativity
Response

Religious Education Agreed Syllabus

Thinking Enquiry Creativity Response
2020–2025



Oldham Agreed Syllabus for RE 2020-25

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The Purposes of RE:



RE 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 develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these.



RE offers opportunities for personal reflection and spiritual development. Religious Education enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.



RE encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. Religious Education encourages pupils to develop their sense of identity and belonging.



RE enables pupils to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious Education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

This means in practice that schools are expected to allocate:

4-7s:	36 hours of tuition per year (e.g. 50 minutes a week, or an RE week each term where 12+ hours of RE are taught)
7-11s:	45 hours of tuition per year (e.g. an hour a week, a series of RE days where 45+ hours of RE are taught)
11-14s:	45 hours of tuition per year (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
14-16s:	5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for five terms in Year 10 and 11 or 50 minutes per week over three years where a school runs a 3 year GCSE course)
16-19s:	Allocation of time for RE for all should be clearly identifiable.

This means that RE can be delivered in, for example, approximately an hour a week.

Making sense of beliefs

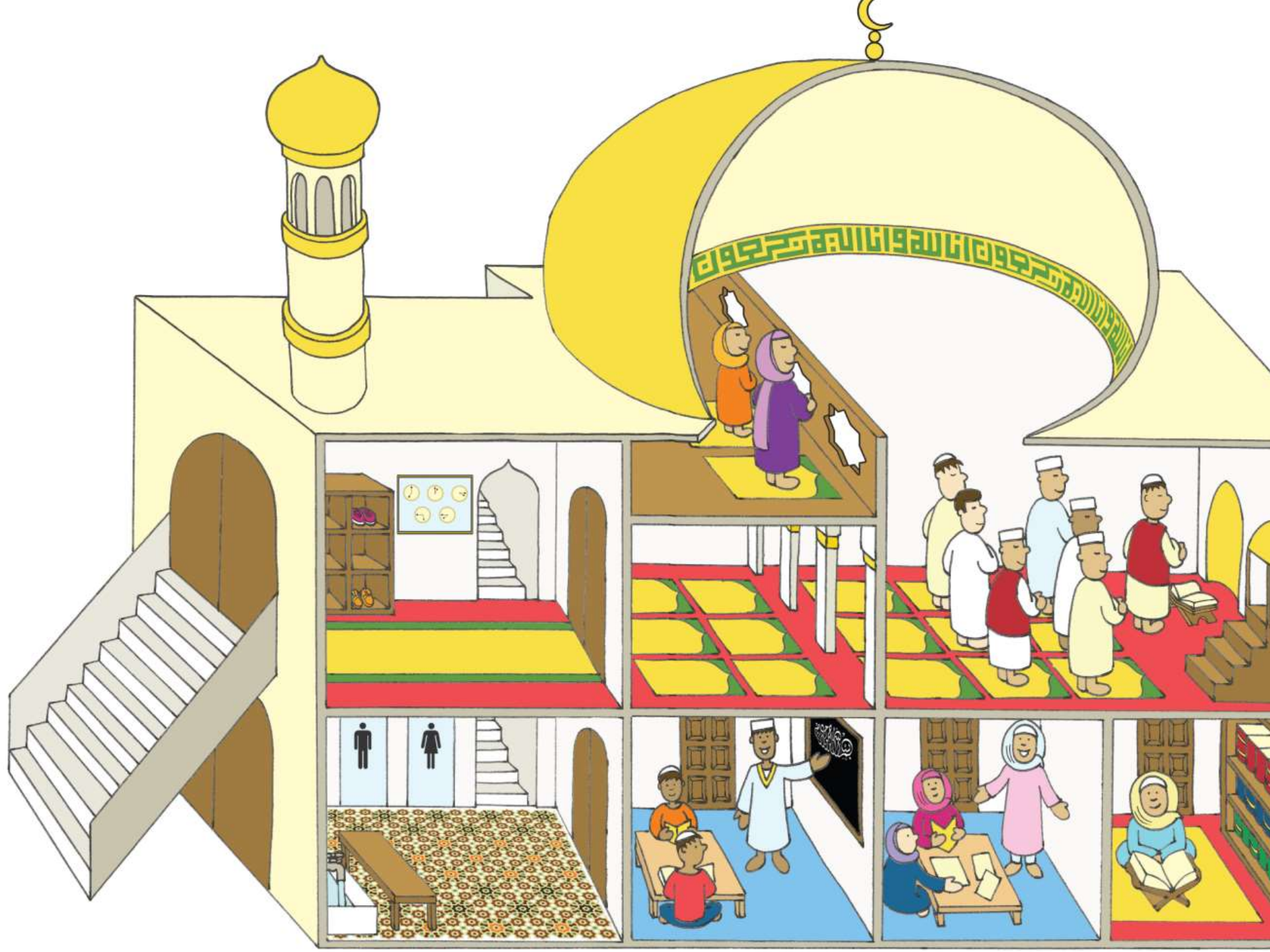
Identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways; and developing skills of interpretation.

Making connections

Evaluating, reflecting on and connecting the key concepts and questions studied, so that pupils can challenge the ideas studied and consider how these ideas might challenge their own thinking; discerning possible connections between the ideas and pupils' own lives and ways of understanding the world, expressing critical responses and personal reflections.

Understanding the impact

Examining and explaining how and why people put their religions and beliefs into action in diverse ways, within their everyday lives, within their communities and in the wider world, appreciating and appraising different ways of life and ways of expressing meaning.





Learning the Qur'an is
a hard job, but I do like
to see my friends at
the Mosque. Maybe
Allah will help me.

What could you do with this?

- Count the people – Oldest? Youngest? (etc)
- Use the strategy called 'picture from memory'
- Labels, lists and captions (including 'faith / calm / pray / friendly / sharing / caring / Allah / God')
- Connect items in the mosque with ideas or artefacts. Something friendly? Peaceful? Holy? Old? Modern?
- Choose 4 people and suggest what they are thinking (stick on / fade in think bubbles)



It is good to teach
the children about
Jesus. I think they
have some fun



Six similarities

- Both places to worship God
- Both have space for a crowd
- Both are free to go into
- Every person is welcome
- A holy book
- All different ages



Six differences

- Faces towards Makkah
- Seats in church, carpets in mosque
- Quran in mosque, Bible in Church
- ???
- ???

What could you do with this?

- Count the people (etc)
- Use the strategy called 'picture from memory'
- Labels lists and captions
- Choose 4 and suggest what they are thinking (stick on think bubbles)
- Similarities to the church?
Make a list
- Similar to a mosque
children know / have visited? Make a list
- Differences from local churches and mosques?

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Page 13
Intent
Implement
Impact

Making sense of beliefs

Most 6-year-olds:
Recall, remember, name and talk about simple beliefs, stories and festivals.

Most 7-year-olds:
Identify beliefs, describe them simply, give examples and suggest meanings.

Most 9-year-olds:
Describe beliefs and concepts, connecting them to texts, suggesting examples and meanings.

Most 11-year-olds:
Explain and give meanings for core texts and beliefs, comparing different ideas.

Explain important beliefs reasonably, describing different interpretations.

Understanding the impact

Observe, notice and recognise simple aspects of religion in their own communities.

Give examples of what difference it makes to belong to and believe in a religion.

Connect stories, teachings, concepts and texts with how religious people live, celebrate and worship.

Use evidence and examples to show how and why beliefs make a difference to life.

and moral values are put into action today.

Making connections

Begin to find out about and link religions and beliefs.

Think, talk and ask questions about religion and belief for themselves.

Suggest and link questions and answers, including their own ideas about the differences religion makes to life.

Connect their own reflections and views to the religions and beliefs they study, developing insights.

and connect their own views and connections of their own.

	Most 7 year olds	Most 9 year olds	Most 11 year olds	Most 14 year olds
Element 1: Making sense of beliefs Identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways; and developing skills of interpretation.	Identify some core beliefs and concepts studied and give a simple description of what they mean	Identify and describe the core beliefs and concepts studied	Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions	Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied
	Give examples of how stories show what people believe (e.g. The meaning behind a festival)	Make clear links between texts/sources of wisdom and authority and the core concepts studied	Describe examples of ways in which people use texts/sources of wisdom and authority to make sense of core beliefs and concepts	Taking account of context(s), explain how and why people use and make sense of texts/sources of wisdom and authority differently
	Give clear, simple accounts of what stories and other texts mean to believers	Offer informed suggestions about what texts/sources of wisdom and authority can mean, and give examples of what these sources mean to believers	Give meanings for texts/sources of wisdom and authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	In the light of their learning, explain how appropriate different interpretations of texts/sources of wisdom and authority are, including their own ideas
	Most 7 year olds	Most 9 year olds	Most 11 year olds	Most 14 year olds
Element 2: Understanding the impact Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world, appreciating and appraising different ways of life and ways of expressing meaning.	Give examples of how people use stories, texts and teachings to guide their beliefs and actions	Make simple links between stories, teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in how they worship and in the ways they live	Make clear connections between what people believe and how they live, individually and in communities	Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. Denominations, times or cultures; faith or other communities)
	Give examples of ways in which believers put their beliefs into practice	Identify some differences in how people put their beliefs into practice	Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures	Show how beliefs guide people in making moral and religious decisions; Apply these ideas about the impact of beliefs to situations in the world today
	Most 7 year olds	Most 9 year olds	Most 11 year olds	Most 14 year olds
Element 3: Making connections Evaluating, reflecting on and connecting the key concepts and questions studied, so that pupils can challenge the ideas studied, and consider how these ideas might challenge their own thinking; and discerning possible connections between the ideas and pupils' own lives and ways of understanding the world, expressing critical responses and personal reflections.	Think, talk and ask questions about whether the ideas they have been studying have something to say to them	Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly	Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. Believers and atheists) Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently	Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today Evaluate how far the beliefs and practices studied help pupils themselves, and others, to make sense of the world
	Give a good reason for the views they have and the connections they make	Give good reasons for the views they have and the connections and comparisons they make	Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make	Respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

4-7 year olds Reception + Key stage 1	7-11 year olds Key stage 2	11-14 year olds Key Stage 3
Christianity	Christianity	Christianity
Islam	Hinduism Judaism Islam	Islam Buddhism Sikhism
And possibly additionally		
Hinduism Another religion or worldview represented in the school	Another religion or worldview represented in the school	Judaism and / or Hinduism Another religion or worldview represented in the school
<ul style="list-style-type: none"> Non-religious perspectives on belief and spirituality should be studied as appropriate in each key stage. Humanism is a visible example of a UK based non-religious worldview. It is always appropriate to focus some study in RE on the beliefs and religions of children represented in the class, school or local community, including non-religious worldviews. 		

Religion in Oldham and the region

CENSUS 2011 Area name	Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
NORTH WEST	7,052,177	4,742,860	20,695	38,259	30,417	356,458	8,857	19,166	1,397,916	437,549
Greater Manchester (Met County)	2,682,528	1,657,594	9,555	23,478	25,013	232,787	5,322	7,429	557,129	164,221
Bolton	276,786	173,608	574	5,988	174	32,385	118	721	47,567	15,651
Bury	185,060	116,036	453	817	10,302	11,279	301	422	34,381	11,069
Manchester	503,127	245,247	3,879	5,452	2,613	79,496	2,292	1,889	127,485	34,774
Oldham	224,897	134,167	371	1,233	108	39,879	70	406	36,169	12,494
Rochdale	211,699	128,186	403	642	216	29,426	71	430	40,014	12,311
Salford	233,933	150,111	1,040	1,504	7,687	6,030	324	691	52,105	14,441
Stockport	283,275	179,055	853	1,666	1,340	9,431	330	964	71,126	18,510
Tameside	219,324	140,322	511	3,223	89	9,705	102	651	51,674	13,047
Trafford	226,578	143,639	768	2,271	2,413	12,994	1,652	566	47,968	14,307
Wigan	317,849	247,223	703	682	71	2,162	62	689	48,640	17,617

Key Question: 1.5 What does it mean to belong to a faith community?

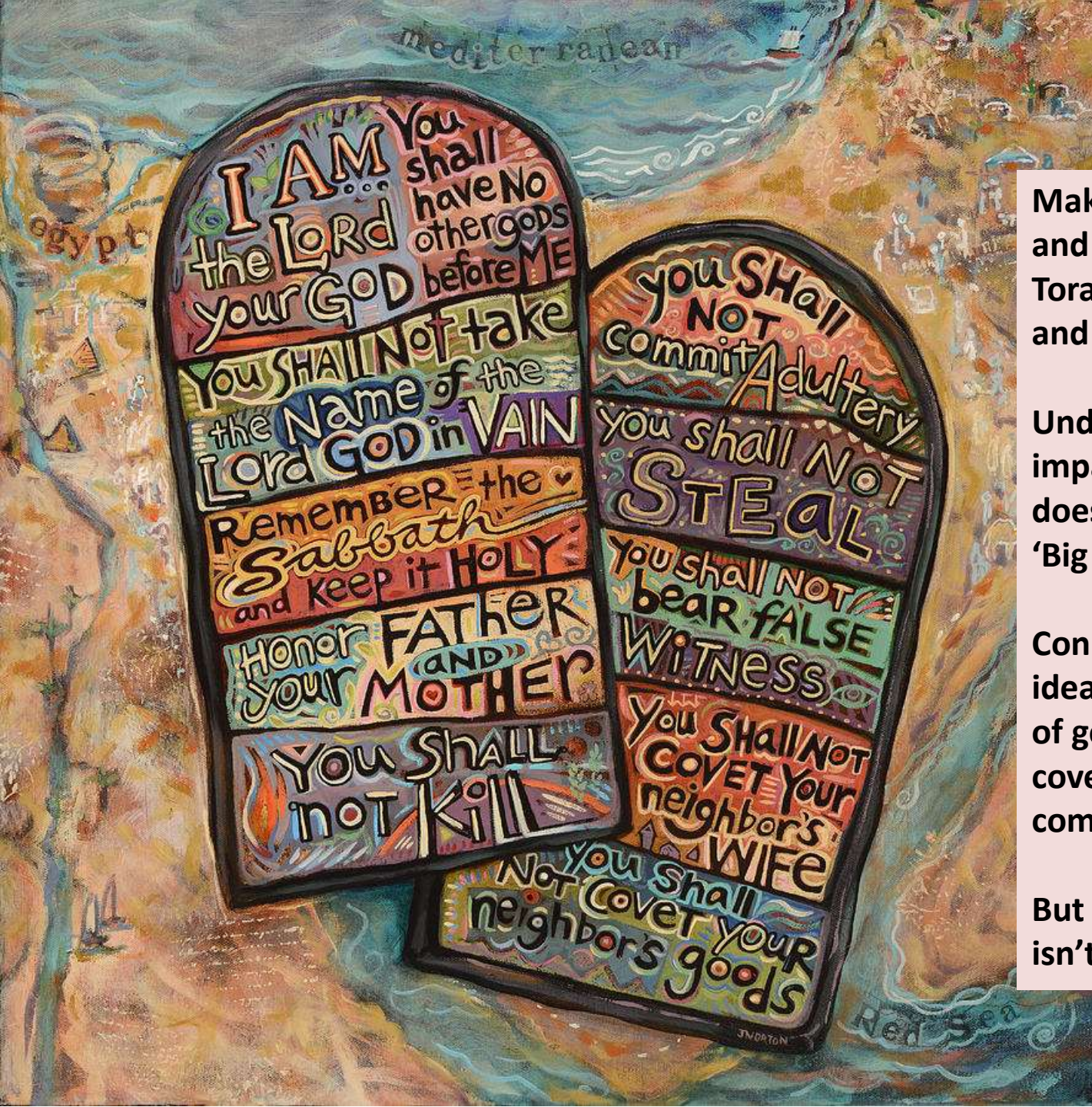
The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, as well as develop responses of their own.

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none">• Recognise and name some symbols of belonging from their own experience, for Christians and for Muslims suggesting what these might mean and why they matter to believers• Give clear, simple accounts of stories that bring people together in their religions <p>Understand the impact:</p> <ul style="list-style-type: none">• Give examples of how stories and shared community activities help people to feel they belong to their religion <p>Make connections:</p> <ul style="list-style-type: none">• Think, talk and ask questions about belonging for Christians, Muslims and themselves	<ul style="list-style-type: none">• Talk about stories of people who belong to groups; groups to which children belong, including their families and school, what they enjoy about them and why they are important to them. Teams, children's groups and family loyalties are relevant.• Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christianity e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish / ICHTHUS badges, What Would Jesus Do bracelets WWJD); symbols of belonging in children's own lives and experience.• Explore the idea that everyone is valuable and how Christians show this through infant baptism and dedication, finding out what the actions and symbols mean.• Compare this with a welcoming ceremony from Islam: Aqiqah. Think about the Muslim symbol of the moon and star, and all the different ways Muslims use it to show their sense of belonging. Some say it is a sign of the Prophet and the Qur'an, representing light to show us the way and stars to guide us.• Find out how people can show they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts, signs and symbols). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding.• Compare the promises made in a Christian wedding with the Muslim marriage contract.• Talk to some Christians and Muslims about what is good about being in a community and what kinds of things they do when they meet in groups for

12 RE Enquiries for Lower Key Stage 2	12 RE enquiries for Upper Key Stage 2
Recommended for Year 3:	Recommended for Year 5
L2.1 What do Jewish people believe and how do they live?	U2.1 Values: What matters most to Humanists?
L2.2 What do different people believe about worshipping God?	U2.2 How do Christians celebrate Christmas around the world?
L2.3 Why do people pray?	U2.3 What are the different ways to worship? What are the differences and similarities between religions?
L2.4 What kind of world did Jesus want? Why?	U2.4: Keeping the 5 Pillars of Islam: How do Muslim beliefs make a difference to their way of living?
L2.5 How do festivals and family life show what matters to Jewish people?	U2.5 Christian Aid, Islamic relief and non-religious charities – can charity change the world? Why does faith make a difference?
L2.6 What does it mean to be a Christian in Britain today?	U2.6 What is a pilgrim? Does a pilgrimage have to be a place of worship?
Recommended for Year 4	Recommended for Year 6
L2.7 What does it mean to live in a Hindu community today?	U2.7 How does faith enable resilience?
L2.8 Why do some people think Jesus is inspirational? Salvation, sacrifice, inspiration	U2.8 Christmas in the Gospels: Why do Christians believe that Jesus is the Messiah? [Incarnation]
L2.9 What are the deeper meanings of the festivals?	U2.9 How and why do some people inspire others?

2.5. How do festivals and family life show what it means to be Jewish?

2.6. What does it mean to be a Christian?



Making sense of beliefs and sources of authority: Torah, Exodus 20, Jewish and Christian Scripture

Understanding the impact: what difference does it make to keep the 'Big 10'?

Connections: my own ideas and understanding of good and evil, covenant and commandments

But how to make sure it isn't dull?

Jonathan is 8. He is learning about commandments
this is his code for being naughty

How to be naughty

- ① Dont Lisen to instrukt
- ② Dont have maners
- ③ Dont think be gor
you do someTing
- ④ Kik some won
- ⑤ punch some van

Joanna is 9

this is her code for being naughty

Joanna

How to be naughty

- ① Kick your mum's car.
- ② Hit your dad
- ③ MESS around in the class
- ④ Playing around with matches
- ⑤ Swearing at someone
- ⑥ break a rule
- ⑦ rip someone's work
- ⑧ steal someone's ideas

Francesca's guide
to being naughty
1. Sellotape my big
Sister to her bed!

2. Delete all
My mums
programmes off the
TV - especially
Coronation Street!

3. Squeez all
my Sisters Special
paints on to the
floor and mix them
up!

4. Make everyone
Spaghetti but use
Worms!

5. Not clean
my teeth for 5
days!

Making a code for being naughty

10 things we think are naughty	Who might be upset if you did this?	A good thing you could do instead of this:
1.		
2.		
3.		
4		
5.		
6.		
7.		
8.		
9.		
10.		



Essential knowledge for the pupil

From this work, you will learn:

- Jewish and Christian people find out about good and evil, right and wrong, from their scriptures
- deciding what is good and right is not always easy, so moral codes can help people
- Jewish and Christian people try to resist temptation: they may find their religion helps with this





Outcomes expected for most 9-year-olds

This work will enable you to:

- Make connections between the activities of these lessons (body sculpture, thinking about dilemmas, using scripture texts), linking up your thinking.
- Describe how Jewish and Christian people use the guidance and moral ideas from their holy writings.
- Recognise and talk thoughtfully about the uses of holy writings in helping people to live a good life.
- Give examples of reasons why following guidance from a person's religion may be helpful to their moral life.
- Apply ideas from scripture to modern dilemmas, giving reasons for your own thinking.





Activity 2: eight temptation scenarios

- You will have eight cards to read and discuss
- Read each card aloud, one by one, and then discuss what to write in the four boxes. When you have done the first, move on to the next – keep going, but you probably won't do all 8.
- If do finish, then write scenario 'number nine' for yourself – and then try it out on your teacher.
- When you have worked on these temptation scenarios, have a class discussion. Which were hardest? Which ones are about honesty? Greediness? Selfishness? Kindness? Which ones made you think the most? Which ones have you faced yourself?
- Which three are hardest to resist (you could lay them on the floor in rank order)? Which are easy to resist, and why? Is temptation the same for everyone, or different for everyone? Why do we get tempted by bad behaviour?





Pikei Avot from the Jewish Mishnah

- ‘Your house should be open wide, and you should treat the poor like members of your household.’ (1:5)
- ‘Meet every person with graciousness.’ (1:15)
- ‘Let your friend's honour be more dear to you than your own.’ (2:15)
- ‘The evil eye, the evil inclination, and hatred of others, drive a person out of the world.’ (2:16)
- ‘Let your friend's money be more dear to you than your own.’ (2:17)
- ‘The more charity, the more peace.’ (2:8)
- ‘Let all your deeds be for the sake of Heaven.’ (2:12)
- ‘Do not judge your fellow until you have stood in his place.’ (2:5)
- ‘On three things does the world stand: On justice, truth, and peace.’ (1:18)
- ‘Be as careful in observance of a minor commandment as in a major commandment, because you don't know the respective rewards for the commandments.’ (2:1)

Can you suggest a phrase to sum up each of the ten ideas for goodness from Pikei Avot?





Pikei Avot from the Jewish Mishnah

- **Be welcoming:** 'Your house should be open wide, and you should treat the poor like members of your household.' (1:5)
- **Don't be mean to anyone:** 'Meet every person with graciousness.' (1:15)
- **Care about others more than yourself:** 'Let your friend's honour be more dear to you than your own.' (2:15)
- **Take care not to give in to evil:** 'The evil eye, the evil inclination, and hatred of others, drive a person out of the world.' (2:16)
- **Be generous:** 'Let your friend's money be more dear to you than your own.' (2:17)
- **Make peace:** 'The more charity, the more peace' (2:8)
- **Remember your destiny:** 'Let all your deeds be for the sake of Heaven.' (2:12)
- **Show empathy:** 'Do not judge your fellow until you have stood in his place.' (2:5)
- **Build a better world:** 'On three things does the world stand: On justice, truth, and peace.' (1:18)
- **Goodness in everything:** 'Be as careful in observance of a minor commandment as in a major commandment, because you don't know the respective rewards for the commandments.' (2:1)





Saint Paul's 12-piece advice to the Christians at Thessalonica

1. Dear brothers and sisters, **honour those who are your leaders** ... they work hard among you and give you guidance. Show them great respect and wholehearted love because of their work.
2. And **live peacefully** with each other.
3. Brothers and sisters, we urge you to **warn those who are lazy**.
4. **Encourage those who are timid**.
5. Take **tender care** of those who are weak.
6. Be **patient** with everyone.
7. See that no one pays back evil for evil, but always **try to do good** to each other and to all people.
8. Always be **joyful**.
9. Never stop **praying**.
10. Be **thankful** in all circumstances, for this is God's will for you who belong to Christ Jesus ...
11. Hold on to what is **good**. Stay away from every kind of evil.
12. Now may the God of peace make you holy in every way, and may your whole spirit and soul and body be kept **blameless** until our Lord Jesus Christ comes again.

Can you suggest which numbers you think the world needs most, and which are hardest to do?





Saint Paul's advice to the Christians at Thessalonica

Dear brothers and sisters, honour those who are your leaders ... they work hard among you and give you guidance. Show them great respect and wholehearted love because of their work. And live peacefully with each other. Brothers and sisters, we urge you to warn those who are lazy. Encourage those who are timid. Take tender care of those who are weak. Be patient with everyone. See that no one pays back evil for evil, but always try to do good to each other and to all people. Always be joyful. Never stop praying. Be thankful in all circumstances, for this is God's will for you who belong to Christ Jesus ... Hold on to what is good. Stay away from every kind of evil. Now may the God of peace make you holy in every way, and may your whole spirit and soul and body be kept blameless until our Lord Jesus Christ comes again.



Advice about being
welcoming

Advice about how you care
for others

Advice about patience

Advice about how you treat
your leaders

Advice about resisting evil

Advice about building a
better world

Advice about kindness

Advice about being
generous

Advice about being thankful

Advice about peace

Advice about praying

Advice about one more topic
of your choice

Complete the 12-box grid
with your own ideas
about goodness. Also use
your learning from
Jewish and Christian
texts.

Keep thinking: what
advice can you take from
the Jewish text? From the
Christian text?



MAKING SENSE OF THE TEXT

Developing skills of reading and interpretation; understanding how Christians interpret, handle and use biblical texts; making sense of the meanings of texts for Christians

MAKING CONNECTIONS

Evaluating, reflecting on and connecting the texts and concepts studied, and discerning possible connections between these and pupils' own lives and ways of understanding the world.

UNDERSTANDING THE IMPACT

Examining ways in which Christians respond to biblical texts and teachings, and how they put their beliefs into action in diverse ways within the Christian community and in the world.

This activity uses the methodology of 'Understanding Christianity' to explore both Jewish and Christian text.

Pupils are asked first to understand what difference the texts make to Jewish and Christian people, then to consider making connections to their own lives.

Suitable for Year 7

- 3.1 What are the challenges of being a Christian, a Muslim and / or an Atheist in Oldham today?

- 3.2 Why do Christians believe Jesus was God on Earth?

- 3.3 How and why are Sikh teachings on equality and service put into practice today?

- 3.4 How can people express their spiritual lives through the arts? Muslim / Christian / Buddhist / Jewish / Sikh

- 3.5. Great lives: why do heroes disappoint? And are there any who don't?

- 3.6. What happens when we die? What are the arguments? Christian / Muslim / Buddhist / Sikh / Humanist

Suitable for Year 8

- 3.7. The Buddha how and why do his experiences and teachings have meaning for hundreds of millions of followers in today's world?

- 3.8. What difference does it make to be an atheist or agnostic in Britain today

- 3.9. What will make our community in Oldham a more tolerant and respectful place?

- 3.10. Core and diverse Islam: what is universal and what is different? Sunni and Shi'a Muslims

- 3.11. Why is there suffering? Are there any good solutions? Christians, Hindus, Buddhists, Non-religious views

- 3.12 Religion and human rights: do religions support or undermine rights in today's world?

Suitable for Year 9

- 3.13 Do prophets still influence us today?

- 3.14. What does it mean to believe that human life is sacred?

- 3.15. Religion: is it a cause of conflict or a power for peace in today's world?

- 3.16. What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)

- 3.17. It's my life: what should I do with it? (Concepts: commitment, identity, belief, values)

- 3.18: A further unit of study developed by the school

Great Lives: Unit 3.5

Make sense of belief

- use religious text, vocabulary and concepts to explain the impact of a selected inspirational leader
- raise and research questions about the power of religious and spiritual ideals to effect social change
- give reasoned arguments which justify or question the work of a selected inspirational figure in relation to social and political issues

Understand the impact

- show how some religious beliefs and teachings affect the life and influence of an inspirational leader
- give reasons and examples to explain the concept of inspirational leadership, communicating ideas effectively

Make connections

- offer a coherent account and personal evaluation of the impact of the leader they chose on the modern world, using evidence and examples
- evaluate how far it is the case that religions provide a context for inspirational leaders to flourish.



Classroom or homework tasks:

A. Pick a saint, any saint...

Select a saint (your teacher might narrow the choice a bit for you) and find out about their life. Answer these 5 questions about them:

1. What made this person an exceptional Christian?
2. How did this person follow Jesus' teaching and example?
3. Why do you think this person is remembered today?
4. How might Christians in today's world be inspired by this life story?
5. What two questions would you like to ask this saint?

B> Your own sources of inspiration ~ pick three to compare

Select three people – from history or alive today – who you admire a lot and say why you chose them. How do they compare to the saint you studied above? Similarities? Differences?

Suggested outcomes: students can

- Give an informed account of the life and impact of a Christian saint.
- Give reasons for their views about role models and inspiring leaders.
- Handle information and ideas effectively by explaining similarities and differences between saints and their own chosen examples of inspiring people.

Outstanding RE for the next 5 years

- **Using the syllabus to improve the status of RE**
 - **SLT / Governors / class teachers and all**
- **Developing subject leadership**
- **Whole staff team development**
- **Budget: £2.50 per pupil + £200 in the implementation period.**
- **NATRE membership (including, for eligible primary schools, 'Better RE 1000' project. Ask me.**



**What matters most?
Creatures or clothes?**

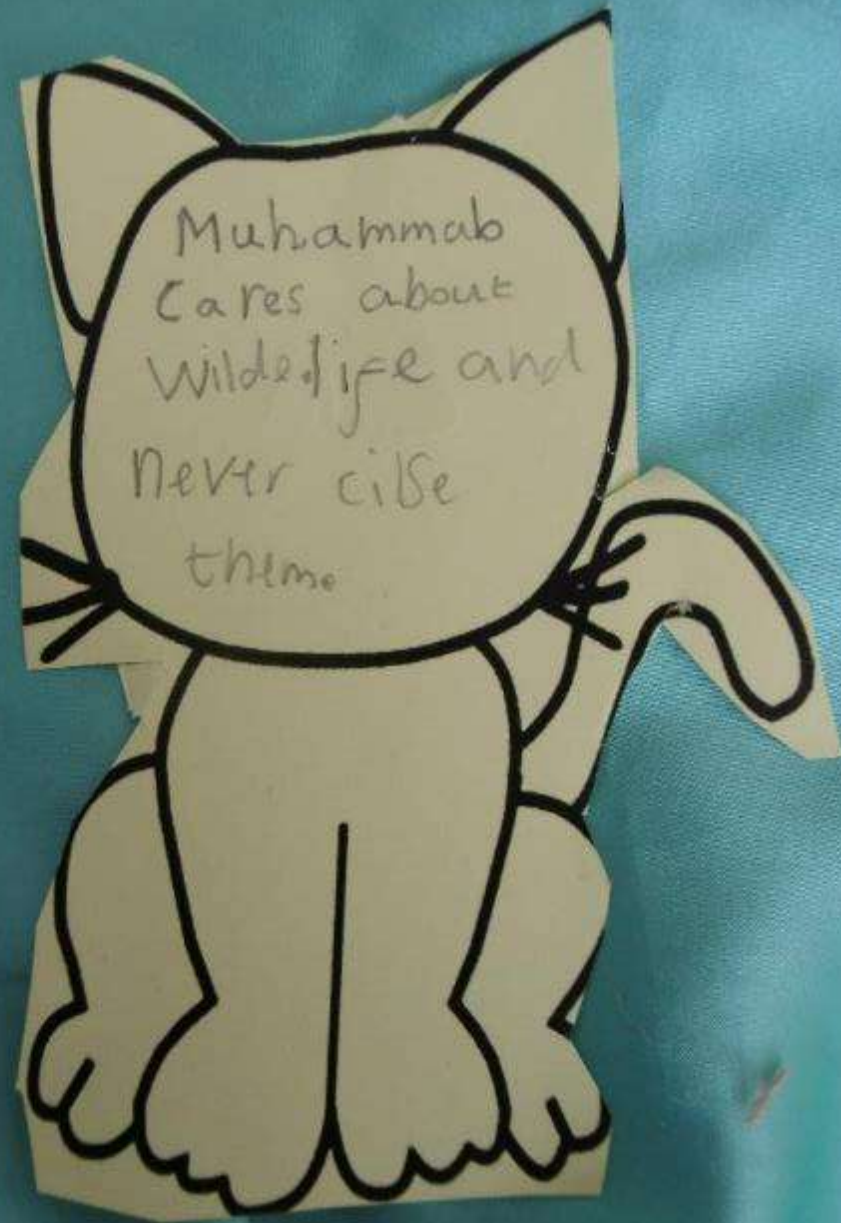


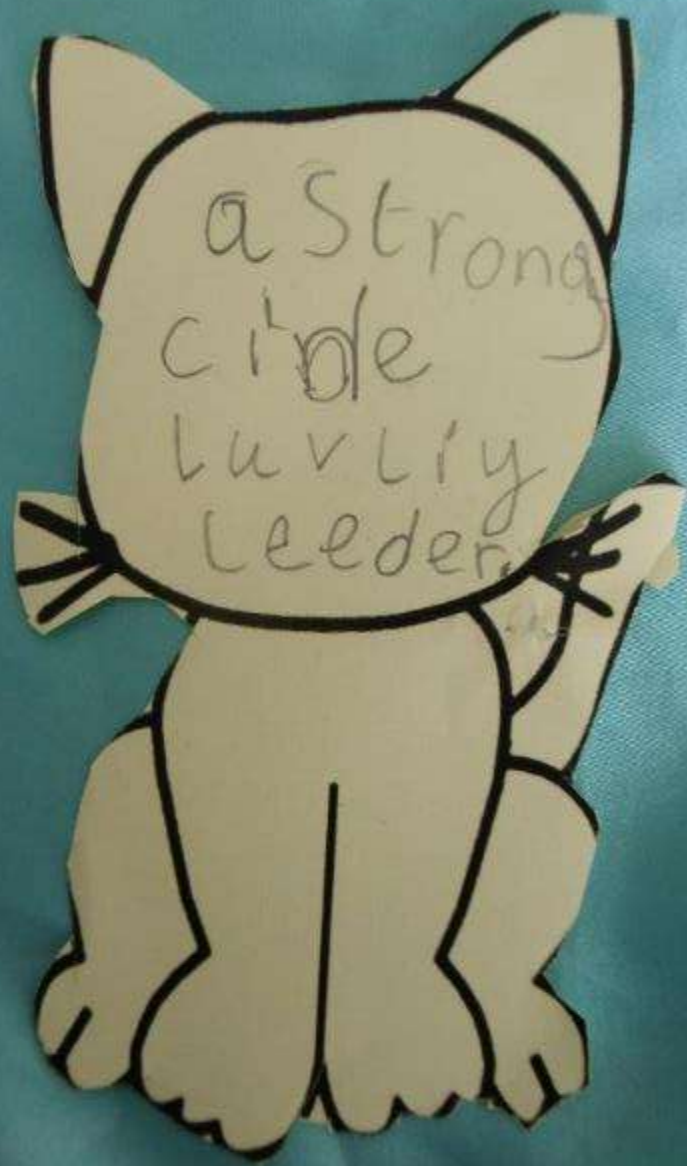
“Believe in God...and out of love for Him, for your relations, for orphans, for the needy, for the traveller, for those who ask... keep on praying, give regularly to charity, keep the promises you have made: be patient in time of suffering and difficulty. Such are the people of the truth, the God fearing.”

Al-Qur'an 2.177

**What sort of person
was the Prophet?**

**“Muhammad cares
about wildlife and
never kills them.”**



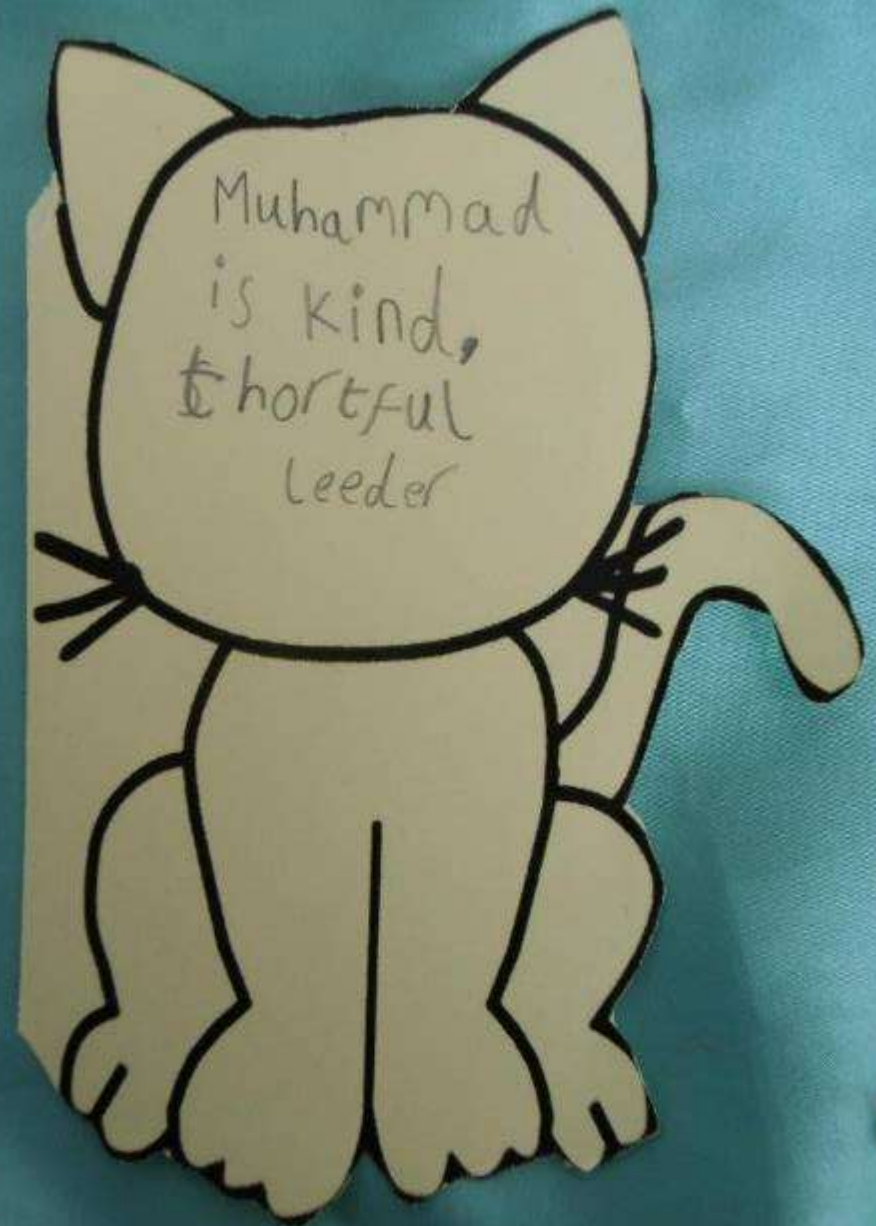


**What kind of leader
was the Prophet?**

**"A strong, kind, lovely
leader."**

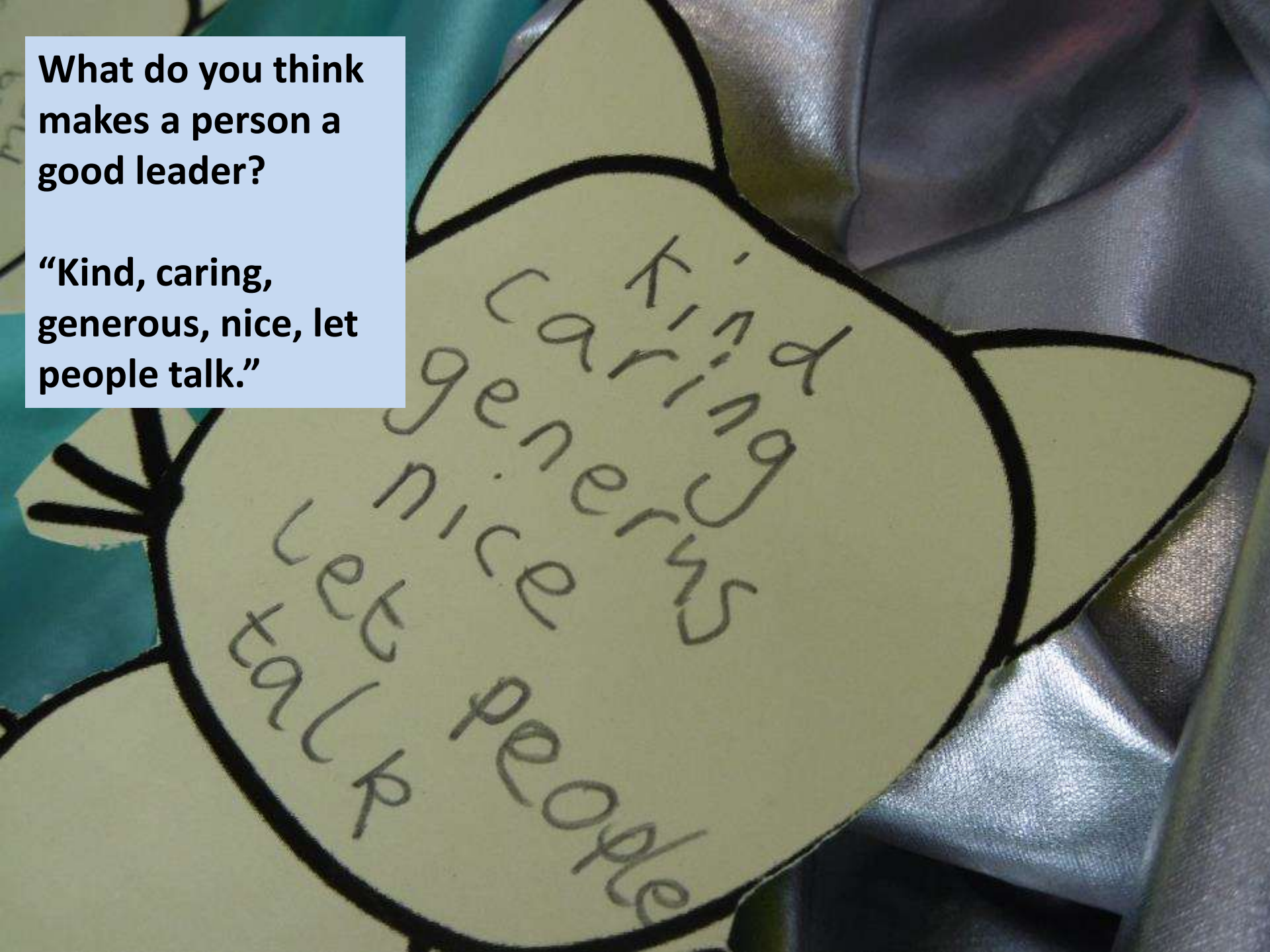
**What sort of leader
was the Prophet?**

**“Muhammad is kind,
thoughtful leader.”**



**What do you think
makes a person a
good leader?**

**“Kind, caring,
generous, nice, let
people talk.”**

A hand-drawn illustration of a cat's face, rendered in a simple, sketchy style. The cat's face is light yellow with black outlines for the ears, whiskers, and mouth. Inside the face, the words "kind", "caring", "generous", "nice", and "let people talk" are written in a cursive, handwritten font, arranged in a circular pattern. The background is a dark, textured surface, possibly a piece of fabric or paper, with some blue and green hues visible on the left side.

kind
caring
generous
nice
let people talk

Allah cares for all animals.



Can pupils suggest any connections between these verses and the story?

“Believe in God...and out of love for Him, for your relations, for orphans, for the needy, for the traveller, for those who ask... keep on praying, give regularly to charity, keep the promises you have made: be patient in time of suffering and difficulty. Such are the people of the truth, the God fearing.”

Al-Quran 2.177

“If you believe in God you should be caring.”

“Don’t just care for your own family. Care for everyone who needs help.”

“He wants people to pray and to give to charity.”

Easy to forgive or hard to forgive? (Ten fingers) Which is hardest to forgive and why?

- Your best friend accidentally scratches the screen of your new phone. Says at once 'I'm really sorry. How can I make it up to you?'
- Your mum has promised you a trip to Alton Towers for your birthday with 4 friends. But she has lost her job, and can't afford it. 'Sorry love', she says 'MacDonalds?'
- A school bully needs a pen, and takes your pencil case, nicks a pen and scatters the rest of your stuff on the path. Runs off shouting 'Suck it up, loser.'
- In a road traffic accident, your sister (if you have no sister, just imagine) is hit by a car driven by a drunk driver. Her leg is broken in four places. She cannot dance anymore. The driver gets 6 months. He never says he's sorry.
- Your BF / GF went to a party when you were doing something else. You hear that s/he kissed someone else. You confront your partner. 'Oh, yeah, it was nothing. I didn't mean to. I was a bit drunk.'



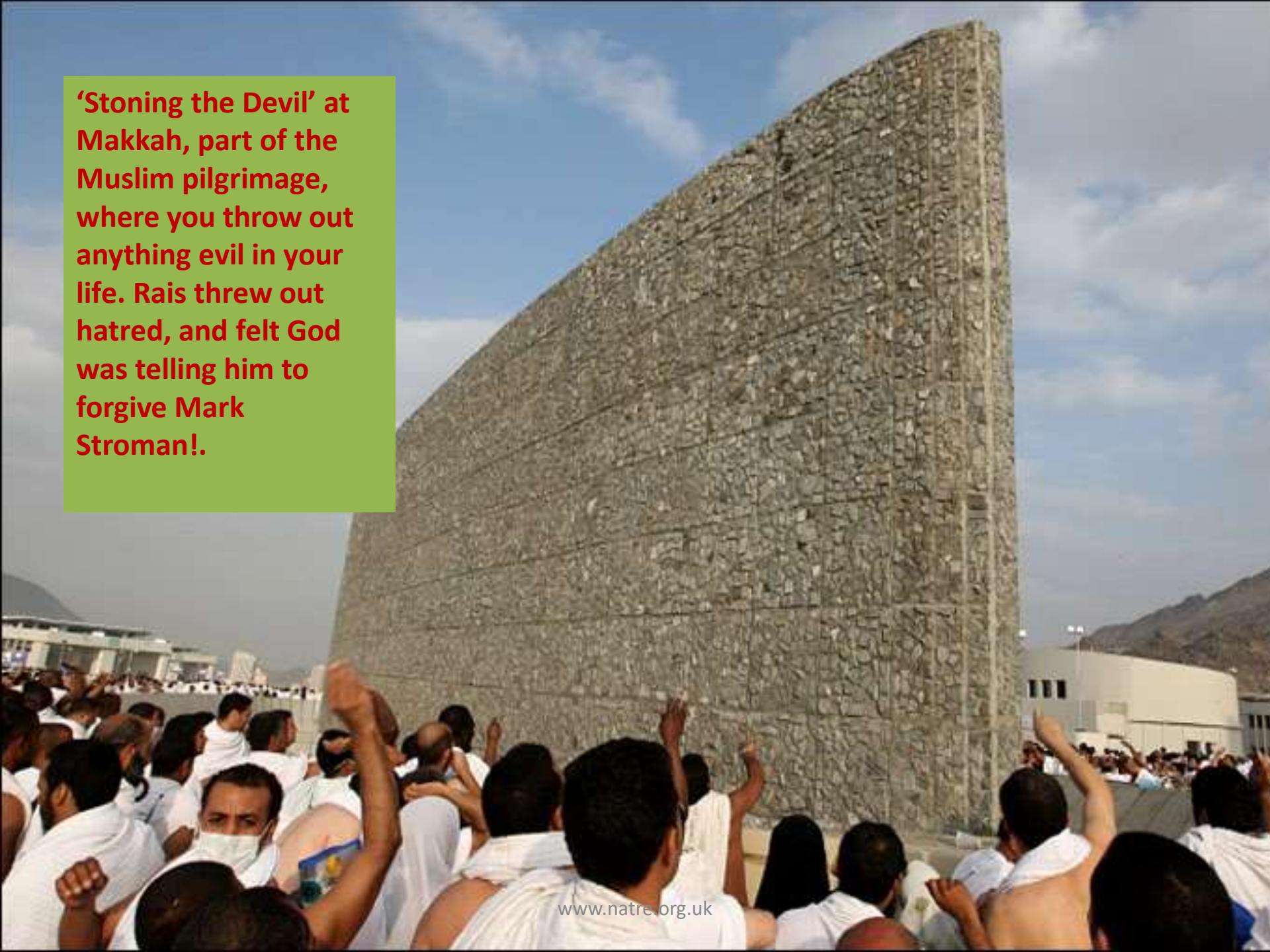
FATHER FORGIVE







‘Stoning the Devil’ at Makkah, part of the Muslim pilgrimage, where you throw out anything evil in your life. Rais threw out hatred, and felt God was telling him to forgive Mark Stroman!.



"What Mark Stroman did was a hate crime, and hate crimes come from ignorance. His execution will not eradicate hate crimes from this world, we will just simply lose another human life. This campaign is all about passion, forgiveness, tolerance and healing. We should not stay in the past, we must move forward. If I can forgive my offender who tried to take my life, we can all work together to forgive each other and move forward and take a new narrative on the anniversary of 11th September."





“I asked myself the question a thousand times: Would I be able to forgive a man who shot me in the face? I would find it very hard. I was an uneducated idiot back then and now I'm a more understanding human being. At that time here in America everybody was saying 'let's get them. I stereotyped all Muslims as terrorists and that was wrong. I had some poor upbringing and I grabbed a hold of some ideas which was ignorance, you know, and hate is pure ignorance. I tried to kill this man, and this man is now trying to save my life. This man is inspiring to me.’



“Not only do I have all my friends and supporters trying to save my life, but now I have the Islamic community joining in, spearheaded by one very remarkable man named Rais Bhuyan, who is a survivor of my hate.”

- At the Texas death chamber in Huntsville guards strapped Stroman to a gurney and prepared to execute him. He had undergone a remarkable shift in perspective. His last words:
- “Hate is going on in this world and it has to stop,” Stroman said in his final moments. “Hate causes a lifetime of pain.”
- Stroman was inspired to take a radically altered point of view by the extraordinary effort made to spare his life by one of his victims: Rais Bhuiyan, a Muslim immigrant to the USA from Bangladesh who was shot in the face by Stroman while working as a cashier at a Dallas convenience store in 2001. Bhuiyan survived the attack, but was blinded in one eye. He forgave his attacker.

Big questions:

- Why did Rais Bhuiyan forgive Mark Stroman for shooting him?
- Who do you think needs forgiveness in UK society today?
- What makes it hard to forgive?
- Can spiritual life help people to forgive?
- Does belief in God make forgiveness easier or is such belief a distraction from the hard task of living together?

Sources of wisdom and authority: quotes

- Qur'an (8:1) 'Fear God, and make reconciliation among yourselves.'
- Prophet Muhammad [PBUH]: "Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you." Source: Hadith of Anas
- Jesus said: 'Blessed are the peacemakers. They shall be called the children of God' (Matthew 5) "For if you forgive people who sin against you, your heavenly Father will also forgive you." Jesus, in Matthew's Gospel
- When he was nailed to the cross, Jesus said, 'Father, forgive them, for they do not know what they are doing.' Saint Luke
- "Whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life" Jesus, in John's Gospel
- "Show forgiveness, speak for justice, avoid the ignorant." Qur'an 7:199
- "The Prophet Muhammad [PBUH] said: "It is better for a leader to make a mistake in forgiving than to make a mistake in punishing."
- "A strong person is not the person who throws his adversaries to the ground. A strong person is the one who contains himself when he is angry." Prophet Muhammad [PBUH]

Forgiveness Scenarios

Easy or hard to forgive

- Working collaboratively
- Easy or hard to forgive
- Ranking the problems



Fundamental British Values and RE

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

- **Mutual tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith or belief, gender, sexual orientation or age are rightly challenged.
- **Respectful attitudes.** In the RE curriculum attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion.
- **The rule of law.** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints.

Which two reasons, A-I are most important for you? Explain why.

A. You need RE to help you understand all the different religions in Britain	A. RE helps me learn more about my own religion / beliefs	A. I like RE because it is about big ideas and big questions.
A. RE is good because it makes you think harder about your own ideas beliefs	A. RE teaches you about values like peace, love, forgiveness or compassion. We all need these.	A. RE is there to make you think and discuss things.
A. Whatever job you do, you meet people with different beliefs, so you need to know	A. If there was no RE, our society might be less respectful and tolerant.	A. The law says RE should be given to every child, so don't break the law!

B.Q. Why is it important to have RE lessons in school? 31st of August 2018

I think that having RE lessons in school really helps you to think about the world and all the people in it. Firstly, you can accept others for who they are and not judge the way they look or their religion. You can learn to do this in RE. Secondly, if you do something kind or good, like baking cakes for a charity or giving away old clothes, you can pass that kindness on, spreading it around the world. Learning to respect others is one of the key things you can explore in RE. You can be inspired and inspire the people around you to make the good choices in life. If we didn't have RE, no one could ask questions and we would judge everyone. It is important to love everyone, no matter what religion or what color skin they have. We should all celebrate our differences and act as one. In RE we can explore and discover, even changing our world to improve the lives we lead. You are free to ask questions in RE, discussing problems that you can't talk about in any other lesson. Sharing your thoughts with others is the best way to learn to accept each and every person in this world.

Some schools don't have RE lessons, and, as a result, the pupils judge others. We should all love each other, not judging. Some people in this world are racist, and say black people don't belong in this world, but that's really not true. No-one is perfect, so this world doesn't have to be. You just need to be kind, loving all God's creations and all people no matter what. RE helps me understand about religion, and I know that will help me in life. I now know not to judge, and that everyone is equal and has a right to do whatever they want.



The scriptural narrative:

1. Then even nothingness was not, nor existence, There was no air then, nor the heavens beyond it. What covered it? Where was it? In whose keeping? Was there then cosmic water, in depths unfathomed?

2. Then there was neither death nor immortality nor was there then the torch of night and day. The One breathed windlessly and self-sustaining. There was that One then, and there was no other.

3. At first there was only darkness wrapped in darkness. All this was only unillumined cosmic water. That One which came to be, enclosed in nothing, arose at last, born of the power of heat.

4. In the beginning desire descended on it - that was the primal seed, born of the mind.

The sages who have searched their hearts with wisdom know that which is kin to that which is not.

5. And they have stretched their cord across the void, and know what was above, and what below. Seminal powers made fertile mighty forces. Below was strength, and over it was impulse.

6. But, after all, who knows, and who can say Whence it all came, and how creation happened?

the gods themselves are later than creation, so who knows truly whence it has arisen?

7. Whence all creation had its origin, the creator, whether he fashioned it or whether he did not, the creator, who surveys it all from highest heaven, he knows — or maybe even he does not know.

- Picture from memory – pupils in teams of 4 take turns to look at the image for 10 seconds then run back to their table to try and draw it. Three times round the teams is good. Then: what is it? What does it mean?

Questions – raising for discussion: what questions would the pupils like to ask the artist?

- Are there comparable art works that express a modern view of ancient creation myths from other cultures and religions? Compare them.
- Are these ‘myths’ expressing worldviews without science, or should they be seen as prior to science in some way? What is their enduring value? What truth do they tell?
- Why do all human societies need creation ‘myths’? And why does our society seem not to have one?
- How does our culture answer the questions: who are we? Where do we come from? Do we matter? Why?



The Real Meaning of Christmas?

- **We asked some young artists what they thought was the real meaning of Christmas.**
- **They each made a work of art to answer the question.**
- **Whose answer do you like best? We linked each artwork up with a quotation from the Bible.**
- **Discuss your reaction to the four artworks with a partner. Rank them in order, 1-4.**
- **What artwork would you make if you had this task?**

Emily, 10, from Derbyshire

The meaning of Christmas:

Prince of Peace

“My picture shows Mary holding Jesus, this is the key moment of the Christian festival of Christmas. If you look closely in Jesus’ eyes they are the earth. This represents that the world is in Jesus’ hands and there are rays of sunshine coming out of Jesus; that is the Holy Spirit. I believe he shines over all. I called my artwork ‘Prince of Peace’ because Jesus brings peace to the earth.

The cross around Mary’s neck is foretelling Jesus’ death. Mary’s tears are tears of joy but they are also tears of sadness because he is going to die for us.”



WHERE IS GOD

GOD IS
LIGHT

GOD
IS

Itunu is 12. He is from Birmingham

The meaning of Christmas is that God Is the Light of the World

"The two pictures I have drawn represent the light of God. I have chosen these ideas because I always think to myself, where can God be? Then it occurred to me that God can be in the light, because if you think about it, light is everywhere. Light can be in the sun, artificial lights, your lamps, torches, a special insect which is called a firefly. In the Bible, it says that God came to be the light of the world when Jesus was born.

It is all about faith. You can't see God. If you are in your room and it is dark, you should just think to yourself that God is with me and is protecting me. Another way to know that God is with you is just maybe turn on the lights."



Angels, by Hayden, 16

“My painting is based on the visit to the shepherds from the angel Gabriel. The Spirit of God is represented by the colour blue, the colour of water, which washes the soul. This is the real turning point in any believer's life: redemption. With our free-will we turn to good or evil.

The Spirit, in fact, has no face. The angel Gabriel's visit to the shepherds is at night time. It is the turning point in the life of the Shepherds. Those who saw the Christ child were forever changed: 'they returned glorifying and praising God.'

My image also shows how God can create a turning point in our ordinary lives. Ordinary like the shepherds; yet significant enough for us to be visited by God's Spirit.”





God who are you?

Poppy is 10.

Lord the light

“In my art you can see a candle with all of Gods qualities written in it. You can see flames coming up the sides and that represents the Holy Spirit. It shows that the Lord is the light of the world. In my picture you can see my candle is lit. this means he is lit so he is making the path of Christianity easier to see. My background is lighter than black because it is starting to light up the world. I think this is the real meaning of Christmas.”



Which of these 4 works of art do you think has the best idea about the real meaning of Christmas? Why?



"I think that the real meaning of Christmas is... about Jesus and ~~the~~ a time to spend time with your family because, although Christmas may be religious I feel like it's a time to be with your family and celebrate that Jesus was born which will make everyone feel festive. Even people who don't believe in Jesus they can still spend time with family.

"I think that the real meaning of Christmas is... being able to share your light, with others who are lost in the dark of their predicaments and quandaries. I believe that as Romans 12:13 wrote, "May this season remind you of hope, joy love and peace found in Christ," this shows us the true meaning of Christmas; this enables Christians to empower each other in faith, growing together within the light of Jesus encircling us.

"I think that the real meaning of Christmas is... a time for family to come together and celebrate, this doesn't mean you have to be a Christian as most religions can but some can't. As well as presents, we gift to people, it is about bringing people together. Christians celebrate it for the birth of Jesus. But also, very fun!

"I think that the real meaning of Christmas is... to spend time with your family to help them and yourself find that hope, peace, love and joy. We use it as a time to find and celebrate new life within us and with Jesus. We remember how we should behave as people and Christmas is a time to start again. Jesus is being for us again and giving us forgiveness and a fresh start.

A checklist for excellent RE...

1. Discuss implementing the syllabus with SLT, governors and all staff
2. Plan the process of change in a wise timescale
3. Agree resources for improving RE
4. Argue for the curriculum time needed to teach well
5. Use pupil-voice interests and ideas to shape the curriculum
6. Use all the SACRE resources available to you
7. NATRE membership will give you lots to use
8. Innovate, monitor, review, celebrate

Pupils all have a worldview...

- By the age of 4, and even more by the age of 11 and 14, pupils' views of the world have been shaped and formed through all their experiences and influences
- RE engages the pupil with the other – we've been doing it for decades
- The challenging nature of these encounters with the others is a measure of good RE
- Good teaching must be as alert to the worldviews of the pupils as it is to those of the SBNR / Christians / Muslims / atheists / all the rest....
- How can we see these worldviews? Through the self-expression of the young people we serve.
- Spirited Poetry: this summer, £1000 prizes, 5 themes – please enter.

Where is God?

Gods love flows
along a river of silence
like a elegant swan!

Gods love cascade
along a pool of wishes
like a forgotten child!

Gods love drifts
threw a ghost soul
like a lost child!

by Katie Roberts age 7

Life is a wondering adventure

its passion running through cupped hands.

Life is constantly hoping that we don't just see things through human eyes.

Life is a runway of freedom and meditation.

Life knows that its only lived once and understands that one day it will shutdown.

Where is God?

When the oceans invade the land
And bodies lay lifeless in the sand
When the earth does split and burn
And cities crumble in its wake.
When bombs are dropped and bodies
shed,
When food's so scarce the young
dead.
Where is God? Has he turned his back
Horrific reports pop up on our screens
Surely he's nowhere to be seen.

But people work silently through the
strife,
Seeking any sign of life.
Leaving no stone unturned,
With hands blistered and burned.
To save a stranger whose life is in danger.
Stars together in thoughtful mood,
Raise money to supply the hungry with
food.
When the world unites to help rebuild,
And new shoots appear in a barren field.
There is God in his essence,
Gracing us with his awesome presence.

Chris Turner, age 12

The Flickering Lights:

Being Human

We are all lights,
Flickering lights,
Destined to go out,
Sooner or later.

Together we are strong,
A ball of light,
In a darkening world.

Those who seek to quench our
lights will always fail.
Our souls are impregnable
fortresses.
Soaring birds,
Unending entities.

Every light is different,
Brilliant in its own way,
With its own ideas and
views.

Even with death,
There is still heat,
And our fire will give life to
new lights.

We are all lights,
Flickering lights
Destined to go out,
Sooner or later.

Patrick McNicol, age 13

The Launch of the RE Agreed Syllabus 2019

What's new?

What's good?

What can happen?

Thinking
Enquiry
Creativity
Response

Religious Education Agreed Syllabus

Thinking Enquiry Creativity Response
2020–2025



