

County Offices  
Newland  
Lincoln  
LN1 1YL

6 November 2017

**Standing Advisory Council on Religious Education**

A meeting of the Standing Advisory Council on Religious Education will be held on **Tuesday, 14 November 2017** in **Committee Room One, County Offices, Newland, Lincoln LN1 1YL** at **2.00 pm** for the transaction of business set out on the attached Agenda.

Yours sincerely



Tony McArdle  
Chief Executive

**Membership of the Standing Advisory Council on Religious Education**

**Christian and Other Religious Denominations (Committee "A" upto 10 members)**

Neville McFarlane BEM (Chairman), Salvation Army  
Chris Burke, Roman Catholic Church  
Lynette Gaylard, Ground Level Network of Churches in Lincolnshire  
Peter Crosby, Baptist Church  
Andrew Hornsby, Methodist Church  
Swathi Sreenivasan, Hindu Community  
Dr Tanweer Ahmed MBA, Islamic Association of Lincoln  
Chris Rose, Society of Friends  
Robin Young, Jewish Community

**Church of England (Committee "B" upto 4 members)**

David Clements  
Cherry Edwards OBE  
David Scoffield  
Mark Plater

**Associations Representing Teachers (Committee "C" upto 4 members)**

Catherine Williamson, NASUWT  
Elizabeth Moore, NASUWT  
Kay Sutherland, NAHT  
Sarah Thornton, NUT

**Lincolnshire County Council (Committee "D" upto 4 members)**

Councillors B Adams, Mrs J Brockway and M A Whittington

**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION AGENDA  
TUESDAY, 14 NOVEMBER 2017**

<b>Item</b>	<b>Title</b>	<b>Report Reference</b>
1	<b>Opening Reflections by Cherry Edwards</b>	
2	<b>Election of Chairman</b>	
3	<b>Election of Vice-Chairman</b>	
4	<b>Declarations of Members' Interests</b>	
5	<b>Minutes of the previous meeting of SACRE held on 11 July 2017</b>	(Pages 7 - 14)
6	<b>Annual Review of Membership of SACRE</b> <i>(SACRE is required under its Constitution to annually review its membership. Members will note that following Mark Plater's recent appointment to fill the vacancy on Committee B, SACRE's membership is virtually up to date. SACRE's membership is detailed on the agenda)</i>	(Verbal Report)
7	<b>Actions Arising from the Minutes (if not already on the agenda)</b>	
8	<b>Agreed Syllabus</b> <i>(This item is for notification purposes only. A draft of the Agreed Syllabus was circulated and Members were asked to let Wendy Harrison, RE Advisor, have their comments on the accuracy of the document. SACRE agreed to set up an Agreed Syllabus Conference to prepare and approve the final draft before it was approved by the Council's Executive and then sent to schools. Consideration will be required on how the Agreed Syllabus is released to school and how it is publicised. A copy of the new Agreed Syllabus will be emailed to Members and a hard copy is available from Democratic Services)</i>	(Pages 15 - 106)
9	<b>Summary of Ofsted Inspections of Lincolnshire Schools with Reference to the Provision for Pupils' Spiritual, Moral, Social and Cultural Development (SMSC)</b> <i>(A report by Wendy Harrison, RE Adviser, which summarises inspectors' judgements on schools' provision for pupils' SMSC development in those schools inspected by OFSTED since the last report presented to SACRE)</i>	(Pages 107 - 118)
10	<b>Diocesan RE Advisor Report</b> <i>(A report by Gillian Georgiou, Diocesan RE Adviser, on the latest developments affecting schools under the control of the Diocese)</i>	(Pages 119 - 120)

- 11 National Reports**  
*(Wendy Harrison, RE Adviser, will give a presentation and a summary of the key points from reports by the Religious Education Council/RE Today Services/NATRE and the Commission on Religious Education)* (Pages 121 - 132)
- 11a The State of the Nation: A report on RE provision within secondary schools in England - REC/NATRE/RE Today**
- 11b Commission on RE: Interim Report**
- 12 Implications for the Action Plan**  
*(To receive a report by Wendy Harrison, RE Adviser, in connection with SACRE's Action Plan. The Action Plan sets out SACRE's future work programme and members' comments are sought especially following the publication of the items detailed in agenda items 11(a) and 11(b))* (Pages 133 - 136)
- 13 Spiritual, Moral, Social and Cultural Development (SMSC) National Quality Mark**  
*(Wendy Harrison, RE Adviser, will provide information about this award which has been developed by a working group comprised of educational consultants, staff from the Citizenship Foundation, Headteachers and teachers)* (Verbal Report)
- 14 Presentation of DVD by the Police on Extremism in Schools**  
(Verbal Report)
- 15 Dates and Times of Future Meetings**  
*(SACRE normally meets three times a year. The following dates and times of future meetings are suggested – Tuesday 13 March 2018, Tuesday 10 July 2018 and 6 November 2018. Meetings to start at 2.00pm)*

#### **Democratic Services Officer Contact Details**

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Direct Dial **01522 553788**  
E Mail Address [steve.blagg@lincolnshire.gov.uk](mailto:steve.blagg@lincolnshire.gov.uk)

**Please Note:** for more information about any of the following please contact the Democratic Services Officer responsible for servicing this meeting

- Business of the meeting
- Any special arrangements
- Copies of reports

Contact details set out above.

All papers for council meetings are available on:  
[www.lincolnshire.gov.uk/committeerecords](http://www.lincolnshire.gov.uk/committeerecords)

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**STANDING ADVISORY COUNCIL ON  
RELIGIOUS EDUCATION  
11 JULY 2017**

**PRESENT:**

Christian Denominations and Other Religious Denominations (Committee A)

Neville McFarlane BEM (Chairman) (Salvation Army), Lynette Gaylard (Ground Level Network of Churches in Lincolnshire), Andrew Hornsby (Methodist Church) and Dr Tanweer Ahmed MBA (Islamic Association of Lincoln)

The Church of England (Committee B)

Cherry Edwards OBE

Associations Representing Teachers (Committee C)

Catherine Williamson (NASUWT) and Elizabeth Moore (NASUWT)

The Local Authority (Committee D)

Councillor Bob Adams

Officer/Advisers

Steve Blagg (Democratic Services Officer), Jill Chandar-Nair (Inclusion and Attendance Manager), Gillian Georgiou (Diocesan RE Adviser) and Wendy Harrison (RE Adviser)

Observer

Mark Plater (Bishop Grosseteste University)

44 WELCOME TO NEW MEMBER

The Chairman welcomed Councillor Bob Adams from Lincolnshire County Council to his first meeting of SACRE. The Chairman stated that Christina Dring (Baptist Church) had resigned from SACRE due to moving to the north east of England and that the Clerk was in the process of seeking a replacement for her.

45 APOLOGIES FOR ABSENCE

Apologies for absence were received from Chris Burke (Roman Catholic), Chris Rose (Society of Friends), Robin Young (Jewish Community), David Clements (Church of England), David Scoffield (Church of England), Sarah Thornton (NUT, Primary

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Schools), Kay Sutherland (National Association of Headteachers), Swathi Sreenivasan (Hindu Community), Councillors Jackie Brockway (Lincolnshire County Council) and Mark Whittington (Lincolnshire County Council).

46 OPENING REFLECTIONS BY DR TANWEER AHMED MBA

Tanweer Ahmed MBA gave the opening reflections.

47 DECLARATIONS OF MEMBERS INTERESTS

Cherry Edwards requested that a note should be made in the minutes that she was the Chair of the Board of Directors of the West Grantham Academies Trust (minute 49).

48 MINUTES OF THE PREVIOUS MEETING OF SACRE HELD ON 21 FEBRUARY 2017

## RESOLVED

That the minutes of the previous meeting of SACRE held on 21 February 2017, be agreed as a correct record and signed by the Chairman subject to the following amendments:-

1. The addition of "Mark Plater (Bishop Grosseteste University)" under the heading of "Officers and Advisers", on page one.
2. The replacement of the words "detailed in" by the words "submitted to" in the last paragraph of minute 37.
3. Bullet point 9 to read "Judaism was fundamental to understanding Christian issues. This was different from teaching about Judaism in its own right which was important to understanding Jewish issues today".

49 SUMMARY OF OFSTED INSPECTIONS OF LINCOLNSHIRE SCHOOLS WITH REFERENCE TO THE PROVISION FOR PUPIL'S SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT (SMSC)

SACRE received a report and presentation summarising inspectors' judgements on schools' provision for pupils' spiritual, moral, social and cultural development in those schools inspected by OFSTED since the last report presented on 21 February 2017. It was noted that "Scramblesby" should read "Scamblesby" on pages 13 and 34 and "Kincoln" should be replaced by "Lincoln" on page 20 of the report.

Comments made by SACRE included:-

- In addition to the standard letter from the Chairman to the Headteacher, the Chairman of Governors should also be copied into the letter.



- The letter from the Chairman to those schools not doing well should be amended to make it clear that the school would be encouraged to accept support in the form of a visit from the Religious Education Adviser.
- Concern was expressed on the limited reference made to RE as a subject in secondary schools compared to primary schools.

#### RESOLVED

(a) That the following schools receive a letter from the Chairman, copied to the Chairman of governors, congratulating them on positive remarks made by the inspectors as detailed in the report:-

- St Faith's CE Infant School, Lincoln
- Wainfleet Magdalen CE/Methodist School
- Welbourn CE Primary School
- Waddingham Primary School
- Morton Trentside Primary School

(b) That a letter be sent by the Chairman to the Frances Olive Anderson CE (Aided) Primary School, Gainsborough, with a copy to the Chairman of governors, congratulating them on being awarded International School award by the Times Educational Supplement.

(c) That the following schools receive a letter from the Chairman, copied to the Chairman of governors, expressing concern about various weaknesses identified by OFSTED, detailed in the report:-

- West Grantham Academy St John's
- Donington Cowley Endowed Primary School
- St Paul's Community Primary and Nursery School, Spalding
- Gainsborough Academy

#### 50 LINCOLNSHIRE SACRE ANNUAL REPORT 2015-16

SACRE considered the draft Lincolnshire SACRE Annual Report 2015/16, together with a presentation, before it was sent to NASACRE.

Comments made and the responses of officers, where appropriate, included:-

- There was an increase in the number of pupils taking the GCSE RE full course but a reduction in the number of pupils taking the GCSE RE short course.
- The results needed to be examined in more detail to explain the reason why there appeared to be significant outcomes in terms of gender in some schools, e.g. it was suggested that actual numbers should be examined instead of percentages.
- It was noted that at the William Farr School it was necessary to achieve a "B" grade at GCSE level in RE before a pupil could participate in particular courses.

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- It was noted that the teaching of RE was a core subject in Church of England schools.
- How difficult was it to recruit RE teachers? There was no requirement on Academies to appoint RE specialists and it was noted that for several years recruitment targets had not been met even though funding was available.
- There was concern that when a school offered a non-examination course on RE then the subject became "crowded out" by other subjects. Students were generally required to make a choice from a number of subjects to study and it was important that RS was offered as one of those subjects.
- It was noted that Religious Studies often compared unfavourably with other subjects such as English in terms of time allocation.

**RESOLVED**

That the report be approved and sent to the NASACRE.

**51      SACRE ACTION PLAN PROGRESS REPORT**

SACRE received a report on its Action Plan 2017/19.

Comments made and responses by officers, particularly about those priorities which showed "Not actioned", included the following:-

- Priority 1(i) (Promotional material on SACRE and what it does and faith communities it represents – supporting material from NASCRE). Was there a budget allocated for this priority? There was a budget and this would be brought to a future meeting. SACRE did have a website but it was no longer up to date. It was agreed that a volunteer from SACRE was required to administer the website. Gillian Georgiou agreed to speak to Wendy Harrison about this role outside of the meeting.
- Schools needed to be made aware of SACRE's role. In this respect, it was stated that the SACRE's Annual Report 2015/16 was a starting point but that only its key points should be sent to schools otherwise it would not be read. It was suggested that a single page PDF could be produced which could be placed on school noticeboards. It was suggested that the key points should be published on the County Council's website and in the local press. Headteacher briefings also provided an opportunity to disseminate information.
- It was agreed that Priority 1(iv) should be considered under Priority 1(i).
- Priority 1(vi) (Promotion of REQM award – through school visits, training, RE Conference) – it was noted that this action was on hold until the Agreed Syllabus had been finalised.
- Priority 2(iii) (Production of "Train the Trainer" pack for Primary RE Co-ordinators to deliver to non-specialist teachers) – it was noted that this Priority would be kept on the Action Plan until the Agreed Syllabus had been published.

**RESOLVED**

That the Action Plan and the various actions reported be noted.

52     AGREED SYLLABUS UPDATE

SACRE received a verbal update in connection with progress of production of the Agreed Syllabus.

Members were reminded that SACRE had agreed to delegate oversight of the syllabus to the Agreed Syllabus Conference. Because of the timescales involved it would not be possible to bring the syllabus back to the SACRE for consideration before the next meeting. However, it was proposed that the syllabus should be emailed to members at the beginning of September to allow them to comment before the syllabus was approved by the Conference. It would then be passed to the County Council for approval and then launched to schools.

Members were asked for their views on how the Agreed Syllabus should be launched once it had been approved by the County Council. It was noted that in the past a launch venue had been Lincoln Cathedral. It was suggested that to incentivise attendance hard copies of the syllabus should be made available to hand out to attendees.

Comments by members and responses by officers, where appropriate, included:-

- It was noted that the Agreed Syllabus was a slimmer version than in the past and 500 copies would be required for schools which would mean one hard copy for each school and a copy of the syllabus would be placed on the website. A copy would also be sent to all academies.
- The syllabus should be made available in a ring binder if possible.
- It was proposed to launch the syllabus in the spring term 2018 and introduced into schools from the autumn term 2018. Training would be provided by Wendy Harrison and Gillian Georgiou.
- The Headteachers' Groups would be an effective way of disseminating the syllabus.
- Academies would be provided with a free copy of the syllabus.

RESOLVED

(a) That the verbal update on the production of the Agreed Syllabus be noted.

(b) That, in view of the timescales involved, a copy of the draft Agreed Syllabus be emailed to all members of SACRE for their comments and that their comments be forwarded to the Agreed Syllabus Conference before the final version was forwarded to the County Council for approval.

(c) That the comments made by SACRE in connection with the launch of the Agreed Syllabus be noted.

**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION  
11 JULY 2017**53 DIOCESAN RE ADVISOR REPORTS AS FOLLOWS:-53a The Commission on RE

SACRE received a report and presentation in connection with "The Commission on RE" which was a high profile independent commission with a remit to make recommendations designed to improve the quality and rigour of religious education and its capacity to prepare pupils for life in modern Britain.

Comments made by members and the responses of officers where appropriate, included:-

- The presentation would be sent to members. Members were asked to view the "news" section of the website to get some idea of the areas visited by the Commission.
- The recruitment of teachers of RE was a real concern. If the failure to recruit teachers of RE continued at its present rate could this lead to the closure of training departments? Officers stated that this had occurred with one establishment already.
- Officers stated that there had been several non-statutory frameworks provided over the last decade or so, including the Qualification and Curriculum Authority materials in 2004, the Department for Children, Schools and Families materials in 2010 and the National Curriculum Framework for RE developed by RE Church of England and Wales in 2013. None of these were statutory but some schools thought they were required to follow them, hence the confusion.
- The Commission proposed to bring out an interim report in September 2018.
- Officers stated that the Commission had been due to report just before the General Election 2020 but this had subsequently changed following the snap General Election in June 2017 and the Commission was now only able to recommend changes.

**REPORTED**

That the report be noted.

53b Diocesan RE Advisor Report

SACRE received a report in connection with the work undertaken by the Diocese on RE matters. This included the opportunity to start a second block of training on the "Understanding Christianity Resource", ensuring Church schools were familiar with the expectations of the Church of England Education Office in connection with RE (the "Statement of Entitlement") and involved in carrying out some research in curriculum balance in RE in both primary and secondary schools.

**RESOLVED**

That the report be noted.

54     ASSOCIATION OF RE INSPECTORS, ADVISERS AND CONSULTANTS'  
CONFERENCE - UPDATE

The SACRE received a verbal report and presentation in connection with national initiatives in RE discussed at the annual conference of the Association of RE Inspectors, Advisers and Consultants. The main focus of the conference had been on assessment and progress. The key message from the conference had been "do less but in more depth".

Gillian Georgiou noted that the Statement of Entitlement included an expectation that progress and entitlement in RE in church schools was monitored. Schools were looking for guidance on assessment procedures. It was noted that the Diocese had written to Church schools to remind them that governors should be monitoring RE. Gillian Georgiou stated that she had already led some training on monitoring and assessment for Church schools.

RESOLVED

That the report be noted.

55     ANNUAL CONFERENCE IN YORK ON 16 MAY 2017

The SACRE received a report from Andrew Hornsby on his attendance at the Annual Conference in York on 16 May 2017.

It was noted that the heading of "How SACREs impact the quality and vigour of contemporary RE with evidence of success, barriers and challenges" was relevant to the Action Plan (minute 51).

RESOLVED

That the report be noted and that Andrew Hornsby be thanked for his report.

56     OPENING REFLECTIONS AT THE NEXT MEETING OF THE SACRE ON  
14 NOVEMBER 2017

Cherry Edwards agreed to do reflections at the next meeting.

57     DATE AND TIME OF THE NEXT MEETING

It was noted that the next meeting of SACRE would be arranged for 2pm on Tuesday 14 November 2017, at the County Offices, Newland, Lincoln.

Following a brief discussion on the removal of children from school on religious grounds, it was agreed that SACRE would view a DVD produced by the Police on extremism in schools at a future meeting.

The meeting closed at 4.00 pm

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# Lincolnshire Agreed Syllabus for Religious Education 2017- 2022



## **Introduction from the Chair**

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

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

Neville McFarlane  
Chair of Lincolnshire SACRE

## **Acknowledgements**

### **Members of Lincolnshire SACRE Agreed Syllabus Conference**

#### **Committee A**

Tanweer Ahmed  
Christina Dring  
Lyn Gaylard  
Neville McFarlane  
Swathi Sreenivasan

#### **Committee B**

David Clements  
Mark Plater

#### **Committee C**

Catherine Williamson

#### **Committee D**

Jill Chandar-Nair



**Advisers:**

Gillian Georgiou (Diocese)

Wendy Harrison (Local Authority)

**Members of Teachers' Working Party**

Caroline Blanchard: St Michael's Church of England Primary School, Thorpe on the Hill

Anna Fane: Nettleham Church of England Aided Junior School

Zoe MacDonald: Queen Elizabeth's Grammar School, Horncastle

Sarah Hollamby: Nettleham Church of England Aided Junior School

Ailsa Hunter: Banovallum School, Horncastle

Elizabeth Moore: Bardney Church of England and Methodist Primary School

Anne Rennie: Boston Grammar School

**Photographs**

Manor Leas Infant School, Lincoln

Nettleham CE Aided Junior School, Lincoln

St George's CE Primary School, Stamford

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**Statutory Section: Legal Requirements**

All maintained schools in England must provide Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents [*School Standards and Framework Act, 1998, Schedule 19; Education Act 2002, Section 80*]. This requirement does not apply to children below compulsory school age in nursery schools or classes.

Separate legislative provision for RE in maintained special schools requires them to ensure that, as far as practicable, pupils receive RE [*Regulations 5A, Education, Regulations 2001*]. Each Local Authority (LA) is required to review its locally Agreed Syllabus (AS) every five years.

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

RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers [*School Standards and Framework Act, 1998, Section 71*].

**Right of Withdrawal: Parents/Carers**

Parents/carers may withdraw their children from all or part of the RE curriculum [*Education Reform Act 1988, S2 (1)(a)*]. They do not have to provide a reason for this and the school must comply with the request. It has a responsibility to supervise any pupils who are withdrawn from RE but is not required to provide additional teaching or incur extra costs. If parents/carers wish their child to receive an alternative programme of RE it is their responsibility to arrange this. This could be provided at the school in question or another local school. The pupil may receive external RE teaching provided that this does not significantly impact on his/her attendance.

**Right of Withdrawal: Teachers**

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

### **Curriculum time for RE**

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

The recommended minimum time is set out in the Dearing Review (1996):

KS1: 36 hours per year

KS2: 45 hours per year

KS3: 45 hours per year

KS4: 5% of curriculum time or 70 hours across the key stage

### **Different types of schools and RE**

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

#### **Academies and free schools**

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

#### **Maintained schools**

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

#### **Community schools**

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

**Foundation and trust schools**

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

**Voluntary Aided (VA) schools**

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

**Voluntary Controlled (VC) schools**

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

**Other types of school****Grammar schools**

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

**Independent schools**

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

## The aim of RE in Lincolnshire

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

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

### Good RE should:

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

### Skills in RE

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

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

6. **Evaluation:** enquiring into religious issues and drawing conclusions with reference to experience, reason, evidence and dialogue.

**Setting the Context: The National Picture: 2001 and 2011 Census: Religion and belief in England and Wales**

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

The 2011 Census demonstrates significant changes in terms of religion and belief, not least the decrease in people who identify as Christian (though this remains the largest religion) and an increase in those reporting no religion. The report 'RE for Real'<sup>1</sup> makes the point that the content of RE "should reflect the real religious landscape" [p.1] and this is something that must be addressed. Further, the

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<sup>1</sup> RE for Real, Dinham/Shaw, 2015

Report of the Commission on Religion and Belief in Public life, 'Living with Difference', also talks about the transformation of the religious landscape and has as one of its recommendations, "Much greater religion and belief literacy is needed in every section of society, and at all levels." [p.8] <sup>2</sup>

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

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

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<sup>2</sup> 'Commission on Religion and Belief in Public life: Living with Difference', Butler-Sloss, 2014. For links to national reports, see Appendix 1.

### **RE in the Early Years Foundation Stage**

RE is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll, including those in the Reception year [see EYFS Statutory Framework 2017].

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

##### **Communication and language:**

Children:

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

##### **Personal, social and emotional development (PSED)**

Children:

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

##### **Literacy**

Children:

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

##### **Understanding the world**

Children:

- begin to learn and become aware of their own cultures, beliefs and those of other people;
- ask questions about religion and culture as they encounter them in everyday experiences;
- visit places of worship, learn new words associated with these places and show respect towards them;



- talk about similarities and differences between themselves and others, among families, communities and traditions.

### **Expressive arts and design**

Children:

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

### **Programme of Study for Early Years Foundation Stage**

Teachers may adapt this as they think appropriate.

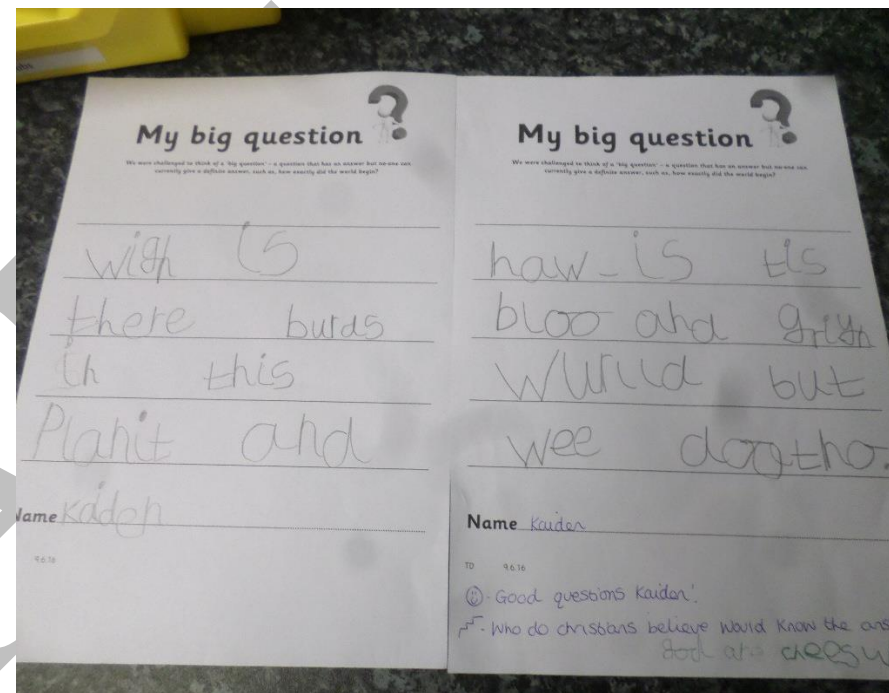
<b>Unit title</b>	<b>Skills and attitudes</b> <b>Pupils should:</b>	<b>Links to early learning goals</b>
Myself	Recognise and explore feelings	<b>Personal, social and emotional development</b>
My special things	Understand why some things are special/precious	
My friends	Establish effective relationships with other children and adults	
Special people to me	Recognise and respond appropriately to key figures in their lives	
Special times in my life	Recognise special times and feel good about themselves	

Special times for me and others	Recognise and respond to key religious events throughout the year	<b>Personal, social and emotional development / Understanding the world</b>
Our beautiful world	Explore and respond to the natural world and recognise there are some questions that are difficult to answer	<b>Understanding the world</b>
My life	Appreciate the wonder of life and development	
Our living world	Care for and respect living things: plants and animals	
Our special places	Identify places which are special to them and to others	
Our books are special	Know that books are important sources of information and should be handled with care and respect	<b>Literacy</b>
My senses	Respond to key elements in religion using their five senses	<b>Expressive arts and design / Understanding the world</b>

## Examples of good practice: Manor Leas Infant School, Lincoln



My Friends: 'Namaste' - Rama and Sita teamwork



Our Beautiful World: Big Questions



**Our Books are Special: Introducing the Bible and Torah**



**Special Times in my Life: Christmas role play**

## Key stages 1-3

The proposed programme of study for key stages 1-3 includes compulsory and additional units. The compulsory units are set out on pages 16-37, additional units on pages 38 -41. The compulsory units represent two thirds of RE curriculum time and the additional units represent one third of RE curriculum time.

### Compulsory units

**Christianity is compulsory at each key stage.**

**In addition:**

- at key stage 1 pupils must study Islam
- at key stage 2 pupils must study Hinduism and Islam. Reference may be made to other religions and individuals as and when appropriate as points of comparison.

Other religions, worldviews and thematic topics can be covered in additional units.

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

### Key areas of enquiry

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



This section shows how the study of the compulsory religions is developed at each key stage.

**Compulsory elements key stage 1-3**

**Key stage 1: Christianity**

**God: What do people believe about God?**

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

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

What does the Bible say about how Christians should treat others and live their lives?  
How can Christian faith and beliefs be seen in the actions of inspirational Christians?

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

What do Christians do to express their beliefs?  
Which celebrations are important to Christians?

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

What do Christians do to celebrate birth?  
What does it mean and why does it matter to belong?

**Key stage 1 Christianity: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i></p>
<p><b>Story</b></p>	<p><b>Faith in everyday life</b></p>	<p><b>Personal expression</b></p>	<p><b>Beginning and belonging</b></p>
<p><b>What do Christians learn/understand about God through Old Testament Bible stories?</b></p> <ul style="list-style-type: none"> <li>• God’s encounters with people in the Old Testament e.g. Moses, Abraham, Noah</li> <li>• God as a guide</li> <li>• God as faithful</li> <li>• God as protector</li> <li>• God has a plan</li> </ul> <p><b>What do stories in the New Testament tell Christians about Jesus?</b></p> <ul style="list-style-type: none"> <li>• His life and teachings (parables)</li> <li>• Miracles</li> <li>• His followers</li> </ul>	<p><b>What does the Bible say about how Christians should treat others/live their lives?</b></p> <ul style="list-style-type: none"> <li>• Parables (e.g. the Good Samaritan), Creation Story (people should look after what God has made).</li> <li>• Adam and Eve – making choices</li> <li>• Humans are created equal and special</li> <li>• Jesus’ teaching – treat each other as special and equal, e.g. the Greatest Commandment (Mark 12:30-31), the Golden Rule (Matthew 7:12)</li> </ul> <p><b>How can Christian faith and beliefs be seen in the actions of inspirational Christians?</b></p> <ul style="list-style-type: none"> <li>• Examples from the Bible, e.g. Daniel, Noah, David, Esther, Jonah, Mary, the disciples</li> </ul>	<p><b>What do Christians do to express their beliefs?</b></p> <ul style="list-style-type: none"> <li>• Through developing a sense of community with other Christians, e.g. by attending church, taking part in prayer events</li> <li>• Through worship - different types of churches, styles of worship</li> <li>• Through personal devotion – commitment to God shown through prayer, actions, e.g. baptism, confirmation</li> <li>• Through everyday actions and behaviour towards other people</li> </ul> <p><b>Which celebrations are important to Christians?</b></p> <p>Key festivals such as Christmas and Easter – what happens and why</p>	<p><b>What do Christians do to celebrate birth?</b></p> <ul style="list-style-type: none"> <li>• Birth (christening, dedication), meaning of actions and symbols</li> </ul> <p><b>What does it mean and why does it matter to belong?</b></p> <ul style="list-style-type: none"> <li>• What belonging means to individual Christians in the locality</li> <li>• The church’s role in bringing people together, e.g. during key festivals such as Christmas and Easter</li> </ul>

**God: What do people believe about God?**

How is Allah described in the Qur'an?

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

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

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

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

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

What do Muslims do to express their beliefs?

Which celebrations are important to Muslims?

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

What do Muslims do to celebrate birth?



**Key stage 1 Islam: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i></p>
<p><b>Story</b></p>	<p><b>Faith in everyday life</b></p>	<p><b>Personal expression</b></p>	<p><b>Expressions of belonging</b></p>
<p><b>How is Allah described in the Qur'an?</b></p> <ul style="list-style-type: none"> <li>• Tawhid (Oneness of Allah), Creator, provider of all good things</li> <li>• 99 names of Allah</li> </ul> <p><b>What do Muslims learn about Allah and their faith through the Qur'an?</b></p> <ul style="list-style-type: none"> <li>• The Qur'an and why it is special - the revealed book for Muslims</li> <li>• Stories which help Muslims understand the power of Allah, e.g. the Night of Power, creation story</li> </ul>	<p><b>What does the Qur'an say about how Muslims should treat others and live their lives?</b></p> <ul style="list-style-type: none"> <li>• Imam (Faith), Sha'adah (statement of faith)</li> <li>• Akhlaq (character, moral conduct)</li> <li>• Serving others, supporting the poor, e.g. Zakah, almsgiving</li> </ul> <p><b>How can the Muslim faith and beliefs be seen in the actions of inspirational Muslims?</b></p> <ul style="list-style-type: none"> <li>• Stories about Muhammed and other Prophets, e.g. Ibrahim</li> <li>• Examples of stories and teaching, e.g. Abdullah, the Servant of God</li> </ul>	<p><b>What do Muslims do to express their beliefs?</b></p> <ul style="list-style-type: none"> <li>• Ibadah (worship and belief in action) - use of significant objects, e.g. prayer beads, prayer mats, compass</li> <li>• Worship in the home</li> <li>• Respect for teachers and elders</li> </ul> <p><b>Which celebrations are important to Muslims?</b></p> <ul style="list-style-type: none"> <li>• Festivals: the importance of Eid-ul-Fitr (end of Ramadan) and Eid-ul-Adha (Ibrahim's test of faith)</li> </ul>	<p><b>What do Muslims do to celebrate birth?</b></p> <ul style="list-style-type: none"> <li>• Birth of a baby as a blessing - aqiqah ceremony, why belonging is special</li> <li>• Call to prayer (Adhaan) into baby's ear and taste of something sweet</li> <li>• Shaving of head, weighing of hair</li> </ul>

**God: What do people believe about God?**

How do symbols in the Bible help a Christian to relate to God?  
What do symbols in the story of the baptism of Jesus reveal about the nature of God?  
What visual symbols and symbolic acts can be seen in a Christian church?  
How might language within worship express Christian belief?

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

In what ways does the Bible teach Christians to treat others?  
How is this expressed in practice?

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

How is Christian belief expressed collectively?  
How does Christian worship and celebration build a sense of community?

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

How do Christians show they belong?

**Christianity key stage 2: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i></p>
<p><b>Symbol</b></p> <p><b>How do symbols in the Bible help a Christian to relate to God?</b></p> <ul style="list-style-type: none"> <li>• The Trinity: Father (Creator), Son (God Incarnate) and Holy Spirit (Sustainer)</li> </ul> <p><b>What do the symbols in the story of the baptism of Jesus reveal about the nature of God?</b></p> <ul style="list-style-type: none"> <li>• Symbolism of the dove – Holy Spirit</li> <li>• Symbolism of water – cleansing, purity</li> </ul> <p><b>What visual symbols and symbolic acts can be seen in a Christian church?</b></p> <ul style="list-style-type: none"> <li>• Holy Communion (symbolism in the Last Supper) - patterns of prayer, giving and acts of service</li> <li>• Artefacts and visual symbols, stained glass windows, altar, communion table, pulpit, cross, etc.</li> </ul>	<p><b>Faith and belief in action</b></p> <p><b>In what way does the Bible teach Christians to treat others?</b></p> <ul style="list-style-type: none"> <li>• Ten commandments (Exodus 20:1-17, Deuteronomy 5:6-21)</li> <li>• The Beatitudes (Matthew 5:1-12)</li> <li>• The Sermon on the Mount (Matthew 5-7)</li> <li>• The Greatest Commandment (Mark 12:30-31)</li> </ul> <p><b>How is this expressed in practice?</b></p> <ul style="list-style-type: none"> <li>• Personal and corporate action – agencies, charities, e.g. Christian Aid, Tear Fund, CAFOD – link to Jesus’ teachings</li> <li>• Impact of the faith and actions of inspirational people, e.g. Jackie Pullinger, Archbishop Justin Welby, Mother Theresa, Gladys Aylward, Christians Against Poverty, Street Pastors</li> </ul>	<p><b>Community expression</b></p> <p><b>How is Christian belief expressed collectively?</b></p> <ul style="list-style-type: none"> <li>• Worship in different Christian denominations, e.g. Quaker, Methodist, Evangelical, Pentecostal and globally, e.g. use of silence, music, actions, cultural traditions</li> <li>• Buildings, artefacts, symbols and their links to worship, rituals and ceremonies</li> <li>• Koinonia – one body of faith, the idea of fellowship</li> </ul> <p><b>How does worship and celebration build a sense of community?</b></p> <ul style="list-style-type: none"> <li>• The role of communal celebration during worship and festivals, e.g. Holy Communion, Pentecost – what happens and why</li> <li>• Importance of worshipping together – singing, praying, sharing key life events such as birth and marriage</li> </ul>	<p><b>Expressions of belonging</b></p> <p><b>How do Christians show they belong?</b></p> <ul style="list-style-type: none"> <li>• Outward signs of belonging - baptism, confirmation, dedication, believers’ baptism, marriage - promises and vows made during these events</li> <li>• Symbols or actions that are an expression of belonging to the Christian faith, e.g. cross, ichthus (fish)</li> </ul>

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

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## Key stage 2: Hinduism

### **God: What do people believe about God?**

How are deities and key figures described in Hindu sacred texts and stories?  
What might Hindus understand about the Divine through these stories?  
What is the purpose of visual symbols in the mandir?

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

How do Hindus reflect their faith in the way they live?  
What is karma and how does it drive the cycle of samsara?  
How might a Hindu seek to achieve moksha?

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

How is Hindu belief expressed personally and collectively?  
How does Hindu worship and celebration build a sense of community?

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

How do Hindus show they belong?

**Key stage 2 Hinduism: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life</i></p>
<p><b>Story and symbol</b></p>	<p><b>Faith and belief in action</b></p>	<p><b>Community expression</b></p>	<p><b>Expressions of belonging</b></p>
<p><b>How are deities and key figures described in Hindu sacred texts and stories?</b></p> <ul style="list-style-type: none"> <li>• Key scriptures - Vedas, Bhagavad Gita, Ramayana, Mahabharata</li> <li>• Key themes in the Mahabharata – doing the right thing, making ethical choices</li> <li>• Creation stories and stories about deities and key figures</li> <li>• Concept of Trimurti – Brahma, Vishnu, Shiva. Other deities, e.g. Ganesh, Lakshmi, Pavati</li> </ul> <p><b>What might Hindus understand about the Divine through these stories?</b></p> <ul style="list-style-type: none"> <li>• Sanatana Dharma (Eternal Way) – to find one’s path to Brahman, being a right human being</li> <li>• One God (Brahman), Ultimate Reality, symbolised in diverse</li> </ul>	<p><b>How do Hindus reflect their faith in the way they live?</b></p> <ul style="list-style-type: none"> <li>• Devotion to Brahman; respect for mother and mother earth; respect for father, ancestors and family; respect and care for all living things; truthfulness and honesty</li> <li>• Rituals in the home, e.g. puja, aarti, devotion shown to personal deities</li> <li>• Dharma (moral values) – including duty towards self, deities, fellow human beings, other living beings, society</li> <li>• Satsang – togetherness and strength of family/community</li> </ul> <p><b>What is karma and how does it drive the cycle of samsara?</b></p> <ul style="list-style-type: none"> <li>• Karma – 'action', every action has an equal reaction either immediately or in the future</li> <li>• Samsara – process of</li> </ul>	<p><b>How is Hindu worship expressed personally and collectively?</b></p> <ul style="list-style-type: none"> <li>• Individual rather than collective, e.g. home shrines, personal gods/goddesses</li> <li>• In the mandir – puja, bhajan, aarti ceremony, prahshad, murtis</li> <li>• Artefacts used in worship, e.g. bell, puja tray</li> <li>• Importance of the family and puja in the home</li> <li>• Home shrines, rituals, family worship</li> </ul> <p><b>How does Hindu worship and celebration build a sense of community?</b></p> <ul style="list-style-type: none"> <li>• Festivals, e.g. Diwali, Holi - stories, practices, food, worship, diversity, shared experiences</li> <li>• Raksha Bandan (Rakhi ceremony)</li> </ul>	<p><b>How do Hindus show they belong?</b></p> <ul style="list-style-type: none"> <li>• Samskaras (passage of life)</li> <li>• Birth - namkarna (naming ceremony), jatakarma (welcoming the baby into the family)</li> <li>• Ear piercing (karnavedha) and first haircut (mundan)</li> <li>• Upananyana or sacred thread ceremony</li> </ul>

<p>forms/formless, male and female, with different images and names, e.g. Rama and Sita, Krishna, Shiva, Ganesh</p> <p><b>What is the purpose of visual symbols in the mandir?</b></p> <ul style="list-style-type: none"> <li>• Key symbols: Om/Aum, swastika, lingam, Nandi, Ganesh, lotus flower, murtis</li> <li>• Puja tray: symbolic items include water, a bell, food and incense</li> </ul>	<p>reincarnation</p> <ul style="list-style-type: none"> <li>• Moksha – freedom from samsara</li> </ul> <p><b>How might a Hindu seek to achieve moksha?</b></p> <ul style="list-style-type: none"> <li>• Do their duty, respect all, aim for liberation</li> <li>• Through yoga, meditation and renunciation</li> <li>• Live without committing harm</li> </ul>	<ul style="list-style-type: none"> <li>• Pilgrimage, sacred places, e.g. River Ganges, Varanasi, Ayodhya and associated stories</li> </ul>	
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**God: What do people believe about God?**

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

What is the purpose of visual symbols in a mosque?

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

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

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

How are Muslim beliefs expressed in practice?

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

How is Muslim worship expressed collectively?

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

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

How do Muslims show they belong?



**Key stage 2 Islam: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i></p>
<p><b>Symbol</b></p>	<p><b>Faith and belief in action</b></p>	<p><b>Community expression</b></p>	<p><b>Expressions of belonging</b></p>
<p><b>What do the main concepts in Islam reveal about the nature of Allah?</b></p> <ul style="list-style-type: none"> <li>• Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief in action, includes Five Pillars), akhlaq (behaviour, morality)</li> <li>• Shahadah – statement of faith</li> <li>• Allah’s attributes in the Qur’an, signs of Allah’s creation through nature, human beings as the best of Allah’s creation, Allah’s guidance through messengers and books</li> </ul> <p><b>What is the purpose of visual symbols in a mosque?</b></p> <ul style="list-style-type: none"> <li>• Masjid, ‘place of prostration’</li> <li>• Symbolism in Islamic art as expression of faith, Islamic calligraphy</li> <li>• Features of a mosque, e.g.</li> </ul>	<p><b>What does the Qur’an teach Muslims about how they should treat others?</b></p> <ul style="list-style-type: none"> <li>• Five Pillars of Islam - keeps things as Allah intended them to be; binds the global Muslim community together</li> <li>• Following the straight path</li> <li>• Family life, roles and responsibilities</li> <li>• Features of living in a Muslim family, e.g. prayer life, facilities for wudu, salah and dietary arrangements</li> </ul> <p><b>How do Muslim teachings guide the way Muslims act in the world?</b></p> <ul style="list-style-type: none"> <li>• Hadith – how to treat people; living Islamically</li> <li>• Personal and corporate action</li> <li>• Agencies, charities, e.g. Islamic Aid</li> </ul>	<p><b>How is Muslim worship expressed collectively?</b></p> <ul style="list-style-type: none"> <li>• Role of the mosque and community - social, religious, educational, welfare centre</li> <li>• Ummah - the global community of Muslims</li> <li>• Sawm (Ramadan) - significance of fasting; reasons/benefits</li> <li>• Hajj/Umrah - significance of this journey</li> <li>• Wudu (ablution)</li> <li>• Prayer/Salat in the mosque – symbolic actions and meaning, prayer beads (subha), Friday prayers (Jumu’ah)</li> </ul> <p><b>How does Muslim worship and celebration build a sense of community?</b></p> <ul style="list-style-type: none"> <li>• Eid – how families and communities prepare for and celebrate the festivals</li> </ul>	<p><b>How do Muslims show they belong?</b></p> <ul style="list-style-type: none"> <li>• Birth – choice of names, the qualities or people associated with certain names</li> <li>• Role of madrasahs, e.g. training to become Hafez</li> </ul>

dome, minaret, mimbar,  
prayer mats, qiblah, mihrab

**How are Muslim beliefs  
expressed in practice?**

Through inspirational  
contemporary people, e.g.  
Amir Khan, Salma Yaqoob,  
Yusaf Islam, Nadiya  
Hussain, Zayn Malik, Mo  
Farah



## Key stage 3: Christianity

### **God: What do people believe about God?**

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

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

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

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

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

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

How and why do Christians engage in social action?

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

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

What kind of Christian experiences are there?

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

How does a person become a Christian?

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

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

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

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

How do Christians understand death and dying?

**Key stage 3 Christianity: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i></p>
<p><b>Beliefs about God</b></p>	<p><b>Faith and belief in a wider context</b></p>	<p><b>Identity and expression</b></p>	<p><b>Cycle of life</b></p>
<p><b>What do Christians believe are the key attributes of God?</b></p> <ul style="list-style-type: none"> <li>• Omniscience</li> <li>• Omnipresence</li> <li>• Omnibenevolence</li> <li>• Omnipotence</li> <li>• Immanence</li> <li>• Transcendence</li> <li>• Language about God – issues of gender, power, etc.</li> </ul> <p><b>How do Christians reason about the existence of God?</b></p> <ul style="list-style-type: none"> <li>• Arguments for the existence of God, e.g. first cause, design</li> <li>• Religious experience, e.g. prayer, miracles</li> </ul>	<p><b>What core Christian beliefs/teachings influence Christian action in the world?</b></p> <ul style="list-style-type: none"> <li>• God’s relationship with people, shown through Jesus’ death and resurrection</li> <li>• Incarnation – Jesus as God in the flesh</li> <li>• Sermon on the Mount (Matthew 5-7)</li> <li>• Beatitudes (Matthew 5: 1-12)</li> <li>• The Greatest Commandment (e.g. Mark 12:30-31, Deuteronomy 6:4-5, Leviticus 19:18)</li> </ul> <p><b>How and why do Christians engage in social action?</b></p> <ul style="list-style-type: none"> <li>• Contemporary/social and political issues, values, relationship between the State and the Church of England.</li> </ul>	<p><b>What kind of different Christian experiences are there?</b></p> <ul style="list-style-type: none"> <li>• Young people’s experience of faith, nationally and globally, e.g. Taizé, Greenbelt, Spring Harvest, One Event</li> <li>• Expressions of Christianity and different cultural communities, e.g. Pentecostal Christianity, Roman Catholicism, churches serving a range of cultural groups</li> </ul> <p><b>What range of Christian denominations are there in the UK and what are the similarities and differences their expressions of faith?</b></p> <ul style="list-style-type: none"> <li>• Religious communities, e.g. Benedictines, Franciscans, Community of St Anselm</li> <li>• Growth and decline of</li> </ul>	<p><b>How do Christian beliefs about creation and humanity relate to their understanding of human relationships?</b></p> <ul style="list-style-type: none"> <li>• References to human relationships in Genesis 2:23-24</li> <li>• Genesis 1:26-27 – how Christians understand the relationship between God and human beings</li> </ul> <p><b>How do symbols in the Christian marriage service reflect beliefs in God and humanity?</b></p> <ul style="list-style-type: none"> <li>• Exchanging rings, making promises before God and the community, commitment</li> </ul>

<p><b>What do Christians believe about God's relationship with/to humanity?</b></p> <ul style="list-style-type: none"> <li>• Humans created by God</li> <li>• Role of human beings – stewardship and responsibility</li> <li>• Covenant</li> <li>• Incarnation</li> <li>• Salvation</li> <li>• Crucifixion and resurrection</li> </ul> <p><b>What sources of authority do Christians use to inform their beliefs about God?</b></p> <ul style="list-style-type: none"> <li>• The Bible - use and interpretation of texts</li> <li>• Creeds</li> </ul> <p><b>In what diverse ways do Christians demonstrate their beliefs about God?</b></p> <ul style="list-style-type: none"> <li>• Christianity as a diverse world religion with diverse ways of expressing beliefs about God's nature</li> </ul>	<p><b>What is the role of Christian missionaries and evangelists in the 21st century?</b></p> <ul style="list-style-type: none"> <li>• Definition of evangelism and mission</li> <li>• The role of missionaries/evangelists in the twenty-first century, e.g. Pioneer Mission, Global Connections</li> </ul>	<p>different denominations - Orthodox, Roman Catholic, Protestant, new churches, e.g. Alive, Vineyard</p> <p><b>How does a person become a Christian?</b></p> <ul style="list-style-type: none"> <li>• Concepts of conversion, conversion vs 'born into' in different denominations</li> </ul>	<p><b>How and why might Christians differ in their understanding of the purpose of relationships, marriage, sexuality and gender?</b></p> <ul style="list-style-type: none"> <li>• Diverse views about divorce, same sex marriage, having children, contraception</li> <li>• Ordination of women priests/Bishops, LGBT issues, roles of men and women in the church, interpretations of the Bible</li> </ul> <p><b>How do Christians understand death and dying?</b></p> <ul style="list-style-type: none"> <li>• End of life issues, e.g. role of hospices; euthanasia, cryonics</li> <li>• Beliefs about life after death, Jesus' death and resurrection</li> <li>• Funeral services</li> </ul>
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## Key stage 3: Hinduism

### **God: What do people believe about God?**

What do Hindus believe about Brahman?

What is the significance of murtis?

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

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

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

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

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

How and why do Hindus engage in social action?

What are the four paths (margas)?

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

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

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

What is the significance of the Kumbh Mela?

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

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

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

Does sexuality and gender matter in Hinduism?

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

**Key stage 3 Hinduism: Suggested content**

<b>God:</b> <i>What do people believe about God?</i>	<b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i>	<b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i>	<b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i>
<b>Belief about God/Bhagwan</b>	<b>Faith and belief in a wider context</b>	<b>Identity and expression</b>	<b>Cycle of life</b>
<p><b>What do Hindus believe about Brahman?</b></p> <ul style="list-style-type: none"> <li>• Ultimate reality, Supreme Truth, Unchanging Principle, cause of existence</li> <li>• Connected to humans via the soul (atman)</li> </ul> <p><b>What is the significance of murtis?</b></p> <ul style="list-style-type: none"> <li>• Representation or 'embodiment' of Bhagwan</li> </ul> <p><b>What do Hindus believe about the relationship between individual deities and Brahman?</b></p> <ul style="list-style-type: none"> <li>• Brahman – eternal origin, the cause and foundation of all existence</li> <li>• Representation of Brahman through deities, an aid to devotion and worship</li> <li>• Avatars - representatives of</li> </ul>	<p><b>What affects Hindu beliefs and attitudes towards others and the environment?</b></p> <ul style="list-style-type: none"> <li>• Ahimsa (non-violence) - the greatest dharma. Ahimsa to the earth improves karma</li> <li>• Responsibility towards animals - vegetarianism</li> <li>• Earth/universe seen as manifestation of Brahman</li> </ul> <p><b>In what ways do the four varnas (social classes) impact upon Hindu society?</b></p> <ul style="list-style-type: none"> <li>• Four varnas: shudras, vaishyas, khatriyas and brahmins</li> <li>• Changing attitudes to the caste system</li> </ul> <p><b>How and why do Hindus engage in social action?</b></p> <ul style="list-style-type: none"> <li>• Importance of four virtues (yamas): ahimsa (non-</li> </ul>	<p><b>Why might some Hindus choose to pursue the path of renunciation (sannyasa)?</b></p> <ul style="list-style-type: none"> <li>• To achieve moksha – involves giving up worldly life and material possession</li> </ul> <p><b>What practical implications do some Hindu practices have for life in modern Britain?</b></p> <ul style="list-style-type: none"> <li>• Animal rights, diet</li> <li>• Funeral practices, e.g. debate about open air cremation and its symbolism</li> </ul> <p><b>What is the significance of the Kumbh Mela?</b></p> <ul style="list-style-type: none"> <li>• Reflection of diversity of Hindu expression</li> </ul>	<p><b>What are the stages of life in Hindu belief and how are they reflected in Hindu practice?</b></p> <ul style="list-style-type: none"> <li>• Four different stages of life (ashramas) and duties for those in the top varnas, castes, jatis</li> </ul> <p><b>What are the key features of a Hindu marriage ceremony and how do they reflect Hindu beliefs about human relationships?</b></p> <ul style="list-style-type: none"> <li>• Vivah sanskar – wedding sacraments</li> <li>• Main stages – Jayamaala, Madhu-Parka, Gau Daan and Kanya Pratigrahan</li> <li>• Vivaha-homa – sacred fire, sacred mantras</li> <li>• Paanigrahan – sacred vows</li> <li>• Sapta-Padi – main and legal</li> </ul>

<p>deities in human form, e.g. Krishna, an avatar of Vishnu</p> <p><b>In what way is the Hindu belief about the cyclical nature of the universe reflected by belief in the Trimurti?</b></p> <p>The Trimurti - aspects or functions of the same divinity – every created thing in the universe has a beginning, an existence, and an ending</p>	<p>violence), daya (compassion), dama (self-control and restraint), dana (generosity and giving)</p> <ul style="list-style-type: none"> <li>• Dharma e.g. eternal law, duty, conduct, behaviour, morality and righteousness</li> </ul> <p><b>What are the four paths (margas)?</b></p> <ul style="list-style-type: none"> <li>• Four yogas: jnana (knowledge), karma (action, service), bhakti (devotion), astanga/raja (mind and meditation)</li> </ul>	<p>part of ceremony</p> <ul style="list-style-type: none"> <li>• Ashirvada – blessings</li> </ul> <p><b>Does sexuality and gender matter in Hinduism?</b></p> <ul style="list-style-type: none"> <li>• Role of males, e.g. priesthood, during key festivals and ceremonies</li> <li>• Shaktism, the Devi</li> <li>• Expectation of heterosexual marriage, seen as important duty, linked to reproduction</li> <li>• Same sex relationships – diverse views among Hindus and within scriptures</li> </ul> <p><b>What do Hindus believe about euthanasia and suicide?</b></p> <ul style="list-style-type: none"> <li>• Diversity of viewpoints about euthanasia</li> <li>• Suicide generally seen as unacceptable - exceptions include prayopavesa (fasting to death) in certain circumstances</li> </ul> <p><b>What do Hindus believe about death and dying?</b></p> <ul style="list-style-type: none"> <li>• Re-birth of atman (reincarnation), karma, samsara, moksha</li> </ul>	<p>part of ceremony</p> <ul style="list-style-type: none"> <li>• Ashirvada – blessings</li> </ul> <p><b>Does sexuality and gender matter in Hinduism?</b></p> <ul style="list-style-type: none"> <li>• Role of males, e.g. priesthood, during key festivals and ceremonies</li> <li>• Shaktism, the Devi</li> <li>• Expectation of heterosexual marriage, seen as important duty, linked to reproduction</li> <li>• Same sex relationships – diverse views among Hindus and within scriptures</li> </ul> <p><b>What do Hindus believe about euthanasia and suicide?</b></p> <ul style="list-style-type: none"> <li>• Diversity of viewpoints about euthanasia</li> <li>• Suicide generally seen as unacceptable - exceptions include prayopavesa (fasting to death) in certain circumstances</li> </ul> <p><b>What do Hindus believe about death and dying?</b></p> <ul style="list-style-type: none"> <li>• Re-birth of atman (reincarnation), karma, samsara, moksha</li> </ul>
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**God: What do people believe about God?**

How do Muslim beliefs connect with the Muslim understanding of Allah?  
What sources of authority do Muslims use to inform their beliefs about Allah?  
In what diverse ways do Muslims demonstrate their beliefs about Allah?

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

What core Muslim beliefs/teachings influence Muslim action in the world?  
How and why do Muslims engage in social action?  
Why do Muslims understand struggle/effort (jihad) to be a key feature of their faith?

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

How diverse is Islam in the UK and how important is this concept in the context of the Ummah (global Muslim community)?  
What practical implications do some Muslim practices have for life in modern Britain?

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

How do Muslim beliefs about Allah and humanity relate to a Muslim understanding of human relationships?  
What are the key features and purposes of a Muslim marriage ceremony?  
How might Muslims differ in their views about relationships, marriage, divorce, sexuality, and gender?  
How do Muslim beliefs about death and the afterlife affect the way Muslims live their lives?

**Key stage 3 Islam: Suggested content**

<p><b>God:</b> <i>What do people believe about God?</i></p>	<p><b>Being human:</b> <i>How does faith and belief affect the way people live their lives?</i></p>	<p><b>Community, worship and celebration:</b> <i>How do people express their religion and beliefs?</i></p>	<p><b>Life journey, rites of passage:</b> <i>How do people mark important events in life?</i></p>
<p><b>Beliefs about God/Ultimate reality</b></p>	<p><b>Faith and belief in a wider context</b></p>	<p><b>Identity and expression</b></p>	<p><b>Cycle of life</b></p>
<p><b>How do key Muslim beliefs connect with the Muslim understanding of Allah?</b></p> <ul style="list-style-type: none"> <li>• 99 names of Allah</li> <li>• Six articles of faith: belief in Allah as the one and only God, belief in angels; belief in the holy books; belief in the Prophets, e.g. Adam, Ibrahim (Abraham), (Moses), Dawud, Isa (Jesus), belief in Muhammed as the final prophet</li> </ul> <p><b>What sources of authority do Muslims use to inform their beliefs about Allah?</b></p> <ul style="list-style-type: none"> <li>• Sources of authority – Qur’an, Sunnah, Hadith</li> </ul>	<p><b>What core Muslim beliefs/teachings influence Muslim action in the world?</b></p> <ul style="list-style-type: none"> <li>• Submission to the will of Allah</li> <li>• Importance of following the straight path</li> <li>• Belief in the importance of observing the Five Pillars/Ten Obligatory Acts</li> </ul> <p><b>How and why do Muslims engage in social action?</b></p> <ul style="list-style-type: none"> <li>• Zakat – individual and communal; systematic giving – 2.5% of disposable income</li> <li>• Work of Muslim Hands UK, Islamic Relief, Human Appeal</li> </ul>	<p><b>How diverse is Islam in the UK and how important is this concept in the context of the Ummah (global Muslim community)?</b></p> <ul style="list-style-type: none"> <li>• Use of census data and Pew Research – <a href="http://www.pewresearch.org">www.pewresearch.org</a></li> <li>• Different identities in parts of the UK - key similarities and differences between groups</li> <li>• Diverse interpretation of gender roles</li> <li>• Difference of expression, e.g. dress – niqab, hijab, burka, chador, shakwar kameez, thobe, kuffiyeh</li> </ul>	<p><b>How do Muslim beliefs about Allah and humanity relate to a Muslim understanding of human relationships?</b></p> <ul style="list-style-type: none"> <li>• Marriage designed by Allah to ensure the preservation of human life</li> </ul> <p><b>What are the key features and purposes of a Muslim marriage ceremony?</b></p> <ul style="list-style-type: none"> <li>• Variations in practice – mixture of cultural/religious practices, e.g. mahr, nikah, walimah</li> <li>• Social contract, rights and obligations</li> <li>• Celibacy generally seen as unacceptable</li> </ul>

<p><b>In what diverse ways do Muslims demonstrate their beliefs about Allah?</b></p> <ul style="list-style-type: none"> <li>• Different branches of Islam: Sunni, Shi'a, - origins, divisions, differences</li> <li>• Sufi (Tasawwuf)</li> <li>• Expression of Muslim beliefs through Islamic art</li> </ul>	<p><b>Why do Muslims understand struggle/effort (jihad) to be a key feature of their faith?</b></p> <ul style="list-style-type: none"> <li>• Greater/lesser jihads</li> <li>• Spiritual and physical aspects of jihad</li> </ul>	<p><b>What practical implications do some Muslim practices have for life in modern Britain?</b></p> <ul style="list-style-type: none"> <li>• Hajj/Umrah, including practical implications – environment</li> <li>• Ramadan</li> <li>• Prayer spaces</li> <li>• Diet, e.g. halal/haram</li> <li>• Sharia law – divine guidance</li> </ul>	<p><b>How might Muslims differ in their views about relationships, marriage, divorce, sexuality and gender?</b></p> <ul style="list-style-type: none"> <li>• Views on polygamy, LGBT issues, including same sex marriage</li> <li>• Entitlement to divorce</li> <li>• Different interpretations of the role of women – religious and cultural</li> <li>• Same sex relationships generally forbidden</li> </ul> <p><b>How do Muslim beliefs about death and the afterlife affect the way Muslims live their lives?</b></p> <ul style="list-style-type: none"> <li>• Diversity within ceremonies</li> <li>• Death and akhirah, belief in an afterlife</li> <li>• Euthanasia and suicide forbidden</li> </ul>
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Please see Appendix 10 which shows how pupils make progress in their understanding of each compulsory religion through each key stage.

## Additional Units – Key stages 1-3

### Time allocation and planning

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

### KEY Stage 1

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

**1. Local places of worship**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*  
Symbols, architecture, worship, diversity, practices, connections with key beliefs, etc.

**2. Creation/the natural world**

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

**3. Thankfulness**

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

**4. In-depth study of another religion/belief system**

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

**5. Any other study designed by the school**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam*

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

**1. Pilgrimage**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Enquiry into journeys carried out by religious people – motivations for the journey, key destinations, practices associated with the journey, key beliefs expressed by the journey, etc.; opportunity to include local places of pilgrimage.

**2. Forgiveness**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Religious/non-religious beliefs about forgiveness; examples of religious festivals/practices/stories that focus on saying sorry and asking for forgiveness, e.g. Yom Kippur, Diwali, Easter.

**3. Expressing belief through the arts**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Exploring diverse ways in which religious and non-religious people express their beliefs through the arts; could include local case studies.

**4. Big Questions**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Enquiry into the 'big questions' asked by religions/belief systems, e.g. 'Who am I?', 'what is a good life?', 'does God exist?', 'is there life after death?', etc.

**5. Spirituality and New Religious Movements**

*At least two examples of spirituality/New Religious Movements*

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

**6. In-depth study of another religion/belief system**

*At least one religion/belief system; must be a religion/belief system other than Christianity, Hinduism and Islam.*

Key beliefs, practices, festivals, symbols, etc. Opportunities to compare and contrast with compulsory units. May wish to continue to deepen learning encountered at KS1.

**7. Any other study designed by the school**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

**Key stage 3**

**KS3** Schools must deliver two units from the list below if the school has a two year key stage 3 (e.g. where the school begins GCSE work during year 9) and three units if a three year key stage 3:

**1. What is Religion? What is Belief?**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Enquiry into the definition and nature of religion making reference to the religions being studied; consideration of ways in which we gain knowledge in order to make truth claims (e.g. *epistemology and rationalism*); exploration of the diverse ways of understanding how we believe (e.g. *belief in, belief that*).

**2. Prejudice and Discrimination**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Exploration of religious prejudice and discrimination – within, between and beyond religious traditions; opportunities to consider the internal diversity of religions and enquire into the significance of public religious literacy when dealing with issues of prejudice and discrimination.

**3. Religion in the Media**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Exploring diverse ways in which religious and non-religious belief systems are depicted in the media; considering the role of the media (including social media) in promoting, disseminating and critically analysing religious beliefs and practices.

**4. In-depth study of another religion/belief system**

*At least one religion/belief system; must be a religion/belief system other than Christianity, Hinduism and Islam.*

Key beliefs, practices, festivals, symbols, etc. Opportunities to compare and contrast with compulsory units.

**5. Philosophy and Religion**

*Key philosophical questions should be considered within the context of at least one religion/belief system other than Christianity, Hinduism and Islam.*

Philosophical arguments relating to the existence of God, e.g. cosmological, design, moral, religious experience arguments. Ideas about reality, identity, dualism; engagement of religious and belief traditions with ethical issues, e.g. euthanasia, social justice, good/evil.

**6. Religion, Belief and Creativity**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

Exploration of the variety of ways in which beliefs can be expressed and shared creatively through the arts, e.g. using art, photography, film, poetry – opportunity to engage with local and national projects such as Spirited Arts.

**7. Any other study designed by the school**

*At least two religions; at least one must be a religion/belief system other than Christianity, Hinduism and Islam.*

## Key stage 4 and 5 guidance: Compliance with Statutory Duties

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

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

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

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



subjects' in the Russell Group's *Informed Choices* guidance, it is recognised as an appropriate higher level qualification that prepares students for university education:

"There are some advanced subjects which provide suitable preparations for entry to University generally, but which we do not include within the facilitating subjects, because there are relatively few degree programmes where an advanced level qualification in these subjects would be a *requirement* for entry. Examples of such subject include Economics, Religious Studies and Welsh."<sup>3</sup>

Schools must make a decision about whether an examination or alternative course is most appropriate for their students. The following is adapted from a publication by RE Today<sup>4</sup>.

#### **Advantages of offering examination courses**

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

#### **Disadvantages of offering an examination courses**

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

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

- Follow the examination syllabus (but more flexibly) without taking the examination.
- Follow the locally agreed syllabus.

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<sup>3</sup> <http://russellgroup.ac.uk/media/5457/informed-choices-2016.pdf>, p.29

<sup>4</sup> *Religious Education: The Teacher's Guide*, RE Today Services (2015), p.26

- Design an RE course based on interests and concerns that would engage students.
- Organise 'RE Days', which could include trips out to places of worship, etc.

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

Religious Studies A level entries have more than doubled since 2003, an increase of 110%. This is more than any other arts, humanities or social science subject. More detailed statistics can be found at <https://www.natre.org.uk/news/latest-news/entries-for-religious-studies-a-level-remain-high-with-the-fastest-growth-among-arts-humanities-and-social-sciences/>.

A leaflet produced by the Religious Education Council also sets out the benefits of RE<sup>5</sup>. It states, 'RE is an important subject for everybody, not just because of its significance in current world affairs, but because it links so strongly into many other fields – music, history, politics, social and cultural issues, global economics – the list is endless. No sphere of life is untouched by issues of religion and belief, so how can any of us even begin to understand humanity without understanding at least a little about the subject? Matters of religion and belief have, directly and indirectly, affected all our lives and will continue to do so.'

### **Examples of Religious Literacy Programmes**

[Harvard EdX: Religious Literacy – Traditions and Scriptures](#)

[Harvard EdX: World Religions through their Scriptures](#)

Open University: What is Religion? (available via iTunesU)

Open University: Religion Today (available via iTunesU)

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<sup>5</sup> <http://religionseducationcouncil.org.uk/media/file/recleaflet.pdf>

## **Non-statutory section: Appendices**

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## Appendix 1

### Reports relevant to RE

1. *RE: The Truth Unmasked*, APPG (March 2013) - [http://religiouseducationcouncil.org.uk/media/file/APPG\\_RE\\_-\\_The\\_Truth\\_Unmasked.pdf](http://religiouseducationcouncil.org.uk/media/file/APPG_RE_-_The_Truth_Unmasked.pdf)
2. *Religious Education: Realising the Potential*, Ofsted (2013) - <http://webarchive.nationalarchives.gov.uk/20141107025404/http://www.ofsted.gov.uk/resources/religious-education-realising-potential>
3. *A Review of Religious Education in England*, Religious Education Council (2013)- <https://www.natre.org.uk/uploads/Free%20Resources/2013%20Review%20of%20Religious%20Education%20in%20England.pdf>
4. *Making a Difference*, National Society (2014) - <https://www.churchofengland.org/media/2076944/making%20a%20difference%20a%20review%20of%20religious%20education%20in%20church%20of%20england%20schools.pdf>
5. *Religious Education in Schools: Briefing Paper*, House of Commons (2015) - <http://researchbriefings.parliament.uk/ResearchBriefing/Summary/CBP-7167#fullreport>
6. *A New Settlement: Religion and Belief in Schools*, Clarke/Woodhead (2015) - <http://faithdebates.org.uk/wp-content/uploads/2015/06/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf>
7. *RE for Real*, Dinham/Shaw (2015) - <http://www.gold.ac.uk/media/documents-by-section/departments/research-centres-and-units/research-units/faiths-and-civil-society/REforREal-web-b.pdf>
8. *Living with Difference – Commission on Religion and Belief in British Public Life*, Woolf Institute (2015) - <http://www.woolf.cam.ac.uk/uploads/Living%20with%20Difference.pdf>
9. *Improving Religious Literacy*, APPG (2016) - <http://www.reonline.org.uk/wp-content/uploads/2016/07/APPG-on-RE-Improving-Religious-Literacy-full-report.pdf>
10. *Religious Literacy through Religious Education: The Future of Teaching and Learning about Religion and Belief*, Dinham/Shaw (2017) – <http://www.mdpi.com/2077-1444/8/7/119/htm>
11. *The State of the Nation: A report on Religious Education provision within secondary schools in England*, NATRE/REC/RE Today, (2017) - [http://religiouseducationcouncil.org.uk/media/file/State\\_of\\_the\\_Nation\\_Report\\_2017.pdf](http://religiouseducationcouncil.org.uk/media/file/State_of_the_Nation_Report_2017.pdf)
12. *Religious Education for All: Commission on Religious Education Interim Report*, Religious Education Council (2017) - <http://www.commissiononre.org.uk/religious-education-for-all-commission-interim-report/>

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

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

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

See DfE publication, ‘Promoting fundamental British values through SMSC (2014).’<sup>6</sup>

Ofsted takes the inspection of provision for SMSC very seriously. Inspectors may judge a school’s overall effectiveness to require improvement if ‘*there are weaknesses in the overall promotion of pupils’ spiritual, moral, social and cultural development.*’ A school may be judged to be inadequate if ‘*there are serious weaknesses in the overall promotion of pupils’ spiritual, moral, social and cultural development.*’ [Ofsted School Inspection Handbook<sup>7</sup>]

### The School Inspection Handbook, August 2016

Para 135

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

- the effectiveness and impact of the provision for pupils’ spiritual, moral, social and cultural development

<sup>6</sup> <https://www.gov.uk/government/publications/promoting-fundamental-british-values-through-smsc>

<sup>7</sup> *Ofsted School Inspection Handbook*, Ofsted (2016), p.36

- the extent to which the education provided by the school meets the needs of the range of pupils at the school including
  - pupils who have disabilities
  - pupils who have special educational needs.

### **Defining spiritual, moral, social and cultural development**

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

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

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

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

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

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

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

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others
- understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain

- knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
- willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio- economic groups in the local, national and global communities.

### **British Values**

In the section on Effectiveness of Leadership and Management (p.36) attention is drawn to the requirement for schools to promote British values. Inspectors will consider: *'How well the school prepares pupils positively for life in modern Britain and promotes the fundamental British values of democracy, the rule of law, individual liberty and mutual respect for and tolerance of those with different faiths and beliefs and for those without faith.'*<sup>8</sup> Inspectors also consider *'how well leaders and governors promote all forms of equality and foster greater understanding of and respect for people of all faiths (and those of no faith), races, genders, ages, disability and sexual orientations (and other groups with protected characteristics), through their words, actions and influence within the school and more widely in the community.'*<sup>9</sup>

### **Factors contributing to inadequate leadership and management include:**

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

### **Quality of teaching, learning and assessment**

Amongst other things, inspectors will evaluate the extent to which 'equality of opportunity and recognition of diversity are promoted through teaching and learning.'<sup>10</sup>

**Teaching, learning and assessment are likely to be inadequate if** 'Teachers do not promote equality of opportunity or understanding

<sup>8</sup> *Ofsted School Inspection Handbook*, Ofsted (2016), p.37, para 141, bullet 8

<sup>9</sup> *Ofsted School Inspection Handbook*, Ofsted (2016), p.38, para 141, bullet 4

<sup>10</sup> *Ofsted School inspection Handbook*, Ofsted (2016), p.44, para 155, bullet 8

of diversity effectively and so discriminate against the success of individuals or groups of pupils'.<sup>11</sup>

### **Inspection of religious education and collective worship [From the Ofsted Handbook 2016]<sup>12</sup>**

#### **Schools with a religious character**

If a voluntary or foundation school is designated as having a denominational religious character ('a school with a religious character'), then denominational religious education, the school ethos and the content of collective worship are inspected under section 48 of the Education Act 2005. An academy designated as having a religious character by the Secretary of State is inspected in an equivalent way by virtue of a provision in the academy's funding agreement. The inspectors who conduct section 48 inspections are appointed by the school's governing body or the foundation governors in a voluntary controlled school, having consulted with person(s) prescribed in regulations (normally the appropriate religious authority) where applicable. The inspectors are normally drawn from the relevant faith group's section 48 inspection service, although not all faith groups have their own inspectors organised in this way. Regulations specify that section 48 inspections must be conducted within five school years from the end of the school year in which the last section 48 inspection took place.<sup>13</sup> In schools with a religious character, section 5 inspectors must not comment on the content of religious worship or on denominational religious education (RE). Inspectors may visit lessons and assemblies in order to help them evaluate how those contribute to pupils' spiritual, moral, social and cultural development and their personal development, behaviour and welfare. The relationship between section 5 and section 48 inspections is governed by a protocol between Ofsted and signatory faith group inspectorates.

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

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

<sup>11</sup> *Ofsted School Inspection Handbook*, Ofsted (2016), p.49, para 163

<sup>12</sup> *Ofsted School Inspection Handbook*, Ofsted, (2016), p.69-71

<sup>13</sup> Regulation 4 of The Education (School Inspection) (England) (Amendment) Regulations 2009.



### **Schools without a religious character**

In the case of other maintained schools and academies where religious education (RE) is being provided in line with the legislation that underpins the locally agreed syllabus, RE is inspected under section 5 of the Education Act 2005.

These schools must conform to the legal requirements for non-faith schools:

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

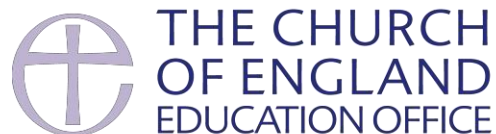
### **What does this mean for schools?**

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

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

### Appendix 3: Church schools: Statement of Entitlement

[Used with permission]



#### RELIGIOUS EDUCATION IN CHURCH OF ENGLAND SCHOOLS

A Statement of Entitlement from the Board of Education/National Society Council<sup>14</sup>

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

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

In Church of England schools the students and their families can expect a religious education curriculum that is rich and varied, enabling

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<sup>14</sup> [https://www.churchofengland.org/media/1384868/statement%20of%20entitlement%20to%20re%20in%20ce%20schools%20\(3\).pdf](https://www.churchofengland.org/media/1384868/statement%20of%20entitlement%20to%20re%20in%20ce%20schools%20(3).pdf)

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

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

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

### **Religious education**

#### **1. The aims of RE in Church schools are:**

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

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

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

### Effective teaching and learning about Religions and World Views

3. Church schools have a duty to provide accurate knowledge and understanding of religions and world views. They should provide:
- A challenging and robust curriculum based on an accurate theological framework.
  - An assessment process which has rigour and demonstrates progression based on knowledge and understanding of core religious concepts.
  - A curriculum that draws on the richness and diversity of religious experience worldwide.
  - A pedagogy that instils respect for different views and interpretations and where real dialogue and theological enquiry takes place.
  - The opportunity for pupils to deepen their understanding of the religion and world views as lived by believers.
  - RE that makes a positive contribution to SMSC development.

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

### Curriculum balance

4. Christianity should be the majority study in RE in every school. In Church schools that should be clearly adhered to.
- KS 1 – 3 at least 2/3<sup>rd</sup>s Christianity<sup>15</sup>.
  - KS 4 the study of Christianity will be a significant and substantial part of any Religious Studies qualification.
  - KS 5 continue the study of religion and world views within the provision of core RE in an appropriate format for all students.

### Curriculum time

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

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

### Developing staff expertise

6. To demonstrate the subject's comparable status with other core curriculum areas in both staffing and resourcing, it should be a priority in Church schools to build up staff expertise in RE specifically but not exclusively, working towards:
- At least one member of staff having specialist RE training or qualifications.

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<sup>15</sup> Where schools follow an Agreed Syllabus which requires less than 2/3<sup>rd</sup> Christianity, they should enrich their Christianity input e.g. with additional whole-school days on underlying concepts and beliefs of Christian festivals

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

#### **Expected academic outcomes for pupils**

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

#### **The role of the Diocesan Boards of Education**

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

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

#### **Support for effective and outstanding RE**

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

- Their senior management team.
- Their governing body, especially Foundation governors.
- Their local Diocesan Board of Education, including a Schools' Adviser with an appropriate RE background.
- Clergy.
- The Church of England Education Office (see *Making a Difference* p.31 no.4).
- The Church of England representatives on their local SACRE.

#### **Appendix 4: Teaching about non-religious worldviews**

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

#### **Humanism**

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

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

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

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

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

- omitting humanist ceremonies when teaching about rites of passage - so that pupils remain ignorant of ceremonies for the non-religious
- omitting humanist perspectives on the fundamental questions of life, such as death or the purpose of life. [Adapted from The RE CPD Handbook<sup>16</sup> and RE:Online<sup>17</sup>]

### What could be taught?

A study of Humanism might include:

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

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

### High Court ruling on RE<sup>18</sup>

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

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<sup>16</sup> *The RE CPD Handbook, Section 2: Religious Traditions and Beliefs – Humanism*

<sup>17</sup> <http://www.reonline.org.uk/knowning/what-re/humanism/>

<sup>18</sup> <http://religioueducationcouncil.org.uk/educators/high-court-ruling-on-non-religious-worldviews-in-re>

## Appendix 5: RE in Special Schools

Pupils in Special Schools have the same entitlement to RE as pupils in mainstream schools. The 1993 Education Act states that RE should be taught in special schools, 'as far as is practicable' but there are few guidelines on how to do this. The Religious Education Council provides a case study of good practice in a Special School in the London Borough of Redbridge: 'An inclusive approach to Religious Education in a Special School: Little Heath.'<sup>19</sup> The introduction states, 'This good practice resource offers a tried and tested way of planning and teaching RE for pupils with special needs. It addresses many of the concerns expressed by teachers of RE in special schools, about how best to create an approach to RE which meets these pupils' distinctive needs and values their personal experiences.' RE was described in Little Heath's Ofsted report as one of the strengths of the school and the pupils' spiritual awareness was praised. In this case study the RE Subject Leader explores a new form of creative RE for pupils with special needs that values their powerful life experiences rather than a traditional deficit model based on their limited literacy. She found that teachers working with children with special needs in RE value clear guidance and a vision about what should be taught, and there are few examples of effective practice available to help them. Adapting schemes of work from mainstream schools can be challenging for teachers as there is complex content to cover.

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

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<sup>19</sup> [http://religiouseducationcouncil.org.uk/media/file/Little Heath School - Good practice .pdf](http://religiouseducationcouncil.org.uk/media/file/Little_Heath_School_-_Good_practice_.pdf)



## Appendix 6: Assessment

### Why do we need new guidance?

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

### What should assessment do?

Assessment should show:

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

### Key terms

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

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

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

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

### Two current models

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

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

### What is mastery learning?

- It is based on the belief that the main difference between pupils is the speed at which they learn rather than ability.

- This means that the essential purpose of assessment is to check that pupils have grasped what they have been taught rather than comparing them against each other as in formative assessment.
- The premise is that nearly all pupils can achieve 'mastery' of a subject. Mastery is not the highest standard that can be reached **but the standard that can be reached by most pupils.**
- Teachers do not move on to new work until all pupils have 'mastered' or reached the expected standard on the present one.
- Pupils who complete the work to 'mastery' are given work at greater depth.

### Which approach is best?

Ideally, one that combines both models to form the following focuses for assessment:

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

### How to make assessment manageable

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

Assessment should inform planning, not be a 'bolt on.' There is a close relationship between content and assessment. RE subject leaders need to be specific about what is to be taught, using plain language, clearly identifying core knowledge. The compulsory units in this syllabus will help with this.

Some useful guidance can be found on the reonline website: <http://www.reonline.org.uk/assessing/>.

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

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## Appendix 7: Religious Education Quality Mark (REQM)

The REQM<sup>20</sup> is a national award which acknowledges and celebrates achievement in RE. If schools are providing good RE, the REQM will provide recognition for this. The REQM recognises that RE makes a powerful contribution to learning, providing pupils with the opportunity to explore the big ideas of religion and belief and to think about what matters in their own lives.

The REQM has two purposes: it recognises good practice in RE and also provides a powerful tool for development. Schools that have applied for the award have found that it affirms the work they are already doing, raises the profile of the subject and gives them ideas and confidence for developing their practice even further.

### Why have an RE Quality Mark?

It is the chance to celebrate great RE. When RE is taught well it enables learners to engage with the big ideas about being human. They get the chance to explore their own and others' beliefs, their values and ways of living, which are important to them.

The REQM was set up to:

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

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

### School and Learner Evidence

#### School evidence

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

- Learners and Learning
- Teachers and Teaching

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<sup>20</sup> [www.reqm.org.uk](http://www.reqm.org.uk)

- Curriculum
- Subject Leadership
- Continuing Professional Development (CPD)

This information is freely accessible on the REQM website.

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

### Why visit places of worship?

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

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

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

### The context

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

### Types of visits or trails to places of worship

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

### Preparation

#### Initial planning - Teachers must consider the following:

- The purpose of the proposed visit – the precise aims, in terms of the development of knowledge, understanding, skills, etc. in relation to RE and the agreed syllabus.
- The appropriateness for the ages and abilities of pupils.
- Practical procedures – e.g. risk assessments, travel, timing, expenses.

- The right of refusal – parents have this right but if possible discuss concerns as refusals are often based on misunderstandings. A letter should be sent home making clear that the visit is educational and that pupils will observe, not participate in, worship. It may be a good idea to ask parents to accompany the visit. Guidance should be provided about possible dress requirements such as covering the head, etc.
- Giving of gifts, etc. Many places of worship offer food and refreshments to visitors. It is important to prepare pupils and adults for this as refusing to accept may cause offence. In a Hindu mandir it is likely to be prashad which may take form of crystal sugar, almonds, sweets or snack food. This is not considered sacred and can be eaten on the spot. In a gurdwara it may be karah prashad (a semi-solid cold food made from butter, semolina, sugar and milk) – again, this is not considered sacred.

### **Preliminary visit**

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

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

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

### **The host will need to be asked the following questions:**

- Are there special requirements regarding clothing, head coverings, etc. and how do these apply to both sexes?

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

### References

Religious Education: The Teacher's Guide – RE Today Services

NATRE – 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct' -

<https://www.natre.org.uk/uploads/Free%20Resources/Voices%20of%20faith%20and%20belief%20in%20schools.pdf>

### Guidance for visiting specific places of worship and suggested venues

#### Visiting a gurdwara

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

#### Visiting a Hindu mandir

- Visitors should remove shoes before entering shrine room – racks are usually provided.
- Females may be asked to cover their heads.



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

#### **Visiting a mosque (masjid)**

- Visitors should remove shoes before entering.
- Clothing should be modest for males and females. Females should cover their head, arms and legs and avoid tight fitting clothes
- Males should cover heads with covering of a suitable nature as a token of respect.
- If prayers are being said the female visitors may be separated from the male visitors as this is the accepted practice in a mosque though normally the segregation is not applied to visitors.
- It is considered disrespectful to sit with feet pointing towards the qibla wall, so preferable to sit with feet tucked underneath or to the side.
- The Qur’an should not be handled by anyone who has not recently washed their hands.
- Visitors may be greeted with the Arabic, ‘As salaam-u-‘alaikam’ (‘peace be upon you’) and the correct response is, ‘Wa’ alaikam-us-u-salaam’ (‘peace be upon you too’).

#### **Visiting an Orthodox Jewish synagogue:**

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

## Places of worship in Lincolnshire and Peterborough

### **Bharat Hindu Samaj (mandir)**

Unit 6 new England Complex  
Rock Road  
Peterborough  
PE1 3BU

**Telephone:** 01733 315241/347188

**Website:** <http://bharathindusamaj.co.uk>

**Email:** [info@bharathindusamaj.co.uk](mailto:info@bharathindusamaj.co.uk)

### **Grimsby Islamic Cultural Centre**

79a Weelsby Road  
Grimsby  
NE Lincs  
DN32 0PY

**Email:** [Administrator@gicconline.com](mailto:Administrator@gicconline.com)

### **Lincoln Mosque and Islamic Association**

Orchard Street, Lincoln, Lincolnshire  
Postcode: LN1 1XX

**Telephone:** 01522 543103

### **Masjid Ghousia**

406 Gladstone Street  
Peterborough  
PE1 2BY

**Telephone:** 01733 566658

**Email:** [admon@masjidghousia.or](mailto:admon@masjidghousia.or)

**Lincoln Cathedral**

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

**Peterborough Cathedral**

Cathedral Office  
Minster Precincts  
Peterborough  
PE1 1XS

**Telephone: 01733 355315**

**Email:** info@peterborough-cathedral.org.uk

**Other places of interest****The Jews House Lincoln**

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

**Places of worship in LeicesterHinduism****Shri Sanatan Mandir**

84 Weymouth Street  
Leicester  
LE4 6FP

**Contact Name**

President: Mr. Ramanbhai Barber MBE

**For visits:** Contact Riataben – (0116) 266 1402

**Telephone:** 0116 266 1402

**Website:** [www.sanatanmandirleicester.com](http://www.sanatanmandirleicester.com)

**Email:** [sanatanmandir1@gmail.com](mailto:sanatanmandir1@gmail.com)

**Background Information**

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

**Shri Swaminarayan Mandir**

135 Gypsy Lane

Leicester

LE4 6RH

**Contact Name:** Dipak Kalyan

**Telephone:** 0116 262 3791

**Website:** [www.baps.org/leicester](http://www.baps.org/leicester)

**Email:** [info.leicester@uk.baps.org](mailto:info.leicester@uk.baps.org)

**Background Information**

Officially inaugurated in October 2011, the mandir houses a beautiful central shrine, well resourced classrooms and activity rooms, a dining hall and a café/shop.

**Islam**

**Masjid Umar Evington Muslim Centre**

1-3 Evington Drive

Leicester

LE5 5PF

**Contact name:** Gulam Hussein

**Telephone:** 0116 273 5529

**Website:** [www.masjid-umar.org](http://www.masjid-umar.org)

**Email:** [info@masjid-umar.org](mailto:info@masjid-umar.org)

**Background Information:**

This mosque was previously two residential properties, which were used as a mosque and madrasah. In 1999 the properties were demolished and a purpose built mosque was built. The construction funds were donated entirely by the Muslim community with over 90% raised from local Muslims in Leicester.

### **The Leicester Central Mosque**

Conduit Street

Leicester

LE2 0JN

**Contact name:** Haji Bashir Ahmed (Treasurer)

**Telephone:** 0116 254 3359

**Website:** [www.islamicentre.org](http://www.islamicentre.org)

#### **Background Information**

Pakistani Muslims in Leicester initiated this masjid project in 1968. They had previously worshipped at a private house in Leicester. It was the first purpose built mosque in Leicester and was opened in 1988. There is prayer accommodation for 1500 male worshippers and 300 female worshippers. This mosque has traditionally welcomed visitors interested in Islam.

### **Judaism**

#### **Leicester Hebrew Congregation**

Highfield Street

Leicester

LE2 1WZ

**Contact name:** Howard Freeman

**Telephone:** 0116 270 6622

**Website:** [www.jewish-leicester.co.uk](http://www.jewish-leicester.co.uk)

**Email:** [rabbipink@btinternet.com](mailto:rabbipink@btinternet.com)

#### **Background Information**

The synagogue was purpose built and opened in 1896 and is a listed building. It is very experienced at managing school visits and is in the process of extending its facilities to become an educational resource centre.

### **Sikhism**

#### **Guru Nanak Gurdwara**

9 Holy Bones

Leicester

LE1 4LJ

**Telephone**

0116 262 8606

**Website:** [www.guranaanakgurdwara.org.uk](http://www.guranaanakgurdwara.org.uk)

**Email:** [info@gurunakgurdwara.org.uk](mailto:info@gurunakgurdwara.org.uk)

### **Background Information**

This gurdwara was founded in the 1960s in New Walk Leicester and dedicated to Guru Nanak (1469-1538), the first Guru and founder of the Sikh religion. It moved to the current building in 1987 and is thought to be the largest gurdwara in the Midlands. It has a good tradition of schools' study visits.

### **Guru Tegh Bahadur Gurdwara**

106 East Park Road

Highfields

Leicester

LE5 4QB

**Contact name:** Harpreet Kaur

**Telephone:** 0116 274 2453 (gurdwara number), 0116 276 9297 (to arrange school visits)

**Website:** [www.leicestergurdwara.com](http://www.leicestergurdwara.com)

**Email:** [sikhcommunitycentre@hotmail.co.uk](mailto:sikhcommunitycentre@hotmail.co.uk)

### **Guidance about using visitors in school**

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

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

NATRE's helpful guidance<sup>21</sup> suggests that there are three main contexts in which visitors from communities of religion and belief might

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<sup>21</sup> 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct', NATRE: NATRE – 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct' - <https://www.natre.org.uk/uploads/Free%20Resources/Voices%20of%20faith%20and%20belief%20in%20schools.pdf>

participate in school life. These are collective worship, the curriculum and voluntary/extra-curricular groups.

### **Collective worship**

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

### **In lessons, including RE**

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

### **Voluntary, extra-curricular groups**

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

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

#### **Christianity: Salvation Army**

Neville McFarlane email: [chrisnev@care4free.net](mailto:chrisnev@care4free.net)

## Hinduism

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

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

## Further support

### Teaching about Hinduism

Sunita Patel, 'The Indian Experience' – email: [theindianexperience@hotmail.com](mailto:theindianexperience@hotmail.com) Tel: 07968 381786. Sunita is a very experienced trainer and well known to many Lincolnshire schools.

## General

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

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

### Generic Safeguarding issues

The following is taken from the 'education against hate' website - <http://educateagainsthate.com>.

### Hosting Speakers on School Premises

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

- **Keeping children safe in education** is statutory guidance that all schools must have regard to when carrying out their duties to safeguard and promote the welfare of children. When inviting speakers, schools should be conscious of the safeguarding requirements in the guidance.
- The statutory guidance on the **Prevent duty** makes clear that as part of their safeguarding policies, schools should 'set out clear protocols for ensuring that any visiting speakers, whether invited by staff or pupils themselves are **suitable** and appropriately supervised'.
- The DfE has issued advice to independent schools (including academies and free schools) on improving the spiritual, moral,



social and cultural (SMSC) development of pupils which states that: 'schools should consider 'vetting' visiting speakers if they may hold views which are inconsistent with the requirements of any part of the SMSC standard, and if still used ensure that the content of their presentation is agreed beforehand'.

- The Ofsted guidance for inspectors on safeguarding states that: 'inspectors should also check the setting's policy and procedures for ensuring that visitors to the school are suitable and checked and monitored as appropriate, for example, external speakers at school assemblies'.
- All schools are subject to requirements that forbid political indoctrination and secure a balanced treatment of political issues. This extends to extra-curricular activities which are provided or organised for registered pupils at the school by or on behalf of the school.<sup>22</sup>
- Schools which are charities should have regard to guidance from the Charity Commission, which includes some examples of steps that trustees can take to help them manage the risk around hosting speakers. Other schools may find it helpful to refer to these general principles.
- Teaching misconduct guidance states that staff are 'likely to face prohibition if they deliberately allow exposure of pupils to such actions that undermine fundamental British values including promoting political or religious extremism by inviting individuals to speak in schools'. Schools play an important role within the community and will often let their premises to external organisations. This can also be a means of generating additional income for the benefit of the school. The following principles apply in relation both to speakers visiting during normal school hours and to organisations and individuals using the premises outside school hours.
- Schools are encouraged to consider having a policy on hosting speakers which includes hosting during school hours and outside of school hours. Having a policy allows schools to set their own standard on hosting speakers beyond the minimum requirements set out in the advice and guidance referred to above and might make clear, for example, that the school will only let its premises to organisations and individuals whose conduct is in accordance with the ethos of the school. It might ask speakers to sign up to a particular code of conduct before permission is given to use the venue. Having a formal policy in place can also make it easier for a school to justify refusing to host a particular organisation or individual about which there are concerns. Similar considerations may apply to hosting speakers outside of school hours as during school hours if students are likely to attend these event.
- Schools that are under a duty to promote community cohesion must be satisfied that any speakers they invite will not undermine that duty.
- Schools should be mindful of the way in which their land is held, and who holds it, as this may in some cases limit or prohibit land being used for certain purposes.
- Schools must ensure, in making any decisions about whether to host an external speaker, that they comply with the public sector

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<sup>22</sup> Section 406 and 407 of the Education Act 1996 and standard 5c of the Independent School Standards

equality duty and that they are not discriminating by reference to protected characteristics. Schools which outsource their letting arrangements to a third party are advised to ensure that the third party carries out vetting in line with the school's policy and any guidance from government.

### **Practical Guidance**

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

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

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

## Appendix 9: Teaching about religions: guidance

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

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

## Appendix 10: Compulsory Programmes of study by religion

This section sets out what is to be taught about each religion and links to p [add at end] of the syllabus.

### Compulsory elements: Christianity

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

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

Key stage 1: Story	Key stage 2: Symbol	Key stage 3: Beliefs about God
<p><b>What do Christians learn/understand about God through Old Testament Bible stories?</b></p> <ul style="list-style-type: none"> <li>• God's encounters with people in the Old Testament e.g. Moses, Abraham, Noah</li> <li>• God as a guide</li> <li>• God as faithful</li> <li>• God as protector</li> <li>• God has a plan</li> </ul> <p><b>What do stories in the New Testament tell Christians about Jesus?</b></p> <ul style="list-style-type: none"> <li>• His life and teachings (parables)</li> <li>• Miracles</li> <li>• His followers</li> </ul>	<p><b>How do symbols in the Bible help a Christian to relate to God?</b></p> <ul style="list-style-type: none"> <li>• The Trinity: Father (Creator), Son (God Incarnate) and Holy Spirit (Sustainer)</li> </ul> <p><b>What do the symbols in the story of the baptism of Jesus reveal about the nature of God?</b></p> <ul style="list-style-type: none"> <li>• Symbolism of the dove – Holy Spirit</li> <li>• Symbolism of water – cleansing, purity</li> </ul> <p><b>What visual symbols and symbolic acts are evident in a Christian church?</b></p> <ul style="list-style-type: none"> <li>• Holy Communion (symbolism in the Last Supper) - patterns of prayer, giving and acts of service</li> <li>• Artefacts and visual symbols, stained glass windows, altar, communion table, pulpit, cross, etc.</li> <li>• Symbols in worship – sign of the cross,</li> </ul>	<p><b>What do Christians believe are the key attributes of God?</b></p> <ul style="list-style-type: none"> <li>• Omniscience</li> <li>• Omnipresence</li> <li>• Omnibenevolence</li> <li>• Omnipotence</li> <li>• Immanence</li> <li>• Transcendence</li> <li>• Language about God – issues of gender, power, etc.</li> </ul> <p><b>How do Christians reason about the existence of God?</b></p> <ul style="list-style-type: none"> <li>• Arguments for the existence of God, e.g. first cause, design</li> <li>• Religious experience, e.g. prayer, miracles</li> </ul> <p><b>What do Christians believe about God's relationship with/to humanity?</b></p>

	<p>Holy Communion, expressions of worship</p> <p><b>How might language within worship express Christian belief?</b></p> <ul style="list-style-type: none"> <li>• Psalms, liturgy, the Lord's Prayer, worship songs/hymns, creeds</li> </ul>	<ul style="list-style-type: none"> <li>• Humans created by God</li> <li>• Role of human beings – stewardship and responsibility</li> <li>• Covenant</li> <li>• Incarnation</li> <li>• Salvation</li> <li>• Crucifixion and resurrection</li> </ul> <p><b>What sources of authority do Christians use to inform their beliefs about God?</b></p> <ul style="list-style-type: none"> <li>• The Bible - use and interpretation of texts</li> <li>• Creeds</li> </ul> <p><b>In what diverse ways do Christians demonstrate their beliefs about God?</b></p> <ul style="list-style-type: none"> <li>• Christianity as a diverse world religion with diverse ways of expressing beliefs about God's nature</li> </ul>
<p><b>2. Being human:</b> Key question - <i>How does faith and belief affect the way people live their lives?</i></p>		
<p><b>Key stage 1: Faith in everyday life</b></p>	<p><b>Key stage 2: Faith and belief in action</b></p>	<p><b>Key stage 3: Faith and belief in a wider context</b></p>
<p><b>What does the Bible say about how Christians should treat others/live their lives?</b></p> <ul style="list-style-type: none"> <li>• Parables (e.g. the Good Samaritan), Creation Story (people should look after what God has made)</li> <li>• Adam and Eve – making choices</li> <li>• Humans are created equal and special</li> <li>• Jesus' teaching – treat each other as special and equal, e.g. the Greatest</li> </ul>	<p><b>In what way does the Bible teach Christians to treat others?</b></p> <ul style="list-style-type: none"> <li>• Ten commandments (Exodus 20:1-17, Deuteronomy 5: 6-21)</li> <li>• The Beatitudes (Matthew 5: 1-12)</li> <li>• The Sermon on the Mount (Matthew 5-7)</li> <li>• The Greatest Commandment Mark 12:30-31)</li> </ul> <p><b>How is this expressed in practice?</b></p> <ul style="list-style-type: none"> <li>• Personal and corporate action – agencies,</li> </ul>	<p><b>What core Christian beliefs/teachings influence Christian action in the world?</b></p> <ul style="list-style-type: none"> <li>• God's relationship with people, shown through Jesus' death and resurrection</li> <li>• Incarnation – Jesus as God in the flesh</li> <li>• The Sermon on the Mount (Matthew 5-7)</li> <li>• The Beatitudes (Matthew 5: 1-12)</li> <li>• The Greatest Commandment (e.g. Mark 12:30-31, Deuteronomy 6:4-5, Leviticus 19:18)</li> </ul>

<p>Commandment (Mark 12:30-31), the Golden Rule (Matthew 7:12)</p> <p><b>How can Christian faith and beliefs be seen in the actions of inspirational Christians?</b></p> <ul style="list-style-type: none"> <li>• Examples from the Bible, e.g. Daniel, Noah, David, Esther, Jonah, Mary, the disciples</li> </ul>	<p>charities, e.g. Christian Aid, Tear Fund, CAFOD – link to Jesus' teachings</p> <ul style="list-style-type: none"> <li>• Impact of the faith and actions of inspirational people, e.g. Jackie Pullinger, Archbishop Justin Welby, Mother Theresa, Gladys Aylward, Christians Against Poverty, Street Pastors</li> </ul>	<p><b>How and why do Christians engage in social action?</b></p> <ul style="list-style-type: none"> <li>• Contemporary/social and political issues, values, relationship between the State and the Church of England.</li> </ul> <p><b>What is the role of Christian missionaries and evangelists in the twenty-first century?</b></p> <ul style="list-style-type: none"> <li>• Definition of evangelism and mission</li> <li>• The role of missionaries/evangelists in the 21<sup>st</sup> century, e.g. Pioneer Mission, Global Connections</li> </ul>
<p><b>3. Community, worship and celebration:</b> <i>Key question - How do people express their religion and beliefs?</i></p>		
<p><b>Key stage 1: Personal expression</b></p>	<p><b>Key stage 2: Community expression</b></p>	<p><b>Key stage 3: Identity and expression</b></p>
<p><b>What do Christians do to express their beliefs?</b></p> <ul style="list-style-type: none"> <li>• Through developing a sense of community with other Christians, e.g. by attending church, taking part in prayer events</li> <li>• Through worship - different types of churches, styles of worship</li> <li>• Through personal devotion – commitment to God shown through prayer, actions, e.g. baptism, confirmation</li> <li>• Through everyday actions and behaviour towards other people</li> </ul>	<p><b>How is Christian belief expressed collectively?</b></p> <ul style="list-style-type: none"> <li>• Worship in different Christian denominations, e.g. Quaker, Methodist, Evangelical, Pentecostal and globally, e.g. use of silence, music, actions, cultural traditions</li> <li>• Buildings, artefacts, symbols and their links to worship, rituals and ceremonies</li> <li>• Koinonia – one body of faith, the idea of fellowship</li> </ul> <p><b>How does Christian worship and celebration build a sense of community?</b></p> <ul style="list-style-type: none"> <li>• The role of communal celebration during worship and festivals, e.g. Holy</li> </ul>	<p><b>What kind of different Christian experiences are there?</b></p> <ul style="list-style-type: none"> <li>• Young people's experience of faith, nationally and globally, e.g. Taizé, Greenbelt, Spring Harvest, One Event</li> <li>• Expressions of Christianity and different cultural communities, e.g. Pentecostal Christianity, Roman Catholicism, churches serving a range of cultural groups</li> </ul> <p><b>What range of Christian denominations are there in the UK and what are the similarities/differences in their expression of faith?</b></p> <ul style="list-style-type: none"> <li>• Religious communities, e.g. Benedictines,</li> </ul>

<p><b>Which celebrations are important to Christians?</b></p> <ul style="list-style-type: none"> <li>• Key festivals such as Christmas and Easter – what happens and why</li> </ul>	<p>Communion, Pentecost – what happens and why</p> <ul style="list-style-type: none"> <li>• Importance of worshipping together – singing, praying, sharing key life events such as birth and marriage</li> </ul>	<p>Franciscans, Community of St Anselm</p> <ul style="list-style-type: none"> <li>• Growth and decline of different denominations - Orthodox, Roman Catholic, Protestant, new churches, e.g. Alive, Vineyard</li> </ul> <p><b>How does a person become a Christian?</b></p> <ul style="list-style-type: none"> <li>• Concepts of conversion, conversion vs 'born into' in different denominations</li> </ul>
<p><b>4. Life journey, rites of passage:</b> <i>Key question - How do people mark important events in life?</i></p>		
<p><b>Key stage 1: Beginning and belonging</b></p>	<p><b>Key stage 2: Expressions of belonging</b></p>	<p><b>Key stage 3: Cycle of life</b></p>
<p><b>What do Christians do to celebrate birth?</b></p> <ul style="list-style-type: none"> <li>• Birth (christening, dedication), meaning of actions and symbols</li> </ul> <p><b>What does it mean and why does it matter to belong?</b></p> <ul style="list-style-type: none"> <li>• What belonging means to individual Christians in the locality</li> <li>• The church's role in bringing people together, e.g. during key festivals such as Christmas and Easter</li> </ul>	<p><b>How do Christians show they belong?</b></p> <ul style="list-style-type: none"> <li>• Outward signs of belonging - baptism, confirmation, dedication, believers' baptism, marriage - promises and vows made during these events</li> <li>• Symbols or actions that are an expression of belonging to the Christian faith, e.g. cross, ichthus (fish)</li> </ul>	<p><b>How do Christian beliefs about creation and humanity relate to their understanding of human relationships?</b></p> <ul style="list-style-type: none"> <li>• References to human relationships in Genesis 2:23-24</li> <li>• Genesis 1:26-27 – how Christians understand the relationship between God and human beings</li> </ul> <p><b>How do symbols in the Christian marriage service reflect beliefs in God and humanity?</b></p> <ul style="list-style-type: none"> <li>• Exchanging rings, making promises before God and the community, commitment</li> </ul> <p><b>How and why might Christians differ in their understanding of the purpose of relationships, marriage, sexuality and gender?</b></p>

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|  |  | <ul style="list-style-type: none"><li>• Diverse views about divorce, same sex marriage, having children, contraception</li><li>• Ordination of women priests/Bishops, LGBT issues, roles of men and women in the church, interpretations of the Bible</li></ul> <p><b>How do Christians understand death and dying?</b></p> <ul style="list-style-type: none"><li>• End of life issues, e.g. role of hospices; euthanasia, cryonics</li><li>• Beliefs about life after death, Jesus' death and resurrection</li><li>• Funeral services</li></ul> |
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**Compulsory elements: Hinduism/Sanatana Dharma ('Eternal Way') – this must be studied at key stages 2 and 3**

<b>Key stage 2: Story and Symbol</b>	<b>Key stage 3: Belief about God/Bhagwan</b>
<p><b>How are deities and key figures described in Hindu sacred texts and stories?</b></p> <ul style="list-style-type: none"> <li>• Key scriptures - Vedas, Bhagavad Gita, Ramayana, Mahabharata</li> <li>• Key themes in the Mahabharata – doing the right thing, making ethical choices</li> <li>• Creation stories and stories about deities and key figures</li> <li>• Concept of Trimurti – Brahma, Vishnu, Shiva. Other deities, e.g. Ganesh, Lakshmi, Pavati</li> </ul> <p><b>What might Hindus understand about the Divine through these stories?</b></p> <ul style="list-style-type: none"> <li>• Sanatana Dharma (Eternal Way) – to find one’s path to Brahman, being a right human being</li> <li>• One God (Brahman), Ultimate Reality, symbolised in diverse forms/formless, male and female, with different images and names, e.g. Rama and Sita, Krishna, Shiva, Ganesh</li> </ul> <p><b>What is the purpose of visual symbols in the mandir?</b></p> <ul style="list-style-type: none"> <li>• Key symbols: Om/Aum, swastika, lingam, Nandi, Ganesh, lotus flower, murtis</li> <li>• Puja tray: symbolic items include water, a bell, food and incense</li> </ul>	<p><b>What do Hindus believe about Brahman?</b></p> <ul style="list-style-type: none"> <li>• Ultimate reality, Supreme Truth, Unchanging Principle, cause of existence</li> <li>• Connected to humans via the soul (atman)</li> </ul> <p><b>What is the significance of murtis?</b></p> <ul style="list-style-type: none"> <li>• Representation or ‘embodiment’ of God/Bhagwan</li> </ul> <p><b>What do Hindus believe about the relationship between individual deities and Brahman?</b></p> <ul style="list-style-type: none"> <li>• Brahman – eternal origin, the cause and foundation of all existence</li> <li>• Representation of Brahman through deities, an aid to devotion and worship</li> <li>• Avatars - representatives of deities in human form, e.g. Krishna, an avatar of Vishnu</li> </ul> <p><b>In what way is the Hindu belief about the cyclical nature of the universe reflected by belief in the Trimurti?</b></p> <ul style="list-style-type: none"> <li>• The Trimurti - aspects or functions of the same divinity – every created thing in the universe has a beginning, an existence, and an ending</li> </ul>
<b>Key stage 2: Faith and belief in action</b>	<b>Key stage 3: Faith and belief in a wider context</b>
<p><b>How do Hindus reflect their faith in the way they live?</b></p> <ul style="list-style-type: none"> <li>• Devotion to Brahman; respect for mother and mother earth; respect for father, ancestors and family; respect and care for all</li> </ul>	<p><b>What affects Hindu beliefs and attitudes towards others and the environment?</b></p> <ul style="list-style-type: none"> <li>• Ahimsa (non-violence) - the greatest dharma. Ahimsa to the earth</li> </ul>

<p>living things; truthfulness and honesty</p> <ul style="list-style-type: none"> <li>• Rituals in the home, e.g. puja, aarti, devotion shown to personal deities</li> <li>• Dharma (moral values) – including duty towards self, deities, fellow human beings, other living beings, society</li> <li>• Satsang – togetherness and strength of family/community</li> </ul> <p><b>What is karma and how does it drive the cycle of samsara?</b></p> <ul style="list-style-type: none"> <li>• Karma – 'action', every action has an equal reaction either immediately or in the future</li> <li>• Samsara – process of reincarnation</li> <li>• Moksha – freedom from samsara</li> </ul> <p><b>How might a Hindu seek to achieve moksha?</b></p> <ul style="list-style-type: none"> <li>• Do their duty, respect all, aim for liberation</li> <li>• Through yoga, meditation and renunciation</li> <li>• Live without committing harm</li> </ul>	<p>improves karma.</p> <ul style="list-style-type: none"> <li>• Responsibility towards animals - vegetarianism</li> <li>• Earth/universe seen as manifestation of Brahman</li> </ul> <p><b>In what ways do the four varnas (social classes) impact upon Hindu society?</b></p> <ul style="list-style-type: none"> <li>• Four varnas: shudras, vaishyas, khatriyas and brahmins</li> <li>• Changing attitudes to the caste system</li> </ul> <p><b>How and why do Hindus engage in social action?</b></p> <ul style="list-style-type: none"> <li>• Importance of four virtues (yamas): ahimsa (non-violence), daya (compassion), dama (self-control and restraint), dana (generosity and giving)</li> <li>• Dharma e.g. eternal law, duty, conduct, behaviour, morality and righteousness</li> </ul> <p><b>What are the four paths (margas)?</b></p> <ul style="list-style-type: none"> <li>• Four yogas: jnana (knowledge), karma (action, service), bhakti (devotion), astanga/raja (mind and meditation)</li> </ul>
<p><b>Key stage 2: Community expression</b></p>	<p><b>Key stage 3: Identity and expression</b></p>
<p><b>How is Hindu worship expressed personally and collectively?</b></p> <ul style="list-style-type: none"> <li>• Individual rather than collective, e.g. home shrines, personal gods/goddesses</li> <li>• In the mandir – puja, bhajan, aarti ceremony, prahshad, murtis</li> <li>• Artefacts used in worship, e.g. bell, puja tray</li> <li>• Importance of the family and puja in the home</li> <li>• Home shrines, rituals, family worship</li> </ul> <p><b>How does Hindu worship and celebration build a sense of community?</b></p> <ul style="list-style-type: none"> <li>• Festivals, e.g. Diwali, Holi - stories, practices, food, worship, diversity, shared experiences</li> <li>• Raksha Bandan (Rakhi ceremony)</li> <li>• Pilgrimage, sacred places , e.g. River Ganges, Varanasi,</li> </ul>	<p><b>Why might some Hindus choose to pursue the path of renunciation (sannyasa)?</b></p> <ul style="list-style-type: none"> <li>• To achieve moksha – involves giving up worldly life and material possession</li> </ul> <p><b>What practical implications do some Hindu practices have for life in modern Britain?</b></p> <ul style="list-style-type: none"> <li>• Animal rights, diet</li> <li>• Funeral practices, e.g. debate about open air cremation and its symbolism</li> </ul> <p><b>What is the significance of the Kumbh Mela?</b></p> <ul style="list-style-type: none"> <li>• Reflection of diversity of Hindu expression</li> </ul>

Ayodhya and associated stories	
<b>Key stage 2: Expressions of belonging</b>	<b>Key stage 3: Cycle of life</b>
<p><b>How do Hindus show they belong?</b></p> <ul style="list-style-type: none"> <li>• Samskaras (passage of life)</li> <li>• Birth - namkarna (naming ceremony), jatakarma (welcoming the baby into the family)</li> <li>• Ear piercing (karnavedha) and first haircut (mundan)</li> <li>• Upananyana or sacred thread ceremony</li> </ul>	<p><b>What are the stages of life in Hindu belief and how are they reflected in Hindu practice?</b></p> <ul style="list-style-type: none"> <li>• Four different stages of life (ashramas) and duties for those in the top varnas, castes, jatis</li> </ul> <p><b>What are the keyfeatures of a Hindu marriage ceremony and how do they reflect Hindu beliefs about human relationships?</b></p> <ul style="list-style-type: none"> <li>• Vivah sanskar – wedding sacraments</li> <li>• Main stages – Jayamaala, Madhu-Parka, Gau Daan and Kanya Pratigrahan</li> <li>• Vivaha-homa – sacred fire, sacred mantras</li> <li>• Paanigrahan – sacred vows</li> <li>• Sapta-Padi – main and legal part of ceremony</li> <li>• Ashirvada – blessings</li> </ul> <p><b>Does sexuality and gender matter in Hinduism?</b></p> <ul style="list-style-type: none"> <li>• Role of males, e.g. priesthood, during key festivals and ceremonies</li> <li>• Shaktism, the Devi</li> <li>• Expectation of heterosexual marriage, seen as important duty, linked to reproduction</li> <li>• Same sex relationships – diverse views among Hindus and within scriptures</li> </ul> <p><b>What do Hindus believe about euthanasia and suicide?</b></p> <ul style="list-style-type: none"> <li>• Diversity of viewpoints about euthanasia</li> <li>• Suicide generally seen as unacceptable - exceptions include prayopavesa (fasting to death) in certain circumstances</li> </ul> <p><b>What do Hindus believe about death and dying?</b></p> <ul style="list-style-type: none"> <li>• Re-birth of atman (reincarnation), karma, samsara, moksha</li> </ul>

**Compulsory elements: Islam – this must be studied at key stage 1, 2 and 3**

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

Key stage 1: Story	Key stage 2: Symbol	Key stage 3: Beliefs about God
<p><b>How is Allah described in the Qur’an?</b></p> <ul style="list-style-type: none"> <li>• Tawhid (Oneness of Allah), Creator, provider of all good things</li> <li>• 99 names of Allah</li> </ul> <p><b>What do Muslims learn about Allah and their faith through the Qur’an?</b></p> <ul style="list-style-type: none"> <li>• The Qur’an and why it is special - the revealed book for Muslims</li> <li>• Stories about Muhammed and other Prophets, e.g. Ibrahim</li> <li>• Stories which help Muslims understand the power of God, e.g. the Night of Power, creation story</li> <li>• Examples of stories and teaching, e.g. Abdullah, the Servant of God</li> </ul>	<p><b>What do the main concepts in Islam reveal about the nature of Allah?</b></p> <ul style="list-style-type: none"> <li>• Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief in action, includes Five Pillars), akhlaq (behaviour, morality)</li> <li>• Shahadah – statement of faith</li> <li>• Allah’s attributes in the Qur’an, signs of Allah’s creation through nature, human beings as the best of Allah’s creation, Allah’s guidance through messengers and books</li> </ul> <p><b>What is the purpose of visual symbols in a mosque?</b></p> <ul style="list-style-type: none"> <li>• Masjid, ‘place of prostration’</li> <li>• Symbolism in Islamic art as expression of faith, Islamic calligraphy</li> <li>• Features of a mosque, e.g. dome, minaret, mimbar, prayer mats, qiblah, mihrab</li> </ul>	<p><b>How do Muslim beliefs connect with the Muslim understanding of Allah?</b></p> <ul style="list-style-type: none"> <li>• 99 names of Allah</li> <li>• Six articles of faith: belief in Allah as the one and only God, belief in angels; belief in the holy books; belief in the Prophets, e.g. Adam, Ibrahim (Abraham), Musa (Moses), Dawud (David), Isa (Jesus), belief in Muhammed as the final prophet</li> </ul> <p><b>What sources of authority do Muslims use to inform their beliefs about Allah?</b></p> <ul style="list-style-type: none"> <li>• Sources of authority – Qur’an, Sunnah, Hadith</li> </ul> <p><b>In what diverse ways do Muslims demonstrate their beliefs about Allah?</b></p> <ul style="list-style-type: none"> <li>• Different branches of Islam: Sunni, Shi’a - origins, divisions, differences</li> <li>• Sufi (Tasawwuf)</li> <li>• Significance of Islamic art for Muslims through Islamic art</li> </ul>

<b>2. Being human: Key question – How does faith and belief affect the way people live their lives?</b>		
<b>Key stage 1: Faith in everyday life</b>	<b>Key stage 2: Faith and belief in action</b>	<b>Key stage 3: Faith and belief in a wider context</b>
<p><b>What does the Qur'an say about how Muslims should live their lives and treat others?</b></p> <ul style="list-style-type: none"> <li>• Imam (Faith), Sha'adah (statement of faith)</li> <li>• Akhlaq (character, moral conduct)</li> <li>• Serving others, supporting the poor, e.g. Zakah, almsgiving</li> </ul> <p><b>What do Muslims learn about Allah and their faith through the Qur'an?</b></p> <ul style="list-style-type: none"> <li>• The Qur'an and why it is special – the revealed book for Muslims</li> <li>• Stories which help Muslims understand the power of Allah, e.g. the Night of power, creation story</li> </ul>	<p><b>What does the Qur'an teach Muslims about how they should treat others?</b></p> <ul style="list-style-type: none"> <li>• Five Pillars of Islam - keeps things as Allah intends them to be; binds the global Muslim community together</li> <li>• Following the straight path</li> <li>• Family life, roles and responsibilities</li> <li>• Features of living in a Muslim family, e.g. prayer life, facilities for wudu, salah and dietary arrangements</li> </ul> <p><b>How do Muslim teachings guide the way Muslims act in the world?</b></p> <ul style="list-style-type: none"> <li>• Hadith – how to treat people; living Islamically</li> <li>• Personal and corporate action</li> <li>• Agencies, charities, e.g. Islamic Aid</li> </ul> <p><b>How are Muslim beliefs expressed in practice?</b></p> <ul style="list-style-type: none"> <li>• Through inspirational contemporary people, e.g. Amir Khan, Salma Yaqoob, Yusaf Islam, Nadiya Hussain, Zayn Malik, Mo Farah</li> </ul>	<p><b>What core Muslim beliefs/teachings influence Muslim action in the world?</b></p> <ul style="list-style-type: none"> <li>• Submission to the will of Allah</li> <li>• Importance of following the straight path</li> <li>• Belief in the importance of observing the Five Pillars/Ten Obligatory Acts</li> </ul> <p><b>How and why do Muslims engage in social action?</b></p> <ul style="list-style-type: none"> <li>• Zakat – individual and communal; systematic giving – 2.5% of disposable income</li> <li>• Work of Muslim Hands UK, Islamic Relief, Human Appeal</li> </ul> <p><b>Why do Muslims understand struggle/effort (jihad) to be a key feature of their faith?</b></p> <ul style="list-style-type: none"> <li>• Greater/lesser jihads</li> <li>• Spiritual and physical aspects of jihad</li> </ul>

<b>3. Community, worship and celebration: Key question – How do people express their religion and beliefs?</b>		
<b>Key stage 1: Personal expression</b>	<b>Key stage 2: Community expression</b>	<b>Key stage 3: Identity and expression</b>
<p><b>What do Muslims do to express their beliefs?</b></p> <ul style="list-style-type: none"> <li>• Ibadah (worship and belief in action) - use of significant objects, e.g. prayer beads, prayer mats, compass</li> <li>• Worship in the home</li> <li>• Respect for teachers and elders</li> </ul> <p><b>Which celebrations are important to Muslims?</b></p> <ul style="list-style-type: none"> <li>• Festivals: the importance of Eid-ul-Fitr (end of Ramadan) and Eid-ul-Adha (Ibrahim's test of faith)</li> </ul>	<p><b>How is Muslim worship expressed collectively?</b></p> <ul style="list-style-type: none"> <li>• Role of the mosque and community – social, religious, educational, welfare centre</li> <li>• Ummah – the global community of Muslims</li> <li>• Sawm (Ramadan) – significance of fasting; reasons/benefits</li> <li>• Hajj/Umrah – significance of this journey</li> <li>• Wudu (ablution)</li> <li>• Prayer/Salat in the mosque – symbolic actions and meaning, prayer beads (subha), Friday prayers (Jumu'ah)</li> </ul> <p><b>How does Muslim worship and celebration build a sense of community?</b></p> <ul style="list-style-type: none"> <li>• Eid – how families and communities prepare for and celebrate the festivals</li> </ul>	<p><b>How diverse is Islam in the UK and how important is this concept in the context of the Ummah (global Muslim community)?</b></p> <ul style="list-style-type: none"> <li>• Use of census data and Pew Research – <a href="http://www.pewresearch.org">www.pewresearch.org</a></li> <li>• Different identities in parts of the UK - key similarities and differences between groups (see p. <b>[add at end]</b>)</li> <li>• Diverse interpretation of gender roles</li> <li>• Difference of expression, e.g. dress – niqab, hijab, burka, chador, shakwar kameez, thobe, kuffiyeh</li> </ul> <p><b>What practical implications do some Muslim practices have for life in modern Britain?</b></p> <ul style="list-style-type: none"> <li>• Hajj/Umrah, including practical implications – environment</li> <li>• Ramadan</li> <li>• Prayer spaces</li> <li>• Diet, e.g. halal/haram</li> <li>• Sharia law – divine guidance</li> </ul>

4. Life journey, rites of passage: <i>Key question – How do people mark important events in life?</i>		
Key stage 1: Beginning and belonging	Key stage 2: Expressions of belonging	Key stage 3: Cycle of life
<p><b>What do Muslims do to celebrate birth?</b></p> <ul style="list-style-type: none"> <li>• Birth of a baby as a blessing – aqiqah ceremony, why belonging is special</li> <li>• Call to prayer (Adhaan) into baby's ear and taste of something sweet</li> <li>• Shaving of head, weighing of hair</li> </ul>	<p><b>How do Muslims show they belong?</b></p> <ul style="list-style-type: none"> <li>• Birth – choice of names, the qualities or people associated with certain names</li> <li>• Role of madrasahs, e.g. training to become Hafez</li> </ul>	<p><b>How do Muslim beliefs about Allah and humanity relate to an understanding of human relationships?</b></p> <ul style="list-style-type: none"> <li>• Marriage designed by Allah to ensure the preservation of human life</li> </ul> <p><b>What are the key features and purposes of a Muslim marriage ceremony?</b></p> <ul style="list-style-type: none"> <li>• Variations in practice – mixture of cultural/religious practices, e.g. mahr, nikah, walimah</li> <li>• Social contract, rights and obligations</li> <li>• Celibacy generally seen as unacceptable</li> </ul> <p><b>How might Muslims differ in their views about relationships, marriage, divorce, sexuality and gender?</b></p> <ul style="list-style-type: none"> <li>• Views on polygamy, LGBT issues, including same sex marriage</li> <li>• Entitlement to divorce</li> <li>• Different interpretations of the role of women – religious and cultural</li> <li>• Same sex relationships generally forbidden</li> </ul> <p><b>How do Muslim beliefs about death and the afterlife affect the way Muslims live their lives?</b></p> <ul style="list-style-type: none"> <li>• Diversity within ceremonies</li> <li>• Death and akhira, belief in an afterlife</li> <li>• Euthanasia and suicide forbidden</li> </ul>

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# Agenda Item 9

<b>NAME OF COMMITTEE:</b>	<b>STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION</b>
<b>DATE OF MEETING:</b>	<b>14 November 2017</b>
<b>SUBJECT:</b>	<b>Summary of OFSTED Inspections of Lincolnshire Schools with reference to provision for pupils' spiritual, moral, social and cultural development.</b>
<b>REPORT BY:</b>	<b>Religious Education Adviser</b>
<b>NAME OF CONTACT OFFICER:</b>	<b>Wendy Harrison</b>
<b>CONTACT OFFICER TEL NO:</b>	<b>07540 604842</b>
<b>CONTACT OFFICER EMAIL ADDRESS:</b>	<b><a href="mailto:wendyanneh@aol.com">wendyanneh@aol.com</a></b>
<b>IS THE REPORT EXEMPT?</b>	<b>No</b>
<b>IS THE REPORT CONFIDENTIAL?</b>	<b>No</b>

**SUMMARY:** The report summarises inspectors' judgements on schools' provision for pupils' SMSC development in those schools inspected by OFSTED since the last report presented to SACRE on 11<sup>th</sup> July 2017

**DISCUSSION:** The present inspection framework (Section 5) does not require inspectors to grade SMSC but asks for it to be embedded throughout the report. SMSC now includes judgements about the way schools promote British values and prepares pupils for life in modern Britain.

**RECOMMENDATION:** That the report be noted and any comments made as necessary.

**APPENDICES – None**

**BACKGROUND PAPERS:** The following background papers, as defined in the Local Government Act 1972, were relied upon in writing this report.

<b>PAPER TYPE</b>	<b>TITLE</b>	<b>DATE</b>	<b>ACCESSIBILITY</b>
OFSTED Inspection Reports		Various	School Improvement Service County Offices

## **Analysis of SMSC in Ofsted reports for Lincolnshire March 2017 – October 2017**

### **Please note: Overall effectiveness (OE) grade**

**This grade is not specifically about RE, SMSC or British values**, though it includes these aspects. It is included in the above analysis to give SACRE members an idea of the overall context of the school and how the SMSC judgement sits alongside that. Inspectors must use all their evidence to evaluate what it is like to be a pupil in the school. In making a judgement about a school's OE inspectors will consider whether the standard of education is good or whether it exceeds good and is outstanding. If it is not good, then inspectors will consider whether it requires improvement or is inadequate. In judging OE inspectors first make judgements on:

- the quality of teaching, learning and assessment
- personal development, behaviour and welfare
- outcomes for pupils
- leadership and management.

Before making the final judgement on OE, inspectors must evaluate:

- the effectiveness and impact of the provision for pupils' SMSC development
- the extent to which the education provided by the school meets the needs of pupils with disabilities and special educational needs.

### **Different types of inspections**

#### **Short inspections of schools judged good at their most recent section 5 inspection**

A short inspection determines whether the school continues to provide a good standard of education for the pupils and that safeguarding is effective. These arrangements will also apply to special schools, pupil referral units and maintained nursery schools that were judged outstanding at their previous section 5 inspection. A short inspection does not result in individual graded judgements. It will not change the overall effectiveness grade of the school. Once a school has received its first short inspection, further short inspections will be conducted at approximately three-year intervals.

#### Monitoring visits and support for schools that require improvement in order to become good or outstanding

Schools judged to require improvement or to be inadequate receive monitoring visits from Ofsted.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>PRIMARY</b>				
<b>Fosse Way Academy, Lincoln.</b>	577	28-29 <sup>th</sup> March 2017	Good	Pupils' spiritual, moral, social and cultural development is good. The curriculum enables pupils to learn about their local cultural heritage. The school promotes fundamental British values well. The school has links with many leaders of different faiths to enable pupils to learn about different religions. The pupils are well prepared for life in modern Britain.
<b>Osgoodby PS Market Rasen</b>	95	28-29 <sup>th</sup> March 2017	Requires improvement	The school's curriculum provides many enrichment opportunities for pupils, such as trips and visitors to school. In addition to supporting pupils' writing, these opportunities often focus on promoting pupils' understanding of the diversity of modern Britain. Exposure to different faiths, cultures and backgrounds is helping to prepare pupils for their roles as future citizens. The leaders and teachers have ensured that religious and cultural diversity are celebrated within the curriculum and around the school. Links have been developed with a school in the Tower Hamlets district of London and displays in school promote pupils' multi-cultural awareness and understanding. Pupils are taught about fundamental British values.
<b>Waddington PS Gainsborough</b>		30 <sup>th</sup> March 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be good in March 2017. The school's work to promote the pupils' spiritual, moral, social and cultural development and to teach them about fundamental British values is a cornerstone of the school's ethos. It influences the pupils' attitudes, values, beliefs and views about the world around them and contributes significantly to the school's warm and welcoming atmosphere, which is, understandably, valued highly by parents.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>The Leasingham St Andrew's CE PS Sleaford</b>		31 <sup>st</sup> March 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be good in April 2012. The school ensures that the Christian values are re-inforced through assemblies and lessons. The school also provides regular opportunities for pupils to learn about other cultures and religions. Pupils have a good understanding of diversity and inclusion.
<b>Branston Junior Academy, Lincoln</b>		4 <sup>th</sup> April; 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be good in June 2013. The school has successfully created links with schools from other countries, including Bangladesh and Poland. This work is enabling pupils to have a better understanding of life in cultures that are different from their own.
<b>Morton Trentside PS Gainsborough</b>		21 <sup>st</sup> April 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be good in April 2012. Pupils' personal development, behavior and spiritual, moral, social and cultural development remain strengths. This was evident in discussions with pupils as well as through displays showing the experiences and opportunities provided.
<b>Grimoldy PS</b>	225	25-26 <sup>th</sup> April 2017	Good	Pupils spiritual, moral, social and cultural development is good. The school's charter, drawn up after consultation with pupils, encourages respect for everyone. The charter is discussed regularly in assemblies and, consequently, the pupils know the school's values well and are respectful to each other. Pupils learn about other religions and demonstrate a good knowledge of faiths different from their own. Pupils recently learned about Hinduism and children in the early years enjoyed listening to the story of Rama and Sita as part of the Diwali celebrations. Pupils are prepared well for life in modern Britain.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>Bourne Elsea Park CE primary Academy Bourne</b>	155	26-27 <sup>th</sup> April 2017	Good	Leaders promote pupils' spiritual, moral, social and cultural development, including their physical well-being, exceptionally well and is strength of the school. It is supported by a curriculum that engages and enthuses pupils. Fundamental British values and the school's own strong values are embedded within the curriculum. As a result, pupils are well prepared for life in modern Britain. This is evidenced by work displayed around the school, in books and through discussions with pupils.
<b>Holbeach PS Spalding</b>	288	3-4 <sup>th</sup> May 2017	Good	Pupils' spiritual, moral, social and cultural development is good. Pupils show a good understanding of British values. All this is effectively nurtured through lessons and assemblies alongside the school's overall values. British values are promoted well through special events and in lessons. Pupils are well prepared for life in modern Britain.
<b>Cliffedale PS Grantham</b>	315	9-10 <sup>th</sup> May 2017	Good	Pupils are well prepared for life in modern Britain. They speak knowledgably about faiths and places of worship different to their own. Pupils are also aware of British values. Displays around the school help to remind pupils about, for example, democracy, tolerance and respect.
<b>Friskney All Saints CE (Aided) PS Boston</b>		15 <sup>th</sup> May 2017	Short inspection, Section 8	The school's strong Christian values are well supported by the actions of the staff and pupils who are vigilant, thoughtful and caring towards each other.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>South View Community PS Peterborough</b>	395	21-22 <sup>nd</sup> June 2017	Requires improvement	The curriculum does not promote pupils' multi cultural understanding strongly. The school needs to improve leadership and management by ensuring that the curriculum enables pupils to better understand life in a culturally diverse modern Britain. The curriculum promotes pupils spiritual, moral and social development suitably. Pupils know about the values of respect and tolerance and how to demonstrate them. They say that it is important for everyone within the school community to get on together, regardless of differences, although their understanding of others beyond school is less well developed.
<b>Deeping St James Community PS Peterborough</b>	214	27-28 <sup>th</sup> June 2017	Good	Pupils have strong opportunities to participate in trips and learn about different cultures, and they have a good understanding of British values. Leaders have ensured that staff and pupils understand that expectations for tolerance and respect. Pupils are taught about British values and have the opportunity to consider a wide range of faiths and cultures.
<b>Wygate Park Academy spalding</b>	135	28-29 <sup>th</sup> June 2017	Good	Teachers promote pupils' spiritual, moral, social and cultural development effectively through the curriculum. There is a strong ethos of respect and care for one another, and pupils demonstrate their ability to empathise with others from different backgrounds. The school prepares pupils well for life in modern Britain.



School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>Waddington Redwood PS Lincoln</b>	272	4-5 <sup>th</sup> July 2017	Good	All staff work hard to ensure that all pupils are prepared for life in modern Britain. As a result of regular worship and visits from representatives of other faiths, pupils are able to reflect on their own beliefs and the religious views of others. Events such as 'spirituality weeks' 'awe and wonder days' and 'challenge days' make a valuable contribution to pupils' understanding of tolerance, respect and difference. Spiritual, moral, social and cultural education is threaded through the curriculum and underpins the school's values. This year, pupils have visited a mosque and a Hindu temple, for instance. British values are promoted effectively. Acts of collective worship provide time for adults and pupils alike to reflect on Christian values such as courage.
<b>Weston St Mary CE PS Spalding</b>	46	12-13 <sup>th</sup> July 2017	Inadequate	This school requires special measures and needs to improve pupils' personal development, behaviour and welfare by ensuring that pupils learn how to lead safe and healthy lives and are prepared for life in modern Britain. The school does not promote pupils' spiritual, moral, social and cultural development well. Pupils are unclear about the school's core values and ethos. Opportunities for pupils to explore other cultures are limited.
<b>Sir Francis Hill Community PS Lincoln</b>		13 <sup>th</sup> July 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be good in July 2012. Strong links are now established the school's local community so that pupils get regular opportunities to consolidate their understanding of other faiths and cultures. The school rightly changed the curriculum to ensure that pupils are explicitly taught about different faiths and cultures. The school has taught them to understand the importance of respecting others and of valuing diversity.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>Winchelsea PS Sleaford</b>		14 <sup>th</sup> July 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be good in March 2013. The school has received the International School Award in recognition of the work done to develop pupils' cultural and global awareness.
<b>The West Grantham Academy St John's Grantham</b>		26 <sup>th</sup> September 2017	Short inspection	This inspection was the first monitoring inspection since the school became subject to special measures following the inspection that took place in February 2017. Leaders have also reviewed the curriculum to promote pupils' spiritual, moral, social and cultural development. These developments are at a very early stage, and some pupils the inspector spoke with did not fully understand the importance of respect for others who may be different to them or who may have different family arrangements.
<b>SECONDARY</b>				
<b>Skegness Academy Skegness</b>	265	24-25 <sup>th</sup> May 2017	Inadequate	A full range of activities takes place to provide pupils with opportunities to develop a broad understanding of the world around them, including visits from external speakers and trips outside school. A new leader is now in place to ensure that pupils' spiritual, moral, social and cultural development is provided for well. Leaders are aware that not enough is done to develop pupils' understanding of different cultures and faiths.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>St Peter and St Paul Catholic Voluntary Academy Lincoln</b>	543	13-14 <sup>th</sup> June 2017	Good	The school's spiritual, moral, social and cultural provision makes a significant contribution to pupils' personal development. Pupils know right from wrong and behave impeccably towards each other and adults. A wide range of trips, visits and activities contributes to pupils' cultural understanding. The school's faith values, which encompass British values, alongside the 'living stones' curriculum, ensure that pupils are well prepared to make a positive contribution to society and life in modern Britain. Differences are valued and the diverse pupil body is seen as the school's best resource to promote tolerance and respect.
<b>The Deeping School Peterborough</b>	259	20-21 <sup>st</sup> June 2017	Requires improvement	Leaders have ensured that pupils' spiritual, moral, social and cultural development is promoted well throughout the school. Pupils participate in a range of artistic, musical and sporting activities. There is a detailed tutor and assembly programme, which helps to prepare pupils for life in modern Britain.
<b>The Barnes Wallis Academy Lincoln</b>	312	5-6 <sup>th</sup> July 2017	Good	Pupils' spiritual, moral, social and cultural education is very well organised. The school's personal, social, health and careers programme (PSHCE), together with assemblies and charity work, provides pupils with effective opportunities to consider their place in the community, both within the school and beyond. This is enhanced by an excellent range of visits that are valued by the pupils.

School	NOR	Date inspected	Overall Effectiveness	SMSC
<b>Caistor Yarborough Academy Market Rasen</b>	313	11-12 <sup>th</sup> July 2017	Requires improvement	Actions have been taken to ensure that the curriculum contributes to pupils' spiritual, moral, social and cultural development well. Teachers identify in their planning how their lessons will contribute to this aspect of learning. A well-coordinated programme of assemblies and teaching is in place to deepen pupils' understanding of fundamental British values and to ensure that pupils are well prepared for life in modern Britain. Teaching also ensures that pupils' understand the importance of being tolerant and respectful towards those who are different from themselves, including those with different faiths or cultural backgrounds.
<b>The Giles Academy Boston</b>	944	11-12 <sup>th</sup> July 2017	Requires improvement	Provision for pupils' spiritual, moral, social and cultural education is made through the curriculum, extra-curricular opportunities and the school's assembly programme.
<b>SPECIAL SCHOOLS</b>				
<b>The Grantham Sandon School</b>		26 <sup>th</sup> June 2017	Short inspection	This visit was the first short inspection carried out since the school was judged to be outstanding in February 2017. At the last inspection the inspectors asked the school to ensure that there are more opportunities in place to develop pupils' spirituality. The school has been successful with the aspect of pupils' development. Pupils are encouraged to have a sense of enjoyment about their learning, to be creative and to reflect on their experiences. At the end of each school day, pupils have reflection time to think about their learning and others.

<b>Ambergate Sports College Grantham</b>		30 <sup>th</sup> June 2017	Short inspection	<p>This visit was the first short inspection carried out since the predecessor school was judged to be outstanding in January 2014. The school and staff work tirelessly to support pupils in their spiritual, moral, social and cultural development, and in their understanding of fundamental British values. The weekly British values project allows pupils to consider topics related to rights, democracy, and the need to show respect to others. The school actively encourages the staff to teach pupils about moral and topical issues in ways that are age-appropriate and appropriate to pupils' individual needs. For example, pupils in a mixed year 4, 5 and 6 class considered the notions of good and evil through their study of Buddhism. This built extremely effectively upon their prior learning of other religions, including Sikhism, and had previously provided them with appropriate opportunities to reflect upon the recent terrorist attacks in London and Manchester. Such discussions prepare the pupils comprehensively for life in modern Britain.</p>
<b>The Ash Villa South Rauceby Sleaford</b>	12	11-12 <sup>th</sup> July 2017	Outstanding	<p>The pupil's spiritual, moral, social and cultural development is catered for very well. The specially devised Ash Villa curriculum adds breadth and depth to learning, and the pupils' take part in a wide range of activities and they are well prepared for life in modern Britain.</p>

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## Lincolnshire SACRE

### Meeting – 14 November 2017

#### Report of the Diocesan RE Adviser on matters taking place in the Diocese

RE support in schools and academies around the Diocese of Lincoln continues to focus on the nationally-accredited training for the Understanding Christianity resource. Around 65% of all church schools in the Diocese and a small number of non-church schools are now using the resource and report that it is having significant impact on pupils' religious literacy.

The Diocesan RE Adviser recently led workshops at the North Lincolnshire SACRE conference on religious literacy and continues to work with both the North and North East Lincolnshire SACREs to encourage all schools and academies to meet their legal and funding obligations in relation to RE.

The Diocesan RE Adviser has recently co-authored a chapter in a new book, *We Need to Talk about Religious Education*, which was published on the 18th October 2017. This book contains a number of manifestos for the future of RE; the chapter co-authored by the Diocesan RE Adviser focuses on the practical application of a balanced RE curriculum to help teachers develop pupils' religious literacy.

The Diocesan RE Adviser was quoted in the Commission on RE's interim report, *Religious Education for All*. She continues to make submissions to the Commission and is actively encouraging RE teachers and subject leaders in this region to submit their own thoughts about and experiences of RE to the work of the Commission.

The Diocesan RE Adviser is in the process of seeking funding for two major RE-related projects: the first is the continuation of the successful *REConnecting Lincolnshire* project, which boosted school and community religious literacy through interfaith community theatre; the second is a proposal for action research focused on the transition from KS2 to KS3 in RE - this project will be run jointly with the RE Hub based at Bishop Grosseteste University.

Gillian Georgiou

Diocesan RE Adviser

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# Lincolnshire SACRE

Tuesday 14<sup>th</sup> November 2017

# State of the Nation report (1)

## Main findings:

- 28% of secondary schools reported to the DfE that they gave no dedicated curriculum time to RE.
- The level of provision is largely dependent on the type of school pupils attend.
- Schools with a religious character generally provide a higher level of provision.
- Academies are the least likely to offer RE at KS4.

# State of the Nation report (2)

- Schools following a locally agreed syllabus tend to have higher levels of provision than academies, but lower than schools with a religious character.
- RS is not being treated fairly in comparison with other GCSE subjects - students are not receiving the level of provision to which they are entitled.
- In many schools the full course GCSE is being delivered on short course hours (approx one hour per week).
- Non- examination RE often does not meet the aims of the subject sufficiently well and leads to schools simply not teaching it.

# State of the Nation report (3)

- The number of schools removing GCSE RS from their curriculum entirely has risen steadily between 2014 and 2016 (3% overall).
- Only 47% academies have at least 75% of RE taught by a subject specialist.
- RE in schools with a religious character is much more likely to be taught by a subject specialist.
- The number of schools entering between 90%-100% of the year 11 cohort has fallen steadily from 49% - 45% over two years.

# State of the Nation report (4)

- 15 recommendations in all - for the DfE, school leaders, Ofsted, parents/carers - none for LAs.
- All worthy - but some very generic, some impractical.

**What are the implications for Lincolnshire schools?**

**How should we respond?**

# Commission on RE: interim report

## Significant challenges facing RE:

- Changed patterns of religious and non-religious belief since 1944.
- Inconsistency in the quality and provision of RE.
- More schools now outside LA control - where does this leave locally agreed syllabuses? Also, decrease in LA funding.
- Often not regarded as a high status subject, omission from DfE key performance indicators.

# Commission on RE: interim report

- Inadequate training and support for teachers
- Variable quality of RE across schools - and of agreed syllabuses.

# Commission on RE: interim report

## Initial recommendations

1. A national entitlement for RE - clear aims and purpose.
2. Hold schools to account for the provision and quality of RE - includes role of Ofsted.
3. National Plan to improve teaching and learning in RE.
4. A new and expanded role for SACREs.



# Commission on RE: interim report

**A new and expanded role for SACREs - the government should:**

- highlight/reaffirm the important role of SACREs
- consider whether the role of SACREs should be expanded to include a duty to advise on all matters relating to religion and belief in schools
- consider ways of securing funding to resource SACREs adequately
- consider the composition of SACREs and the law should be changed to include representatives of non-religious worldviews as members
- Publish all SACRE reports publicly on a dedicated website

# Commission on RE: interim report

Next steps - the CORE is looking for:

- School case studies around the enablers to high quality RE
- School case studies around the barriers to high quality RE
- Case studies of good professional support from SACREs - and where lack of SACRE support has had a negative impact.

# Commission on RE: interim report

How to submit evidence

Online: [www.commissiononre.org.uk](http://www.commissiononre.org.uk)

Email: [evidence@commissiononre.org.uk](mailto:evidence@commissiononre.org.uk)

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## **Lincolnshire SACRE Action Plan 2017 - 2019**

Purpose of the action plan: to identify areas of work for the RE Adviser and members that meets current and future requirements of the SACRE

Objectives:

- Promotion to schools and the role of SACRE members in supporting schools
- Teaching and Learning of RE including revision of Agreed Syllabus
- Recognising and Celebrating diversity of Faith in Lincolnshire schools

### **RAG rating: explanation**

RAG status reporting is used to indicate how well a project is doing using the series traffic lights. A red traffic light indicates problems, amber that everything is progressing fairly satisfactorily (but could be some set-backs), green that things are going well.

<b>Promotion to schools and the role of SACRE members in supporting schools</b>				
<b>Priority</b>	<b>Action</b>	<b>By When</b>	<b>Owner</b>	<b>Progress (RAG rated)</b>
<b>1(i)</b>	Promotional material on SACRE and what it does and faith communities it represents – supporting material from NASACRE	Ongoing from autumn 2017	WH/GG	<b>Flyer produced - GG</b>
<b>1(ii)</b>	Create an offer of visits to schools from SACRE members – related to different faiths	Autumn term 2017	WH/SACRE members	<b>SACRE members asked to indicate interest. Details in new AS</b>
<b>1(iii)</b>	Awards and recognition of good practice from SACRE – SMSC analysis	Termly	WH	<b>Well established.</b>
<b>1(iv)</b>	Training for SACRE members	Ongoing	WH/GG	<b>In relation to local and national initiatives and the new AS. Need to firm up details.</b>

<b>2. Support for teaching and learning in RE including revision of Agreed Syllabus</b>				
<b>Priority</b>	<b>Action</b>	<b>By When</b>	<b>Owner</b>	<b>Progress (RAG rated)</b>
<b>2(i)</b>	Review of Agreed Syllabus	Oct/Nov 2017	WH/GG	<b>Launch in January 2018</b>
<b>2(ii)</b>	Training session for RE subject leaders – after launch of syllabus, spring/summer 2018 – involvements of SACRE members?	Spring 2018	WH/GG	<b>Dates to be confirmed.</b>
<b>2(iii)</b>	Production of 'Train the Trainer' pack for Primary RE Co-ordinators to deliver to non-specialist teachers	Spring/summer 2018	WH/GG	<b>Not actioned.</b>
<b>2 (iv)</b>	Review of offer of visits from RE Adviser – focus on new AS	Summer 2018-Spring 2019	WH/JCN	<b>Details to be finalised.</b>

<b>3. Recognising and Celebrating Diversity of Faith in Lincolnshire Schools</b>				
<b>Priority</b>	<b>Action</b>	<b>By When</b>	<b>Owner</b>	<b>Progress (RAG rated)</b>
<b>3(i)</b>	Good practice in Lincolnshire schools – identified by Ofsted reports, school visits, REQM, etc.	Termly	WH/GG/JCN	<b>Well established</b>
<b>3(ii)</b>	Celebrating inter-faith week (November)?	Autumn term 2017		<b>Not actioned.</b>
<b>3(iii)</b>	Engaging with Supplementary schools/communities of different faith (Islam, Hindu, Catholic)		JCN	<b>Not actioned.</b>