

Notice of Meeting Cabinet

**Date & time**

Tuesday, 30 May
2023 at 2.00 pm

Place

Council Chamber,
Surrey County
Council,
Woodhatch Place,
11 Cockshot Hill,
Reigate,
Surrey,
RH2 8EF

Contact

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We're on Twitter:
@SCCdemocracy

Cabinet Members: Natalie Bramhall, Clare Curran, Kevin Deanus, Matt Furniss, Marisa Heath, David Lewis, Sinead Mooney, Mark Nuti, Tim Oliver and Denise Turner-Stewart

Deputy Cabinet Members: Maureen Attewell, Jordan Beech, Paul Deach and Rebecca Paul

If you would like a copy of this agenda or the attached papers in another format, e.g. large print or braille, or another language please email Huma Younis on huma.younis@surreycc.gov.uk or andre.ferreira@surreycc.gov.uk.

This meeting will be held in public at the venue mentioned above and may be webcast live. Generally the public seating areas are not filmed. However, by entering the meeting room and using the public seating area or attending online, you are consenting to being filmed and to the possible use of those images and sound recordings for webcasting and/or training purposes. If webcast, a recording will be available on the Council's website post-meeting. The live webcast and recording can be accessed via the Council's website:

<https://surreycc.public-i.tv/core/portal/home>

If you would like to attend and you have any special requirements, please contact Huma Younis or Andre Ferreira on 07866899016. Please note that public seating is limited and will be allocated on a first come first served basis.

1 APOLOGIES FOR ABSENCE

2 MINUTES OF PREVIOUS MEETING: 25 APRIL 2023

(Pages 1
- 10)

To agree the minutes of the last meeting as a correct record of the meeting.

3 DECLARATIONS OF INTEREST

All Members present are required to declare, at this point in the meeting or as soon as possible thereafter:

- (i) Any disclosable pecuniary interests and / or
- (ii) Other interests arising under the Code of Conduct in respect of any item(s) of business being considered at this meeting

NOTES:

- Members are reminded that they must not participate in any item where they have a disclosable pecuniary interest
- As well as an interest of the Member, this includes any interest, of which the Member is aware, that relates to the Member's spouse or civil partner (or any person with whom the Member is living as a spouse or civil partner)
- Members with a significant personal interest may participate in the discussion and vote on that matter unless that interest could be reasonably regarded as prejudicial.

4 PROCEDURAL MATTERS

a Members' Questions

The deadline for Member's questions is 12pm four working days before the meeting (23 May 2023).

b Public Questions

The deadline for public questions is seven days before the meeting (23 May 2023).

c Petitions

The deadline for petitions was 14 days before the meeting, and no petitions have been received.

d Representations received on reports to be considered in private

To consider any representations received in relation why part of the meeting relating to a report circulated in Part 2 of the agenda should be open to the public.

- 5 REPORTS FROM SELECT COMMITTEES , TASK GROUPS, LOCAL COMMITTEES AND OTHER COMMITTEES OF THE COUNCIL**
- To consider any reports from Select Committees, Task Groups, Local Committees and any other Committees of the Council.
- 6 LEADER / DEPUTY LEADER / CABINET MEMBER/ STRATEGIC INVESTMENT BOARD DECISIONS TAKEN SINCE THE LAST CABINET MEETING** (Pages 11 - 16)
- To note any delegated decisions taken by the Leader, Deputy Leader, Cabinet Members, Strategic Investment Board and Committees in Common Sub-Committee since the last meeting of the Cabinet.
- 7 CABINET MEMBER OF THE MONTH** (Pages 17 - 20)
- To receive an update from David Lewis, Cabinet Member for Finance and Resources.
- 8 SURREY COUNTY COUNCIL'S ADOPTION OF THE REVISED SURREY AGREED SYLLABUS FOR RELIGIOUS EDUCATION** (Pages 21 - 172)
- The Agreed Syllabus for Religious Education (RE) must be reviewed by the local Standing Advisory Council on Religious Education (SACRE) at least every five years. This has been done and a new syllabus has been approved by the Surrey SACRE, however, before it is recommended to Surrey schools, it must be adopted formally by the County Council.
- (The decisions on this item can be called-in by the Children, Families, Lifelong Learning and Culture Select Committee)*
- 9 2022/23 OUTTURN FINANCIAL REPORT** (Pages 173 - 190)
- This report sets out Surrey County Council's 2022/23 financial performance for revenue and capital, including the year end Treasury Management and debt outturn position.
- (The decisions on this item can be called-in by the Resources and Performance Select Committee)*
- 10 EXCLUSION OF THE PUBLIC**
- That under Section 100(A) of the Local Government Act 1972, the public be excluded from the meeting during consideration of the following items of business on the grounds that they involve the likely disclosure of exempt information under the relevant paragraphs of Part 1 of Schedule 12A of the Act.

P A R T T W O - I N P R I V A T E

- 11 OPTIONS APPRAISAL ON THE PROVISION OF FINANCE TRADED SERVICES TO SCHOOLS** (Pages 191 - 214)
- This Part 2 report contains information which is exempt from Access to Information requirements by virtue of paragraph 4 'Information relating to any consultations or negotiations, or contemplated consultations or

negotiations, in connection with any labour relations matter arising between the authority or a Minister of the Crown and employees of, or office holders under, the authority.'

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

12 PUBLICITY FOR PART 2 ITEMS

To consider whether the item considered under Part 2 of the agenda should be made available to the Press and public.

Joanna Killian
Chief Executive
Friday, 19 May 2023

MOBILE TECHNOLOGY AND FILMING – ACCEPTABLE USE

Members of the public and the press may use social media or mobile devices in silent mode during meetings. Public Wi-Fi is available; please ask the committee manager for details.

Anyone is permitted to film, record or take photographs at Council meetings. Please liaise with the committee manager prior to the start of the meeting so that the meeting can be made aware of any filming taking place.

The use of mobile devices, including for the purpose of recording or filming a meeting, is subject to no interruptions, distractions or interference being caused to any Council equipment or any general disturbance to proceedings. The Chairman may ask for mobile devices to be switched off in these circumstances.

Thank you for your co-operation.

QUESTIONS AND PETITIONS

Cabinet and most committees will consider questions by elected Surrey County Council Members and questions and petitions from members of the public who are electors in the Surrey County Council area.

Please note the following regarding questions from the public:

1. Members of the public can submit one written question to a meeting by the deadline stated in the agenda. Questions should relate to general policy and not to detail. Questions are asked and answered in public and cannot relate to “confidential” or “exempt” matters (for example, personal or financial details of an individual); for further advice please contact the committee manager listed on the front page of an agenda.
2. The number of public questions which can be asked at a meeting may not exceed six. Questions which are received after the first six will be held over to the following meeting or dealt with in writing at the Chairman’s discretion.
3. Questions will be taken in the order in which they are received.
4. Questions will be asked and answered without discussion. The Chairman or Cabinet members may decline to answer a question, provide a written reply or nominate another Member to answer the question.
5. Following the initial reply, one supplementary question may be asked by the questioner. The Chairman or Cabinet members may decline to answer a supplementary question.

**MINUTES OF THE MEETING OF THE CABINET
HELD ON 25 APRIL 2023 AT 2.00 PM
IN THE COUNCIL CHAMBER, SURREY COUNTY COUNCIL,
WOODHATCH PLACE, 11 COCKSHOT HILL, REIGATE, SURREY,
RH2 8EF.**

These minutes are subject to confirmation by the Cabinet at its next meeting.

Members: = Present

- *Tim Oliver (Chairman)
- *Natalie Bramhall
- *Clare Curran
- *Matt Furniss
- *David Lewis
- *Mark Nuti
- *Denise Turner-Stewart
- *Sinead Mooney
- *Marisa Heath
- *Kevin Deanus

Deputy Cabinet Members:

- *Maureen Attewell
- *Rebecca Paul
- *Paul Deach
- *Jordan Beech

Members in attendance:

Jeremy Webster, Vice-Chairman of the Children, Families, Lifelong Learning & Culture Select Committee

**PART ONE
IN PUBLIC**

51/23 APOLOGIES FOR ABSENCE [Item 1]

There were no apologies.

52/23 MINUTES OF PREVIOUS MEETING: 28 MARCH 2023 [Item 2]

These were agreed as a correct record of the meeting.

53/23 DECLARATIONS OF INTEREST [Item 3]

There were none.

PROCEDURAL MATTERS [Item 4]

54/23 MEMBERS' QUESTIONS [Item 4a]

There was no member questions.

55/23 PUBLIC QUESTIONS [Item 4b]

There were three public questions. The questions and responses were published in a supplement to the agenda.

With regards to her public question, Anna Sutherland asked the following supplementary question which was at what stage during the tribunal process did the council usually concede as currently 71 % of SEND cases were resolved before the hearing and if the council uses the often lengthy SEND tribunal process as a way to save some expensive special school fees. The Cabinet Member for Education and Learning stated that with regards to the 71% of cases settled before tribunal she would check if this information was available and pass this information onto the questioner. The Cabinet Member stated that the SEND process was not used as a way of saving money on independent non- maintained sector fees. The council's aim was to ensure every child's needs were met at the earliest possible opportunity and that every child should get the education they need. The council did not put families through the unnecessary stress of tribunals as the council was aware of the distress these caused.

With regards to the second public question, a supplementary question was asked on behalf of Louise Gannon which was how does the council feel about the money being paid out to well deserving families when they could fix their many procedural faults and use the £182 + K for making SEND better for all children & families. The Cabinet Member for Education and Learning stated that when a fault was found with the council it was important the council acknowledged these faults and compensated these families accordingly. It was important the council learns from these cases and what went wrong in the past and how to make services better for the children and young people going forward.

56/23 PETITIONS [Item 4c]

There were none.

57/23 REPRESENTATIONS RECEIVED ON REPORTS TO BE CONSIDERED IN PRIVATE [Item 4d]

There were none.

58/23 REPORTS FROM SELECT COMMITTEES , TASK GROUPS AND OTHER COMMITTEES OF THE COUNCIL [Item 5]

The report was introduced by the Vice-Chairman of the Children, Families, Lifelong Learning & Culture Select Committee who welcomed the Cabinet response and the recognition in the response to the need for culture change within Children's service. The Vice-Chairman stated that whilst visiting staff at offices, concern had been raised around parking and flexibility in the workplace. Concern was also raised by the Select Committee around how managers were carrying out management of staff and finally, key worker housing had been raised as a concern. The Cabinet Member for Children and Families thanked the Select Committee for their report and welcomed the support being provided to the service. The Cabinet Member agreed to pass on the operational comments raised by the Vice-Chairman to the Executive Director for Children, Families and Lifelong Learning. Key worker housing was a priority for the council and work was being undertaken to deliver this. The Cabinet Member for Education and Learning explained that there had been a

rich discussion at the Select Committee around workforce. There had been a shortage of educational psychologists in the SEND department which was also a national issue. The Leader stated that the council would be looking to use its own land to support key worker housing going forward.

RESOLVED:

That the Select Committee report be noted and recommendations considered.

59/23 LEADER / DEPUTY LEADER / CABINET MEMBER/ STRATEGIC INVESTMENT BOARD DECISIONS TAKEN SINCE THE LAST CABINET MEETING [Item 6]

The decisions taken were briefly explained and noted.

RESOLVED:

That the decisions taken since the last Cabinet meeting be noted.

60/23 CABINET MEMBER OF THE MONTH [Item 7]

The Deputy Leader and Cabinet Member for Communities and Community Safety provided the Cabinet with an update on the work she and the services she supports had been undertaking. The following key points were raised:

- Local Area Coordinators and Community link officers were active in each of our 11 districts and boroughs, building strong Connexions alongside county councillors and working with many community groups. Their work had been well received and they have an important role sign posting residents and linking communities to council. In Hurst Green the Local Area Coordinator had worked with residents to set up a craft club and pop-up café, which is leading to introductions to people who need support but don't know where to turn.
- The towns and villages work was enabling effective joined up working around residents and families in their locality and their unique town or village. This work would directly address health inequalities and improve equality of opportunity.
- Your Fund Surrey was launched in November 2020 and applications were increasing and the council was funding many more projects, including the largest to date £1.9 million to create a new community centre and pavilion in the heart of Oxted.
- The Customer Services Welfare line continues to work closely with Citizens Advice and Surrey Crisis Fund colleagues dealing with a range of enquires from benefits advice to emergency support and mental wellbeing issues.
- Ambitious plans for Surrey libraries would be delivered through significant capital investment, alongside grants and funding and will mean every Surrey library would benefit. These changes would deliver an improved offer for all residents, cementing libraries as community anchors and hubs.
- With regards to Surrey Fire and Rescue Service, investment was being made in the redevelopment of Reigate fire station and Chobham

and Lingfield on- call fire stations, as well as the new training facilities and a firehouse at Wray Park.

- Trading standards had been working to protect young people from unsafe vapes and the Community safety team were working with Surrey Police to respond to the government's anti-social behaviour action plan and to counter serious youth violence by providing teachers with resources to deliver community safety messaging.

RESOLVED:

That the Cabinet Member of the Month update be noted.

61/23 TRANSFORMATION OF ACCOMMODATION WITH CARE AND SUPPORT FOR WORKING AGE ADULTS: DELIVERY STRATEGY FOR MODERNISING AND TRANSFORMING ACCOMMODATION WITH SUPPORT FOR PEOPLE WITH MENTAL HEALTH NEEDS [Item 8]

The report was introduced by the Cabinet Member for Adults and Health who explained that the report furthers the council's 2021 strategy for adult social care and mental health. The council was aware that there was a demand deficit for supported independent living units by 2030. It was vital residents had good quality places to live. The service was looking at five potential sites owned by the council to develop or repurpose into supported living accommodation. These sites were spaced evenly across the county. Cabinet was being asked to approve £2.1m for a feasibility study to move the business case forward for the projects. The Cabinet Member for Property and Waste commented that the business cases would determine the delivery route for the accommodation and the capital funding requirement. If the delivery routes were not affordable on any of the sites, then the relevant sites would be released to other services for other uses. The Cabinet Member for Children and Families welcomed the development of the mental health supporting individuals team which would review people in existing supported independent living and identify if that accommodation was still the most appropriate for them

RESOLVED:

1. That Cabinet approves the delivery strategy for the Accommodation with Care and Support Programme for Mental Health.
2. That Cabinet gives in-principle approval for the sites listed in Part 2 to be used for Supported Independent Living accommodation for people with mental health needs. Subject to successful completion of feasibility studies at the site, business cases will be presented to Cabinet to confirm final approval for the development of SIL accommodation at these sites including any required capital funding from the council.
3. That Cabinet approves capital funding of £2.1m from the Corporate Feasibility Fund for a feasibility study to progress Supported Independent Living accommodation at five identified sites disclosed in Part 2 of this report.

4. That Cabinet approves procurement of appropriate supply chain partners for the delivery of all associated services required for the feasibility studies (which includes appointments, contract award and negotiation of any contractual changes based on the appointments) in accordance with the council's Procurement and Contract Standing Orders.
5. That Cabinet agrees that, regarding the procurement of supply chain partners for the feasibility studies, within the +/-5% budgetary tolerance level, the Executive Director of Resources and the Director of Land and Property are authorised to award such contracts.

Reasons for Decisions:

Tackling health inequality and empowering our communities are two of the council's four strategic priorities. Poor mental health is a key factor in a range of conditions and personal situations, such as substance misuse, unemployment, poor physical health, that create and/or worsen health inequality. The mental health system in Surrey is under great stress and is struggling to manage the demands made upon it.

The mental health AwCS programme will contribute to tackling health inequality and empowering our communities by making sure no one is left behind. It will enable a strong focus on prevention and addressing services gaps, alongside improving outcomes for people with mental health needs. It will achieve this by focusing on three specific areas: **a place to call home, support to recover, and short-term support.**

The mental health AwCS programme will contribute to 'The Housing, Homes and Accommodation Strategy for Surrey' by ensuring that the council and partners are delivering the SIL needed for our residents.

Approving the sites in principle for mental health SIL, which are part of the council's current estate portfolio, will allow us to re-use or optimise existing freehold assets.

(The decisions on this item can be called-in by the Adults and Health Select Committee)

62/23 STRATEGIC WASTE INFRASTRUCTURE [Item9]

The Cabinet Member for Property and Waste introduced the report explaining that Surrey County Council was the statutory waste disposal authority and was responsible for the transfer, treatment and disposal of all household waste collected within Surrey. The council's current waste infrastructure included 5 waste transfer stations, 15 community recycling centres, a gasifier treating 55,000 tonnes of residual waste and an anaerobic digester treating 40,000 tonnes of food. A full review had been carried out and this had identified that there would be gaps in the council's infrastructure network post 2024. The plan sets out the infrastructure required within the next seven years to sustain waste management over the next 30 years. The report focused on the upgrade and development of assets within the geography of Surrey where there was a critical need for that infrastructure, presenting five recommended work packages needed to safeguard the future of waste services. It was

added that a reuse hub, Ivy Dene Cottage, would be developed on the site adjacent to the Eco Park. Cabinet Members welcomed the initiatives that would be incorporated at the Eco Park and the development of the reuse hub at this site.

RESOLVED:

1. That Cabinet approve the programme of work for the development of strategic waste infrastructure needed to meet the statutory duty of Surrey County Council to manage residual municipal waste and to encourage more recycling and reuse.

Reasons for Decisions:

Approval of the waste Strategic Infrastructure Plan is pivotal in testing the feasibility of the infrastructure developments required to meet Surrey's residents' growing needs and the Council's statutory obligations. The packages of work detailed will provide a robust basis on which solutions can be developed. These solutions will provide the Council with resilience to legislative and market changes, security of facilities reducing dependency on third parties, and ensure value for money for the future delivery of statutory waste services.

(The decisions on this item can be called-in by the Communities, Environment and Highways Select Committee)

63/23 REIGATE FIRE STATION - REDEVELOPMENT SCHEME [Item 10]

The report was introduced by the Deputy Leader and Cabinet Member For Communities and Community Safety who explained that Cabinet was being requested to approve the redevelopment of Reigate Fire Station. Improvements were required to allow Surrey Fire and Rescue Service (SFRS) to accommodate the new larger fire appliances used by the Service as well as to upgrade welfare facilities and the working environment for SFRS personnel. Significant engagement had taken place between the design team and crew. The Cabinet Member for Property and Waste commented that the project would be a 12 month build out undertaken in phases to reduce operational impact.

RESOLVED:

1. That Cabinet approves capital funding from the pipeline to redevelop the Reigate SFRS site to design and construct a new fire station on the existing site. The capital funding required to develop the new facilities is commercially sensitive at this time and is set out in the Part 2 report.
2. That Cabinet approves procurement of appropriate supply chain partners to deliver the design, build and fit out of the new structures in accordance with the Council's Procurement and Contract Standing Orders.
3. That Cabinet notes that, regarding the procurement of supply chain partners, the Executive Director for Resources and the Director of

Land and Property are authorised to award such contracts, up to +5% of the budgetary tolerance level.

Reasons for Decisions:

It is essential to redevelop Reigate Fire Station in order to:

- Address and mitigate constraints the current building presents to SFRS, its service and the personnel based in the fire station.
- House the new, larger fire appliances used by SFRS.
- Improve the health and safety provision and welfare facilities for SFRS staff.

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

64/23 GODSTONE DEPOT - REDEVELOPMENT [Item 11]

The Cabinet Member for Highways and Community Resilience introduced the report explaining that Cabinet was being asked to approve the redevelopment of Godstone depot which needed to be fit for purpose so it could provide critical frontline services all year. The Cabinet Member explained the work that would be undertaken including constructing new storage areas and improving the current vehicle routing through the site. The depot was strategically critical to the highways service especially those in the east of the county and would be designed to be more energy efficient. The Cabinet Member for Property and Waste explained that construction was expected to take a year and start in April 2024.

RESOLVED:

1. That Cabinet approves capital funding from the pipeline to redevelop the Godstone Depot site to design and construct a new working and operational facilities on the existing site. The capital funding required to develop the new facilities is commercially sensitive at this time and is set out in the Part 2 report.
2. That Cabinet approves procurement of appropriate supply chain partners to deliver the design, build and fit out of the new structures in accordance with the Council's Procurement and Contract Standing Orders.
3. That Cabinet notes that, regarding the procurement of supply chain partners, the Executive Director for Resources and the Director of Land and Property are authorised to award such contracts, up to +5% of the budgetary tolerance level.

Reasons for Decisions:

It is essential to redevelop Godstone Depot in order to:

- Enable the Service to improve and enhance its critical front-line function, supporting the county's economy by enabling safer travel for Surrey's road users.

- Provide fit for purpose, long-term facilities for the Highways and Transport Service and its partners to deliver its critical services and statutory duties to maintain the county's roads, including gritting during winter weather.
- Improve the working, operational and health and safety environments for Highways and partner staff based at Godstone Depot.

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

65/23 2022/23 MONTH 11 (FEBRUARY) FINANCIAL REPORT [Item 12]

The Cabinet Member for Finance and Resources introduced the report explaining that at Month 11 the Council was forecasting a full year deficit of £2.1m against the approved revenue budget, an improvement of £0.3m since Month 10. The capital budget was reset at Month 9 to £210m. The Month 11 forecast of £199.9m was £10.1m less than the reset budget. Strategic Capital Groups were working towards mitigating this slippage for the remainder of this financial year. The Cabinet Member was confident that the council would achieve a balanced budget at year end. This was confirmed by the Leader who was confident no reserves would be required to balance the budget. The Leader commented that this year had been challenging with rising inflation and increasing demand and commended Cabinet Members and officers for achieving a respectable outturn for the year.

RESOLVED:

1. That Cabinet notes the Council's forecast revenue and capital budget positions for the year, including the use of the residual contingency budget and the commitment to continue to mitigate overspending budgets.

Reasons for Decisions:

This report is to comply with the agreed policy of providing a monthly budget monitoring report to Cabinet and for approval of any necessary actions as a result of the forecast position.

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

66/23 EXCLUSION OF THE PUBLIC [Item 13]

RESOLVED: That under Section 100(A) of the Local Government Act 1972, the public be excluded from the meeting during consideration of the following items of business on the grounds that they involve the likely disclosure of exempt information under the relevant paragraphs of Part 1 of Schedule 12A of the Act.

67/23 TRANSFORMATION OF ACCOMMODATION WITH CARE AND SUPPORT FOR WORKING AGE ADULTS: DELIVERY STRATEGY FOR MODERNISING AND TRANSFORMING ACCOMMODATION WITH SUPPORT FOR PEOPLE WITH MENTAL HEALTH NEEDS [Item 14]

The Cabinet Member for Adults and Health introduced the Part 2 report which contained information which was exempt from Access to Information requirements by virtue of Paragraph 3: information relating to the financial or business affairs of any particular person (including the authority holding that information).

RESOLVED:

1. That Cabinet gives in principle approval for the sites disclosed in Part 2 of the report for new Supported Independent Living accommodation, subject to the completion of feasibility assessments and full financial business cases being presented to Cabinet for final approval, including any required capital funding from the council for the recommend delivery model.

Reasons for Decisions:

See Minute 61/23.

(The decisions on this item can be called-in by the Adults and Health Select Committee)

68/23 REIGATE FIRE STATION - REDEVELOPMENT SCHEME [Item 15]

The Deputy Leader and Cabinet Member for Communities and Community Safety introduced the Part 2 report which contained information which was exempt from Access to Information requirements by virtue of Paragraph 3: information relating to the financial or business affairs of any particular person (including the authority holding that information).

RESOLVED:

See Exempt Minute [E-04-23]

Reasons for Decisions:

See Exempt Minute [E-04-23]

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

69/23 GODSTONE DEPOT - REDEVELOPMENT [Item 16]

The Cabinet Member for Highways and Community Resilience introduced the Part 2 report which contained information which was exempt from Access to Information requirements by virtue of Paragraph 3: information relating to the financial or business affairs of any particular person (including the authority holding that information).

RESOLVED:

See Exempt Minute [E-05-23]

Reasons for Decisions:

See Minute 64/23.

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

70/23 PROPERTY TRANSACTION- DISPOSAL OF HALSEY GARTON LTD INVESTMENT ASSET [Item 17]

The Cabinet Member for Property and Waste introduced the Part 2 report which contained information which was exempt from Access to Information requirements by virtue of Paragraph 3: information relating to the financial or business affairs of any particular person (including the authority holding that information).

RESOLVED:

That Cabinet approves the disposal of the investment asset.

See Exempt Minute [E-06-23]

Reasons for Decisions:

See Exempt Minute [E-06-23]

(The decisions on this item can be called-in by the Resources and Performance Select Committee)

71/23 PUBLICITY FOR PART 2 ITEMS [Item 18]

It was agreed that non-exempt information may be made available to the press and public, where appropriate.

Meeting closed at 15:03

Chairman

SURREY COUNTY COUNCIL**CABINET****DATE:** 30 MAY 2023**REPORT OF:** N/A**LEAD OFFICER:** JOANNA KILLIAN, CHIEF EXECUTIVE**SUBJECT:** LEADER/DEPUTY LEADER/CABINET MEMBER/ STRATEGIC INVESTMENT BOARD AND COMMITTEE-IN-COMMON DECISIONS TAKEN SINCE THE LAST CABINET MEETING**SUMMARY OF ISSUE:**

To note the delegated decisions taken since the last meeting of the Cabinet.

RECOMMENDATIONS:

It is recommended that the Cabinet note the decisions taken by Cabinet Members since the last meeting as set out in Annex 1.

REASON FOR RECOMMENDATIONS:

To inform the Cabinet of decisions taken by Cabinet Members, Strategic Investment Board and the Committee in Common subcommittee under delegated authority.

DETAILS:

1. The Leader has delegated responsibility for certain executive functions to the Deputy Leader and individual Cabinet Members and reserved some functions to himself. These are set out in Table 2 in the Council's Scheme of Delegation.
2. The Leader has also delegated authority to the Strategic Investment Board to approve property investment acquisitions, property investment management expenditure, property investment disposals and the provision of finance to its wholly owned property company, Halsey Garton Property Ltd.
3. Delegated decisions are scheduled to be taken on a monthly basis and will be reported to the next available Cabinet meeting for information.
4. **Annex 1** lists the details of decisions taken since the last Cabinet meeting.

Contact Officer:

Huma Younis, Committee Manager, huma.younis@surreycc.gov.uk

Annexes:

Annex 1 – Delegated Decisions taken

Sources/background papers:

None

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STRATEGIC INVESTMENT BOARD
17 APRIL 2023**1. HALSEY GARTON PROPERTY INVESTMENTS LTD COMPANY STRATEGY****RESOLVED:**

1. The Strategic Investment Board endorsed the Halsey Garton Property Investments Ltd Company Strategy.

CABINET MEMBER FOR COMMUNITIES AND COMMUNITY SAFETY DECISIONS
25 APRIL 2023**1. YOUR FUND SURREY APPLICATION - Oakwood School Community 3G Pitch****(i) RESOLVED:**

The Cabinet Member:

1. Approved funding the full amount requested of £150,000 (18% of total project cost), comprised of:
 - £142,500 of capital funding towards the development of a 3G pitch at Oakwood School to be paid in staged payments, on evidence of spend.
 - Including £7,500 (5%) to be held by SCC until final evidence of income, expenditure, evaluation and building control sign-off is provided.

(ii) Reason for decision

This application has been the subject of a rigorous assessment process by officers, as set out in the body of this report. Officers consider the project to meet the aims and published criteria of the fund and to satisfy the requirements to award funding.

2. YOUR FUND SURREY APPLICATION - YOUR FUND SURREY APPLICATION - Blanchman's Farm All Abilities Trackway**(i) RESOLVED:**

The Cabinet Member:

1. Approved funding the full amount requested of £119,000 (representing 53% of overall project), comprised of:
 - £113,050 of capital funding towards the improvement of the Blanchman's Farm Nature Reserve trackway to be paid in staged payments, on evidence of spend.
 - Including £5,950 (5%) to be held by SCC (Surrey County Council) until final evidence of income, expenditure, evaluation and building control sign-off is provided.

(ii) Reason for decision

This application has been the subject of a rigorous assessment process by officers, as set out in the body of this report. Officers consider the project to meet the aims and published criteria of the fund and to satisfy the requirements to award funding.

CABINET MEMBER FOR EDUCATION AND LEARNING DECISIONS

25 APRIL 2023

3. Proposal to change the age range and extend the premises at Meadowcroft Infant School

(i) RESOLVED:

The Cabinet Member for Education and Learning approved the proposal without modification.

(ii) Reasons for decision

The proposal supports and delivers the Local Authority's statutory obligation to provide sufficient school places to meet demand and forms part of a reorganisation of primary places in the borough of Runnymede.

Implementing the proposal will:

- Allow pupils to transition through the school from Reception year, without the need to apply elsewhere, giving them and their families the reassurance of a continuity of educational provision
- Seek to enhance pupils' experiences, enabling higher standards of education to be provided
- Enable the school to deliver the curriculum in a continuous and coherent way, putting them in a stronger position to plan for both continuity and progression in learning
- Provide the opportunity to build partnerships with pupils, parents and families over a longer period of time
- Enable siblings to remain together during their primary education, rather than parents having to travel to two different schools
- Create a sustainable school to serve the local community

The Cabinet Member for Education and Learning's approvals and recommendations completes the statutory process in accordance with the DfE guidance "Making significant changes ('Prescribed Alterations') to Maintained Schools."

4. **SEND Capital Programme Phase 4: Proposal to expand the SEN Unit at Stepgates Community School and proposal to formalise the dual designation of and expand the SEN Unit at Hythe Primary School**

(i) RESOLVED:

The Cabinet Member for Education and Learning approved the proposal without modification.

(ii) Reasons for decision

The two proposals referenced in this paper are part of a suite of proposals to provide up to 6,000 state-maintained specialist school places for pupils in Surrey by 2030/31, delivered under Phase 4 of the SEND Capital Programme.

The Cabinet Member for Education and Learning's approvals and recommendations completes the statutory process in accordance with the DfE guidance "Making significant changes ('Prescribed Alterations') to Maintained Schools."

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Budget and Finance – I am pleased to start this report with the good news that the outturn position for the 2022/23 financial year shows a £0.7m surplus after the application of the residual contingency budget, an overall improvement of £2.9m from month 11. It is positive to end the year with a small surplus, given the challenging financial environment, and I would like to thank staff in all directorates for their work in managing their budgets to result in this position. The use of the contingency budget reflects the high levels of inflation experienced over the 12 months, well in excess of the budgeted inflationary pressures. The capital outturn position is £199m (c£12m less than the budget which was re-set in December). The Capital Programme Panel is working closely with Strategic Capital Groups to understand the variances and improve forecasting against complex capital schemes.

Unfortunately, the 2021/22 Statement of Accounts remain unsigned by External Audit. A national issue has arisen in relation to new information available because of the pension fund triannual valuation. Audit firms are working with CIPFA and the Financial Reporting Council (FRC) to reach a resolution about how to treat this as a potential post balance sheet event.

Work is also underway to launch the budget planning process for 2024/25 - 2028/29 and Members will be given an opportunity to be fully involved and contribute their suggestions throughout the process.

With the financial and service issues that arose in Home to School Travel Assistance (H2STA) in 22/23, an Oversight Board was set up with senior officers and Cabinet Members, including myself. In the first few months of 22/23, projected overspends in H2STA were approximately £15m. The work of the team, Senior Responsible Owner and Board has brought in changes to practice and enabled the cost overspend to be reduced to £12m as well as providing an improved service.

Digital Business & Insights (DB&I): “MySurrey,” the replacement Enterprise Resource Planning (ERP) system, is on track to go live in June this year. Testing was successfully completed at the end of April. There will be a small number of issues to manage when the system goes live but this is normal for a project of this size. To proactively address any issues, a 3-month period of hypercare is planned, during which the support model will be strengthened. In parallel to implementation, the team is working on the post go-live embedding of MySurrey; the change management, adoption of new processes and the ongoing management of the new system.

Internal Audit: Despite some ongoing resourcing challenges for Internal Audit, the service has had an extremely successful year, with 91.4% of the 22/23 audit plan completed to draft report stage by year end (against a target of 90%). All key performance indicators for the service have been achieved and most significantly, the recent independent external assessment of the service by the Chartered Institute of Internal Auditors has confirmed the highest level of conformance against Public Sector Internal Audit Standards. The Internal Audit Strategy and Plan for 23/24 has recently been approved by the Audit & Governance Committee and the team are currently in the process of preparing the Annual Report and Opinion for 22/23, which will form part of the Council’s Annual Governance Statement.

Commercial Investment: A number of the Council’s commercial subsidiaries have recently been the subject of strategic and financial reviews.

Halsey Garton Property: The Strategic Investment Board (SIB) approved the 5-year strategic plan in April. The plan outlined the need to maintain a balanced portfolio to deliver a long-term revenue return. There was a recognition that this might include occasional divestment and reinvestment to ensure risk is managed and a diversified mix of asset classes is held.

Halsey Garton Residential: A strategic review is underway that will consider the best use of its existing assets and consider the potential for providing key worker housing. The review will also consider ways that the company could support further key worker housing activity, following the recent endorsement by Cabinet of the Housing, Accommodation and Homes Strategy for Surrey.

Hendeca Group: Following the appointment this year of new Non-Executive Directors, the company has prepared a Business Plan to present to the next SIB. The strategy includes plans for diversified growth to give greater focus on fire and health and safety training and consultancy services that complement its established fire contingency service to Heathrow Airport.

Surrey Choices: The first phase of a review has been completed that assesses the financial sustainability of the company following delivery of efficiency savings to SCC’s Adult Social Care day services. Phase 2

is now in progress which will include a detailed review of the block contract and an external benchmarking exercise to ensure the service is “right-sized”.

Procurement and Contract Management: Once a contract is awarded it is passed to individual services to manage. Following the recommendations of the audit report “Social Value in Procurement 2022/23” enhanced contract handover procedures have been developed and implemented and a Contract Management Advisory Service (CMAS) is being trialled in several directorates. This will explore the potential benefits from adopting a business partnering support service to help Contract Managers ensure their contract is delivering and that benefits such as Social Value commitments are captured, and services supported to ensure that there is better monitoring of their delivery. The results of the pilot programme are expected to be reported in late June.

An alternative approach to contract management is being trialled with the new Facilities Management contracts, separating the operational and commercial management of the contracts.

The commercial review of the Ringway contract is underway with the Terms of Reference signed off by the Chief Executive and the Executive Director. The initial report is due at the end of June 2023, subject to people and documents being available.

Changes to Procurement Regulations are expected shortly. It is anticipated that following Royal Assent of the bill, the new regulations will come into effect in Spring 2024. Procurement Officers are working closely with Cabinet Office to understand the impact of these changes and undertake preparatory work.

Legal & Democratic Services: Work is beginning to refresh the Member Development Strategy and programme with the support of the Member Development Steering Group. Following the May AGM, all Members will be invited to a mid-term 1:1 session with Democratic Services. These will provide an opportunity for councillors to discuss their individual support needs as well as helping to shape the overall Member Development Strategy for 23/24 and beyond. I would like to encourage all Members to take up the offer of a 1:1 session to help ensure that we continue to deliver effective support services to councillors.

A mid-term review of training and development support for Select Committee Chairs, Vice Chairs and members will also be undertaken with help from the Centre for Governance and Scrutiny.

The Legal team has continued to see improvement in its recruitment and retention offer with the Children’s Safeguarding Legal Team (approximately half of the whole department) now being fully staffed and operating at a capacity which meets the Council’s safeguarding case demand. More capacity has seen an improvement in internal advocacy at family court hearings with 50% of hearings now covered by the team against a target of 25%. I am pleased to report that in the last few months two trainee solicitors have qualified, alongside a trainee legal executive. All three are expected to begin lawyer roles in the department shortly.

IT/Digital: There is a significant volume of digital and technology project work underway to support the delivery of the Council’s ambitions. Project oversight and reporting processes are being adapted and supporting systems reconfigured to enable Cabinet members to maintain oversight of the projects within their respective portfolio.

The following projects are examples of the work underway to become a digital council, through the adoption of new and innovative technologies that enables transformation, efficiencies, and improved demand management:

Surrey Crisis Fund Automation: This project will use Robotic Process Automation technology to support the operation of the Surrey Crisis Fund. This project has created an automation that extracts all the information from applications submitted online and creates claims in our internal system allowing for faster processing.

Lone Worker App: This project will be providing staff with an app that can be turned on to track and send notifications or request help when lone working or travelling alone.

Vulnerable People System: This project will replace the legacy system with a platform built using advanced data integration technology

Design and Transformation: I have taken over the Chairmanship of the Transformation Assurance Board.

As we move into 2023/24 there is a significant shift in the focus of the Councils transformation programme. With 20 programmes closing or transitioning to business as usual there will be a more strategic and focused set of programmes this year, these are:

- Children Social Care Transformation
- People Strategy
- Hospital Discharge into Adult Social Care (ASC)
- Data Strategy programme
- Health & Care integration - Integrated commissioning
- Enabling you with Technology (ASC)
- Libraries & Cultural Services Transformation

Performance & Management Reporting: Following an Integrated Business Planning and Performance Review, we have developed a new corporate performance approach which aims to better integrate performance with business planning and provide improved insight and assurance.

The design of these service/organisational effectiveness reports is intended to create an insightful summary view of performance that provides assurance and/or highlights challenges, risks or issues, rather than just a list of KPIs.

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SURREY COUNTY COUNCIL**CABINET****DATE: 30 MAY 2023****REPORT OF CABINET MEMBER: CLARE CURRAN, CABINET MEMBER FOR EDUCATION AND LEARNING****LEAD OFFICER: LIZ MILLS, DIRECTOR EDUCATION AND LIFELONG LEARNING****SUBJECT: SURREY COUNTY COUNCIL'S ADOPTION OF THE REVISED SURREY AGREED SYLLABUS FOR RELIGIOUS EDUCATION****ORGANISATION STRATEGY PRIORITY AREA: EVERYONE BENEFITS FROM EDUCATION, SKILLS AND EMPLOYMENT OPPORTUNITIES THAT HELP THEM SUCCEED IN LIFE**

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Purpose of the Report:

The Agreed Syllabus for Religious Education (RE) must be reviewed by the local Standing Advisory Council on Religious Education (SACRE) at least every five years. This has been done and a new syllabus has been approved by the Surrey SACRE, however, before it is recommended to Surrey schools, it must be adopted formally by the County Council.

Recommendations:

It is recommended that:

1. Cabinet formally adopts the 2023 revised Agreed Syllabus for Religious Education in Surrey.

Reason for Recommendations:

There have been a number of changes in curriculum delivery, content and in guidance from the Department of Education since the existing syllabus was adopted in 2017, meaning it was no longer fit for purpose. The revision period has enabled a comprehensive engagement including the adoption of the recommendations from Ofsted in relation to curriculum design, set out as follows:

- It should be sequenced in such a way that the 'curriculum is the progression model'
- It should help pupils to make connections across their learning, build strong schemata.
- It should set out what it means to get better at RE in substantive, disciplinary and personal knowledge, across ages and stages of development.

There has been a complete review of the content by qualified teachers and the Advisor to the Surrey SACRE, and the revised syllabus can now be recommended to the Cabinet for teacher training and implementation from September 2023 and first teaching from September 2024. The action being proposed will have benefits for the residents of Surrey in as much as teachers will be able to begin a new academic year by teaching a more relevant RE curriculum that complies with national guidance, prepares young people well for

examination courses in RE, and more accurately reflects the values and beliefs of citizens in this country.

Executive Summary:

Background/Context

1. The Agreed Syllabus for Religious Education (RE) must be reviewed by the local Standing Advisory Council on Religious Education (SACRE) at least every five years. This has been done and a new syllabus has been approved by the Surrey SACRE.
2. The Agreed Syllabus for RE will be used in Maintained and Voluntary Controlled (VC) schools from 1st September 2023. Academies and Free Schools will continue to be encouraged to also use the Surrey Agreed Syllabus. The locally agreed syllabus is only required to be followed by community, foundation and voluntary controlled schools. Academies and free schools can use any curriculum they choose provided it meets the requirements of an agreed syllabus (see Section 375 (3) of the Education Act 1996). Many do continue to use the Surrey syllabus but there is no requirement for them to do so. Voluntary Aided (VA) schools can use their own Diocesan syllabus, but Guildford DBE are meeting on May 9th to formally approve the decision that they will also now use the Surrey Agreed Syllabus. VA Church of England schools will also be using the Surrey Agreed Syllabus, following a formal vote to adopt this syllabus in their schools from 1st September 2023. Catholic VA schools will continue to use their Diocesan syllabus.
3. The Surrey SACRE resolved to commence a review at a special Agreed Syllabus Conference meeting on July 19, 2021, in readiness for implementation in September 2022. This timeline was extended in February 2022 due to the impact of COVID-19 during the first few months of the revision process.
4. This review was led by the Surrey County Council SACRE RE Adviser and a number of suitably qualified RE teachers from Surrey Primary and Secondary schools. A number of revisions have been made in line with the most recent practice and statutory guidance and the Surrey SACRE approved the revised syllabus at its meeting on 10 May 2023.
5. The Surrey County Council SACRE RE Adviser, as part of the existing SACRE contract, was commissioned by Surrey County Council to promote the revised syllabus in a series of teacher training events, these events are planned for the second half of the summer term 2023 and into the academic year 2023/24.
6. This will enable schools to begin teaching the new syllabus from the start of the new academic year in September 2024. There is no cost for schools to attend this training; the cost was included in the 2023/25 SACRE contract between Surrey County Council and the Diocese of Guildford.
7. **Key changes in the Surrey Agreed Syllabus for RE:**
 - Whilst the subject is still called Religious Education in statute, the syllabus uses the term 'worldviews' in the development of pupils' subject knowledge. This term is more inclusive and accurate, reflecting the reality that everyone has a worldview, which may be influenced by a number of factors, including religious or non-religious beliefs.
 - Concept maps (created in partnership with local faith and belief communities) outline agreed content across the whole of the syllabus. What this substantive knowledge looks like for different ages and stages is described in the units of work as 'sticky knowledge'.
 - Disciplinary knowledge is shaped through key questions reflecting theological, sociological and philosophical approaches (called 'God', 'Community' and 'Identity' in the Primary phase) and ensures that pupils RE learning is not one-dimensional. · Pupils' personal knowledge is linked with their learning: key

questions throughout the units of work help pupils to use skills and articulate their views, insights and understanding in increasingly sophisticated ways.

- End of phase expectations reflecting the theological, sociological & philosophical approaches help teachers to understand & articulate progression through the syllabus. • Materials for Early Years Foundation Stage (EYFS) reflect current practice and are linked to the Early Learning Goals, as outlined in the statutory EYFS Framework.
- A more flexible approach to content at KS3, enabling schools to design a curriculum that reflects their local context (e.g., set across multiple schools within an academy chain) and the specific needs of their students, including transition into provision at KS4.

Consultation:

8. Consultation with the dioceses and schools has taken place via discussion at the SACRE termly meetings, beginning in 2021. The statutory review was conducted by the SACRE between the Autumn term of 2021 and Spring term of 2023, under the supervision of the professional adviser for RE and with the assistance of a number of suitably qualified RE teachers in Surrey Primary and Secondary schools. Teachers were able to ensure the new LA agreed syllabus would meet the needs of all learners and attention was paid to ensure it would support learners with additional needs and learners who do not have English as their first language.
9. The various faith and non-religious belief groups represented on the SACRE have added their views during the drafting process. The outcome of this consultation has been that SACRE has unanimously approved the finished syllabus and commends this to the council and to Surrey schools.
10. The Lead Cabinet Member for Education and Learning has been consulted on the content.

Risk Management and Implications:

11. The Council has a duty to ensure that there is an agreed RE syllabus to comply with education law and the Surrey syllabus has been reviewed to comply with the requirements of this duty. This revised syllabus now needs to be formally adopted to complete the process.
12. The previous syllabus is now putting teachers and pupil/students at a disadvantage as it does not take account of current Department of Education and Ofsted thinking and expectations in relation to curriculum design and lesson planning. The revised syllabus reflects all current guidance and should better prepare pupils for the world in which they live.

Financial and Value for Money Implications:

13. Supply cover for the teacher writing group to work on the review of the syllabus and teacher training programme is covered within the existing SACRE budget. This is paid for by Surrey County Council through existing funding arrangements.
14. In order to reduce costs, the syllabus will be available in electronic form only. Once adopted the syllabus will be put onto the Diocese of Guildford website for schools to download. Members of SACRE have also received an electronic copy.

Section 151 Officer Commentary:

15. Significant progress has been made in recent years to improve the Council's financial resilience and the financial management capabilities across the organisation. Whilst this has built a stronger financial base from which to deliver our services, the increased cost of living, global financial uncertainty, high inflation and government

policy changes mean we continue to face challenges to our financial position. This requires an increased focus on financial management to protect service delivery, a continuation of the need to be forward looking in the medium term, as well as the delivery of the efficiencies to achieve a balanced budget position each year.

16. In addition to these immediate challenges, the medium-term financial outlook beyond 2023/24 remains uncertain. With no clarity on central government funding in the medium term, our working assumption is that financial resources will continue to be constrained, as they have been for the majority of the past decade. This places an onus on the Council to continue to consider issues of financial sustainability as a priority, in order to ensure the stable provision of services in the medium term.
17. As implementation costs are already within the existing SACRE budget and there are no further ongoing financial implications, the Section 151 Officer therefore supports the proposal.

Legal Implications – Monitoring Officer:

18. The requirement for the Local Authority to adopt a syllabus is contained in the Education Act 1996, specifically Schedule 31 para 10 which states:
 “Where a local authority in England causes a conference to be convened for the purpose of reconsidering any agreed syllabus:
 (1) if the conference unanimously recommends that the existing syllabus should continue to be the agreed syllabus, or unanimously recommends a new syllabus to be adopted in substitution for the existing syllabus; and
 (2) it appears to the local authority that the syllabus or, as the case may be, the new syllabus, reflects the fact that the religious traditions in Great Britain are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain, the local authority may give effect to the recommendation.”

Equalities and Diversity:

19. An Equalities Impact Assessment has been carried out and is attached as an appendix to this report. The agreed RE syllabus will not negatively impact on residents or council staff with Protected Characteristics. As with all curriculum content schools have a general duty to ensure that every student can access the curriculum and this syllabus is designed to enable the content to be differentiated for pupils of all abilities, including those with disabilities.
20. The key impact of this complete syllabus review is that teachers following this syllabus will be better equipped to effectively deliver RE content in their lessons at all Key Stages of learning. The syllabus, and its associated free training for all Surrey teachers, also gives helpful guidance on how to encourage students to ask big philosophical questions, enables them to challenge prejudice and discriminatory behaviour in the classroom, and underpins the teaching of British Values across the curriculum. It supports specialists in RE and non-specialist teachers and promotes religious tolerance and understanding to all groups.
21. The recommended learning and teaching styles, and the revised content, intrinsically promote equality of opportunity and treatment towards all. The Approved Syllabus therefore enables schools to address inequalities and bias towards people and groups, especially those with Protected Characteristics in law, by establishing opportunities within the curriculum to explore these issues with pupils of all ages and abilities.
22. Similarly, school staff with protected characteristics will not be negatively affected by the changes made to the content or proposed delivery of the new syllabus.

Other Implications:

23. The potential implications for the following council priorities and policy areas have been considered. Where the impact is potentially significant a summary of the issues is set out in detail below.

Area assessed:	Direct Implications:
Corporate Parenting/Looked After Children	The breadth of the RE syllabus overlaps with other subject areas such as Physical Social and Health Education, Humanities or English there are many opportunities for addressing potential discrimination against looked after children by children or by staff. This is the role of the Head Teacher and Senior Pastoral staff in every school and is not restricted to the RE curriculum.
Safeguarding responsibilities for vulnerable children and adults	No direct implications expected.
Environmental sustainability	No direct implications expected.
Compliance against net-zero emissions target and future climate compatibility/resilience	No direct implications expected.
Public Health	No direct implications expected.

What Happens Next:

24. Consult with Special School Teachers to identify how SACRE can support professional development or creation of further non statutory materials.
25. The professional development opportunities for teachers in Surrey schools will commence in the summer term 2022/23.
26. The revised syllabus will be placed on the Diocese of Guildford website once the syllabus has been adopted by Surrey County Council.
27. Professional development will continue into the school year 2023/24 and schools should start teaching the new syllabus from September 2024. The revised syllabus will be brought to the attention of all schools and academies through the Schools Bulletin and Governor briefings.

Report Author:

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Consulted:

Surrey SACRE, Clare Curran Cabinet Member for Education and school representatives for RE teaching

Annexes:

Annex 1: Equality Impact assessment

Annex 2: The Surrey revised Agreed RE Syllabus, 2023-2028

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Equality Impact Assessment (EIA)

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1. Topic of assessment

EIA title	The 2023 revised Agreed Syllabus for RE
EIA author	Carrie Traill

2. Approval

	Name	Date approved
Approved by	Liz Mills	24/04/2023

3. Quality control

Version number	1.0	EIA completed	20/04/23
Date saved	20/04/23	EIA published	

4. EIA team

Name	Job title	Organisation	Team role
Carrie Traill	Head of Education	Children, Families and Lifelong Learning	Commissioner of the SACRE support contract
Rachel Boxer	RE consultant	Diocese of Guildford	Advisor to the SACRE and co-author of the revised syllabus

5. Explaining the matter being assessed

What policy, function or service is being introduced or reviewed?	The revised Surrey County Council Agreed RE syllabus – This was formally approved by the Surrey Standing Advisory Council for Religious Education (SACRE) at its meeting on 10 May 2023 when the group convened its legally constituted Conference in order to make this decision.
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	<p>The function of the Agreed RE syllabus is to set out the statutory curriculum content for the teaching of RE in all Surrey County Council Maintained Schools. The syllabus is also available to other schools and academies to select as their adopted RE syllabus.</p> <p>There is a statutory requirement on all schools in England to teach RE and facilitate daily collective worship which is mainly (but not exclusively) Christian in nature. (Ref. 1944 Education Act; Section 375 (3) Education Act 1966 and Education Reform Act 1988)</p> <p>The Agreed syllabus has to be reviewed every five years by SACRE (ref. Education Act 1993)</p>
What proposals are you assessing?	<p>A complete revision of the Agreed syllabus content for RE teaching in schools age 5-18 years. NB The syllabus is intended for use by all Surrey Maintained, Foundation and Voluntary Controlled schools but is optional for Voluntary Aided schools and academies/Free Schools who may make other arrangements for the teaching of RE.</p>
Who is affected by the proposals outlined above?	<ul style="list-style-type: none"> • Students receiving RE lessons • Parents and carers • Teachers delivering RE lessons • The main religions and faith groups in the UK, as far as they operate within Surrey, and groups of people holding a non-religious world view. <p>The presentation of the 6 main world religions in terms of their practices and beliefs, and the beliefs of those holding a non-religious world view, form the basis of the content of this curriculum. The syllabus affords an opportunity for students to understand about people who hold different views to their own and gives guidance to teachers about creating opportunities in lessons in which to discuss, in a respectful way, these views and beliefs as being of equal value.</p>

6. Sources of information

Engagement carried out

The RE syllabus has to be reviewed every 5 years to take account of changes in statutory guidance, legal judgements and pedagogic approaches to the subject. The review group consisted of a small working/re-drafting group of primary and secondary RE specialist teachers in Surrey schools, 1 RE consultants and all members of SACRE representing the major faiths and non – religious beliefs in Surrey had an opportunity to add input.

Data used

Consultation and re-drafting took place between July 2021 and April 2023. Revised Guidance in the form of reports and statutory and non-statutory Guidance from the DfE have been referred to in the review process:

- [Balanced RE](#) (Church of England Education Office, March 2018), used in the Norfolk Agreed Syllabus (2019)
- [Religion and Worldviews – the way forward](#) (CoRE, Commission on RE, 2018)
- [Revised Ofsted Framework](#) (September 2019)
- [Worldview – a multidisciplinary report](#) (REC, 2020)
- [Worldviews in Religious Education](#) (THEOS, October 2020)
- [Ofsted’s RE Research Review](#) (May 2021)
- [Worldviews Project - DRAFT](#) (REC, May 2022)

7. Impact of the new/amended policy, service or function

The main changes to the syllabus are as follows:

- Whilst the subject is still called Religious Education in statute, the syllabus uses the term ‘worldviews’ in the development of pupils’ subject knowledge. This term is widely accepted as more inclusive and accurate, reflecting the reality that everyone has a worldview, which may be influenced by a number of factors, including religious or non-religious beliefs.
- Concept maps (created in partnership with local faith and belief communities) outline agreed content across the whole of the syllabus. What this substantive knowledge looks like for different ages and stages is described in the units of work as ‘sticky knowledge’.
- Disciplinary knowledge is shaped through key questions reflecting theological, sociological and philosophical approaches (called ‘God’, ‘Community’ and ‘Identity’ in the Primary phase) and ensures that pupils’ RE learning is not one-dimensional. Pupils’ personal knowledge is linked with their learning: key questions throughout the units of work help pupils to use skills and articulate their views, insights and understanding in increasingly sophisticated ways.
- End of phase expectations reflecting the theological, sociological & philosophical approaches help teachers to understand & articulate progression through the syllabus. Materials for EYFS reflect current practice and are linked to the Early Learning Goals, as outlined in the statutory EYFS Framework.
- A more flexible approach to content at KS3, enabling schools to design a curriculum that reflects their local context (e.g. set across multiple schools within an academy chain) and the specific needs of their students, including transition into provision at KS4.

The revised syllabus is seen by the teachers in the review group and members of SACRE as an improvement in terms of its more unified approach (one syllabus for all age groups which allows for progression in learning). It is a more inclusive syllabus in terms of its

approach to curriculum content e.g. it now includes a discrete section on worldviews, which specifically include non-religious worldviews. It also takes into account recent statutory and non-statutory guidance from the Department for Education.

It is felt that the syllabus content is now more relevant and compliant with good practice in RE teaching across England.

The impact of this change in content is intended to inform pupils about religious and non-religious beliefs, it does not promote any single belief system or make value judgements about any faith or belief being more important than others.

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The syllabus allows for schools to incorporate British Values teaching into the RE modules, and indeed promotes RE as an important contributor to this initiative in schools.

During the redrafting process there was discussion about the impact of the syllabus content on people with Protected Characteristics and their Carers; every attempt has been made to ensure that the new syllabus is non-discriminatory in its content and also in the advice it offers to teachers to ensure that the delivery of RE is made in a non-discriminatory way.

7a. Impact of the proposals on residents and service users with protected characteristics

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Protected characteristic	Potential positive impacts	Potential negative impacts	Evidence
Age	Syllabus content is more relevant to all age groups in schools and facilitates differentiation and entitlement so that children of all ages may access learning in RE	None anticipated	Page 5 'Time for RE' sets out the guidance for taught time across each key stage P9 sets out the statutory entitlement and emphasises breadth and balance P10 sets out areas of learning, linked to multi-disciplinary approaches, and scopes what pupils should know and what progress is expected by the end of each Key Stage The syllabus provides a scaffold for learning to progress in an age-related way, with each phase building on the previous one in a very deliberate way
Disability	The syllabus allows for differentiation of learning in the way it is set out. Teachers can easily see what is expected of children from the P scales through to KS4	None anticipated but this will depend on the quality of teaching and classroom management in each school	For pupils or staff with Sight impairment the syllabus content can be made accessible in braille by schools, as required, and large print formats are also available as all schools have access to an electronic copy. There are sections intended for use in special schools and specialist centres
Gender reassignment	The syllabus promotes respectful discussion of ways of life and an understanding of all people irrespective of their gender	None anticipated but this will depend on the quality of teaching and classroom management in each school	Gender re-assignment is not overtly addressed in the RE syllabus, although it may well be raised by pupils themselves during the course of their learning, especially in the secondary phase. Schools will be expected to address any questions in line with their PSHE policy and curriculum. All the belief systems included in the syllabus promote respect for other people's beliefs, choices and life styles. Qualities such as understanding, compassion and acceptance of difference and personal freedom and choice are

			supported by the enquiry based learning approach advocated in the syllabus
Pregnancy and maternity	The syllabus can be accessed by all students and teachers whatever their context	None anticipated	
Race	There are numerous opportunities for the topic of race and faith to be covered in the syllabus throughout each Key Stage in an age appropriate way	None anticipated but this will depend on the quality of teaching and classroom management in each school	Racial justice was identified as one of the areas of concern in the content of the syllabus e.g. See KS 2 unit How do people try to make the world a better place? P80 and What can be done to reduce racism? Can RE help? P102 and in the Worldviews thematic units 'Equality and Diversity' at KS3 P222. This will also be addressed through advice given to schools about resources
Religion and belief	Syllabus is more inclusive in that it covers the main world faiths plus non-religious world views. It also promotes learning through respectful discussion and enquiry	None anticipated but this will depend on the quality of teaching and classroom management in each school	Changes to syllabus reflect the diversity of faith and non- religious belief groups living in Surrey
Sex	The syllabus does not make any distinction between what can be taught to boys and girls	None anticipated	The syllabus does not present gender stereotypes
Sexual orientation	This is not a feature of any of the faiths or belief systems covered in the syllabus	None anticipated but this will depend on the quality of teaching and classroom management in each school	Opportunities for discussions with older pupils are there and teachers have guidance on how to manage these, should the question arise. Schools will be expected to address any questions in line with their PSHE policy and curriculum.
Marriage and civil partnerships	Marriage is a sacrament of a number of faiths and is covered in the syllabus. It is not presented as the only lifestyle	None anticipated	There are opportunities in the syllabus from Early Years and KS1 units through to the later sections to learn about the belief in marriage and about alternative partnerships and lifestyles. Schools will be

			expected to address any questions in line with their PSHE policy and curriculum.
Carers (protected by association)	Carers and parents are legally entitled to remove their children from RE lessons by notifying the school	None anticipated	Because the breadth of the RE syllabus overlaps with other subject areas such as PSHE, Humanities or English there are many opportunities for addressing potential discrimination against Carers of people with Protected characteristics by children or by staff. This is the role of the Head Teacher and Senior Pastoral staff in every school and is not restricted to the RE curriculum.

7b. Impact of the proposals on staff with protected characteristics

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Protected characteristic	Potential positive impacts	Potential negative impacts	Evidence
Age	N/A	none	
Disability	Syllabus content can be made accessible in braille and large print formats	none	Reasonable adjustments must be made by the employer to enable staff with disabilities to be able to access everything they need to work
Gender reassignment	N/A	None anticipated	
Pregnancy and maternity	N/A	None anticipated	
Race	Race and religion are topics that inevitably will arise in RE	None anticipated	

	lessons. The syllabus enables these to be addressed using factual information and promotes a respectful approach to the subject. Students are encouraged to ask the 'big questions' and teachers are supported through the guidance to help them explore a range of views without feeling pressurised to explain their own personal belief system or culture		
Religion and belief	See above	None anticipated	
Sex	N/A	None anticipated	
Sexual orientation	N/A	None anticipated	
Marriage and civil partnerships	N/A	None anticipated	
Carers (protected by association)	N/A	None anticipated	

8. Amendments to the proposals

Change	Reason for change
Need to introduce formats for people with sight impairments has been acknowledged by SACRE. This is the responsibility of individual schools	Currently there is no mention of braille or large print formats in the previous syllabus, although schools may already make provision for this if necessary. This EIA establishes that this and all other reasonable adjustments must be made to make the revised syllabus and associated teaching materials accessible to all.

8

9. Action plan

Potential impact (positive or negative)	Action needed to maximise positive impact or mitigate negative impact	By when	Owner
Reasonable adjustments	Note to go out to schools regarding reasonable adjustments required for sight impaired teachers or parents. To go onto websites	September 2023	Carrie Traill

10. Potential negative impacts that cannot be mitigated

Potential negative impact	Protected characteristic(s) that could be affected
None	

11. Summary of key impacts and actions

The key impact of this complete syllabus review is that teachers following this syllabus will be better equipped to effectively deliver RE content in their lessons at all Key Stages of learning. The syllabus, and its associated free training for all Surrey teachers, also gives helpful guidance on how to encourage students to ask big philosophical questions, enables them to challenge prejudice and discriminatory behaviour in the classroom, and underpins the teaching of British Values across the

curriculum. It supports specialists in RE and non-specialist teachers and promotes religious tolerance and understanding to all groups.

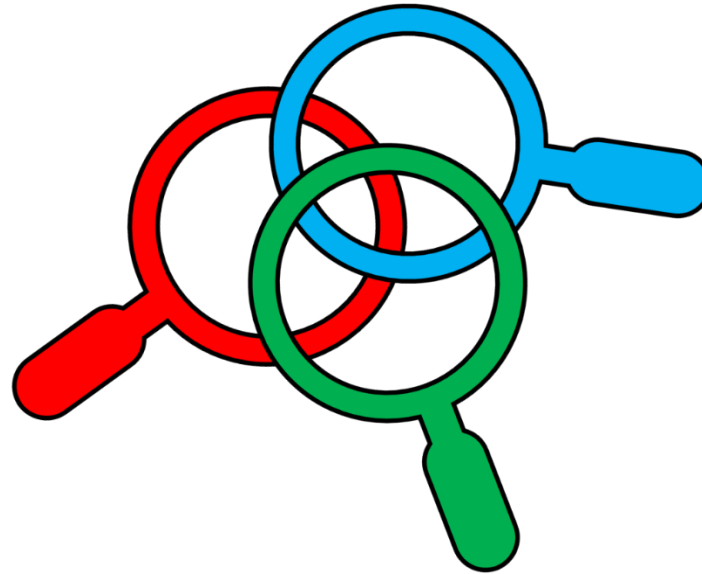
The recommended learning and teaching styles, and the revised content, intrinsically promote equality of opportunity and treatment towards all. The Approved Syllabus therefore enables schools to address inequalities and bias towards people and groups, especially those with Protected Characteristics in law, by establishing opportunities within the curriculum to explore these issues with pupils of all ages and abilities.

8

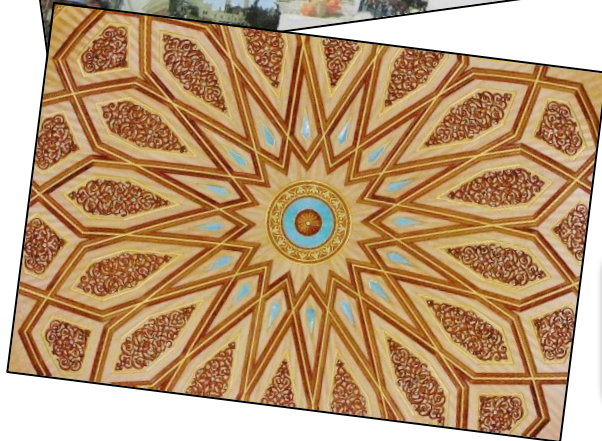
Information and engagement underpinning equalities analysis	<p>The review group consisted of key stakeholders - primary and secondary RE specialist teachers, the SCC SACRE RE consultants and all members of SACRE representing the major faiths and non – religious beliefs in Surrey.</p> <p>A wide range of data was considered including, but not exclusively limited to the texts and documents listed above in paragraph 6</p> <p>The syllabus will be available for schools to access on SACRE webpages, currently hosted by the Diocese of Guildford as part of SCC’s contractual arrangements. The public will soon be able to access it from a link on the SACRE website hosted on the SCC website.</p>
Key impacts (positive and/or negative) on people with protected characteristics	<p>The syllabus will be available to both school staff and parents by accessing it from the Diocese of Guildford website, a directional link will be placed on the SCC hosted SACRE website. This means that all individuals or groups can see what is being taught in schools within RE lessons.</p>
Changes you have made to the proposal as a result of the EIA	<p>At the next LA Agreed Syllabus review, SACRE will include text regarding recommendations or adaptations that can be made for people with sight impairments</p>
Key mitigating actions planned to address any outstanding negative impacts	<p>Free teacher training sessions have been offered by the SACRE RE adviser (through the Diocese of Guildford) to facilitate specialist and non-specialist RE teachers and Heads of Department to understand the changes in content and approach so that these may be cascaded to other colleagues in schools. These sessions have also been made available as videos for any schools that missed the training.</p>
Potential negative impacts that cannot be mitigated	<p>It is impossible to ensure that no individual teachers will bring their own bias into the delivery of this subject: this is raised as part of the training for teachers, relating to their, and pupils’, personal knowledge. A big challenge in education at present is the lack of trained RE teachers; this means that in some schools it is delivered by non-specialists. However there are processes and procedures in place in all schools for dealing with complaints, including those related to Equalities Issues.</p>



The Agreed Syllabus for Religious Education in Surrey Schools 2023-2028



EYFS to Post-16



Foreword by the Chair of Surrey SACRE



It gives me immense pleasure to introduce the 2023 Agreed Syllabus for Religious Education for Surrey Schools. This syllabus aims to give the children and young people of Surrey a deep understanding and appreciation of both their own and others' beliefs so that they are well prepared, 'to take their place in a diverse multi-religious and multi-secular society.'¹

This new Agreed Syllabus has been developed after an extensive amount of focussed work by teachers and school leaders, as well as members of Surrey's Standing Advisory Council on Religious Education (SACRE). I have had the privilege of participating in the various working groups and am grateful to all contributors for their many hours of deliberation. It is important to highlight the sterling work of Rachel Boxer, the RE adviser to Surrey SACRE: her dedication to the vision of this new syllabus has been inspiring.

This syllabus takes into account the most recent changes in policy and research. Extensive work has been done to ensure that there is a structural coherence to the curriculum, with a clear sequence of learning from Early Years to Key stage 4. There are frequent opportunities built into the syllabus, such as through core concepts and key vocabulary, to embed pupils' knowledge and understanding into their long-term memory.

There is a lot of inspiring RE teaching taking place in Surrey and I hope that this new Agreed Syllabus will further extend this excellent work. Finally, I would like to pay tribute to the hard work of all those involved and commend this syllabus to you.

Liz Bowes

Chair of the Children, Families, Lifelong Learning and Culture Select Committee.



The Surrey Agreed Syllabus (2023-2028) is dedicated to the memory of Deborah Drury, a teacher-member of Surrey SACRE for over 20 years, who worked on 5 agreed syllabus revisions. Deborah's desire was that every child would be a beneficiary of, and would be engaged with, excellent teaching – especially in Religious Education, a subject for which she had a passion, in Surrey and elsewhere. She thought it was important for children to think about the big topics of life, the world, other people and God, in order they would become better equipped for life both inside and outside of the school environment. Deborah modelled how pupils were to engage with other people who may or may not agree with them: with clarity, cohesive argument and kindness – and a sense of humour. We will miss her wisdom, her faith and her positivity, but she leaves a legacy in the pages of this syllabus.



¹ [Research Review Series: Religious Education](#) May 2021

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THE PURPOSE OF RELIGIOUS EDUCATION

Religious Education contributes dynamically to pupils' and students' education in schools by provoking challenging questions about meaning and purpose in life, beliefs (religious and non-religious), issues of right and wrong and what it means to be human. In RE they learn about and from worldviews, including Christianity and other principal religions and beliefs (including non-religious perspectives such as Humanism) in local, national and global contexts, to discover, explore and consider different answers to these questions. **The term 'worldviews' is frequently used in this syllabus and the supporting materials to refer to the way in which someone views the world, which will include beliefs, practices and ways of life and reflect diversity in people's lived experience.**

Pupils and students learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully. Teaching therefore should equip them with systematic knowledge and understanding of a range of worldviews, beliefs, concepts and practices, enabling them to develop their ideas, values and identities **(personal knowledge)**.

Religious Education should also develop in pupils and students an aptitude for dialogue so that they can participate positively in our society with its diversity of beliefs. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences, whilst respecting the right of others to differ. Religious Education supports pupils and students in developing their sense of identity and belonging and enables them to flourish individually within their communities and as citizens in a diverse world.

This Agreed Syllabus takes into account:

- legal requirements
- local and national factors
- the age, aptitude, ability and experience of pupils
- the views of the local community, including parents
- educational rigour and challenge

Therefore, in Surrey, our AIMS FOR RE are:

To enable pupils to:

- demonstrate an appreciation of the nature of worldviews and the important contribution of religion and belief, spiritual insights and values to the individual's search for meaning in life;
- recognise that someone's worldview, including their own, can be influenced by many factors and is an intrinsic part of how they view the world;
- develop knowledge and understanding of Christianity, and of the other principal religions and beliefs represented in Great Britain, through their history, contemporary diverse expressions and encountering peoples' lived experience;
- develop interest in and enthusiasm for the study of worldviews and enhance their own spiritual, moral, social and cultural development;
- develop the ability to make reasoned, informed and creative responses to religious and moral issues;
- recognise the influence of beliefs, values and traditions on the individual, on culture and on communities throughout the world.

Within these introductory pages of the syllabus are sections outlining key skills and attitudes that are at the heart of good Religious Education, as well as how RE supports pupils' spiritual, moral, social and cultural (SMSC) development, including British Values.

THE LEGAL FRAMEWORK

The national curriculum states the legal requirement that: 'Every state-funded school must offer a curriculum which is balanced and broadly based, and which promotes the spiritual, moral, cultural, mental and physical development of pupils, and prepares pupils at the school for the opportunities, responsibilities and experiences of later life.' In addition, it states that 'All state schools... must teach religious education... All schools must publish their curriculum by subject and academic year online.' (*The national curriculum in England: Framework document*, Sept. 2013, page 4)

The legal basis of RE in the curriculum of maintained schools

In accordance with the *Education Reform Act (1988)* every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including students in post-sixteen provision within schools), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with *Schedule 19 to the School Standards and Framework Act 1998*. ([Religious Education in English Schools: Non-statutory guidance 2010](#)) In this Agreed Syllabus, the term 'pupils' refers to children up to the end of KS4, and 'students' to those in sixth form. As in the 1944 *Education Act* (30 RE), teachers' rights are safeguarded, should they wish to withdraw from the teaching of RE.

Since 1944, all maintained schools (including Voluntary Controlled schools or their equivalent) must deliver their RE curriculum in line with their locally Agreed Syllabus. Voluntary Aided schools (or their equivalent) deliver RE in accordance with the school's designated religion or denomination, or in certain cases the trust deed relating to the school. Academies and Free Schools are required to teach RE through their funding agreement. For academies without a religious character this will be an Agreed Syllabus. A school in a Federation or a Multi-Academy Trust would normally continue to deliver RE based on their previous designation. It is only if, on application to the DfE, their status is changed, that the type of RE delivered may then alter.

The locally Agreed Syllabus must be consistent with [Section 375 \(3\) of the Education Act 1996](#), which requires the syllabus to '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 2023 revision of the Surrey Agreed Syllabus also takes into account recommendations outlined in the non-statutory [National Curriculum Framework for RE](#) (REC, Oct 2013), [Ofsted's RE Research Review](#) (May 2021) and decisions made by Surrey SACRE about multi-disciplinary approaches to learning about worldviews within Religious Education.

An Agreed Syllabus 'must not be designed to convert pupils or students, or to urge a particular religion or belief on them' (see *Education Act 1944, Section 26 (2)*).

The Education Act 1993 requires that an Agreed Syllabus conference must be convened every five years to review the existing agreed syllabus. This Agreed Syllabus was agreed by Surrey SACRE and adopted by the Local Authority for implementation from September 2023.

Wherever possible, useful documents for reference are hyperlinked within this syllabus.

TIME FOR RE

As with all curriculum subjects, there are no statutory requirements for time allocation. This Agreed Syllabus has been drawn up based on the expectation of the minimum time allocations outlined below. This means that if significantly less time is allocated to RE then the statutory requirements of the Agreed Syllabus cannot be met. This syllabus sets no time allocation for Early Years' pupils, but schools will need to ensure that the statutory content is given appropriate coverage through their EYFS provision.

- **Key Stage 1 (yrs 1&2):** 36 hours per year (72 hours over the Key Stage)
- **Key Stage 2 (yrs 3-6):** 45 hours per year (180 hours over the Key Stage)
- **Key Stage 3 (yrs 7-9):** 45 hours per year (135 hours over the Key Stage)
- **Key Stage 4 (yrs 10-11):** 40 hours per year (80 hours over the Key Stage)

In addition, this syllabus recommends 18 hours per year for the teaching of Religious Education at 16+.

Collective Worship is not part of the “taught day” and is not counted as part of the recommended allocation of curriculum time for teaching this Agreed Syllabus. However, there are some profitable links between RE and collective worship, which some schools may wish to explore.

WHAT HAS CHANGED SINCE THE LAST REVISION IN 2017?

The [National Curriculum Framework for RE](#) (Religious Education Council) was published in 2013 for SACREs to use as part of any syllabus revisions they might make. Much of that document has shaped this revised syllabus for Surrey, as it did the previous version.

There have also been several significant reports published since the last review, and so recommendations made in these key documents have been considered by SACRE and relevant changes made to our Agreed Syllabus during the process of revision. Whilst space doesn't permit a summary of each, they are listed below, and hyperlinked to original sources:

- [Balanced RE](#) (Church of England Education Office, March 2018), used in the Norfolk Agreed Syllabus (2019)
- [Religion and Worldviews – the way forward](#) (CoRE, Commission on RE, 2018)
- [Revised Ofsted Framework](#) (September 2019)
- [Worldview – a multidisciplinary report](#) (REC, 2020)
- [Worldviews in Religious Education](#) (THEOS, October 2020)
- [Ofsted's RE Research Review](#) (May 2021)
- [Worldviews Project - DRAFT](#) (REC, May 2022)

Although this final research document is a draft only, it reflects the expected trajectory for RE in the future, so it is likely that this will have more of an influence over the next statutory revision.

You can see a summary of the major influences across the revision over the next few sections: 'What has influenced this revision?', 'What do we mean by 'worldviews' and personal knowledge?', 'Approaches to learning in RE' and 'What's different in this revision?'

WHAT HAS INFLUENCED THIS REVISION?

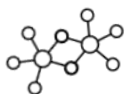
The language of worldviews and the recommendations in regard to curriculum design in the Ofsted RE Research Review have been major influences in the revisions to the syllabus. The revision process focused on three key elements highlighted in the research review:



what it means to get better at RE, across three types of knowledge: **‘substantive’ knowledge** (content); **‘disciplinary’ knowledge** or ‘ways of knowing’ (how pupils learn to learn in RE); and **‘personal’ knowledge**, which reflects the language of worldviews, helping pupils to think about where their and others’ ideas come from and what influences them;



how content is sequenced to give pupils an overall conception of worldviews (religious & non-religious), building on and developing prior learning. Sequencing is especially important when introducing sensitive or controversial issues, starting with the similarities / common ground before introducing the differences and the controversy;



building pupils’ schemata within units and across their learning in RE, helping pupils to make links, and (as teachers) being aware of how this develops within the RE curriculum.

In this way, the **curriculum becomes the progression model**, enabling pupils to make progress through the phases in what they study. Ofsted suggest that what’s included should be ‘collectively enough’ to give pupils an overall impression of a religion or belief.

WHAT DO WE MEAN BY ‘WORLDVIEWS’ AND PERSONAL KNOWLEDGE?



Whilst the subject is still called Religious Education in statute, the syllabus often uses the term **‘worldviews’** in the development of pupils’ subject knowledge. This term is widely accepted as more inclusive and accurate, reflecting the reality that everyone has a **worldview**, a way of viewing the world. Someone’s worldview may have a number of influences, including religious or non-religious beliefs and factors such as culture, personal identity, geographical context, age, family and education (to name just a few!), which in turn has an impact on how they live. Whilst people may consciously align their beliefs with ‘organised’ worldviews like Christianity or Humanism, their **worldview** is also influenced by ‘personal’ worldviews, the beliefs and hidden assumptions which shape how each individual sees the world. What this means for this syllabus

is NOT adding more content to reflect this infinite diversity, but creating the opportunity for pupils to *appreciate* that diversity and approach it with understanding, exploring and challenging their and others’ thinking as they engage with the RE content.

It is this that Ofsted references as **personal knowledge**: the development of pupils’ thinking and skills, which enable them to understand their own worldview, what influences it and how it interacts with what they learn in RE, building an awareness of their own presuppositions and values about the religious and non-religious traditions they study, in increasingly complex ways. This is carefully scaffolded through the use of questions in the units of work, in age-appropriate ways.

APPROACHES TO LEARNING IN RE

The **‘Balanced RE’** (*Church of England & Norfolk Agreed Syllabus, 2018*) & **disciplinary ‘lenses’** approaches (*Dawn Cox [blogs](#), [book](#) & [podcast](#), 2021*) outline and expand on what Ofsted have subsequently referred to as **‘ways of knowing’** in RE. In the Primary sections of the syllabus, we have identified these as three **Golden Threads**: **God**, relating to theological approaches, **Identity**, relating to more philosophical approaches & **Community**, sociological approaches. These Golden Threads are threaded throughout the units of work as part of the syllabus progression model in the way that they develop children’s knowledge, understanding and skills from EYFS to KS3, always in age-appropriate ways. In the Secondary section of the syllabus, we switch to the more formal language of **theology**, **philosophy** and **social sciences**, recognising that these are familiar terms for secondary practitioners.



Also important in this revised syllabus is the inclusion of **well-crafted questions**, reflecting both multi-disciplinary approaches and the development of pupils’ personal knowledge. These key questions are designed to help draw out the Golden Threads in ways that connect with the substantive content of the unit. They will also help teachers in shaping the learning across the unit and in assessing what pupils know and can do. These questions are an integral part of the learning, so should not need any editing: spontaneous questions by the teacher do not always lead to the same depth of understanding as carefully prepared questions. Across different units, there will be a different balance of types of question, reflecting the focus of each unit and the appropriate multi-disciplinary approaches.

Pupils’ own perspectives should form a part of their learning within the agreed syllabus as part of the development of their **personal knowledge**: these are consistently reflected in the key questions that support the statutory content, as well as throughout the non-statutory support materials. It’s important to state that this is one of the ways in which the changing landscape of belief in Surrey can be reflected, with many more people locally (36.3%) now stating that they have no religion, compared to 57.3% saying they aligned to an established religion, based on the 2021 census data. These findings will of course be replicated within the pupil population of our schools, and so using pupils’ starting points is one of the ways in which the syllabus strives to be inclusive of the wide spectrum of religious and non-religious beliefs that are a part of our community.



WHAT IS DIFFERENT IN THIS REVISION?

Listed below are key features of the revised Surrey Agreed Syllabus, indicating which elements are new. Schools should also refer to the introductory pages for each key stage where there is essential guidance to help them to meet statutory requirements and plan their curriculum.

- **One syllabus document**, showing how the content of one phase builds on the content of another, whilst also recognising that the needs and approaches at each stage may be different.
- **Clear visibility** of the statutory content, ensuring that schools know what **MUST** be followed, and what they can adapt. There are also comprehensive **non-statutory support materials** that will support the teaching of RE in each phase. **We strongly encourage teachers to locate and use these materials using the links in their respective phase sections.**

- **Materials for EYFS** which reflect current practice and are linked to the Early Learning Goals, as outlined in the statutory EYFS Framework.
- **NEW!** The revised syllabus outlines statutory content for **all schools in Surrey, including both VC and VA Church of England schools**, in order to aid transition between different types of school and into year 7. This decision has been formally approved by the Guildford Diocesan Board of Education at a full board meeting.
- **NEW! The language of worldviews** as outlined above.
- **NEW! The development of personal knowledge for pupils** is linked with their learning: key questions throughout the units of work help pupils to use skills and articulate their views, insights and understanding in increasingly sophisticated ways.
- **NEW! Concept maps**, created in partnership with local faith and belief communities, outline agreed content across the whole of the syllabus, helping to create a bigger picture, for teachers, of different religions and beliefs. These are not the statutory content, but have helped to shape what we have included as statutory content (**substantive knowledge**) within the syllabus, and can be found with all our support materials. What the **substantive knowledge** looks like for different ages and stages is described in the units of work as **‘sticky knowledge’**.
- **NEW! Disciplinary knowledge** is shaped through key questions reflecting **theological**, **sociological** & **philosophical** approaches (called **Golden Threads**, **‘God’**, **‘Community’** and **‘Identity’**, in the Primary phase) and ensures that pupils’ learning in RE is not one-dimensional. The layout of each unit has been amended to reflect this change in focus, and it is recommended that teachers read the section **‘How is a unit set out?’** to fully understand these changes.
- **NEW! End of phase expectations for each phase**, reflecting the **theological**, **sociological** & **philosophical** approaches, which help teachers to understand & articulate progression through the syllabus.
- **NEW! A more flexible approach to content at KS3**, enabling schools to design a curriculum that reflects their local context (e.g. set across multiple schools within an academy chain) and the specific needs of their pupils, including transition into provision at KS4.

STATUTORY ENTITLEMENT: BREADTH AND BALANCE

The following worldviews are to be studied at specific key stages. At each key stage, teachers may draw from other worldviews, as appropriate, to recognise and celebrate the diversity of the school community, especially those represented in their own classes. Whilst the focus on worldviews means that pupils will better understand difference and diversity within and across religions it is important that mainstream views and practices are reflected in the units studied.

Early Years Foundation Stage (4-5 year olds)	These are designed to be used as part of continuous provision in EYFS & assessed through the Early Learning Goals.
Thematic – key questions are based upon children’s own lives and experiences, and introduce pupils to Christianity, and other worldviews represented within their own class and / or school.	
Key Stage 1 (5-7 year olds)	
Introducing the study of and selected key concepts within Christianity, Judaism and Islam , incorporating appropriate elements of non-religious worldviews. There are also thematic units which are designed to draw together learning across a year group & help to build pupils’ schemata.	
Key Stage 2 (7-11 year olds)	Units of work in Key Stage 2 are specified for either lower KS2 or upper KS2 to ensure progression.
Developing the study of and building on key concepts within Christianity, Judaism and Islam , and introducing aspects of Hindu (Sanatana) Dharma, Sikhism, Buddhism & Humanism , as a structured non-religious worldview. There are also thematic units , designed to draw together learning across a year group & help to build pupils’ schemata.	
Key Stage 3 (11-14 year olds)	
Further developing the study of Christianity, Judaism, Islam, Hindu (Sanatana) Dharma, Sikhism, Buddhism and Humanism , including through thematic & worldviews questions. Pupils are also explicitly introduced to philosophical and sociological modes of enquiry. Schools must ensure that the breadth and balance of their curriculum meets statutory requirements.	
Key Stage 4 (14-16 year olds)	It is the expectation that pupils follow a GCSE course at KS4.
Further developing the study of Christianity and one other religion in each school year. This will allow for maximum flexibility in order to pursue accredited courses.	
Post-16	
Schools with pupils aged 16+ are free to choose whichever religious tradition for study. Schools are encouraged to offer accredited courses at A Level, which may include options such as Biblical Studies, World Religions & Philosophy and Ethics.	

EXPECTED PROGRESS AT EACH KEY STAGE

In describing progress in RE, the Agreed Syllabus illustrates how pupils will develop increasing understanding through **theological**, **sociological** & **philosophical** approaches to learning, reflected in end of key stage expectations and within units of work. More detail can be found within the introductory pages for each phase and in the accompanying support materials. Schools are encouraged to adapt and expand these statements to help them to devise more school-based assessment descriptors, as they will already have done with other curriculum subjects.

by the end of Key Stage 1, pupils should be able to:	by the end of Key Stage 2, pupils should be able to:	by the end of Key Stage 3, pupils should be able to:
<ul style="list-style-type: none"> ① talk simply about core beliefs and concepts and what they mean ② use appropriate subject-specific vocabulary when they talk ③ identify similarities in features of religion and belief ④ retell religious, spiritual and moral stories ⑤ identify how stories / symbols / objects might show what people believe ⑥ identify how belief is expressed in different ways for different people 	<ul style="list-style-type: none"> ① explore, gather, select, and organise ideas about religion, belief or worldviews, drawing on key texts / sources and concepts where appropriate ② express their understanding of concepts in theological terms ③ suggest some ways in which different people might interpret key texts / sources ④ suggest meanings for a range of forms of expression, using accurate vocabulary 	<ul style="list-style-type: none"> ① interpret worldviews, religious beliefs and practices from different perspectives ② explain the reasons for, and effects of diversity within and between worldviews, religions, beliefs and cultures ③ use accurate religious and philosophical terminology and concepts to explain worldviews, religions, beliefs and value systems
<ul style="list-style-type: none"> talk about different communities of people give examples of how people put their beliefs into practice, in the home, in places of worship or in living their lives give a reason why something may be of value to themselves and/or others, recognising different viewpoints 	<ul style="list-style-type: none"> comment on connections between questions / beliefs / values / practices / ways of life, explaining their importance to different communities investigate and describe similarities and differences in lived experience within and between religions / beliefs describe the impact of beliefs and practices for different people (e.g. on individuals, groups / communities and cultures, locally, nationally & globally) 	<ul style="list-style-type: none"> express their own insights into the challenges of committing to a worldview (religious and non-religious) in the world today explain the impact of diversity on the lived reality for different groups of people explain some of the challenges offered by religious and non-religious beliefs in the world today, including their place in public life and the shaping of society
<ul style="list-style-type: none"> respond sensitively and imaginatively to questions about being human and their own place in the world ask thoughtful questions about their own and others' ideas, feelings and experiences recognise that some questions about life are difficult to answer respond to questions about e.g. 'right'/'wrong', 'good'/'bad', 'real'/'true' give a simple reason for a view that they have 	<ul style="list-style-type: none"> explain how sources of inspiration and influence make a difference to themselves and others, recognising that others might think differently suggest what might happen as a result of their own and others' thinking, attitudes or actions, drawing on examples from their learning develop insights of their own in exploring questions raised by the study of religions and beliefs, relating to their own personal worldview reflect on possible connections between worldviews and the human search for meaning in life 	<ul style="list-style-type: none"> explain the challenges posed to themselves and others by religious, spiritual and philosophical questions connect the human search for meaning or answers to big questions to content studied present clearly their own views of matters to do with moral and ethical concern comparing and contrasting others' views and insights appropriately present clearly their own views on matters of religious and non-religious belief and practice whilst respectfully taking into account others' viewpoints explain how a person's beliefs shape their worldview, including their own (personal knowledge)

HOW IS A UNIT SET OUT?

NB Each unit covers half a term of learning

As previously, the Agreed Syllabus includes the **statutory content (substantive or ‘sticky’ knowledge)** within each unit, identified by grey shading. So that schools can plan appropriate learning, there are also recommended key questions reflecting **theological**, **sociological** & **philosophical** approaches (called ‘**God**’, ‘**Community**’ and ‘**Identity**’ in the Primary phase) and guidance about expected attainment as a result of pupils’ learning in each unit. There are also comprehensive non-statutory support materials at each phase, designed to support schools in planning learning for their pupils. For each unit in the **Primary phase**, this includes detailed vocabulary, a sequence of learning, background teacher knowledge and links to recommended resources.

A **Primary unit of work** therefore looks like this:

Unit title:	Concept(s):	Key Stage:	Year group:
What’s the purpose of this unit? This sets out the statutory purpose and context for each unit – the unit ‘in a nutshell’. This is then expanded in the ‘sticky knowledge’ section, below			
Links across learning		‘Sticky knowledge’ By the end of this unit, pupils should know that:	
<i>In order to access the learning in this unit, pupils should have learnt about....</i> This section outlines links with prior learning, including reference to specific units or concepts		This section of the unit contains the agreed <u>statutory content</u> of the Surrey Agreed Syllabus.	
<i>Where will pupils’ learning go from here?....</i> This section indicates where pupils’ learning might go from here, again including reference to specific units		Schools must convey this subject content through the learning that they plan.	
Key questions to shape learning		Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>	
The six key questions reflect the multi-disciplinary Golden Threads of ‘ God ’, ‘ Community ’ and ‘ Identity ’ (theology , sociology & philosophy), and should be used to help shape a sequence of learning. These are helpfully colour-coded – and link with the expected outcomes. These are expanded within the support materials into a suggested sequence of learning.		These statements are linked to the key questions, reflecting multi-disciplinary approaches (theology , sociology & philosophy), and are based on age-appropriate expectations used by the syllabus working group to ensure consistency and progression both within and between phases. The attainment statements may need to be adjusted for pupils working outside of these expectations, or for units at the very start of a school year.	



For the **Secondary phase**, the statutory content is structured as a menu, from which schools should select to build their RE curriculum, recognising that what this looks like may vary greatly from school to school and be dependent on school context. Non-statutory support materials include sample curriculum maps demonstrating ways in which schools might construct their curriculum for KS3. **Schools must ensure that the breadth and balance of their curriculum meets statutory requirements, and reflects multi-disciplinary approaches (theology, sociology & philosophy) to pupils’ learning.** [Please see the Secondary sections of the syllabus for further details.](#)

SKILLS AND PROCESSES TO BE DEVELOPED THROUGH RE

Progress in RE depends upon the development of the following generic learning skills applied to RE. These skills should be used in developing a range of activities for pupils to demonstrate their capabilities in RE. They ensure that teachers will move pupils on from knowledge accumulation and work that is merely descriptive to higher-level thinking and more sophisticated skills.

Reflection – this includes:

- Reflecting on feelings, relationships, experience, ultimate questions, worldviews, beliefs and practices

Empathy – this includes:

- Considering the thoughts, feelings, experiences, attitudes, beliefs and values of others
- Developing the ability to identify feelings such as love, wonder, forgiveness and sorrow
- Seeing the world through the eyes of others, and seeing issues from their point of view (worldview perspective)

Investigation – this includes:

- Asking relevant questions
- Knowing how to gather information from a variety of sources
- Knowing what may constitute evidence for justifying beliefs in religion

Interpretation – this includes:

- Drawing meaning from artefacts, works of art, music, poetry and symbolism
- Interpreting religious language and technical vocabulary
- Suggesting meanings of religious texts

Evaluation – this includes:

- Debating issues of religious significance with reference to evidence and argument

Analysis – this includes:

- Distinguishing between opinion and fact
- Distinguishing between the features of different worldviews

Synthesis – this includes:

- Linking significant features of worldviews, religion and belief together in a coherent pattern
- Connecting different aspects of life into a meaningful whole

Application – this includes:

- Making the association between religion / belief and individual, community, national and international life

Expression – this includes:

- Explaining concepts, rituals and practices
- Expressing personal knowledge / views, and responding to questions of religion and belief through a variety of media

BRITISH VALUES – QUALITIES FOR LIVING TOGETHER HARMONIOUSLY

In 2014, the government set out plans giving all schools the responsibility to promote British values which they identified as being ‘democracy, the rule of law, individual liberty and mutual respect and tolerance’. These originated in its Prevent Strategy (2011) whilst intending to support and complement the Equality Act (2010). A renewed focus on these values led to the DfE placing on schools a legal responsibility, monitored by Ofsted, to actively promote fundamental British values. Schools need to do this through the whole curriculum but especially as part of their spiritual, moral, social and cultural (SMSC) development provision. In November 2014 the DfE produced guidance to support maintained schools in [promoting these fundamental British values](#).

Spiritual, moral, social and cultural (SMSC) development opportunities in schools

A school, irrespective of type, is required to provide opportunities to promote the spiritual, moral, social and cultural (SMSC) development of its pupils/students. Opportunities exist for SMSC across the whole curriculum and through the whole of school life including, for example:

- within the curriculum – in terms of both the content taught and the activities selected to promote learning. RE plays a key role, alongside personal, social and health education (PSHE) and citizenship, in promoting SMSC but all areas of school life should contribute to SMSC
- school organisation, policies and practices
- behaviour and the quality of relationships evident and encouraged across the school
- through collective worship and in extra-curricular activities

There is obvious overlap between the four areas of SMSC development. However, each dimension has a different emphasis.

Spiritual development

Spiritual development is broadly defined as the non-physical aspects of human life and existence. For some that is linked with belief in the soul and expressed in religious beliefs and practices; for others, not so.

Spiritual development within an educational context is not the same as religious development within a faith context. Ofsted addresses how learners:

- demonstrate being reflective about their own beliefs (religious or otherwise) and how these inform their views on life and living
- show interest in and respect for different beliefs, faiths, feelings and values
- express a sense of enjoyment and fascination with learning about themselves, others and the world around them
- engage creatively in their learning

Specifically, RE provides opportunities to promote **spiritual development** through:

- *discussing and reflecting on questions surrounding worldviews, faith, belief, ethics and morality*
- *learning about and reflecting on important beliefs, practices and experiences which are axiomatic to religious and non-religious traditions and practices*
- *considering how beliefs and concepts are expressed culturally and creatively through the arts and human and natural sciences*
- *considering how worldviews perceive the value of human existence and relationships with each other, the natural world and for some, with God*
- *enabling students to develop their self-knowledge, self-esteem and self-confidence*
- *developing their own personal knowledge, which may include views and ideas on religious, philosophical and ethical issues*

Moral development

Moral development is about knowing what is right and wrong and acting appropriately on this knowledge. Moral development includes:

- understanding the consequences of behaviours and actions
- having an interest in and offering views on moral and ethical issues
- showing respect for the United Kingdom's civil and criminal law (Ofsted)

Specifically, RE provides opportunities to promote **moral development** through:

- *exploring how beliefs, teachings and sacred texts influence individuals and groups*
- *thinking about matters of ethical and moral concern*
- *studying issues that promote respect of race, religion and belief*
- *distinguishing between what is right and wrong and respecting the civil and criminal law of the UK*
- *considering the importance of rights and responsibilities and developing social awareness*

Social development

Social development is to do with how the individual relates and responds to others. It is to do with:

- developing social skills in different contexts
- exploring how a sense of belonging is expressed in a variety of ways by different groups or communities e.g. volunteering
- developing skills of co-operation and conflict resolution

Specifically, RE provides opportunities to promote **social development** through:

- *considering how religious and other beliefs lead to particular actions and concerns*

- *addressing issues relating to democratic processes, promoting respect for the basis on which the law is made and applied across the UK, whilst exploring potential tensions with religious laws*
- *investigating social issues from the perspectives of different worldviews*
- *recognising diversity and difference as well as the common ground between religions and beliefs*
- *expressing pupils'/students' personal views on a range of contemporary social issues whilst developing a capacity to consider respectfully the views of others*
- *acceptance of and engagement with British Values (Ofsted)*

Cultural development

Cultural development encourages appreciating, respecting and responding positively to one's own cultural identity as well as that of others.

Cultural development includes providing opportunities for learners to:

- explore and respond to a range of cultural influences on their own and others' lives
- have a willingness to engage with a range of artistic, sporting and aesthetic opportunities
- celebrate cultural heritage and diversity, recognising religious or non-religious influences
- knowledge of Britain's parliamentary system and its role in shaping British society (Ofsted)

Specifically, RE provides opportunities to promote cultural development through:

- *encountering people from different worldviews and cultures*
- *considering cultural diversity within the same religious or non-religious tradition*
- *promoting tolerance, racial and interfaith harmony and respect for all, combating prejudice and discrimination*
- *contributing positively to community cohesion and interfaith cooperation*

ATTITUDES IN RE

It is vital that Religious Education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in RE:

- self-awareness
- respect for all
- open-mindedness
- appreciation and wonder

Self-awareness in Religious Education includes pupils:

- feeling confident about their own worldviews, beliefs and identity and sharing them without fear of embarrassment or ridicule;
- developing a realistic and positive sense of their own worldviews, beliefs, morals and spiritual ideas;
- recognising their own uniqueness as human beings and affirming their self-worth;
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people.

Respect for all in Religious Education includes pupils:

- developing skills of listening and a willingness to learn from others, even when others' views are different from their own (**personal knowledge**);
- being ready to value difference and diversity for the common good;
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society;
- being prepared to recognise and acknowledge their own bias (**personal knowledge**);
- being sensitive to the feelings and ideas of others.

Open-mindedness in Religious Education includes pupils:

- being willing to learn and gain new understanding, including within their own personal knowledge;
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about questions relating to worldviews, beliefs, (whether religious or non-religious), morals and spiritual ideas;
- being willing to go beyond surface impressions;
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

Appreciation and wonder in Religious Education includes pupils:

- developing their imagination and curiosity;
- recognising that knowledge is bounded by mystery;
- appreciating the sense of wonder at the world in which they live;
- developing their capacity to respond to questions of meaning and purpose.

RE subject matter gives particular opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights.

In summary, Religious Education:

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

RE can make a significant contribution to promoting equality and tackling discrimination, particularly in its focus on promoting respect for all. The non-statutory *National Curriculum Framework for Religious Education*, which has been referred to extensively in the preparation of this document, contains many references to the role of Religious Education in challenging stereotypical views and appreciating, positively, differences in others. RE should enable all pupils to consider the impact of people's beliefs on their own actions and lifestyle (**personal knowledge**). It also highlights the importance of religion and belief and how RE as a subject can develop pupils' and students' self-esteem.

Effectively promoting equality involves teaching a lively, stimulating religious education curriculum that:

- builds on and is enriched by the differing experiences pupils and students bring to Religious Education;
- meets all pupils' and students' learning needs regardless of gender, including those with learning difficulties or who are gifted and talented, those for whom English is an additional language, pupils and students from all religious communities and those from a wide range of ethnic groups and diverse family backgrounds.

To overcome any potential barriers to learning in religious education, some pupils or students may require:

- support to access text, such as through recorded materials or the use of widgets, particularly when working with significant quantities of written materials or at speed;
- help to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech, pictures or the use of ICT (e.g. widgets);
- a non-visual way of accessing sources of information when undertaking research in aspects of Religious Education, for example using audio materials.

RE FOR PUPILS WITH SPECIAL EDUCATIONAL NEEDS AND DISABILITIES

The importance of RE to pupils and students with Special Educational Needs and Disabilities:

Religion is the experience and expression of faith: Religious Education helps pupils to develop an understanding of themselves and others and promotes the spiritual, moral, social and cultural development of individuals and of groups and communities.

In particular, Religious Education offers SEND pupils opportunities to:

- develop their self-confidence and awareness;
- understand the world they live in as individuals and as members of groups;
- bring their own experiences and understanding of life into the classroom;
- develop positive attitudes towards others, respecting their beliefs and experience;
- reflect on and consider their own values and those of others;
- deal with issues that form the basis for personal choices and behaviour.

In response to these opportunities, pupils can make progress in Religious Education:

- by moving from a personal to a wider perspective;
- by increasing their knowledge of worldviews, beliefs, practices and experiences;
- through developing understanding of the meaning of stories, symbols, events and pictures;
- through developing and communicating their individual responses to a range of views.

GUIDANCE ON USING THE AGREED SYLLABUS FOR SEND PUPILS

The programmes of study are set out in Key Stages as appropriate for pupils and students performing at a standard expected for their age range. However, it is recognised that this may not be a realistic expectation for some SEND pupils and students.

The RE curriculum should be appropriate for each pupil's level of understanding and experience. Curriculum planning should be based on the Surrey Agreed Syllabus but teachers should use their professional judgement to select activities and approaches that are appropriate to the developmental level of the pupils or students they teach. This may mean referring to an earlier Key Stage programme of study regardless of chronological age. Nevertheless, teachers should have regard to breadth of study outlined in the age-appropriate key stage. For example, some Secondary age pupils may be working on Buddhism and Sikhism as specified in Key Stage 3-4, but at a Key Stage 1 level of delivery. Teachers should also be free to draw from other worldviews or beliefs, as appropriate, to acknowledge the personal experiences of pupils within the class. In the same way, it may be appropriate to take account of the particular life experiences of individual pupils or refer to current topical issues. RE does not have to be taught on a weekly basis and it may be more appropriate to timetable more flexibly to allow for integrated or block teaching.

For some pupils, Religious Education teaching will involve a pre-Foundation Stage programme of study, focusing on a multi-sensory approach. Teaching will need to focus on communication, relationships and a sensory experience of the world. It should be noted that sensory activities are not an end in themselves, but a means of providing access to early Religious Education teaching. The RE experiences of pupils functioning at very early levels of development are likely to be emotional rather than intellectual. For some pupils it may be difficult to determine what is actually understood from the experiences offered. Nevertheless, it is important that pupils should have opportunities to explore these experiences and find meaning in their own way.

Many pupils with special educational needs find abstract concepts difficult. Therefore, the starting point for RE should be based on personal, concrete and immediate experiences. These are more likely to be relevant and meaningful to the individual. Again, such experiences are not the end product but are intended as a way into teaching explicit Religious Education.

Although progress may be slower than for more able pupils, it should always be the aim to work towards a more demanding level. There is the danger that within RE, activities may become repetitive and undemanding, for pupils with SEND. Progression should be planned for by offering increasingly more sophisticated learning experiences and teaching approaches to reflect the age of the pupil.

This may be reflected in the following ways:

- an increasing emphasis on symbolism in religion and belief;
- beginning to draw comparisons between different worldviews;;
- considering personal responses to religion and belief
- demonstrating the respect for the beliefs of others;
- drawing on pupils' own life experiences and challenges as ways in to understanding the challenges and life experiences of people with different worldviews.

Learning experiences should allow for the development of the following skills:

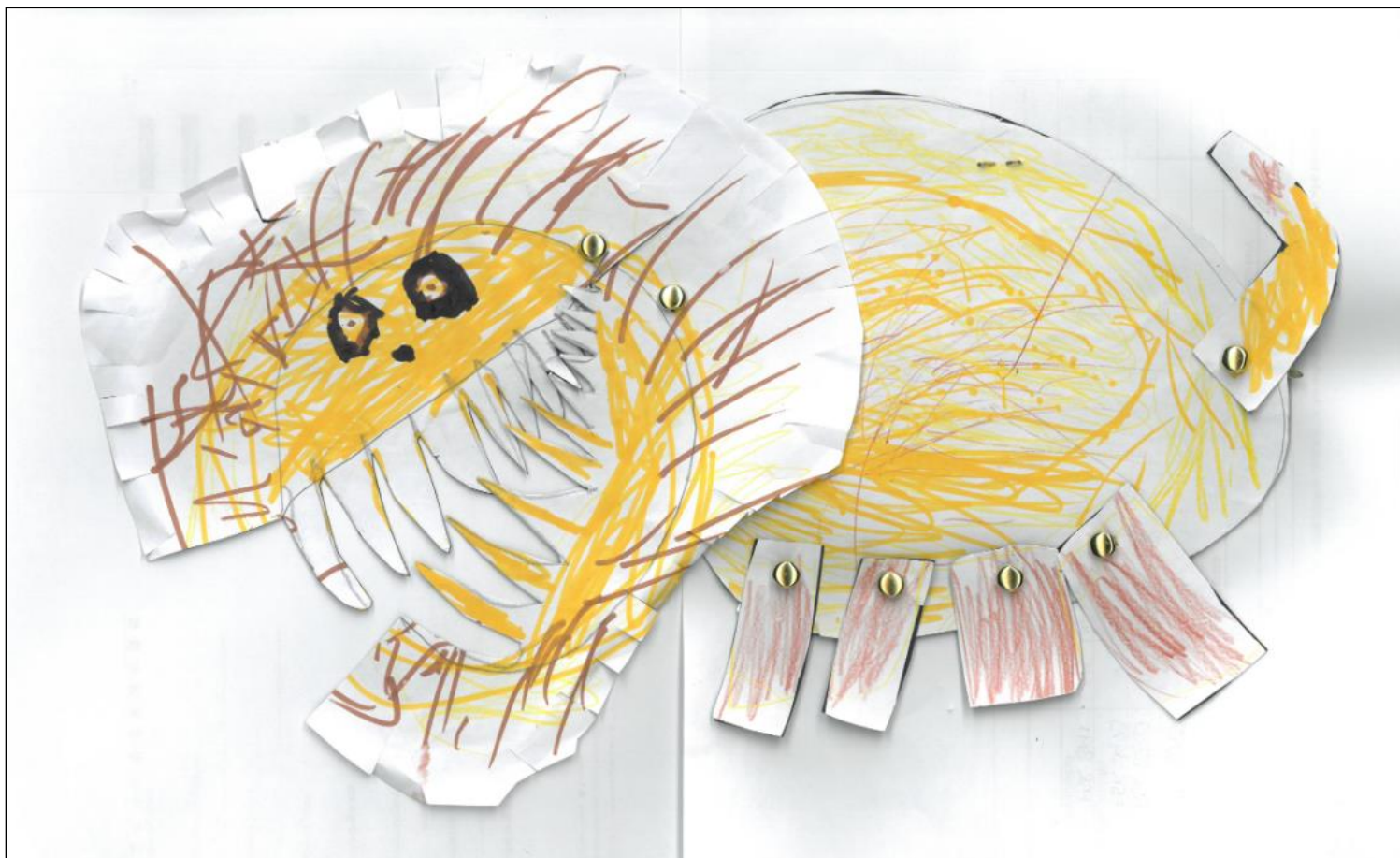
Observation	Knowing what to look for and being able to describe what they see without supposition.
Enquiry	Being encouraged to find out more about relationships and the world around them.
Reflection	An opportunity to think about action or belief and consider meaning.
Evaluation	Beginning with own experience and using this knowledge in an attempt to make considered judgements, therefore working towards applying insights and learning new experiences.

Teaching resources need to be carefully chosen to reflect the age of the pupil but also be accessible to them; artefacts are often especially helpful. Commercially available resources are not necessarily appropriate for pupils with special educational needs. Teachers may need to adapt or develop their own, and the use of ICT (e.g. 'widgets') is particularly relevant here. Nevertheless, the things which have most personal meaning to some pupils with SEN may appear immature to others. It is important that teachers endeavour to handle such situations with sensitivity and respect.

Some pupils will be working below even the end of key stage one expectations. In such cases, teachers may find the QCA P-levels for RE helpful for summative assessment purposes. These can be found within the Surrey Agreed Syllabus support materials.



In addition to these, there are some excellent approaches to RE for SEND pupils outlined in the **Five Keys into RE** guidance, presenting a simple structure (**Connection, Knowledge, Senses, Symbols & Values**) that helps bond SEND pupils' distinctive life experiences and understandings to the study of worldviews, religion and human experience: [5 Keys Into RE - Anne Krisman - RE:ONLINE \(reonline.org.uk\)](https://reonline.org.uk)



NATRE Spirited Arts 2022 WINNER Sebastian (4) Godstone Primary
God's Good Earth: 'People are to keep care of the animals of the whole wide world.'

EARLY YEARS FOUNDATION STAGE

Some principles for RE in the Early Years Foundation Stage (EYFS)



Starts from the child's experience & within the EYFS curriculum



A mix of planned & purposeful play



Adult-led & child-led activities

Exploration through six key questions:



Who am I and where do I belong?



Why do we have celebrations?



What makes a place special?



What can we learn from stories?



What makes something special?



What makes our world wonderful?

The Early Years Foundation Stage (EYFS)

The early years foundation stage describes the phase of a child's education from the birth until the age of 5. The Early Years Foundation Stage Framework (EYFS) is the statutory framework for the early years foundation stage, which sets the standards for learning, development, and the care of children. **RE is a legal requirement for all pupils of the statutory school age, which must include children in Reception.** The statutory requirement to teach RE does not extend to nursery classes in maintained schools.

There is no requirement for RE to be delivered as discrete lessons in EYFS: how you choose to teach RE is a decision that should be made and justified at school level. There are seven areas of learning and development that shape the educational programmes in early years settings. All the areas of learning are interconnected. The table below shows the three prime areas and the four specific areas:

Prime areas	Specific areas
Communication and Language Physical Development Personal, Social and Emotional Development	Literacy Mathematics Understanding the World Expressive Arts and Design

RE in the seven areas of learning

RE has the potential to make an active contribution to all the areas of learning in early years settings, but it makes a particularly important contribution to those highlighted above in **bold**. The [EYFS statutory framework \(September 2021\)](#) strengthens the place of RE through its explicit reference to religious communities (DfE, 2021, p.14) in the **Understanding the World** area of learning. This specific area involves exploration of the child's world, helping them to make sense of their physical environment and the communities that they are a part of. The RE curriculum provides opportunities for pupils to widen their personal experiences through meeting people from different religions, cultures and beliefs, visiting places of worship, exploring stories and festivals and enriching their vocabulary with subject-specific words.

Children at the expected level of development should know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.

EYFS Framework Sept 2021, p14: ELG People, Culture and Communities

Characteristics of Effective Learning (CoEL)



The areas of learning and educational programmes that shape the curriculum in the early years foundation stage outlines *what* children should learn. The Characteristics of Effective Learning (CoEL) describes *how* children learn. Using the CoEL, it is possible to ascertain what kind of learner a child is and how practitioners can plan developmentally appropriate activities to extend their thinking. The CoEL should underpin all learning and development in the early years foundation stage, and indicates the ways that a child will engage with other people and their environment.

Children are powerful learners from birth. They can develop strong habits of mind and behaviours that will continue to support them to discover, think, create, solve problems, and self-regulate their learning. Children need consistent lived experiences of autonomy alongside support for their growing awareness and control of the processes of thinking and learning. Play, time, space, and freedom to follow their intentions, sustained shared thinking, and experiencing the satisfaction of meeting their own challenges and goals all contribute to development as curious, creative, resourceful, and resilient learners. ([*Birth to 5 Matters: non-statutory guidance for the Early Years Foundation Stage, 2021, p. 52*](#)).



RE affords children the opportunity to engage with stories, people, and artefacts, relating them to their own personal experiences. Continuous provision in the EYFS gives children the chance to return to activities that interest them for sustained periods, and allows children to begin to think more deeply and make links in their learning. RE is all about engaging and exploring. The aspects within the Characteristics of Effective Learning are a helpful place to start when we consider what kind of RE enquirers we want our EYFS children to be.

The table below shows the three aspects within the CoEL:



Playing and exploring – children investigate and experience things, and ‘have a go’



Active learning – children concentrate and keep on trying if they encounter difficulties, and enjoy achievements



Creating and thinking critically – children have and develop their own ideas, make links between ideas, and develop strategies for doing things



RE in the early years foundation stage, by which we mostly mean the Reception year, should begin with children’s own experiences and be shaped by the educational programmes planned by the school as part of their curriculum. **This inevitably means that this will reflect a range of beliefs and ideas, reflecting both non-religious and religious worldviews, ensuring that all perspectives are valued and that the RE curriculum for EYFS is inclusive of all.**

This curriculum should lead children to the subject content that focuses on religious ideas and concepts. The majority of children’s learning in the early years foundation stage is through a mixture of child-initiated and adult-led activity. Through a combination of careful planning, purposeful play, and appropriately pitched adult-led activities, children will develop a secure knowledge of some beliefs, ideas and concepts. After exploring RE within the seven areas of learning, this document will outline the 6 key questions that should guide the RE learning in the reception year. The key questions do not need to be taught in their entirety in one go. In fact, it may be useful to be able to dip in and out as you follow the children’s interests. However, there are aspects within some that are better taught in line with the academic year, e.g. Christmas at the end of Autumn 2 term and Easter at the end of the Spring 2 term.

The Early Years Foundation Stage (EYFS)



At the end of EYFS, there is a certain level of development that all children are expected to attain; these are set out in the Early Learning Goals (ELGs). The ELGs are used to make holistic, best-fit judgements about a child's overall development and readiness for Year 1.

It is against the ELGs that pupils' progress in EYFS must be measured.

There are no separate assessment statements for RE in the early years. The RE curriculum in this syllabus will provide plenty of opportunities for evidencing the ELGs at the end of the key stage: over the next few pages, we demonstrate what this might look like across the six key questions and how these in turn may help EYFS practitioners to gather evidence for the ELGs.

	Children at the expected level of development will...
ELG: Past and Present Page 1	<ul style="list-style-type: none"> - Talk about the lives of the people around them and their roles in society; - Know some similarities and differences between things in the past and now, drawing on their experiences and what has been read in class; - Understand the past through settings, characters and events encountered in books read in class and storytelling.
ELG: People, Culture and Communities	<ul style="list-style-type: none"> - Describe their immediate environment using knowledge from observation, discussion, stories, non-fiction texts and maps; - Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class; - Explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories, non-fiction texts and when appropriate – maps.
ELG: The Natural World	<ul style="list-style-type: none"> - Explore the natural world around them, making observations and drawing pictures of animals and plants; - Know some similarities and differences between the natural world around them and contrasting environments, drawing on their experiences and what has been read in class; - Understand some important processes and changes in the natural world around them, including the seasons and changing states of matter.

How does RE in EYFS contribute to the ELGs?



RE has the potential to make an active contribution to all the areas of learning in early years settings, but it makes a particularly important contribution to **Understanding the World (DfE, 2021, p14-15)**

This area of learning presents significant opportunities for evidencing the three ELGs in this area through the RE elements of learning in our six key questions. We choose here to exemplify how this might be achieved and expect that early years' practitioners will be able to find similar evidence in RE for the other areas of learning.

	Children at the expected level of development will...
ELG: Past and Present	<ul style="list-style-type: none"> - Talk about the lives of the people around them and their roles in society; - Know some similarities and differences between things in the past and now, drawing on their experiences and what has been read in class; - Understand the past through settings, characters and events encountered in books read in class and storytelling.
Key questions in RE: we might find evidence in... 	<ul style="list-style-type: none"> • <i>talking about their own families and exploring similarities / differences to others' families</i> • <i>meeting members of local faith and belief communities or visiting places of worship</i> • <i>investigating and enjoying stories associated with religious events, activities & teaching e.g. from the Bible, Torah or Qur'an etc., exploring how people lived 'then' and what might be different to 'now' or how families celebrate in different ways; hearing stories about other people (past and present) who have had an impact on people's lives today, including religious leaders & non-religious thinkers.</i>
ELG: People, Culture and Communities	<ul style="list-style-type: none"> - Describe their immediate environment using knowledge from observation, discussion, stories, non-fiction texts and maps; - Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class; - Explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories, non-fiction texts and when appropriate – maps.
Key questions in RE: we might find evidence in... 	<ul style="list-style-type: none"> • <i>investigating how different people believe different things or celebrate special times in different ways e.g. Christmas, Eid, Diwali, Chinese New Year etc.</i> • <i>visiting places of worship, real or virtually; building a sukkah</i> • <i>experience different cultures through the way that people live; explore resources from different parts of the world</i> • <i>use books / videos that feature the real lives of different children and families e.g. Belonging & Believing series or CBeebies 'Let's Celebrate!'</i> • <i>exploring special objects / artefacts from a range of cultures / religions e.g. cross, hijab, turban, prayer beads, divas etc.</i>
ELG: The Natural World	<ul style="list-style-type: none"> - Explore the natural world around them, making observations and drawing pictures of animals and plants; - Know some similarities and differences between the natural world around them and contrasting environments, drawing on their experiences and what has been read in class; - Understand some important processes and changes in the natural world around them, including the seasons and changing states of matter.
Key questions in RE: we might find evidence in... 	<ul style="list-style-type: none"> • <i>exploring stories about our world, including creation, or how different people show they care for it, and why they think this is important</i> • <i>experiencing the wonder of the natural world at different times of year / weather or on school visits</i> • <i>looking after their own school environment, including classroom, school garden or similar; looking after pets / plants (school / home)</i> • <i>expressing curiosity about the natural world e.g. looking for minibeasts, asking questions in response to exploration</i> • <i>appreciating the resources that the natural world provides, showing responsibility in the way that they treat the environment</i>

RE in the seven areas of learning

The recommendation in this Agreed Syllabus is that for pupils in the early years, learning in RE should always start from a child's own experience and from within the EYFS curriculum. From this, the RE 'key questions' will lead children to the RE subject content, which focuses more on religious ideas and concepts. The EYFS curriculum will provide plenty of opportunities for RE-related learning. Much of pupils' learning in RE within Reception will be through planned, purposeful play, with perhaps a mix of adult-led and child-led activities. Below, we show five of the seven areas of learning and highlight examples of RE-related experiences and opportunities. The text relating to each area of learning is taken from the Statutory Framework for the Early Years Foundation Stage (DfE, 2021; pp.8-10).

Communication and Language	The development of children's spoken language underpins all seven areas of learning and development. Children's back-and-forth interactions from an early age form the foundations for language and cognitive development. The number and quality of the conversations they have with adults and peers throughout the day in a language-rich environment is crucial. By commenting on what children are interested in or doing, and echoing back what they say with new vocabulary added, practitioners will build children's language effectively. Reading frequently to children, and engaging them actively in stories, non-fiction, rhymes and poems, and then providing them with extensive opportunities to use and embed new words in a range of contexts, will give children the opportunity to thrive. Through conversation, story-telling and role play, where children share their ideas with support and modelling from their teacher, and sensitive questioning that invites them to elaborate, children become comfortable using a rich range of vocabulary and language structures.
Examples of RE-related experiences and opportunities	<ul style="list-style-type: none"> - In response to memorable experiences, give children the opportunities to respond creatively, imaginatively and meaningfully - Religious events, such as Christmas and Easter, can act as a stimulus to help children to think of different special events that are associated with different celebrations - Children are regularly given the opportunity to listen to one another's points of view - Stories, music, and artefacts give children the opportunity to learn about different important religious celebrations - Visiting places of worship and listening to visitors from different cultures and ethnic groups will expose children to new language. Children will then be able to use new words that are associated with this new learning, showing respect
Personal, Social and Emotional Development	Children's personal, social and emotional development (PSED) is crucial for children to lead healthy and happy lives, and is fundamental to their cognitive development. Underpinning their personal development are the important attachments that shape their social world. Strong, warm and supportive relationships with adults enable children to learn how to understand their own feelings and those of others. Children should be supported to manage emotions, develop a positive sense of self, set themselves simple goals, have confidence in their own abilities, to persist and wait for what they want and direct attention as necessary. Through adult modelling and guidance, they will learn how to look after their bodies, including healthy eating, and manage personal needs independently. Through supported interaction with other children, they learn how to make good friendships, co-operate and resolve conflicts peaceably. These attributes will provide a secure platform from which children can achieve at school and in later life.
Examples of RE-related experiences and opportunities	<ul style="list-style-type: none"> - Children have regular opportunities to use stories from different cultures and traditions as a stimulus to reflect on their own feelings and experiences, exploring them in different ways - Through the use of role-play, children can explore the ways that people show concern and love for others and talk about why this is important - Discussions can help children to think about issues of right and wrong (justice) and how humans can help each other - By thinking about children in the class being individuals, children are able to explore what makes everyone unique, special, and, most importantly, valued

RE in the seven areas of learning

Literacy	It is crucial for children to develop a life-long love of reading. Reading consists of two dimensions: language comprehension and word reading. Language comprehension (necessary for both reading and writing) starts from birth. It only develops when adults talk with children about the world around them and the books (stories and non-fiction) they read with them, and enjoy rhymes, poems and songs together. Skilled word reading, taught later, involves both the speedy working out of the pronunciation of unfamiliar printed words (decoding) and the speedy recognition of familiar printed words. Writing involves transcription (spelling and handwriting) and composition (articulating ideas and structuring them in speech, before writing).
Examples of RE-related experiences and opportunities	<ul style="list-style-type: none"> - Stories can be used as stimuli, providing children with the opportunities to reflect on what different characters do and say and decide what children would have done in similar situations. - Activities and play can provide children with the opportunities to explore a story's meaning
Understanding the World	Understanding the world involves guiding children to make sense of their physical world and their community. The frequency and range of children's personal experiences increases their knowledge and sense of the world around them – from visiting parks, libraries and museums to meeting important members of society such as police officers, nurses and firefighters. In addition, listening to a broad selection of stories, non-fiction, rhymes and poems will foster their understanding of our culturally, socially, technologically and ecologically diverse world. As well as building important knowledge, this extends their familiarity with words that support understanding across domains. Enriching and widening children's vocabulary will support later reading comprehension.
Examples of RE-related experiences and opportunities	<ul style="list-style-type: none"> - Through everyday experiences, children have the opportunity to ask and answer questions about diversity, religion and culture - Visiting places of worship, or listening to visitors or members of the school community from different religions, beliefs and ethnic groups - The opportunity to handle real artefacts can allow children to be more curious, respectful and interested
Expressive Arts and Design	The development of children's artistic and cultural awareness supports their imagination and creativity. It is important that children have regular opportunities to engage with the arts, enabling them to explore and play with a wide range of media and materials. The quality and variety of what children see, hear and participate in is crucial for developing their understanding, self-expression, vocabulary and ability to communicate through the arts. The frequency, repetition and depth of their experiences are fundamental to their progress in interpreting and appreciating what they hear, respond to and observe.
Examples of RE-related experiences and opportunities	<ul style="list-style-type: none"> - Religious artefacts can act as a stimulus to allow children to think deeply about and express meanings associated with the artefacts - Children are provided with regular opportunities to share their own experiences and feelings, and can be supported with reflecting on them - Art, music, dance, stories, imaginative play, and role-play are all activities that can be used by children to represent their own ideas, thoughts, and feelings - Allow children to respond to things that they see, hear, smell, touch, and taste in their own way

EYFS: 6 key questions that support children's learning through the EYFS

Understanding the RE Curriculum for EYFS



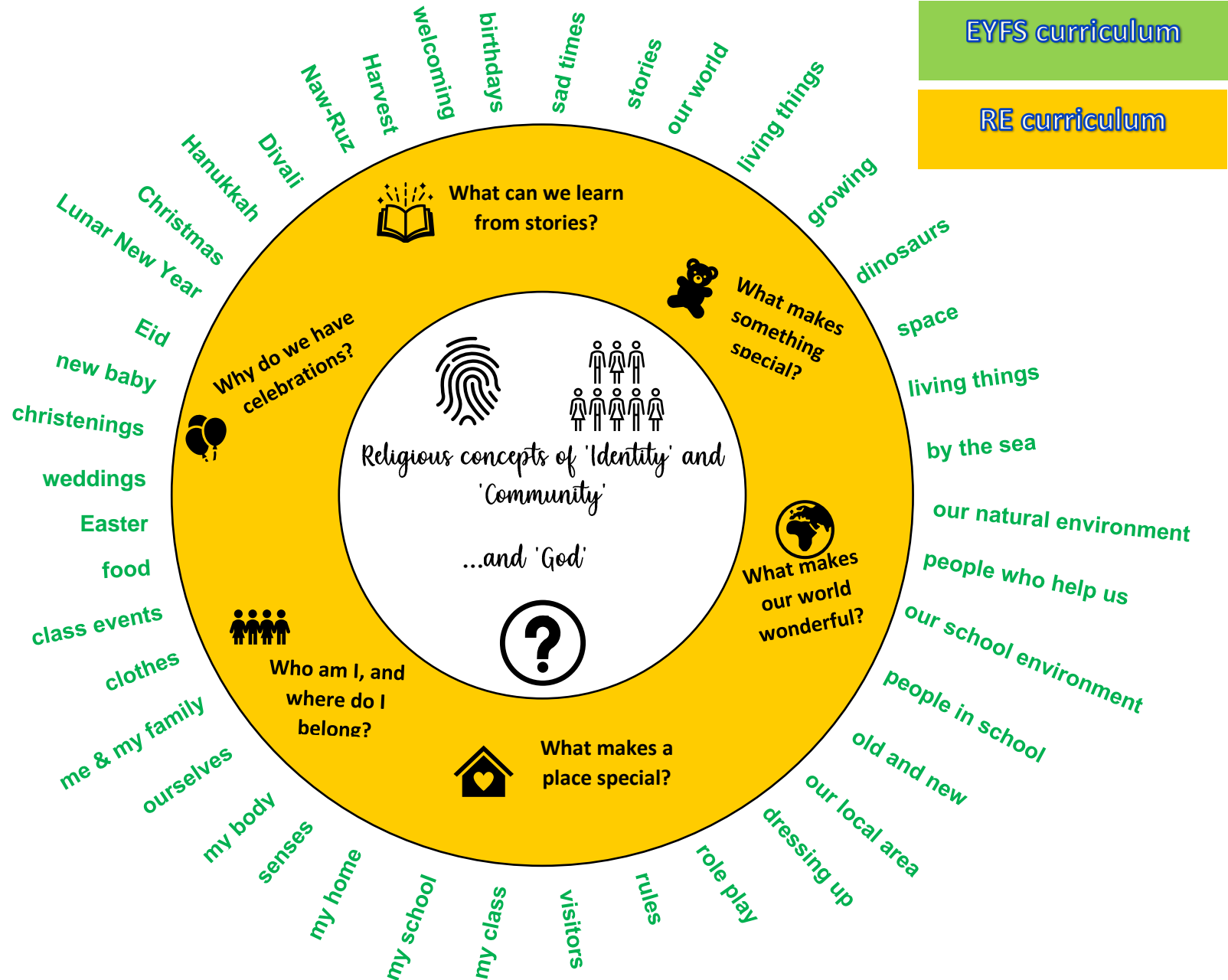
The RE curriculum for the EYFS always starts from where the children are, often taking a child's-eye view and drawing upon their personal experiences. The curriculum allows children to explore the world around them from this starting point. Each school may organise their EYFS curriculum differently, perhaps adopting a topic-approach, or more of a child-initiated learning approach.

The themes in green around this diagram are common to many EYFS settings (and are not limited to those listed here).

The 6 key questions within the yellow doughnut give pupils the foundations for understanding the **'Golden Threads'** (worldview concepts) of 'Identity', 'Community' and 'God', which are built upon in the KS1 RE curriculum.

(more on next page)

These three **Golden Threads** tie into the 6 key questions that create the RE curriculum in the EYFS. Whilst the key questions could be taught as 'units', we recommend that you access them through your continuous provision, dipped in and out of as the year progresses and children's interests and topics change.





The RE Curriculum for EYFS: 3 'Golden Threads'



This curriculum has been restructured from the previous Surrey Agreed Syllabus. There are 3 **'Golden Threads'** that enable links to be made across and within different religions and beliefs: ideas about 'God', 'Community' and 'Identity', explored through the substantive content, and encouraging pupils to view this content through the disciplinary (subject) lenses of theology, philosophy, and sociology. It is important to recognise here that the EYFS syllabus is likely to be structured very differently from learning in other key stages, in the way that the learning is approached through continuous provision, although schools may also choose to teach RE as a discrete subject.

The RE curriculum for EYFS is presented as six topics, with each exploring one key question. These key questions can be unpicked throughout the EYFS year, or taught as 'discrete' learning: this is a school-led decision. Through exploring the six key questions, children are able to explore the three golden threads, starting from the child's prior understanding and experiences and then widening to include other worldview points of views from this. They will broadly cover the following areas, helping children to understand:

Philosophical ideas about 'Identity'

Existential questions



In RE, we think about the mystery of what it means to be human, and 'me'

- We are all special and unique and have our own identity
- There are people who are special to us, e.g., family, friends and teachers
- Personal celebrations such as birthdays, weddings and baptisms and how they shape how we see ourselves
- 'Welcoming' celebrations, e.g., starting schools and new life
- Celebrating is a way of 'belonging'
- Belonging in a class and home family
- School-based celebrations

What are you curious about?
What questions do you have?
Do you think this is real?
What is right? What is wrong? What does 'good' mean?
What do you think we mean by 'true'?

Sociological ideas about 'Community'

Ways of living & impact



In RE, we think about what it means to be part of a community

- Festivals and celebrations that might be important for other children in the class/school, e.g., Eid-ul-Fitr, Diwali, Sukkot, Hanukkah, Naw-Ruz (Irani New Year), Guru Nanak's birthday etc. (as appropriate)
- Belonging in a school community (and, if part of a church school, the wider 'church family')
- It is important to respect things that are special
- Celebrating is often a way of expressing belonging
- Recognising where people belong, e.g. by special clothing or objects

How do different people celebrate?
How do you think people might use this artefact?
Are there any special celebrations or festivals that you have celebrated?
What could/do these symbols mean?
What happens here? Why is this place important?

Theological ideas about 'God'

Beliefs & Teaching






In RE, we think about what it means to believe certain things

- That 'God' is an important idea for some people
- There are special religious figures, e.g., Jesus as a special person for Christians, maybe through exploring Christmas and Easter, or Jesus' parables
- There are special places, special times, special objects and special books/stories – specifically the Bible as the special book for Christians, which contain the stories about Jesus
- The natural world is a place of wonder and is something that should be looked after; and the world is something that some people believe God created and others that it came about naturally

What does this *religious* word mean?
How do we pronounce it?
What is this story about? Why might people keep retelling it?
Who is God?
What does belief mean?
Why are special religious books important?

EYFS: 6 key questions that support children's learning through the EYFS

Whilst there are six units, EYFS teachers have the option to decide whether they would like to keep the subject content within the overall theme of the key question, or whether they would like to explore the RE content as it naturally arises out of children's interests and prior learning, e.g., in a topic about 'growing', subject content from 'What makes our world wonderful?', 'What makes something special?', and 'Who am I, and where do I belong?' might be suitable to draw upon for the RE learning within this topic. As is common within EYFS, there are naturally many places where concepts, ideas and questions overlap.

<p>Who am I, and where do I belong?</p> <ul style="list-style-type: none"> • Every person is special and unique • Some people believe that God made them this way • How new babies are welcomed • People belong together in different ways • People have different ways of showing they 'belong' together (religious and non-religious) • Special people in different religions (e.g., Jesus/Prophet Muhammad/Moses) 	<p>Why do we have celebrations?</p> <ul style="list-style-type: none"> • Celebrations are joyful times • Celebrations are often a time to say 'thank you' • Each person has a 'birth-day', and this is celebrated on the day he/she was born • Christians celebrate special times e.g., Harvest, Christmas, Easter • Other religions have different festivals • School-based celebrations 
<p>What makes a place special?</p> <ul style="list-style-type: none"> • Some people have spaces that are special to them • There are special buildings where some people go to think and learn about God • Some people feel close to God anywhere or in their own special places 	<p>What can we learn from stories?</p> <ul style="list-style-type: none"> • People can have favourite stories • Through stories people share ideas and values about how to live • Some books are special to religious groups, e.g., Bible (Christians), Torah (Jews), Qur'an (Muslims) • Some stories are about special people e.g., Jesus, Prophet Muhammad (pbuh), Moses 
<p>What makes something special?</p> <ul style="list-style-type: none"> • Different things are special to people for different reasons • How to look after and respect things that are special to others • People can use objects to help them remember special times and places • Some objects are 'religious' objects and help people to think about God • Memories can be special 	<p>What makes our world wonderful?</p> <ul style="list-style-type: none"> • Our world is a place of wonder & we should look after it • People are naturally 'creative' • Some people believe our world was created by God and that this is an important story in their special books • Others believe that our amazing world came about naturally and is best explained by scientists, making observations and measurements (link to Science curriculum) 

Who am I, and where do I belong?

What's the purpose of this unit?





To explore questions of identity, e.g., 'What makes you special and unique?' and 'How can we value others?', as well as thinking about the different places the children *belong* (school community, family, friendships etc.).

The children should also consider how new babies are welcomed into the world as a way of celebrating the uniqueness of a new life and investigate different ways in which people show they *belong*, including sharing stories about religious leaders.

This is a perfect unit to use when introducing the children to your school values.

At a glance...

What might this look like in the classroom?

 Engage	<p>Help children to understand that they are part of a school community.</p> <p>Ask a new parent to bring their baby into the class to talk about how their baby was welcomed into the family. Did they have a naming ceremony? A party? A Christening? etc.</p>
 Enquire & Explore	<p>Children have opportunities to think about what makes them special and unique and can think of ways that other people are special and unique.</p> <p>How do we know that we are loved? Who loves us? Who do we love?</p>
 Evaluate	<p>Children will be able to think about the different places that they belong, e.g., family, or club etc.</p> <p>Share and record occasions when things have happened that have made children feel special, at home and at school</p>
 Express	<p>How can we show other people that they are welcome? If a new person is coming to the class, make a plan together with the children to make the child feel as welcome as possible</p>

Use this link to access the non-statutory guidance materials & resources for EYFS: <https://gdbe-elevate.org/help#re>



Why do we have celebrations?

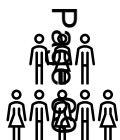
What's the purpose of this unit?



To explore the idea of 'celebration' as an important concept, the starting point being the celebrations that are a part of the lives of pupils in your class.



This learning creates significant opportunities to help pupils to see the world through the eyes of others and to understand that celebrations can help us understand more about what different people believe.

It is also the intention of this unit to introduce pupils to the celebration of Christmas as an important Christian festival, and how, for Christians, the account of Jesus' birth is the focus of the celebration, as well as exploring the celebrations that are important within your class context.



At a glance...

What might this look like in the classroom?

 Engage	Look at and make cards that relate to specific festivals or celebrations, e.g., Christmas, birthdays etc. Have parents or visitors in to the school to talk about a celebration that is important to them
 Enquire & Explore	Cook and share food, or bring gifts to look at, that you might find at a certain celebration, e.g. pancakes for Shrove Tuesday, or Ma'amoul for Eid Decorate a classroom to fit in with a festival, e.g., a birthday party for children turning 5, or lanterns for Chinese New Year
 Evaluate	It might be appropriate for children to compare different festivals, e.g., light at Christmas and light at Diwali, or New Year celebrations across different religions and cultures (Rosh Hashanah, Chinese New Year, and Diwali etc.) Think about special days for your school – Poppy Day, whole-school events, patronal festivals etc.
 Express	Children could plan and host a party to celebrate a significant celebration Small world or role-play of different family celebrations

Use this link to access the non-statutory guidance materials & resources for EYFS: <https://gdbe-elevate.org/help#re>



What makes a place special?

∞

What's the purpose of this unit?



To know that places are special for different people and that some places hold special memories.



The children will begin to understand that some people go to special buildings to pray or to be close to God.



Children may also reflect on places that are special for them, or places that they associate with special memories.

At a glance...

What might this look like in the classroom?



Engage

Help children to understand that they are part of a school community.
Ask a new parent to bring their baby into the class to talk about how their baby was welcomed into the family. Did they have a naming ceremony? A party? A Christening? etc.



Enquire & Explore

Children have opportunities to think about what makes them special and unique and can think of ways that other people are special and unique.
How do we know that we are loved? Who loves us? Who do we love?



Evaluate

Children will be able to think about the different places that they belong, e.g., family, or club etc.
Share and record occasions when things have happened that have made children feel special, at home and at school



Express

How can we show other people that they are welcome? If a new person is coming to the class, make a plan together with the children to make the child feel as welcome as possible

Use this link to access the non-statutory guidance materials & resources for EYFS: <https://adbe-elevate.org/help/re>



What can we learn from stories?

What's the purpose of this unit?

To explore a wide range of stories and picture books, religious and secular. They will use their favourite stories as examples of what makes a story special to them and begin to think about the fact that some stories are special to some people because they are about God or religious leaders.

Children could also consider whether stories can teach people things, and what they can learn from stories.

This unit could include the Easter story, with an opportunity for children to reflect on what the story might mean for them and what it means for Christians.

At a glance...

What might this look like in the classroom?



Engage

Have a 'bring your favourite book to school' day – this could tie in with World Book Day. Read some stories in the class and vote for your favourite. Share some of the adults' favourite books from their childhood.



Enquire & Explore

Story sacks, story stones, and role-play costumes are great for re-telling stories. Have a look at some 'special books' for religious people, e.g. Bible, Qur'an and the Torah – what do you think about when you see them?



Evaluate

Share stories from children's versions of religious holy books. What can we learn? Think about the Christmas/Easter story using a good-quality story book. Why is it a special story for Christians? Think about books that are special for your class and why.



Express

Have a go at creating our own stories, perhaps using Helicopter Stories. I wonder what someone might learn/or think about if they heard our stories?

Use this link to access the non-statutory guidance materials & resources for EYFS: <https://qdb-elevate.org/help#re>

What makes something special?

What's the purpose of this unit?



To think about the different ways in which an object might be considered 'precious' or 'special', including religious artefacts, and begin to articulate why this is.



It is an important question to help children to realise that something that is precious to them might not be to someone else and vice versa.

At a glance...

What might this look like in the classroom?



Engage

Have a circle time together, either in small groups or as a whole class, to allow the children to say something that is special to them, "I think... is special to me..."



Enquire & Explore

After establishing things that are special to us, think about how we can look after these things
Ask a parent from the class, or a member of the local community, to come in to show the children objects that are special to them because of their faith.



Evaluate

As well as thinking about special things, you might like to explore special places. Often it is the special places that we visit that give us good memories.
Children could think about places that make them feel happy, or safe.



Express

Create an exhibition of special things that the children have and invite other people to the classroom, perhaps a different class or parents, to allow children to talk about their special things and explain why they are special.

Use this link to access the non-statutory guidance materials & resources for EYFS: <https://gdbe-elevate.org/help#re>



What makes our world wonderful?

What's the purpose of this unit?

To engage children with their innate sense of wonder about the natural world, and their part in it as unique individuals. The children will have many opportunities to create things of their own during their time in EYFS, which is an important idea within this key question.

This key question also offers opportunities to explore beliefs about the world, thinking about their own and others' ideas whilst also encountering the Creation account (from the Bible, Torah and Qur'an)

This unit will also help children to think about the way their community can work together to look after our wonderful world, and think about ways in which the whole school community can make a difference.







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At a glance...

What might this look like in the classroom?

 Engage	Seasonal changes are perfect opportunities to think about the world being a wonderful place. Plant some seeds and watch them grow over time. What do plants need to survive?
 Enquire & Explore	Think about what it feels like to have good things spoilt – like when we have made a model and we have to pack it away, or worse, it gets ruined by someone. Create a new world or habitat using small world resources. What does the new world need? Who is it for? How could they look after it?
 Evaluate	Think about things in and around the school that need looking after and consider whether we are currently looking after them well. If not, what should we do?
 Express	Take some photos from a walk/bug hunt/time spent outdoors and create a display of these things, alongside comments from the children. Retell stories of creation using role-play.

Use this link to access the non-statutory guidance materials & resources for EYFS: <https://qdbe-elevate.org/help#re>



NATRE Spirited Arts 2021 WINNER St. Nicolas' Infant School
Healing: 'Return Together' (after lockdown)

KEY STAGE ONE

In KS1, there are....

10 Compulsory units

introducing / revisiting key concepts



2 thematic units from a selection to be planned for the 2nd half of the Summer term, drawing together 'golden threads' across learning

Select an appropriate range of beliefs, including non-religious perspectives and Christianity

That means.... 5 Compulsory units + 1 thematic unit for Y1, and 5 Compulsory units + 1 thematic unit for Y2

The balance of units across each key stage ensures that schools meet statutory requirements in terms of substantive content and allocate enough time to deliver high quality RE for all pupils. The thematic units are designed to draw together key ideas that are present in other units across the phase, consolidating prior knowledge & helping pupils to make links, whilst introducing new material from religions or beliefs represented in their school community or not previously studied. Each unit will contain some suggestions to help schools to plan and give a guide as to the appropriate balance of the content. These units also create opportunities for assessing pupils' progress. **Across all key stages, we recommend that pupils' own 'lived experience' is appropriately included in RE discussions, which inevitably means that this will reflect a range of beliefs and ideas, encompassing both non-religious and religious worldviews. Teachers should ensure that all perspectives are valued and that the RE curriculum for KS1 is inclusive of all.** This approach will be modelled through the **non-statutory support materials**.

Outlined in this section of the syllabus are some detailed overviews to indicate suggested prior and future learning, which should be used to help schools to plan their curriculum and make decisions about placing units so that they build pupils' schemata:

← In order to access the learning in this unit, pupils should have learnt about....

→ Where will pupils' learning go from here?....

Each individual unit of work (pages 44-58) outlines **statutory content** that must be covered. This includes 'sticky knowledge' (the substantive content), six key questions to help shape the learning in the unit in multi-disciplinary ways, and guidance about expected outcomes. This may need to be adjusted as teachers plan, to account for pupils' differing abilities.

Each unit also comes with **non-statutory support materials** which provides a sequence of learning, ideas for lessons & links to some suggested resources. These are [hyperlinked](#) from each of the individual units in this section.

Building your long term plan for KS1 using the overview



Start by choosing **one thematic unit** for the 2nd half of the Summer term for each year group



Ensure that your choice has some links with the **Christianity content** for that year group













Choose **Judaism and/or Islam units** that also have some links with the chosen thematic unit





Using your long term plan, you should be able to teach your chosen sequence of units of work, enabling pupils to make links across their learning, develop and deepen their knowledge and explore different worldviews through the **Golden Threads** of **God** (theology), **Community** (sociology) and **Identity** (philosophy).

KS1	Compulsory units: 3 per year group	Concepts	Links with other learning in RE	
Y1	CHRISTIANITY: Why do Christians call God ‘creator’?	God Creation	←	The idea of Community God as a caring/loving figure. Jesus being the Son of God Fiction / Non-fiction as categories of texts
	<ul style="list-style-type: none"> ‘Create’ / ‘creation’ / ‘creator’ Biblical creation story God as ‘creator’ of the world & in other parts of the Bible Celebration of Harvest 		→	<i>Pupils will learn about the creation story from the Torah and the Qur’an in the KS1 Judaism & Islam units, and build on their understanding of God as creator in the Y2 unit ‘What is God like for Christians?’ There is also a thematic unit ‘Why should we care for our world?’ which will build on this understanding and also develop prayer as an expression of gratitude.</i>
Y1	CHRISTIANITY: What is the ‘Nativity’ and why is it important to Christians?	Incarnation God Worship	←	Christian belief in God as ‘Father God’ and creator. Harvest as a time when Christians have special Church services to thank God for His gifts, and that Christmas as the celebration of Jesus’ birth.
	<ul style="list-style-type: none"> ‘Nativity’ as the birth of Jesus Other important people in the Nativity Why did angels announce Jesus’ birth? Diversity of Nativity sets across the world Christmas as focus of worship of Jesus 		→	<i>Pupils will continue to build their concept of incarnation through ‘Y1: What do Christians learn from stories of Jesus?’ & ‘Y2: Why is giving important to Christians?’. This same Y2 unit also builds understanding of the community of Christian believers, the Church. Pupils will also make links with other places of worship e.g. synagogue & mosque being a focus for families and community life, as well as the concept of prayer in the thematic unit ‘Is prayer important to everyone?’</i>
Y1 Page 76	CHRISTIANITY: What do Christians learn from stories of Jesus?	Incarnation Salvation	←	The Nativity account Jesus’s birth involving unusual events What Christians think God is like. The idea of friendship being something involving effort.
	<ul style="list-style-type: none"> Stories about Jesus, baby → man Jesus human ‘like us’ and divine, ‘like God’ Jesus’ stories (‘parables’) & miracles Christians as ‘followers’ of Jesus End with Easter story and symbols 		→	<i>Pupils will continue to build on their understanding of incarnation (Jesus being born as a human being) across KS1 & KS2. There are also important threads of the way that Jesus taught others, through stories especially, that will be picked up in KS2 units building the Kingdom of God concept. There is also a KS1 thematic unit ‘Why do people tell stories?’ that will draw on the learning from this unit.</i>
Y2	CHRISTIANITY: What is God like for Christians?	God Creation	←	God creating the world and God as a caring and giving figure. That ‘Christians’ are followers of Jesus. That Christians worship God in church and how they live
	<ul style="list-style-type: none"> Build on idea of God as creator Images of God from the Bible: shepherd, parent, King Ideas in art / story / song 		→	<i>Pupils will continue to build on the concept of ‘God’ for Christians through developing their understanding of Jesus as God’s Son – and the ‘image’ of God, his Father. The concept of God as Trinity – Three and yet One – is a great Christian ‘mystery’, which will be explored further in UKS2.</i>
Y2	CHRISTIANITY: Why is giving important to Christians?	Incarnation Worship Kingdom	←	The idea that ‘worship’ is important for some people and is a way of showing that God is important Some stories and words in the Bible that help Christians to live their lives as Jesus taught (e.g. parables Jesus told and stories about Jesus)
	<ul style="list-style-type: none"> Why / when do we give to others? Christians (as ‘Church’) give in different ways e.g. ‘service’, food bank Commandments to ‘love God & love others’ Giving at Christmas because God gave 		→	<i>the story of Jesus’ birth and that Christians believe Jesus is God’s Son Children’s thinking about the concept of ‘incarnation’ will continue to be built on through key units in KS2. A key thematic unit for Y2 focuses further on the concept of giving, so this unit will really help to build that idea and help pupils to see the connections within other communities of faith and belief. This unit also links with the thematic unit ‘Is prayer important to everyone?’</i>
Y2	CHRISTIANITY: Why do Christians call Jesus ‘Saviour’?	Salvation	←	That Jesus is God ‘in human form’ (incarnate) and was born as a baby in Bethlehem That Jesus grew up to be a man and had many friends, including the 12 disciples
	<ul style="list-style-type: none"> ‘Saving’ others; Jesus as ‘Saviour’ Jesus changing lives e.g. Zacchaeus Salvation in Easter story, symbols in an Easter garden 		→	<i>Children could draw on ideas from this unit to help with learning in the KS1 thematic units ‘What do people learn from stories?’ & ‘Y2: Is giving better than receiving?’ Pupils will revisit and build on the concept of salvation in the LKS2 unit ‘What’s the Bible’s ‘big story’ – and why is it like treasure for Christians?’</i>

KS1	Compulsory units: 2 per year group	Concepts	Links with other learning in RE	
KS1	JUDAISM: What is the Torah and why is it so important to Jewish families?	'Holy' Torah Mitzvot Respect	←	The Christian Bible, which contains stories about God and his people The story of creation (in the Old Testament), along with some stories of key figures e.g. Noah and Moses
	<ul style="list-style-type: none"> What makes a book special? Torah is special as it contains God's words & rules for living (mitzvot) How Jewish people show the Torah is special in how it's treated & where it 'lives' 		→	Have some knowledge of the importance of rules for community living Pupils may have learned about Shabbat as the Jewish day of rest, or... <i>...children may build on this unit with learning about Shabbat, depending on schools' choices. In the thematic units for KS1, pupils will be considering why stories and/or prayer might be important to people, so learning in this unit will help them to further develop their thinking.</i> <i>In LKS2, pupils will be exploring some key festivals within Judaism and investigating links between them, Jewish practices and writings in the Torah.</i>
KS1	JUDAISM: Why do Jewish families celebrate the gift of Shabbat?	Shabbat Creation Shalom rest	←	Special times for them and their peers Activities that they and their friends do at the weekend are varied but there can be activities that people do every weekend
	<ul style="list-style-type: none"> Shabbat as a special gift of rest Links with creation story Friday night meal & symbols; Saturday night ceremony as start of new week 		→	Have explored the creation story from the Old Testament, where God rested on the 7 th Day Pupils may also have learned about the Torah as the special holy book for Jewish people, or.... <i>...pupils may pick up the concept of Shabbat again in the Torah unit, as it appears in the 10 Commandments. In the thematic units for KS1, pupils will be considering why stories and/or prayer might be important to people, so learning in this unit will help them to further develop their thinking.</i>
Page 77 KS1	ISLAM: What is important for Muslim families?	respect Prophet ibadah salaam (peace) creation	←	<i>As the KS1 Islam units can be taught in any order, pupils may have explored some key ideas for Muslims already. Ensure you reflect this in planning.</i> Special books and special people
	<ul style="list-style-type: none"> Muhammad (pbuh) is the most important Prophet (messenger) for Muslims Muslims learn from his life & example Qur'an contains the holy words of Allah 		→	What it means to show respect and how people might do this in different ways <i>In the thematic units for KS1, pupils will explore the place of stories and leaders within community life, as well as how beliefs impact on actions, such as caring for creation. Pupils will deepen their understanding of how the teachings of the Qur'an and the practices of Islam shape life for Muslims in LKS2 in the unit 'How does 'ibadah' (worship) show what's important to Muslims?'</i>
KS1	ISLAM: Who is Allah and how do Muslims worship Him?	Allah salaah Ibadah	←	<i>As the KS1 Islam units can be taught in any order, pupils may have explored some key ideas for Muslims already. Ensure you reflect this in planning.</i> the idea that God is seen in different ways by different people
	<ul style="list-style-type: none"> Muslims believe in One God, Allah 99 beautiful names express what Allah is like, including 'Al-Khaliq' (creator) Prayer is part of worship of Allah (ibadah) 		→	people's choices are influenced by what they believe <i>There is a key thematic unit which explores the concept of prayer ('Is prayer important to everyone?') for different people, and 'Is it better to give or to receive?' could also draw on learning from this unit. The thematic unit 'Why should we care for our world?' could also draw on pupils' understanding of Allah as creator. Pupils will deepen their understanding of how worship & salah show submission to Allah in the LKS2 unit 'How does 'ibadah' (worship) show what's important to Muslims?'</i>

KS1	Thematic units: choose 1 per year group	Links with other learning in RE
 <p>The thematic units are designed to help secure deeper connections in pupils' learning across the year, through the development of the Golden Threads: the concepts of God, Community and Identity. Where units are placed by schools in their long term plan will impact on the connections that are possible, so it's essential to plan thematic choices carefully. Whilst units may draw on learning from your wider curriculum, you must ensure that the focus remains on RE, and include a balance of religious and non-religious perspectives, including Christianity.</p> <p>The Golden Threads are a key feature of the thematic units as they help to ensure that pupils' learning is multi-disciplinary, and contains an age-appropriate balance of Theological, Sociological and Philosophical questions and approaches.</p> <p>The thematic units contain a balance of material to consolidate learning with new learning that builds on this, and so create ideal opportunities to gather evidence of pupils' progress. Schools can also decide to include content that relates to their own setting e.g. if you have Buddhist / Humanist pupils in your school, then the thematic units you choose could include material that helps pupils to understand Buddhism / Humanism.</p> 		
KS1	What makes a good leader? <ul style="list-style-type: none"> Who are 'good' leaders? Why did people follow Moses / Jesus / Muhammad (pbuh)? Leaders who followed a faith / belief What can we learn from leaders? 	 <p>This unit will explore ideas about how communities choose their leaders and the characteristics of a good leader. It will also consider why people follow a leader and the impact of some leaders on how communities live. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y1 CHRISTIANITY: What do Christians learn from stories of Jesus? Y2 CHRISTIANITY: Why do Christians call Jesus 'Saviour'? Y2 CHRISTIANITY: Why is giving important to Christians? KS1 JUDAISM: What is the Torah and why is it so important to Jewish families? KS1 ISLAM: What is important for Muslim families? 
Page 78 KS1	Why do people tell stories? <ul style="list-style-type: none"> Stories help us understand life; teach us to be better people; about real events; to comfort & link us to others Stories linked to festivals from prior learning across units; add Hanukkah* / Purim* Aesop's Fables / Huge Bag of Worries / The Memory Tree 	 <p>This unit will explore how stories are important to people of different faiths and beliefs as a way of expressing meaning, sharing morals and providing comfort in challenging times or answers to difficult questions. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y1 CHRISTIANITY: Why do Christians call God 'Creator'? Y1 CHRISTIANITY: What do Christians learn from stories of Jesus? Y1 CHRISTIANITY: What is the 'Nativity' and why is it important to Christians? Y2 CHRISTIANITY: Why do Christians call Jesus 'Saviour'? KS1 JUDAISM: What is the Torah and why is it so important to Jewish families? (*NB these stories are not in the Torah, but you are building on understanding about what's important to Jewish families) KS1 ISLAM: What is important for Muslim families? 
KS1	Is prayer important to everyone? <ul style="list-style-type: none"> Who do people pray to? Does everyone pray? How is prayer different from reflection? Buddhist 'prayer' flags & prayer beads across traditions 	 <p>This unit will explore how different religious communities pray, and to consider why other people choose not to pray. It will also consider differences between prayer and reflection. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y1 CHRISTIANITY: Why do Christians call God 'Creator'? (Harvest) Y1 CHRISTIANITY: What is the 'Nativity' and why is it important to Christians? Y2 CHRISTIANITY: Why is giving important to Christians? KS1 JUDAISM: Why do Jewish families celebrate the gift of Shabbat? KS1 ISLAM: Who is Allah and how do Muslims worship him? 
KS1	Why should we look after the world? <ul style="list-style-type: none"> Link to ideas from prior learning about creation Caring about the world from non-religious perspective – we all share our world Tu B'Shvat (Jewish tree-planting festival) 	 <p>This unit will give pupils opportunities to reflect on the natural world, what makes it precious and why / how we should care for it. Whilst the creation account (found in the Bible, the Torah and the Qur'an) might help answer this question for religious people, pupils should also be given opportunities to learn that non-religious people also show wonder at the natural world and concern about environmental issues and believe different things about how the world came to be. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y1 CHRISTIANITY: Why do Christians call God 'Creator'? Y2 CHRISTIANITY: What is God like for Christians? 

			<ul style="list-style-type: none"> • KS1 JUDAISM: Why do Jewish families celebrate the gift of Shabbat? • KS1 ISLAM: What is important to Muslim families? • KS1 ISLAM: Who is Allah and how do Muslims worship Him?
Y2	<p>Is giving better than receiving?</p> <ul style="list-style-type: none"> • Why do we give? And receive? • Giving & receiving through festivals e.g. Harvest festivals / Christmas / Easter / Eid • Gifts of Creation / Shabbat / Torah / Qur'an / Jesus • How do Sikhs give and why? • Giving from a non-religious perspective 	 	<p>This unit will start from children's own experiences of giving and receiving and explore how both are a part of community life, are expressed in different ways and what motivates people to give. It is an opportunity to look at giving and receiving from both religious and non-religious perspectives. This unit could draw on learning from:</p> <ul style="list-style-type: none"> • Y1 CHRISTIANITY: Why do Christians call God 'creator'? • Y1 CHRISTIANITY: What is the 'Nativity' and why is it important to Christians? • Y2 CHRISTIANITY: What is God like for Christians? • Y2 CHRISTIANITY: Why is giving important to Christians? • KS1 JUDAISM: Why do Jewish families celebrate the gift of Shabbat? • KS1 ISLAM: Who is Allah and how do Muslims worship Him? • KS1 ISLAM: What is important for Muslim families?



Building on prior learning from Early Years Foundation Stage*

(*please see EYFS section for more information)

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

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- learning about themselves within the context of their school;
- learning about the worldviews, beliefs and cultures of others, including Christianity;
- encountering the celebration of different festivals;
- where possible, meeting different people from faith and belief communities;
- hearing stories that are special to different religious and non-religious people, that help children to relate to the things that different people believe.

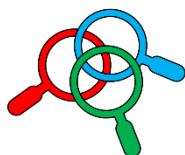
During Key Stage 1, pupils will:



develop their knowledge and understanding of the worldviews, beliefs and 'lived experience' of some Christian, Jewish and Muslim people, and (especially as part of the thematic units) some non-religious people



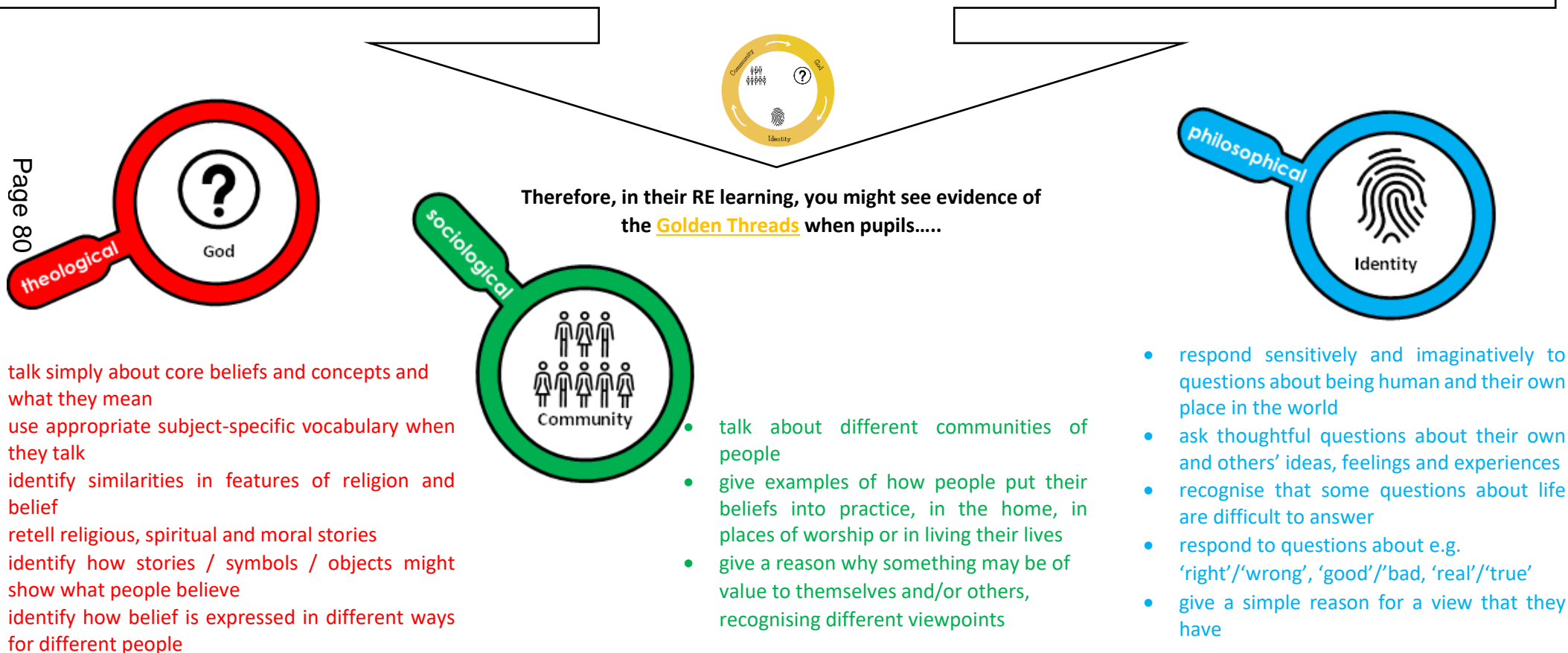
become more aware of other peoples' worldviews and be encouraged to develop important subject-specific and cross-curricular skills



As well as the **statutory content**, each unit of work in the syllabus also contains elements to help teachers to deliver RE in a way that ensures a balance of multi-disciplinary approaches. This is achieved through the use of **key questions** to help shape the learning and indications of **expected outcomes** for the unit of work. These may need adjusting to suit the ages and abilities of pupils.

Through their learning experiences in KS1, pupils will develop their understanding of the Golden Threads of 'God' 'Community' & 'Identity' and be encouraged to:

- explore core concepts & beliefs for Christian, Jewish & Muslim people, and appreciate that some people call themselves 'non-religious';
- develop subject specific vocabulary;
- encounter how different people view the world in different ways;
- encounter and respond to ways in which people express their beliefs (*e.g. stories, artefacts and other media, such as art and music – and what they might 'mean'*);
- begin to understand the importance and value of religion and belief for different people, especially other children, their families and the communities they belong to;
- ask relevant questions and develop a sense of wonder & curiosity about the world around them, using their imagination;
- ask questions and express their own views about what it means to be human: what's important to themselves and to others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.



What's the purpose of this unit? It is the intention of this unit to help children to understand that most Christians believe God created the world and that the Bible tells the overarching account of God's creation and plan. Through their learning, they will explore how Christians aim to emulate God's giving attitude as seen in creation throughout life and also at special times. They will also consider how important love is for Christians: the love of God for humanity, the love of Christians for God, and the love of Christians for others. Pupils could also be given the opportunity to find out about the Jewish festival of Sukkot and explore links between this story & being thankful for the Harvest.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about...</i> The EYFS unit 'What makes our world wonderful?' <ul style="list-style-type: none"> Community as a group of people God as a caring/loving figure. Jesus, God's son Fiction / Non-fiction. 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> talk about their own emotions (regarding their special book), connecting them to those of Christians that most Christians believe that God loves to give the Creation account how the beliefs of Christians link to the event of creation and the events of Jesus' life that Harvest is a time to be thankful for food talk about their own emotions in response to 'creation' and thankfulness with the emotions of those in the accounts explored that for most Christians, worship / giving is a response to who God is and what he has given
<i>Where will pupils' learning go from here?....</i> Children could draw on ideas from this unit to help with learning in the KS1 thematic unit 'Why should we look after our world?' Pupils will revisit the concept of God's role as 'creator' in the Judaism unit 'Why do Jewish families celebrate the gift of Shabbat?' and build on this in the UKS2 CHRISTIANITY unit 'What do Christians believe about Creation?'.	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> I wonder what makes a book special? I wonder why God gave in creation? I wonder how God continues to give? I wonder how Christians can share God's creation? How does Harvest time help people to be thankful? I wonder what you are thankful for? I wonder how you think the Creation account makes Christians feel about the world? 	<ol style="list-style-type: none"> talk simply about core beliefs and concepts regarding God as a creator, and how this is seen in the Bible use the vocabulary 'create / Creator / creation and/or thankful / grateful / worship' when they talk. identify how the creation account and Jesus' miracles demonstrate some things that Christians believe. talk about how saying thank you to God is part of worship for Christians give examples of how Christians & other people put their beliefs into practice, such as celebrating and donating food at Harvest, caring for the world, and thanking God notice what might be similar / different in the ways people give respond to the world around them in a way that shows awe, sensitivity, gratitude and/or responsibility talk about their own emotions and link to how others might be feeling e.g. in response to the natural world, in gratitude etc.

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Unit title: What is the 'Nativity', and why is it important to Christians?

Concept: INCARNATION

Key Stage: 1

Year group: 1

What's the purpose of this unit? The purpose of this unit is to help children understand that for most Christians, Jesus was God's Son, who was born in a stable in Bethlehem, and grew up to teach people about God. To learn this, children will be reminded of who God is (the creator), and that He is a caring/loving figure. This unit will keep children's attention focused on Jesus as the most important person in the events and portrayal of the Nativity, and how this is a part of Christmas celebrations around the world.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> • EYFS 'What can we learn from stories?' • EYFS 'Why do we have celebrations?' • Christian belief in God as 'Father God' and creator. • Christmas as the Christian celebration of Jesus' birth. 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> • that most Christians believe in Jesus as God's Son, born as a baby ('incarnation') • that most Christians believe that Jesus is both human (like us & his mother Mary) and divine (like God, his Father) • that there are different important 'characters' in the Nativity that are part of the Christmas story • that the response of the people in the Nativity was to worship Jesus • that for most Christians, Jesus is the most important element of the Nativity • there are similarities and differences in the ways that Christians and other people around the world celebrate Christmas
<i>Where will pupils' learning go from here?....</i> Pupils will continue to build their concept of incarnation through 'Y1: What do Christians learn from stories of Jesus?', where they will also build on their understanding of Jesus as both human and divine & 'Y2: Why is giving important to Christians?'. This same unit also builds understanding of the community of Christian believers, the Church. Pupils will also make links with other places of worship e.g. synagogue & mosque being a focus for families and community life.	
Key questions to shape the learning: <ol style="list-style-type: none"> 1. Who's in your family? How are you like each other? How is our school like a family? (look at family/class photos) 2. What is the 'Nativity'? Who is Baby Jesus? Who is in his family? 3. Why did angels announce the birth of Jesus? 4. Why is the Nativity story so important to Christians? 5. Is Christmas the same around the world? What about the Nativity? 6. Who are the important people in the Nativity story to me? 	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> Children are able to: <ul style="list-style-type: none"> ⑦ say that (for Christians) Jesus is God's Son & was born as a baby ⑦ suggest how Jesus might be like us and/or like God ⑦ suggest what different symbols mean e.g. in Nativity paintings, figures etc. ⑦ say who the different figures are in the Nativity story (God, angels, Mary, Joseph, Jesus, shepherds, Magi/wise men, angels) 👥 talk about how our school community is like a family and that we all have things in common with each other 👤 suggest how we might be like those who are in our family/those around us 👤 give a simple reason for a view that they have 👤 respond sensitively and imaginatively to questions about their own and others' ideas, experiences and feelings 👤 show care for the special objects (e.g. Nativity sets / paintings) of others

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What's the purpose of this unit? This unit intends to explore how Jesus lived, highlighting that many of his experiences were the same as ours (human), whilst many others were exceptional (indicative of his holiness). During this unit, pupils should consider the experiences they share, and do not share, with Jesus, and the example Jesus set for Christians through these. The concept of Jesus' dual nature (completely human – like us – and completely divine – like God, also known as the Hypostatic Union) is essential for learning in this unit, culminating in the juxtaposed experiences of Jesus' death (Human) and resurrection (God) over the Easter weekend.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> • EYFS 'What can we learn from stories?' • The Y1 unit 'Why do Christians call God 'creator'? - God's generosity • The Nativity - of Jesus's birth involving unusual events. • The idea of friendship being something involving effort. 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> • key events of Jesus' life from baby -> man -> ascension • how Jesus' life and experiences shares similarities with their own • how Jesus' life and experiences were also very different from their own • what most Christians believe was Jesus' plan and intention on earth [salvation] • how most Christians try to live their lives following the example that Jesus set
<i>Where will pupils' learning go from here?....</i> Children could draw on ideas from this unit to help with learning in the KS1 thematic unit 'Why do people tell stories?' Pupils will revisit the concept of Jesus' dual nature in the UKS2 unit 'CHRISTIANITY Y6: How is God Three - and yet One?' and build on this in the UKS2 unit 'CHRISTIANITY Y6: What do Christians believe about the Messiah?'	
Key questions to shape the learning:	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> 1. I wonder what has happened in your life so far? What human experiences do we share? 2. &3. I wonder what happened in Jesus' lifetime? I wonder how Christians try to be like Jesus in their community? 4. What do Christians learn from stories told by Jesus? 5. What made Jesus 'ordinary' and 'extraordinary'? What's extraordinary about Easter? 6. What do Christians learn from stories of Jesus? How is Jesus human and divine? 	Children are able to: <ul style="list-style-type: none"> ② retell events from Jesus' life ② recognise that Jesus' miracles raise puzzling questions ② make links between Jesus' life and what Christians believe about him being human 'like us' and divine 'like God' 🧠 talk about making friends, and other things that make us human 🧠 identify with some parts of Jesus' life 🧠 suggest how Christians might try to be like Jesus in the way they treat others

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<p>What's the purpose of this unit? It is the intention of this unit to explore how most Christians see and experience God as a guide and guardian, much like a shepherd is to sheep. During this unit, pupils should consider how friends and followers of God (the Israelites, disciples, and modern-day Christians) speak about God. The concept of God's love and 'parent-like' attitude is essential in this unit. It includes a specific focus on the parable of the Lost Sheep, its relation to the account of the Israelites in the desert, and the modern-day experiences and feelings of 21st Century Christians.</p>	
<p>Links across learning</p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p><i>In order to access the learning in this unit, pupils should have learnt about....</i></p> <ul style="list-style-type: none"> The unit 'Why do Christians call God 'creator'? Creation and God as a caring and giving figure. What 'Christians' are The Nativity Local area - Geography Adjectives 	<ul style="list-style-type: none"> that people use pictures and words to convey meaning that there are many different images of God contained in the Bible these words and images help us answer the question 'what is God like?' Christian beliefs about God are connected with these words and images most Christians believe God loves them and all people how to listen to others and express their thoughts and ideas about what God might be like
<p><i>Where will pupils' learning go from here?....</i></p> <p>Children could draw on ideas from this unit to help with learning in the KS1 thematic unit 'What makes a good leader?' Pupils will revisit the concept of God's role as shepherd and guide' in the Y5 CHRISTIANITY unit 'Why is the idea of 'rescue' so important for Christians?' and build on this in the Y6 CHRISTIANITY unit 'What do Christians believe about the Messiah?'.</p>	
<p>Key questions to shape the learning:</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> I wonder what you think an 'expert' and 'guide' is? What do some Christians say about God? I wonder why God might be like a shepherd to his people? What difference might it make for Christians to experience God as their shepherd? What do some Christians say God is like for them? How do they know this? Do they all say the same? What is God like for Christians? I wonder what you think God is like? 	<ul style="list-style-type: none"> 🔍 suggest meaning for some Biblical images of God 🔍 describe how these images connect to Christians' beliefs about God 🔍 talk about some Christian beliefs about what God is like 🔍 explain how Christians are shown in the Bible that God loves them 🔍 consider what difference it might make to Christians to have God as their shepherd 🔍 articulate their own beliefs / ideas about God

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What's the purpose of this unit? It is the intention of this unit to explore the concept of giving: as an act of worship for most Christians, and a core idea behind the concept of 'incarnation' – God giving Jesus to the world – focusing on a key text for Christians in John 3:16. It also explores how the Christian community – the Church – aspires to give in many different ways, as God gave, and should include a visit to your local church to look for clues. This unit should ideally be taught in the second half of the Autumn term, as it culminates in considering why Christians give at Christmas.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> That many Christians go to church to worship (Y1 unit) some stories and words in the Bible that help Christians to live their lives as Jesus taught (e.g. parables Jesus told and stories about Jesus) the story of Jesus' birth and that Christians believe Jesus is God's Son	'Sticky knowledge' By the end of this unit, pupils should know:
<i>Where will pupils' learning go from here?....</i> Children's thinking about the concept of 'incarnation' will continue to be built on through key units in KS2. A thematic unit for Y2 'Is giving more important than receiving?' focuses further on the concept of giving, so this unit will really help to build that idea and help pupils to see the connections within other communities of faith and belief. This unit could also link with the thematic unit 'Is prayer important to everyone?'	<ul style="list-style-type: none"> that giving is important within all communities as a way of helping others and building relationships that most Christians believe that God's nature is to give, and that he gave Jesus as a gift to the world that worship is a way of giving to God that this giving takes many different forms, including prayer & volunteering that when most Christians give, they are showing that they are a part of God's Kingdom that the Church is both a building and the community that meet there that when Christians give to others at Christmas, it is a reminder of how God gave Jesus, and also of the gifts of the wise men, who worshipped him
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> What? When? Why? How? How can we 'give' to others this week? Why do some Christians give? &4 How do Christians [the Church] 'give' to God in worship? How does giving make a difference in your local [church] community? What was given at the very first Christmas? Why do Christians give, especially at Christmas? What could we give this Christmas? 	<ul style="list-style-type: none"> explain why giving to others is important suggest different ways by which different people might give find evidence in the church / community for different types of giving by Christians e.g. prayer, money, time, acts of service (all worship) suggest how Christians might be giving to / worshipping God by doing these things retell the story of how the wise men gave, making simple connections with the symbolism of the gifts & things Christians believe about Jesus express their own ideas about giving in simple ways, drawing from their learning

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<p>What's the purpose of this unit? It is the intention of this unit to explore how Jesus was a friend and Saviour ('rescuer'), to people he met, who often included the poor and friendless. During this unit, pupils should consider how meeting Jesus changed peoples' lives ('rescued' them), and reflect on how Jesus is still 'Saviour' for most Christians today. The concept of salvation is essential learning in this unit and includes a specific focus on the story of Zacchaeus' meeting with Jesus and the Easter narrative, building an Easter garden using the important symbols of Jesus' death and resurrection.</p>	
<p>Links across learning</p> <p><i>In order to access the learning in this unit, pupils should have learnt....</i> That Jesus is God 'in human form' (incarnate) and was born as a baby in Bethlehem That Jesus grew up to be a man and had many friends, including the 12 disciples <i>The unit 'What do Christians learn from the stories of Jesus?' should be taught before this unit.</i></p> <p><i>Where will pupils' learning go from here?....</i> Children could draw on ideas from this unit to help with learning in the KS1 thematic unit 'What do people learn from stories?' Pupils will revisit the concept of salvation across KS2, but specifically in the LKS2 unit 'Y3 CHRISTIANITY: How can artists help us understand what Christians believe and do?', and UKS2 Y5 CHRISTIANITY: 'Why is the idea of rescue so important to Christians?' and build on this in 'UKS2 Y6 CHRISTIANITY: What do Christians believe about the Messiah?', deepening their understanding of this essential concept.</p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p> <ul style="list-style-type: none"> that Christians often call Jesus 'Saviour' that the Bible contains stories about people Jesus met and 'rescued/saved' that these people were often the poor, the sick and the friendless that 'salvation' is an important idea for most Christians that the elements in an Easter garden are symbols of Jesus' death and resurrection <p>that most Christians believe that:</p> <ul style="list-style-type: none"> people's lives were changed by meeting Jesus, including Zacchaeus Jesus 'saves' them too Jesus' offer of forgiveness is a part of the rescue at the heart of Easter
<p>Key questions to shape the learning</p> <p>1. What do we mean by the word 'rescue'?</p> <p>2. &3. How did Jesus save people? I wonder if these stories might make a difference to the way Christians treat other people / live as part of a community?</p> <p>4. How did Jesus rescue Zacchaeus? I wonder if meeting Jesus changed Zacchaeus' community? How might they have shown this?</p> <p>5. Is there a rescue at Easter? Who did Jesus forgive? I wonder if the Easter story might help Christians to be more forgiving?</p> <p>6. What do we really need in our Easter Garden as symbols of 'Salvation'?</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p> <ul style="list-style-type: none"> talk about their own experiences of being rescued / 'saved' or forgiven respond sensitively to the idea of 'rescue' or 'forgiveness', making relevant comments in the context of stories and discussions talk about how people who met Jesus might have felt (e.g. before, during and after meeting him) talk about how other people in Zacchaeus' community might have reacted to what happened talk about the impact of forgiveness on the Christian community retell stories about how people were changed ('saved') by meeting Jesus suggest why Christians call might Jesus 'Saviour' use the elements of an Easter Garden to retell the story suggest what different symbols mean e.g. parts of an Easter Garden, or ideas in Christian art

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What's the purpose of this unit? It is the intention of this unit to introduce pupils to the Torah as the special holy book for Jews, because it contains the words of God (*G_d), especially Ten Commandments that help them to live good lives. It also offers the opportunity for pupils to think about how rules make a difference to their lives and whether it's important that rules are 'fair'. This unit would benefit from a visit (real or virtual) to a synagogue.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> the Christian Bible, which contains stories about God and his people the story of creation (in the Old Testament), along with some stories of key figures e.g. Noah and Moses Have some knowledge of the importance of rules for community living They might also have explored the Qur'an as the special book for Muslims	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> • what it means to treat something with respect • that the Torah is the Jewish holy book and contains rules to help Jewish people to live good lives. These rules make life fair for everyone and help them to worship God. • that God's name is holy for Jewish people • that the Torah is a scroll and is written in Hebrew • that the way that the Torah is treated is linked with the Jewish belief that it contains the holy words of God • that the synagogue is the place where the Torah is kept and where Jewish people go to pray
Where will pupils' learning go from here?.... There is a natural link that Shabbat makes between this unit and the Torah unit, so do help pupils to make those connections, whichever order you have taught them in. In the thematic units for KS1, pupils will be considering why stories and/or prayer might be important to people, so learning in this unit will help them to further develop their thinking. In LKS2, pupils will be exploring some key festivals within Judaism and investigating links between them, Jewish practices and writings in the Torah. This is further built on in UKS2 with an in-depth look at how the synagogue is part of community life and action for Jews.	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> 1. What are our special books – and why? 2. What makes <i>this</i> book (the Torah) special? 3. What's <i>inside</i> this book that makes it special? 4. Where does the Torah 'live'? How does this show it's important? 5. What makes the Torah so important to Jewish people? How do they show this? Which things do you think shows how special the Torah is for the Jewish community? Which one do you think shows it the most? Do we all have the same idea? 6. How can we show others that the Torah is important? Make a display! 	<ol style="list-style-type: none"> 1. explain what it means to treat something with respect 1. identify important rules in their own lives – and say why they are important 2. suggest why the Torah might be valued by Jews 2. talk about how Jewish people show respect for the Torah, using examples from pictures, videos or stories 2. identify possible meanings for the commandments (rules) that God gave to Moses 3. identify some things that the Jewish community might learn from the Torah about how to live good lives, such as caring for / respecting other people

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What's the purpose of this unit? It is the intention of this unit to explore why rest might be important, and investigate the significance of Shabbat for most Jewish families as a time set apart from the rest of the week. It is also the 4 th of the Ten Commandments.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> Special times for them and their peers activities that they and their friends do at the weekend are varied but there can be activities that people do every weekend Have explored the creation story from the OT <i>Where will pupils' learning go from here?....</i> There is a natural link that Shabbat makes between this unit and the Torah unit, so do help pupils to make those connections, whichever order you have taught them in. The LKS2 JUDAISM unit 'What are important times for Jewish people?' builds on this content	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that rest from work is important for everyone Shabbat is a time of rest and recalls how God rested on the seventh day after creation that Shabbat and the Friday night meal can be an important part of Jewish family life and can help Jewish families to feel closer to God that Shabbat lasts from sunset on Friday to sunset on Saturday, and that there are symbols that mark its beginning and its end
Key questions to shape the learning 1. What do we do in the week? What do we do at the weekend? 2. Why could it be important for some Jewish families to do something different during Shabbat? 3. What do some Jewish families do during the Friday night meal which marks the beginning of Shabbat? 4. What do some Jewish families do during Shabbat and what could happen to mark the end of Shabbat? 5. What objects might we use to help us to remember a special day? How could this time be seen as a gift? 6. Why and how do Jewish families celebrate the whole of Shabbat?	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> <ul style="list-style-type: none"> reflect on why rest might important be able to discuss respectfully that families have different routines and engage in a variety of activities during the week and at the weekend be able to think of different reasons to get together for a family meal and why this might be important investigate source materials e.g. photographs, stories, artefacts to help answer questions talk about the different elements of Shabbat and why they might be important for Jewish families use the vocabulary creation, work/rest, meal, Shabbat talk about how Jewish families put their beliefs about the importance of Shabbat into practice in their homes and/or synagogue talk about what might be important to the different Jewish families they encounter through the resources

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What's the purpose of this unit? To explore key beliefs about Muhammad (pbuh) and the Qur'an so that children can see what is important for Muslim families and how this shapes their lives.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> special books and special people what it means to show respect 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that the words 'Islam' & 'Muslim' are based on the same word in Arabic, 'salaam', which means 'peace' Muslims believe that Muhammad (pbuh) is a prophet and the last messenger of Allah that for Muslims, Muhammad (pbuh) is the best example of a Muslim and every Muslim should try to be like him the Qur'an is the special /sacred book for Muslims, and is written in Arabic Muslims believe it contains the words of Allah given to Muhammad by the Angel Jibreel
<i>Where will pupils' learning go from here?....</i> This unit links in with KS1 ISLAM: 'What is important for Muslim families?' It feeds into KS1 THEMATIC: 'Why do people tell stories?' and 'What makes a good leader?' It leads directly into LKS2 ISLAM: How does 'ibadah' (worship) show what's important to Muslims?	
Key questions to shape learning 1. What is a family and what could they enjoy doing together? How do we show what's important to us? 2. What do many Muslim families do and why? 3. Who do Muslims believe Muhammad (pbuh) is? 4. Why do Muslim families want to follow the example of Muhammad? 5. How can we tell if something is important for a Muslim family? 6. What is important for many Muslim families?	Expected outcomes for this phase: i.e. what will pupils do to show this knowledge? ① talk respectfully and in straightforward terms about what Muslims believe about Muhammad and the Qur'an ② use the vocabulary prophet, messenger, Qur'an, respect, Arabic, salaam (peace) etc. ② know how the Qur'an should be treated and why ② retell a story from Muhammad's life and understand why it is important for many Muslims ③ talk about how holding these beliefs are shown in family and/or community life ③ recognise that not all families will do this in the same way ③ talk about what's important to them and their family ③ reflect on how they, and Muslims, show respect, or what's important to them, in they way that they behave

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What's the purpose of this unit? It is the intention of this unit to help children to begin to understand that Muslims believe in one God, who they call Allah, and that Allah's 99 beautiful names express who Allah is for Muslims. Through their learning, children will begin to understand how worship of Allah (ibadah) is central to how Muslim families live their lives and that the mosque is an important place for Muslims when they want to pray together.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> the idea that God is understood in different ways by different people people's choices are influenced by what they believe 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> some of the 99 names and how these link to what Muslims believe about Allah that Muslims think it is better to represent Allah in words rather than pictures that Muslims worship Allah through prayer that Muslims believe it is important to be ritually clean before they pray that Muslims should face Makkah when they pray and have different physical positions in prayer to help them focus on Allah
<i>Where will pupils' learning go from here?....</i> This learning links into KS1 ISLAM: 'What is important for Muslim families?' It feeds into the thematic unit 'Is prayer important to everyone?'	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<div>Page 90</div> <ol style="list-style-type: none"> Which words would you use to describe an important person for you? How do your actions show that someone or something is important to you? I wonder what Muslims say Allah is like? How do some Muslims get ready to talk to Allah? Why? How do Muslims talk to Allah? Do you think it might feel lonely praying on your own? Why it might be important for some Muslims to meet at the mosque to pray together on a Friday? Who is Allah, and why do Muslims worship Him? Let's show what we've learned! 	<ul style="list-style-type: none"> talk respectfully about core beliefs about Allah use the following vocabulary- Allah, beautiful names, pray, prayer, mosque give examples of how Allah is worshipped by Muslims talk about why some Muslims might pray together talk about how different positions in prayer might help Muslims to focus on Allah observe simple similarities and differences in Muslim worship respond sensitively to questions about who or what's important to them, showing respect for the views of others give simple reasons for the views they have

Use this hyperlink to take you to the non-statutory support materials for KS1: <https://qdbe-elevate.org/help#re>

What's the purpose of this unit? It is the intention of this unit to help pupils to reflect on the stories about leaders that they have explored in the Christianity, Judaism and Islam units, and to think about the qualities that make a good leader. It is important that you draw on figures from the religions that you have covered. Pupils should explore what makes a good leader in their own lives and your school, and can draw on other stories about leaders that you may feel are appropriate e.g. from your PSHE or History units, or other key figures such as philosophers. It is helpful for children to be introduced to the idea that leaders do not have to be religious to be a good leader. This unit will also explore ideas about how & why communities follow their leaders and the characteristics of a good leader and create opportunities to consider the more philosophical question of whether pupils feel we need leaders. THIS UNIT MAY BE TAUGHT IN Y1 OR Y2	
Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i>	'Sticky knowledge' By the end of this unit, pupils should know:
This unit could draw on learning from: <ul style="list-style-type: none"> Y1 CHRISTIANITY: What do Christians learn from stories of Jesus? Y2 CHRISTIANITY: Why do Christians call Jesus 'Saviour'? Y2 CHRISTIANITY: Why is giving important to Christians? KS1 JUDAISM: What is the Torah and why is it so important to Jewish families? KS1 ISLAM: What is important for Muslim families? 	<ul style="list-style-type: none"> that being a leader is an important job and comes with responsibilities that religions have leaders whose example is still followed today that leaders might have certain characteristics linked to thinking about others or following God that Jesus is a leader for Christians.....etc. that people try to follow the teachings and example of their leaders that they themselves can be influenced by the example of others & influence others
Key questions to shape the learning:	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> What do we mean by a 'leader'? What does it mean to 'follow' a leader? Do we need leaders to follow? Why / why not? Who are the leaders in our community? & 3. What made a good leader? What did they do / say that made people want to follow them? I wonder who the leaders were following?! What makes..... a good leader? [new content] How do people today follow their leader? Do they all do it the same way? Who inspires you? How can we be good leaders in our lives? 	<ul style="list-style-type: none"> ① retell stories about religious and non-religious leaders ① talk about the things that people can learn from leaders ① identify features / qualities of good leadership from the lives of different leaders ① give examples of how leaders made a difference to other people ① suggest what might make people want to follow them ① give simple reasons for why someone might be a good leader ① talk about the things that they have learnt about being a good leader ① reflect on leadership in their own lives & the examples they follow

Use this hyperlink to take you to the non-statutory support materials for KS1: <https://qdbe-elevate.org/help#re>

<p>What's the purpose of this unit? It is the intention of this unit to explore how stories are important to people of different faiths and beliefs as a way of expressing meaning, ideas about the beginnings of the world, sharing morals and providing comfort in challenging times or answers to difficult questions. The process of the unit will also help to build your class community, as you explore different types of story together. Whilst there is an overlap with what you may be exploring in your English curriculum, it is important to ensure that the learning here has an RE focus. THIS UNIT MAY BE TAUGHT IN Y1 OR Y2</p>	
<p>Links across learning <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p><i>This unit could draw on learning from:</i></p> <ul style="list-style-type: none"> • That stories can have special meanings • That the Bible, Qur'an and the Torah include a creation story and stories about special people e.g. Moses, Jesus, the Prophet Muhammad (pbuh) • That Christians learn from the parables of Jesus • That the Qur'an contains stories given to the Prophet Muhammad (pbuh) by Allah 	<ul style="list-style-type: none"> • that storytelling is a shared, community experience • that there are different types of story [e.g. parable, fable] • that religious communities have special shared stories that help them to express meaning or to explain things that they believe [e.g. about God or how the world began], or to celebrate & 'belong' together • that these shared stories help to give people and communities identity • that stories can help us to understand life [e.g. to know right from wrong, or how to be a 'better' person] • that some stories are a source of comfort
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<p>1: Which stories can we remember? Which are special to our class community? 2: Why do people tell <i>this</i> story [e.g. Hanukkah / Purim / school choice]? 3: Aesop's Fables – Why do people tell <i>these</i> stories? What can we learn from them? 4: Can stories make us feel better? (stories which help people when times are hard) Do Christians / Jews / Muslims (etc.) have stories that help them when life is hard? 5: What have these stories taught us as a class community? 6: How can we share our stories with others?</p>	<ul style="list-style-type: none"> ② retell stories that they have experienced during their learning ② talk simply about the meanings of stories or what people might learn from them e.g. about God, or the beginnings of the world or how to live ② use appropriate vocabulary when they talk e.g. about stories, artefacts or people ② give examples of how stories might help people (communities) to live their lives or to find comfort ② suggest why stories may be special to different communities ② respond with sensitivity to different types of story, recognising that these are often special to other people ② recognise that some stories explore difficult questions or give hope to people in difficult times ② give simple reasons for their views

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What's the purpose of this unit? It is the intention of this unit to build on prior learning through exploring and comparing how different religious communities pray, and to consider why other people choose not to pray. You might also find it useful to use this unit to help pupils understand prayer in the context of your school collective worship / assembly. It's really important to explore this question sensitively, as there will be children in your class who come from many different home backgrounds. This unit should present either option as perfectly acceptable, and acknowledge that your school context provides the perfect opportunity to consider how you might help any child or adult feel more included in collective worship / assembly because of the understanding they have gained in this unit.		
Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i>	'Sticky knowledge'	By the end of this unit, pupils should know:
This unit could draw on learning from: <ul style="list-style-type: none"> all EYFS key questions, as children will have been encouraged to explore many different ways that people express what's important to them in family or community life Y1 CHRISTIANITY: What is the 'Nativity' and why is it important to Christians? Y2 CHRISTIANITY: Why is giving important to Christians? KS1 JUDAISM: Why do Jewish families celebrate the gift of Shabbat? KS1 ISLAM: Who is Allah and how to Muslims worship Him? KS1 ISLAM: What is important for Muslim families? 	<ul style="list-style-type: none"> that for most religious people, prayer is a way of connecting with God and is a part of their worship that people pray for different reasons, and that some people don't pray that people from different religions pray in different ways that sometimes, prayer happens at specific times or in specific places or on specific days that some people use objects to help them to pray that non-religious people such as humanists do not believe in a God and so don't pray that non-religious people might reflect quietly rather than pray 	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>	
<ol style="list-style-type: none"> What is 'prayer'? Does everyone do it? Why not? What do we do in our school community that helps us to pray, be still or reflect? What do we know about prayer from our learning? What's the same for different people? What's different? Do you think it matters that people pray differently? What sorts of words do people say? How might special words help people to pray? Can special objects or going to special places help people to pray? What's the same? What's different? Are there special times when different communities might want to be together to pray? How do they do this? Do people who don't believe in God pray? What do they do instead? What happens in our [school] community to help include everyone? Is prayer important to everyone? How does prayer / reflection make a difference to people (me)? How might we show what we understand about prayer? What new ideas might we use to help our school community to think, reflect or pray? 	<ul style="list-style-type: none"> suggest why some people might pray and other people might not and recognise that this has something to do with their beliefs begin to show awareness of similarities and differences in the way people pray, such as through using objects or being in special places, or using special words suggest meanings for religious language and expression talk about prayer / reflection as part of life in your school and how it shows what's important to your community talk about how prayer might help different people to join together as part of their community respond sensitively to the views of others give reasons why prayer might be important to someone and not to others recognise that some questions about prayer are puzzling 	

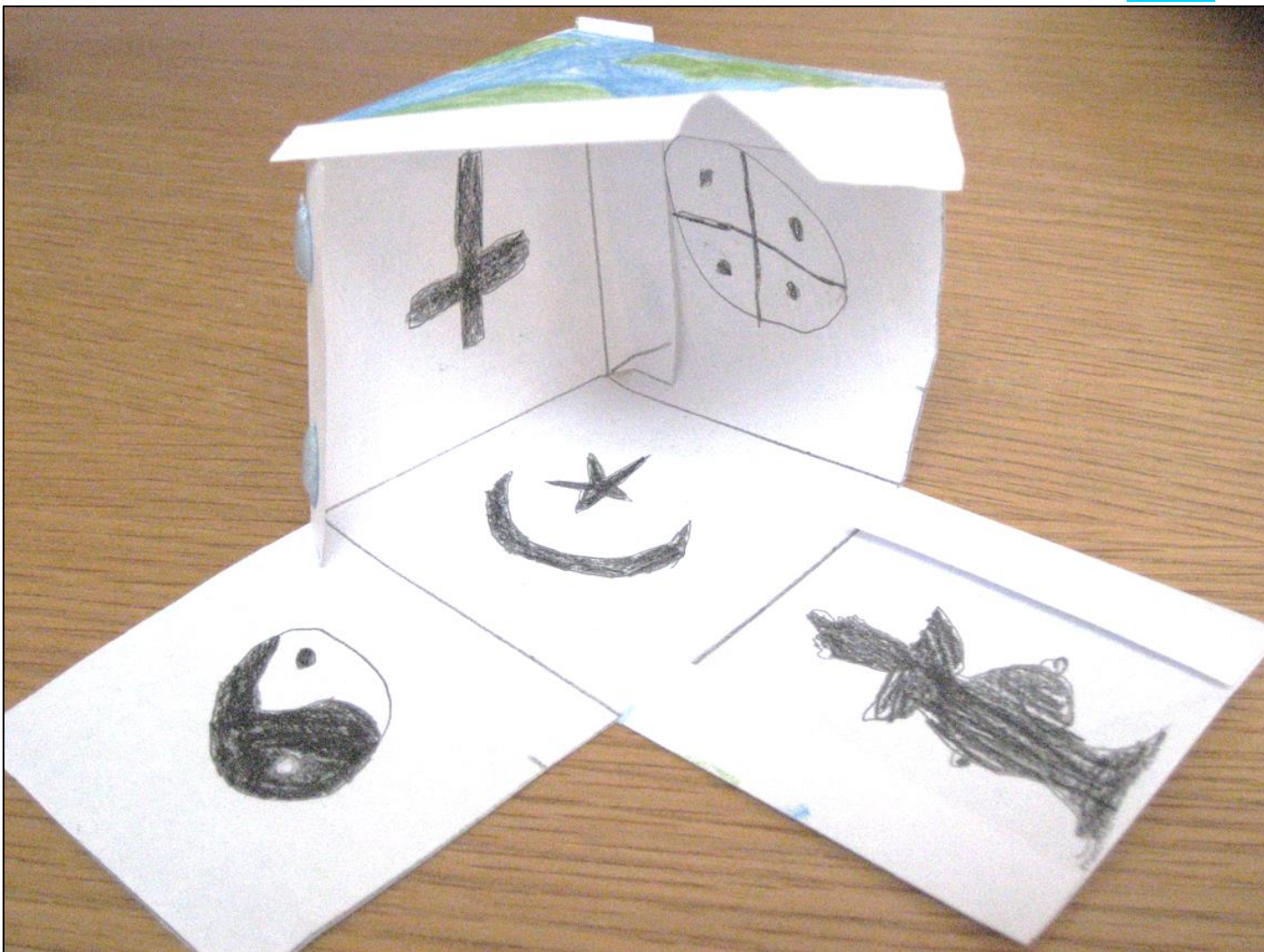
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<p>What's the purpose of this unit? It is the intention of this unit to help children to reflect on the natural world, what makes it precious and why and how we should care for it. Whilst the creation account (found in the Bible, Torah and the Qur'an) might help answer this question for religious people, pupils should also be given opportunities to learn that non-religious people also show wonder at the natural world, concern about environmental issues (as the world is our shared home), and also have beliefs about how the world came to be.</p>	
<p>Links across learning <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning from:</p> <ul style="list-style-type: none"> • EYFS Looking after our environment, within the class and the outside world and what we can do about it. • EYFS – awe and wonder at our natural world. • EYFS – what we can do to look after our world, the actions we can take to protect the world and how we are made to feel when things get ruined. • Y1 – What is special to us, what is special to God. • Y1 – Christianity, Biblical account of Creation. • The Christian festival of thanksgiving and Harvest time. The Hindu festival of Pongal. The Jewish festival of Sukkot 	<ul style="list-style-type: none"> • that our world is precious and our shared home • that everyone can make a difference in looking after it • about some celebrations that relate to the natural world • about the history of preserving and preparing for the future • what some creation accounts show about looking after our world • that most Christians, Jews and Muslims try to copy God's love for the world in how they treat it • about TuB'Shvat, the birthday of the trees (Jewish) • how to demonstrate appreciation for what we have
<p>Key questions to shape the learning:</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> 1. What makes the world precious? 2. Which festivals show us that we are thankful for the natural world? 3. What did people do or say in the past that shows care for the environment? 4. How can we care for the world we all share? (human, natural, animal) 5. How do Christians, Jews and Muslims try to copy God's love for the world? 6. Why and how should we care for the world? 	<ul style="list-style-type: none"> ② identify similarities in what Christians, Jews and Muslims believe about caring for our world ② retell religious, spiritual and moral stories ② talk about how both religious and non-religious people share the belief that we should all care for the environment talk about how different communities of people show care for our world identify how beliefs about caring for our world are turned into actions for different groups of people give a reason why our world is important to them, recognising that others may have different reasons give simple reasons for why our world is important to them, or how they are grateful for it respond sensitively and imaginatively to questions about caring for our world respond to questions about e.g. 'right'/'wrong', 'good'/'bad' in relation to how we should behave towards the world that we share

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<p>What's the purpose of this unit?</p> <p>It is the intention of this unit to explore how important both giving and receiving are within different communities, and that this shared act builds strong communities. It's important that children have a chance to link what they've explored in their prior learning with this philosophical question – and recognise that it's maybe not possible to give a definite answer! We recommend that you draw on both religious and non-religious examples during the learning in this unit. This unit is recommended for Y2 to give pupils the maximum benefit of RE learning across 2 school years to draw on, as well as the maturity to consider this tricky question.</p>	
<p>Links across learning <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning...</p> <ul style="list-style-type: none"> About festivals / celebrations that contain elements of both giving and receiving e.g. Harvest, Christmas etc. That Christians, Jews and Muslims believe that God has given them certain things e.g. life, sacred texts, our world (Creation), wise leaders etc. and that their response to God's gifts is worship That for Christians, God's greatest gift was Jesus How worship is expressed by Christians, Jews & Muslims That some beliefs about how to live are shared by both religious and non-religious people 	<ul style="list-style-type: none"> that giving and receiving are shared human values that help build strong communities that there are links between what people believe and what they do to help others many religious and non-religious people give to their community (e.g. money, service and time) that how and what people give shows what's important to them that giving your time and effort can be more costly than giving lots of money
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> How do we 'give' and 'receive'? Which do you prefer? How does giving (and receiving) make us happy? What have we found out in our learning about giving and receiving for different religious and non-religious people? How does supporting a charity help you to give, and what do you receive by giving? How do Sikhi people give through the langar? What do stories about giving tell us? Does giving or receiving make you more happy? 	<ul style="list-style-type: none"> talk simply about how giving is important to different people, and why identify messages from stories about giving from Judaism and Christianity identify how Sikhs give to others through the langar talk about different communities of people and how giving expresses what's important to them give examples of the difference that giving makes to individuals and communities begin to understand how giving and receiving help to build a strong community respond with sensitivity to the experiences of giving and receiving talk about how giving / receiving might make someone happy recognise that the question 'Is it better to give or to receive?' is difficult to answer and that different people will have different views give simple reasons for their views

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2011 SACRE RE Competition WINNER Malik, Y3 Bushy Hill Junior School
'This is a 3-D net to show how all the faiths fit together as part of our world.'

LOWER KEY STAGE TWO

In LKS2, there are....

10 Compulsory units

introducing / revisiting key concepts



2 thematic units from a selection to be planned for the 2nd half of the Summer term, drawing together 'golden threads' across learning

Select an appropriate range of beliefs, including non-religious perspectives and Christianity

That means.... 5 Compulsory units + 1 thematic unit for Y3, and 5 Compulsory units + 1 thematic unit for Y4

The balance of units across each key stage ensures that schools meet statutory requirements in terms of substantive content and allocate enough time to deliver high quality RE for all pupils. The thematic units are designed to draw together key ideas that are present in other units across the phase, consolidating prior knowledge & helping pupils to make links, whilst introducing new material from religions or beliefs represented in their school community or not previously studied. Each unit will contain some suggestions to help schools to plan and give a guide as to the appropriate balance of the content. These units also create opportunities for assessing pupils' progress. **Across all key stages, we recommend that pupils' own 'lived experience' is appropriately included in RE discussions, which inevitably means that this will reflect a range of beliefs and ideas, encompassing both non-religious and religious worldviews. Teachers should ensure that all perspectives are valued and that the RE curriculum for LKS2 is inclusive of all.** This approach will be modelled through the **non-statutory support materials**.

Outlined in this section of the syllabus are some detailed overviews to indicate suggested prior and future learning, which should be used to help schools to plan their curriculum and make decisions about placing units so that they build pupils' schemata:

← In order to access the learning in this unit, pupils should have learnt about....

→ Where will pupils' learning go from here?....

Each individual unit of work (pages 66-80) outlines **statutory content** that must be covered. This includes 'sticky knowledge' (the substantive content), six key questions to help shape the learning in the unit in multi-disciplinary ways, and guidance about expected outcomes. This may need to be adjusted as teachers plan, to account for pupils' differing abilities.

Each unit also comes with **non-statutory support materials** which provides a sequence of learning, ideas for lessons & links to some suggested resources. These are [hyperlinked](#) from each of the individual units in this section.



Building your long term plan for LKS2 using the overview



Start by choosing **one thematic unit** for the 2nd half of the Summer term for each year group



Ensure that your choice has links with the **compulsory content** for that year group, covering **Christianity, Judaism, Islam, Sikhi and Humanism**.


In order to ensure a balance across religions and beliefs, there must be some **Christianity content** linked to each thematic unit.





Using your long term plan, you should be able to teach your chosen sequence of units of work, enabling pupils to make links across their learning, develop and deepen their knowledge and explore different worldviews through the **Golden Threads** of **God** (theology), **Community** (sociology) and **Identity** (philosophy).

LKS2	Compulsory units: 3 per year	Concepts	Links with other learning in RE	
Y3	CHRISTIANITY: How can artists help us to understand what Christians believe and do?	God Incarnation	←	Christians call God 'Father' and 'creator' & also see him as being like a shepherd & a King. Christians believe Jesus is God's Son and was born as a baby. He is God <i>incarnate</i> (in human form) and is both human (like us) and divine (like God). Pupils should also know the Nativity & Easter narratives, and have explored them in simple ways, including visual imagery. <i>The ideas in this unit may be further explored in the thematic unit 'How do people use creative ways to express their beliefs?'. The UKS2 unit 'Y6: How is God Three – and yet One?' will deepen pupils' understanding of the Trinity</i>
	<ul style="list-style-type: none"> How Christians show ideas about God through art Crosses from around the world Art (incl. Christmas) from different cultures: Jesus 'like us' (incarnation) 		→	
Y3	CHRISTIANITY: What's the Bible's 'big story' – and why is it like treasure for Christians?	Creation Free will / Fall Covenant People Incarnation Salvation Gospel Kingdom	←	The Bible is the special book for Christians The story of Creation (how God made the world) and how it is at the very beginning of the Bible The stories of Christmas and Easter from the New Testament (Gospels) That Jesus is God 'in human form' (incarnate) & is called 'Saviour' by Christians <i>This is a pivotal unit as it creates the big schema across all the theological concepts into which many other units will be linked. There is also opportunity to pick up some of the creative responses used in this unit in the thematic unit 'How do people use creative ways to express their beliefs?' Pupils will revisit what Jesus called the Greatest Commandment in the LKS2 thematic unit 'What is the Golden Rule and why do so many people live by it?'</i>
	<ul style="list-style-type: none"> The Bible tells the big story of God and his people – place stories & concepts At the centre of it is Jesus Why might the Bible be like 'treasure'? Using creativity to express ideas / beliefs 		→	
Y3 Page 98	CHRISTIANITY: How did Jesus change lives – and how is it 'good news'?	Gospel Kingdom	←	Both Y1: What do Christians learn from stories of Jesus? & Y2: Why do Christians call Jesus 'Saviour'? explore key events from the life of Jesus & what Christians believe about them The Big Story of the Bible and how people rejected God. God sent Jesus to bring him back into relationship with him (salvation) <i>LKS2 thematic unit 'What is the Golden Rule and why do so many people follow it?' should refer to how a belief in forgiveness and repairing relationships links to treating others as you wish to be treated.</i>
	<ul style="list-style-type: none"> Miracles & stories about Jesus through the eyes of Peter 'Gospel' as 'good news' Forgiveness & restoration 		→	<i>UKS2 Y6: What do Christians believe about the Messiah – and why is it good news? further explores the concept of 'Gospel' & Y6: What difference does it make to belong to God's Kingdom? builds on the Kingdom concept</i>
Y4	CHRISTIANITY: What did God promise to his people?	God Creation Covenant People	←	A promise is an agreement between two people that shows a commitment to each other Pupils may have explored the concept of covenant if they have already studied the LKS2 Judaism unit before this one. This will also build on understanding developed in the Y3 unit 'What's the Bible's 'big story'?' God's nature is to give to his people and care for them <i>The concept of covenant is a key element of the thematic unit 'Why do people make promises?' 'How do people try to make the world a fairer place?' and 'Are words more important than actions? It will also be built upon in UKS2 in the units 'Y6: What do Christians believe about the Messiah?' & 'Y6: For Christians, what difference does it make to belong to God's Kingdom?'</i>
	<ul style="list-style-type: none"> Covenants and stories from OT, including creation What impact do God's promises have on Christians, the things they promise and their subsequent actions? 		→	
Y4	CHRISTIANITY: What did Jesus say about God's kingdom & why is it 'good news'?	Gospel Kingdom	←	Some of Jesus' actions including healings Some of Jesus' teachings about how people should live The 'Good News' of the Gospel as seen in the lives of people Jesus met and changed <i>The UKS2 units 'Y5: How did the Church begin and where is it now?' and 'Y6: For Christians, what difference does it make to belong to God's Kingdom?' pick up on elements of the establishing of God's Kingdom through the Church and also considers how the Church is a worldwide community, which explains representations of cultural & theological diversity in the lived experiences of Christians today. The thematic unit 'What is the Golden Rule and why do so many people live by it?' draws on the Greatest Commandment from this unit</i>
	<ul style="list-style-type: none"> 'Kingdom' as God's rule on earth & in heaven Jesus' teaching about God's Kingdom in the Sermon on the Mount & the Great Commandment Christians living as citizens of God's Kingdom 		→	
Y4	CHRISTIANITY: For Christians, is communion a celebration, or an act of remembrance?	Salvation	←	NB teach this unit after LKS2 Judaism unit (which includes the Passover meal and what it commemorates) Stories about Jesus' death and resurrection & how these are remembered at Easter The 'Church' is a global community of believers 'Y1: What is the 'Nativity' and why is it important to Christians?' & 'Y3: How can artists help us understand what Christians believe?'
	<ul style="list-style-type: none"> Communion as a sacrament to 'remember' Passover & new covenant (& Easter) Communion symbolism across the world 		→	<i>The establishing of the sacrament of communion as a Christian practice, at the centre of Christian worship, is essential to developing pupils' understanding most of the UKS2 Christianity units.</i>

LKS2	Compulsory units: 2 per year	Concepts	Links with other learning in RE	
LKS2	JUDAISM: What are important times for Jewish people?	<i>mitzvot</i> <i>Covenant</i> <i>Shabbat</i> <i>Shalom</i>	←	<p>The Torah as a special holy book for Jews and to make connections between the Torah and the part of the Bible that Christians call the 'Old Testament' and portions of the Qur'an.</p> <p>Why rest might be important and the importance for Jewish families of Shabbat as a time set apart from the rest of the week. (It is also the 4th of the Ten Commandments.)</p>
	<ul style="list-style-type: none"> Importance of 'remembering' in Judaism Key 'foot' festivals: Passover & Sukkot, links to stories & practices Bar/Bat Mitzvah as commitment (covenant) to keep mitzvot & ketubah as marriage promises Celebrating Shabbat for different Jewish people 		→	<p><i>Whilst this unit is a Judaism unit, it should be taught before the Y4 communion unit in order to help pupils understand what Jesus was doing in the Last Supper. The concept of covenant for Jewish people will be an essential element of the LKS2 thematic unit 'Why do people make promises?' and also reflected in 'Are words more important than actions?' through the idea of re-enacting as a part of remembering in Jewish festivals. Pupils will study in UKS2 what it means for Jewish people to be part of a synagogue community, so building on their understanding of how a community gains identity from covenants, practices and festivals.</i></p>
LKS2	ISLAM: How does 'ibadah' (worship) show what's important to Muslims?	<i>Tawhid – Allah is One</i> <i>Ummah</i> <i>Salah</i> <i>submission</i>	←	<p>That Allah is an Arabic term for God and most Muslims believe in the oneness of God.</p> <p>Many Muslims may pray in a mosque as a place of worship.</p> <p>That following the Qur'an, and the teachings of the Prophet Muhammad (pbuh) are important to Muslims</p>
	<ul style="list-style-type: none"> Prayer (salah) shows submission to Allah Ummah as an equal community of believers Qur'an as final revelation & guide for living 		→	<p><i>The ideas & words from the Qur'an explored in this unit will be followed up in many of the LKS2 thematic units. In the UKS2 Islam unit, pupils will investigate the 5 pillars of Islam which help most Muslims to live a good life and ideas about the two angels, which are said to sit on either shoulder of a Muslim person- one recording the good deeds done by the person and one recording the bad deeds.</i></p>
Page 99 LKS2	SIKHI: What do Sikhs value?	<i>Equality</i> <i>'Pray, Work, Give'</i> <i>Moksha</i> <i>Five Ks</i> <i>Guru</i>	←	<p>Equality and justice are important ideas within Christianity, Judaism & Islam</p> <p>Jesus taught that it is important to love God and love others in the Great Commandment</p> <p>Pupils may have explored ideas about leaders and followers in the KS1 thematic unit 'What makes a good leader?'</p> <p>Pupils may have explored the idea of how Sikhs give to the langar in the KS1 thematic unit 'Is it better to give or to receive?'</p>
	<ul style="list-style-type: none"> Duties of Sikhs to pray, work and give Equality is important to Sikhs & is expressed in langar & Sikh community Gurus as teachers & leaders 		→	<p><i>The concept of equality will be extended in the thematic unit 'How do people try to make the world a better place?' or 'What is the Golden Rule?' and built on further in UKS2 in units that focus on what it means to live a good life. The important Sikhi concept of the cycle of Samsara is also explored as a concept in the Hindu Dharma & Buddhism units</i></p>
LKS2	HUMANISM: How do non-religious people celebrate new life?	<i>Science</i> <i>Reason</i> <i>Empathy</i>	←	<p>Why Church is important to Christians and what might happen there e.g. baptism/christening</p> <p>Important times for Jews (Bar/Bat Mitzvah)</p> <p>How a range of religions (Christianity, Judaism, and Islam) share a belief in God as creator</p> <p>Thematic units across KS1 should have introduced children to the idea that not all people follow a religion or believe in a God, or believe the same things about how the world began</p>
	<ul style="list-style-type: none"> Celebrating new life is important to religious & non-religious people We have one life to live & it's worth celebrating Key principles of Humanism through baby welcoming ceremonies The importance of the freedom to choose how to live and what to believe 		→	<p><i>Developing comparative skills when looking at non-religious and religious views in thematic units. Christians welcoming people to the community of faith (& Kingdom of God) through baptism. Comparisons when looking at a wider range other religions in UKS2; Sikhism, Hindu Dharma, Buddhism. Pupils will develop their knowledge and understanding of Humanism further in most of the thematic units, but especially 'What is the Golden Rule and why do so many people follow it?' Pupils will also develop cross curricular learning links when pupils look at Science - Evolution and Inheritance in UKS2 and beginning to consider how humans came to be and the part that Science and Evidence might play in that.</i></p>

LKS2	Thematic units: choose 1 per year	Links with other learning in RE
	<p>The thematic units are designed to help secure deeper connections in pupils' learning across the year, through the development of the Golden Threads: the concepts of God, Community and Identity. Where units are placed by schools in their long term plan will impact on the connections that are possible, so it's essential to plan thematic choices carefully. Whilst units may draw on learning from your wider curriculum, you must ensure that the focus remains on RE, and include a balance of religious and non-religious perspectives.</p> <p>The Golden Threads are a key feature of the thematic units as they help to ensure that pupils' learning is multi-disciplinary, and contains an age-appropriate balance of Theological, Sociological and Philosophical questions and approaches.</p> <p>The thematic units contain a balance of material to consolidate learning, with new learning that builds on this, and so create ideal opportunities to gather evidence of pupils' progress. Schools can also decide to include content that relates to their own setting e.g. if you have Buddhist / Humanist pupils in your school, then the thematic units you choose could include material that helps pupils to understand Buddhism / Humanism.</p>	
LKS2	<p>Why do people make promises?</p> <ul style="list-style-type: none"> How people demonstrate commitment through making promises e.g. in marriage, at birth, rites of passage etc. Draw on material across religions & beliefs studied 	<p>This unit will explore how promises form a part of different rites of passage e.g. baby welcoming / marriage and should ideally build pupils' abilities to make comparisons across & within religions and beliefs. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y4 CHRISTIANITY: What did God promise to his people? LKS2 JUDAISM: What are important times for Jewish people? LKS2 HUMANISM: How do non-religious people celebrate new life? LKS2 SIKHI: What do Sikh people value? Y4 CHRISTIANITY: For Christians, is communion a celebration or an act of remembrance?
Page 100 LKS2	<p>What is the 'Golden Rule' and why do so many people live by it?</p> <ul style="list-style-type: none"> We share a common need to be treated well in order to live together peacefully. The 'golden rule' is shared across religions & beliefs & how this impacts on ways of living 	<p>This unit will explore why the teaching known as the 'golden rule' might be common to so many religions, and important to non-religious people as well. It is important that pupils see the connections between the different 'versions' of the Golden Rule, but also acknowledge that for non-religious people, the Golden Rule came not from God, but from our common need to be treated well in order to live together peacefully. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y3 CHRISTIANITY: What's the Bible's 'big story' – and why is it like treasure for Christians? Y4 CHRISTIANITY: What did Jesus say about God's Kingdom – and why is it 'good news'? LKS2 ISLAM: How does 'ibadah' (worship) show what's important to Muslims? LKS2 SIKHI: What do Sikhs value? LKS2 HUMANISM: How do non-religious people celebrate new life?
LKS2	<p>How do people use creative ways to express their beliefs?</p> <ul style="list-style-type: none"> People from different traditions express themselves through the arts in different ways & why this is Some ideas and beliefs are easier to express through the arts / symbolism 	<p>This unit will explore some different ways in which people use their creativity to express the things that they believe. Throughout this unit children could focus on one or more of the Arts e.g. art (including sculpture), photography, poetry, music or dance. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y3 CHRISTIANITY: How can artists help us to understand what Christians believe? Y3 CHRISTIANITY: What's the Bible's 'big story' – and why is it like treasure for Christians? LKS2 ISLAM: How does 'ibadah' (worship) show what's important to Muslims? LKS2 HUMANISM: How do non-religious people celebrate new life?
LKS2	<p>Are words more important than actions?</p> <ul style="list-style-type: none"> Consider key teachings from religions / beliefs studied – is it more important to believe words or live them? Which words / actions do you live by? 	<p>This unit will explore the connections between what people say and what they do, considering key teachings from different religions and beliefs and evaluating whether a belief in something requires an impact on peoples' lived experience. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y3 CHRISTIANITY: How did Jesus change lives – and how is it 'good news'? Y3 CHRISTIANITY: What's the Bible's 'big story' – and why is it like treasure for Christians? Y4 CHRISTIANITY: What did God promise to his people? Y4 CHRISTIANITY: What did Jesus say about God's Kingdom and why was it 'good news'? Y4 CHRISTIANITY: For Christians, is communion a celebration or an act of remembrance?

			<ul style="list-style-type: none"> • ISLAM: How does 'ibadah' (worship) show what's important to Muslims? • JUDAISM: What are important times for Jewish people? • HUMANISM: How do non-religious people celebrate new life?
LKS2	<p>How do people try to make the world a fairer place?</p> <ul style="list-style-type: none"> • There are situations of social and economic unfairness in the world • Many religions and belief systems teach it is important to share and give to those who are in need or make a difference in the world • Focus on Mitzvah Day in Judaism as a way of bringing about tzedek (justice) or Tikkun Olam (restoration) • How can we make a difference? 	 	<p>This unit will explore how many different communities try to bring justice where they see unfairness around them. This would be an ideal unit to help pupils to explore what this might look like for you in your own school community. This unit could draw on learning from:</p> <ul style="list-style-type: none"> • Y3 CHRISTIANITY: How did Jesus change lives – and how is it 'good news'? • Y4 CHRISTIANITY: What did God promise to his people? • Y4 CHRISTIANITY: What did Jesus say about God's Kingdom and why was it 'good news'? • JUDAISM: What are important times for Jews? • ISLAM: How does 'ibadah' (worship) show what's important to Muslims? • SIKHI: What do Sikh people value? • HUMANISM: How do non-religious people celebrate new life?



Building on prior learning from KS1*

(*please see KS1 section for more information)

In KS1, pupils will have explored religion and worldviews through encountering the practices, artefacts, stories and beliefs of some Christian, Jewish and Muslim people, as well as developing an understanding that other people might call themselves 'non-religious'. It is hoped that through the KS1 units of work, pupils will have gained these insights through a rich range of resources such as art & music, and by meeting people from different faith & belief communities through carefully planned visits, or by having visitors in to school. The LKS2 units of work build on these experiences. Please refer to the KS1 section of the syllabus for further information and curriculum overviews.

During Lower Key Stage 2, pupils will:



extend their knowledge and understanding of the beliefs and lived experience of some Christian, Jewish and Muslim people and be introduced to the importance of equality to Sikhs, and the Golden Rule to Humanists, recognising the impact of religion and belief on people's worldviews, locally (including within their own school), nationally and globally. They will also make connections across their learning in the thematic units and deepen their understanding of concepts within and across religions / beliefs.



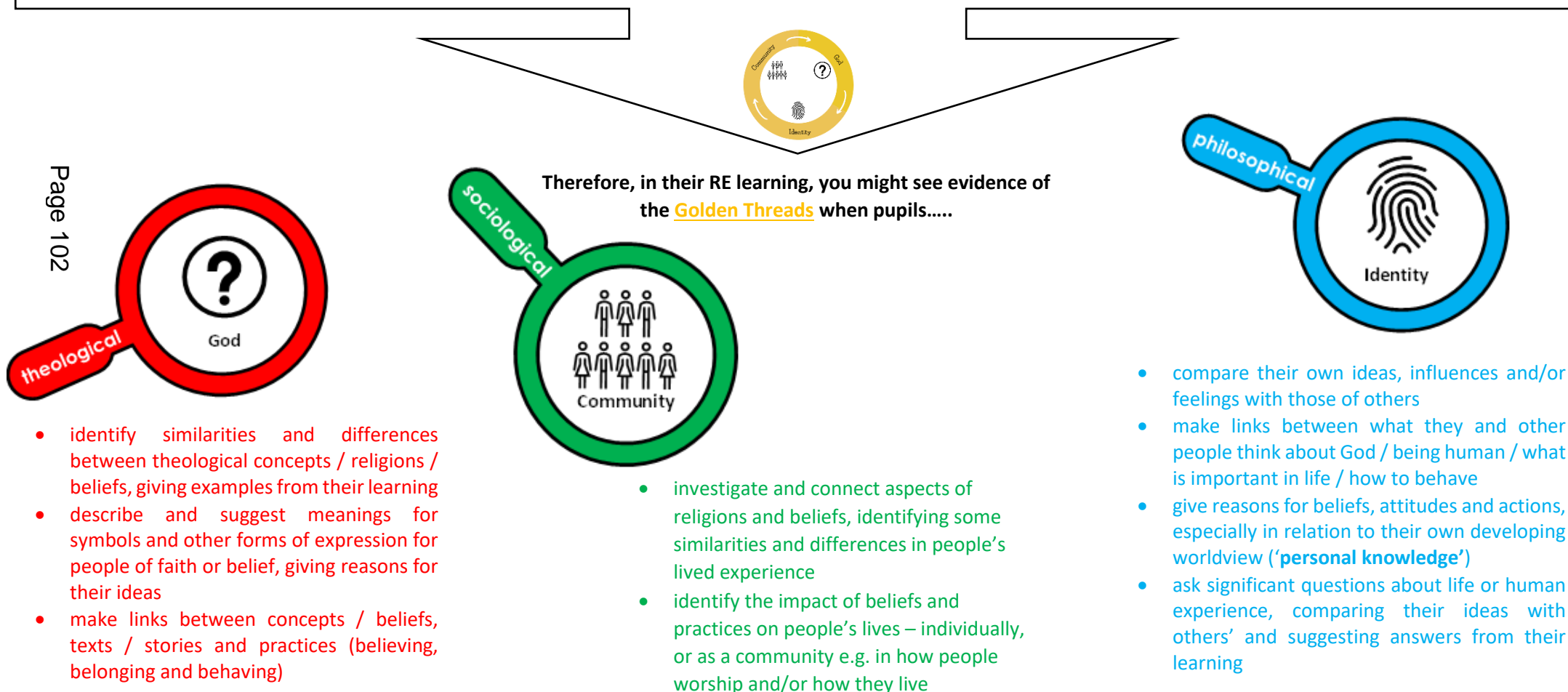
be encouraged to become more self-reflective in the way that they understand their own personal worldview and the things that may have influenced it. They will also continue to develop important subject-specific and cross-curricular skills.



As well as the **statutory content**, each unit of work in the syllabus also contains elements to help teachers to deliver RE in a way that ensures a balance of multi-disciplinary approaches. This is achieved through the use of **key questions** to help shape the learning and indications of **expected outcomes** for the unit of work. These may need adjusting to suit the ages and abilities of your pupils.

Through their learning experiences in LKS2, pupils will develop their understanding of the Golden Threads of 'God' 'Community' & 'Identity' and be encouraged to:

- build on their understanding of some core concepts & beliefs about God for Christian, Jewish and Muslim people, and explore those of Sikhi & non-religious people;
- explore a variety of sacred texts and other sources and consider their meanings and impact;
- extend their range and use of subject specific vocabulary;
- make connections between aspects of worldviews, religion and belief and consider how people express these in everyday life;
- recognise diversity in religions & beliefs, and consider the impact of this on people's lived experience;
- understand the importance of asking questions and encountering different viewpoints;
- reflect on their own 'personal knowledge' and that of others in the light of their learning;
- develop an understanding of what might influence and shape a person's worldview, attitude, or behaviour, including their own.



What's the purpose of this unit? It is the intention of this unit to give pupils an understanding of how Christian art expresses belief and enables worship. Many Christians throughout history and across the world have used art to express their love for, and understanding of, God and children will have opportunities to explore and evaluate examples and reflect on what they communicate. They will be introduced to a wide variety of artistic forms including Christian architecture, icons, sculpture and music, developing an understanding of the possible meanings they communicate. There is also opportunity within this unit for children to use art to express their own ideas about God.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> The big story of the Bible in the Y3 unit 'What's the Bible's big story – and why is it like treasure for Christians?' Stories about Jesus' life, including the stories of Christmas and Easter from the New Testament (Gospels) Children should be familiar with the concepts of Incarnation & Salvation as these have been introduced in KS1: that Jesus is God 'in human form' (incarnate) & is called 'Saviour' by Christians	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that Christian art often uses symbols and words to communicate ideas about, and understandings of God that Christians have used art for 2,000 years to 'talk' about God and to worship God that the cross and Nativity art are used to express many aspects of the Christian understanding of the Incarnation and Salvation that most Christians believe that: <ul style="list-style-type: none"> God came to live on earth in the person of Jesus Christ (<i>Incarnation</i>) Jesus' life and actions point to his identity as God Jesus' death on the cross makes Salvation possible for all of humanity
Where will pupils' learning go from here?... Ideas from this unit will be picked up in the LKS2 thematic unit 'Why do people use creative ways to express their beliefs?', and the UKS2 CHRISTIANITY unit 'Y6: How is God Three – and yet One?'	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
Key questions to shape the learning 1. How do artists use their creativity to communicate? 2. How can art help us to understand Jesus' life? 3. What can crosses tell us about what Christians believe? 4. How does art help Christians to worship? 5. How can art help us understand the Christian belief in the Incarnation? How can we use art to express our own ideas about Jesus? 6. Why do many Christians want to celebrate Jesus coming to earth?	① identify simple similarities and differences between ideas communicated in different examples of art ② describe and suggest meanings for symbols and other forms of Christian artistic expression ② make links between Christian art and practices ② make links between Christian art and how different Christians may worship God (as individuals and as part of a community) ② suggest the impact of Christian art upon beliefs and practices ② make links between their ideas about God and other people's, thinking about where ideas come from (theirs and others') ② reflect on and creatively respond (using a choice of media) to their own beliefs about Jesus

Use this hyperlink to take you to the non-statutory support materials for LKS2: <https://qdbe-elevate.org/help#re>

<p>What’s the purpose of this unit? To explore some of the miracles of Jesus through the eyes of Peter and others who were there, with a focus on how people were changed physically & emotionally by encountering Jesus. Pupils will consider how these encounters demonstrate, for most Christians, that Jesus is God’s Son – and that He is still changing lives today. During this unit, they will also explore what the Bible has to say about identity, friendships and relationships and forgiveness, reflecting on how Jesus’ example and Peter’s experiences might help Christians when they experience relationship difficulties.</p>	
<p>Links across learning</p> <p><i>In order to access the learning in this unit, pupils should have learnt about....</i> Both Y1 CHRISTIANITY: What do Christians learn from stories of Jesus? & Y2 CHRISTIANITY: Why do Christians call Jesus ‘Saviour’? explore key events from the life of Jesus & what Christians believe about them Who the disciples were. The Big Story of the Bible and how people rejected God. God sent Jesus to bring him back into relationship with him (salvation)</p> <p><i>Where will pupils’ learning go from here?....</i> LKS2 thematic unit ‘What is the Golden Rule and why do so many people follow it?’ Link to how a belief in forgiveness and repairing relationships links to treating others as you wish to be treated. Y3 CHRISTIANITY: How did the Church begin- and where is it now? Y6 CHRISTIANITY: What do Christians believe about the Messiah – and why is it good news? Y6 CHRISTIANITY: For Christians, what difference does it make to belong to God’s Kingdom?</p>	<p>‘Sticky knowledge’ By the end of this unit, pupils should know:</p> <p>most Christians believe that:</p> <ul style="list-style-type: none"> • encountering Jesus changed the lives of people who met him • Jesus befriended ordinary people e.g. fishermen, and the ‘outcasts’ of society e.g. tax collectors, lepers, women. • Jesus showed he was God’s Son by performing miracles • relationships can be damaged, but can also be mended through forgiveness • that Jesus continues to change lives today • that Jesus’ forgiveness enables those who turn to him to have eternal life and be with God forever • that Jesus modelled how to have good relationships with others
<p>Key questions to shape the learning</p> <p>1. Who has changed your life or made an impact on it in some way? Who do you ‘follow’? How did Peter become a disciple of Jesus?</p> <p>2. How was Jesus ‘good news’ for people?</p> <p>3. What is a miracle? How were people changed by Jesus’ miracles?</p> <p>4. Can broken relationships be mended? How did Jesus do this?</p> <p>5. How did Jesus’ forgiveness / restoration change Peter? What about Christians today? What impact might these stories have on the Christian community?</p> <p>6. What have we learned about forgiveness? How did Jesus change lives? – and how is this ‘good news’?</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p> <ul style="list-style-type: none"> ② explore Biblical texts and consider the meaning and impact on the lives of people then and now ② consider what Christians learn about God / Jesus from the life of Peter ② extend their use of subject specific vocabulary such as forgiveness, miracles, restoration 🧠 make connections between Christians following God and forgiving others and consider how this may be expressed in daily life 🧠 recognise diversity in the things that people believe 🧠 consider the impact of people’s life experiences on their beliefs – and vice versa 🧠 consider their own beliefs and values and those of others in the light of their learning

Use this hyperlink to take you to the non-statutory support materials for LKS2: <https://qdbe-elevate.org/help#re>

What's the purpose of this unit? It is the intention of this unit to give pupils a big framework across the whole of the Bible, to help them to understand how the Bible is both a collection of many different stories & types of writing, and one 'big story' of God and his relationship with people. Most Christians believe that this 'story' spans all time, from Creation to the Second Coming, at the centre of which is the birth, life, death & resurrection of Jesus. Through two contrasting retellings of this 'big story', pupils will begin to explore some core theological concepts, using this Big Bible Story to help them to see where familiar stories fit – and how they are linked. There is also opportunity within this unit to explore how Christians use their creativity to show how they treasure the Bible and show their beliefs about God, which will help children develop their own ideas.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> The story of Creation (how God made the world) and how it is at the very beginning of the Bible The stories of Christmas and Easter from the New Testament (Gospels) Children should be familiar with the concepts of Creation, Incarnation & Salvation as these have been introduced in KS1: Jesus is God 'in human form' (incarnate) & is called 'Saviour' by Christians <i>Where will pupils' learning go from here?....</i> This is a pivotal unit as it creates the big schema across all the theological concepts into which many other units will be linked, and there is a specific Y5 CHRISTIANITY unit 'Why is the idea of rescue so important to Christians?' that builds on it. There is also opportunity to pick up some of the creative responses used in this unit in the thematic unit 'How do people use creative ways to express their beliefs?' and also the Golden Rule (referred to as the Greatest Commandment in this unit) in the LKS2 thematic unit 'What is the Golden Rule and why do so many people live by it?'	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that the Bible is made up of different 'books', but all show Christians something about God that the Bible is a very old book with a long history, and is treasured by Christians all over the world that most Christians believe that: <ul style="list-style-type: none"> the Bible tells one big (unfinished!) story there are links between events in Genesis and the events of Christmas & Easter the stories of Jesus' birth, life, death and resurrection are the most important in this big story the Bible is a source of guidance, comfort & encouragement
Key questions to shape the learning <ol style="list-style-type: none"> What do we love about books? What can books teach us? What's in the Bible – and where do stories we know 'fit'? Is the Bible one story or many stories? Why is the Bible like treasure for many Christians? How do Christians use their creativity to express how the Bible is like 'treasure'? How are Christians a part of this 'Big Story'? What difference do words from the Bible make to how they live? Are words more important than actions? How can we express our own ideas about the Bible's 'Big Story'? 	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> <ul style="list-style-type: none"> ① suggest why different parts of the Bible might be important to Christians, making links from with their learning to explain their reasons ① make links between the 'Big Story' and some things that Christians believe ② describe how people show their ideas about God (theology) or the Bible using their creativity ② consider why the Easter or Christmas accounts, or stories about Jesus, might be considered most important to Christians ② make links between words from the Bible and how different Christians choose to live (as individuals and as part of a community) ② make links between their ideas and other people's e.g. about stories, texts, beliefs or behaviour, thinking about where ideas come from (theirs and others') ② reflect on and creatively respond (using a choice of media) to the 'Big Story' of the Bible, explaining their thinking

What's the purpose of this unit? It is the intention of this unit to give pupils an understanding of promises made by God to his people in the Old and New Testaments. Children will explore the idea of covenant, through the covenants God made with Noah, Abraham, Moses and David, reflecting on the significance of these agreements between God and Israel. They will then study the New Covenant - through which salvation is offered to all people - and which Jesus says is sealed in his blood. They will consider the importance of the Christian belief that all God's promises are fulfilled in Jesus Christ, expressing their ideas and understanding in creative ways.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> The idea of promises as commitments made between people If pupils have already studied the LKS2 Judaism unit, they may be familiar with the idea of a covenant The Y3 unit on the Big Bible Story will help children to place the different covenants in the context of the whole story of the Bible and see how they shaped Israel's history. This links well with the Y4 unit 'For Christians, is communion a celebration or an act of remembrance?'. It doesn't matter which unit is taught first, but there will be links. <i>Where will pupils' learning go from here?...</i> Ideas from this unit will be picked up in the LKS2 thematic units 'Why do people make promises?', 'Are words more important than actions?' and 'How do people try to make the world a fairer place?' In LKS2, children will build on their learning in the units 'Y6 CHRISTIANITY: What do Christians believe about the Messiah?' and 'Y6 CHRISTIANITY: For Christians, what difference does it make to belong to God's Kingdom?'	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that covenants are agreements that establish relationships that the biblical history of Israel is shaped by covenants that the New Covenant is the promise of salvation for all humanity, made possible through the death and resurrection of Jesus that most Christians believe that: <ul style="list-style-type: none"> the New Covenant is made between them and God God's nature is to give to his people and care for them all God's promises are fulfilled through the New Covenant in Jesus Christ
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> What is a covenant? What was the promise God made to Noah? What did God promise to Abraham and why was it so significant? How did God's covenant with Moses create a community? What did God's covenant with David mean for Israel? What is the New Covenant and how does it affect Jesus' followers? For Christians, how are God's promises fulfilled in Jesus? 	<ul style="list-style-type: none"> ① identify simple similarities and differences between biblical covenants, giving examples from their learning ① describe and suggest meanings for covenant symbols ① make links between Old Testament covenants and the biblical history of Israel 🔍 investigate and connect the covenants in the Old and New Testaments, identifying similarities and differences in people's lived experience, both in the biblical narrative and Christians' lives today 🔍 identify the impact of belief in God's promises on people's lives – both individually and in community 🧠 compare their own ideas and feelings with those of others 🧠 make links between what they and other people think about God and how people should behave ① reflect on and creatively respond (using a choice of media) to their own ideas about God's promises

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What's the purpose of this unit? It is the intention of this unit to help pupils understand that Jesus taught that God's Kingdom is the rule of God on earth and that Christians are citizens of that Kingdom. During this unit, children will explore what this might mean, looking at Jesus as ruler of this Kingdom, how it operates and how its citizens – Christians – might live. They will consider how this might be good news for Christians & how it may influence their actions, with opportunities to reflect on why this might be a challenging way to live.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> Some of Jesus' teachings, including healings Some of Jesus' teachings on how people should live How Jesus' power was good news for people he encountered	'Sticky knowledge' By the end of this unit, pupils should know: that most Christians believe that: <ul style="list-style-type: none"> • God's Kingdom is God's rule on earth • Jesus is the ruler of God's Kingdom • people who follow Jesus make up the Church and are members of God's Kingdom Jesus taught his followers how to live in his Kingdom, including: <ul style="list-style-type: none"> • how they should treat others • how they should spend their time • how they should spend their money
Where will pupils' learning go from here?... The LKS2 thematic unit 'What is the Golden Rule and why do so many people live by it?' draws on the Great Commandment Ideas from this unit will be picked up in the UKS2 CHRISTIANITY units 'Y5: How did the Church begin and where is it now?' and 'Y6: For Christians, what difference does it make to belong to God's Kingdom?' when children will look at the worldwide Church's role in the establishment of God's Kingdom and the Lord's Prayer in more depth	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
Key questions to shape the learning 1. What is the job of a ruler? 2. For Christians, what kind of a ruler is Jesus? 3. What does Jesus teach about what the Kingdom of God is like? 4. What does Jesus teach about how citizens of the Kingdom should live? I wonder what choices Christians make because of what they believe? 5. Is God's Kingdom good news? 6. What might it mean to pray 'Your Kingdom come.....?'	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> <ul style="list-style-type: none"> ① identify simple similarities and differences between earthly kingdoms and the Kingdom of God ① describe and suggest the meaning of the Kingdom of God ① make links between belief in, and belonging to, the Kingdom and Christian behaviour ① investigate and connect aspects of the Kingdom of God, identifying some similarities and differences in children's lived experience of monarchy and government ① identify the impact of belief in God's Kingdom and discipleship – individually and as a community ① compare their own ideas and feelings with those of many Christians ① make links between what they and other people think about God's Kingdom ① give reasons for their own beliefs, attitudes and actions about how people should live, especially in relation to their own developing worldview ① ask significant questions about how people should live, comparing their ideas with others' and suggesting answers from their learning

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What's the purpose of this unit? It is the intention of this unit to explore the sacrament of communion, which is a pivotal practice for Christian communities all over the world, and focuses on remembering Jesus' sacrifice. There are strong links with Jewish Passover celebrations, which Jesus was taking part in when he instigated this practice, commanding his followers to 'do this and remember me', so it is recommended that pupils study the LKS2 Judaism unit 'What are special times for Jews?' at some point <i>before</i> this unit.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> The 'big story' of salvation, from Creation to the end of time That Jesus is God incarnate (in human form) & is called 'Saviour' by Christians That Easter is the Christian festival that marks both Jesus' death and his resurrection Children should have studied the LKS2 Judaism unit 'What are important times for Jewish people?' before they study this one, as there are significant links to make with the festival of Pesach (Passover). This links well with the Y4 CHRISTIANITY unit 'What did God promise to his people?'. It doesn't matter which unit is taught first, but there will be links. <i>Where will pupils' learning go from here?....</i> Concepts explored in this unit will be built on in UKS2 CHRISTIANITY units 'Y5: Why is the idea of rescue so important to Christians?' and 'What do Christians believe about the Messiah – and why is it good news?'	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that Jesus was Jewish and so celebrated Passover how the Last Supper is linked to the Passover meal that most Christians believe that Jesus chose to die about the story of the Last Supper and what Jesus said to the disciples that the symbols of communion are a way of <u>remembering</u> Jesus and his sacrifice that many Christians also talk about '<u>celebrating</u>' communion, as a way of being thankful for what Jesus has done that by sharing communion as a group, Christians are showing unity the meaning of some actions and words involved
Key questions to shape the learning:	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> Around the table..... What's happening around <i>this</i> table? Where does 'communion' come from? What did Jesus ask his followers to do 'until he comes again'? Why did Jesus celebrate Passover? What connections are there between Passover and the Last Supper? Why are bread and wine so important? Did Jesus choose to die? Does this make a difference? Do Christians 'remember' or 'celebrate' communion? How do different Christians do this? 'Remember me....' an opportunity to create some resources to help Christians to celebrate and remember. 	<ol style="list-style-type: none"> ① discuss the symbolism of communion as it relates to Jesus' sacrifice ① make connections between the Last Supper and the Jewish festival of Passover ① explain connections between what Jesus did and what Christians do in communion ① suggest how communion helps Christians to remember and express unity ① describe how taking communion is an act of remembrance and/or a celebration for Christians ① describe how different Christians show the importance of communion as an act of worship ① consider whether the similarities / differences in practices are significant ① compare their ideas about communion with those of others, including Christians, recognising that differences may arise because of beliefs about Jesus

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What's the purpose of this unit? It is the intention of this unit to investigate some of the major Jewish festivals, to explore their links with Jewish history, covenant and commandment, and reflect on how celebrating these events helps Jewish people to 'remember' and binds the Jewish community together. Through festivals, they are reminded of God's faithfulness to his people. There is also opportunity within this unit to reflect on the significance of Bar/Bat Mitzvah and the symbolism of Jewish marriage as rites of passage in Jewish community life, and consider how they express Jewish beliefs.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> the Torah as a special holy book for Jews and to make connections between the Torah and the part of the Bible that Christians call the 'Old Testament'. why rest might be important and the importance for Jewish families on Shabbat as a time set apart from the rest of the week. (It is also the 4th of the Ten Commandments.)	'Sticky knowledge' By the end of this unit, pupils should know:
<i>Where will pupils' learning go from here?...</i> Y4 CHRISTIANITY: What did God promise to his people? LKS2 THEMATIC: Why do people make promises? LKS2 THEMATIC: Are words more important than actions? LKS2 JUDAISM: What does it mean to be part of a synagogue community? LKS3 JUDAISM: How do Jewish people journey towards God?' and 'How do Jewish people build community?'	<ul style="list-style-type: none"> that covenants are promises that God made with his people (e.g. with Abraham, promising protection and land to Abraham and his descendants) that the Ten Commandments formed the basis of God's covenant with Moses that mitzvot are Jewish laws, which guide Jewish people on how to live a good life that Jews mark stages in life [milestones] through special ceremonies such as Bar / Bat Mitzvah and weddings that the Shema contains very important words from the Torah and helps Jewish people know how to live that Pesach (Passover) and Sukkot are Jewish 'foot festivals' which have ancient links to the past and are linked to stories and special objects, recalling God's faithful provision for his people about the importance of the home and the synagogue during Shabbat and how different Jewish people might interpret Shabbat rules
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
1. What are important milestones for us? What is a Bar/ Bat Mitzvah and why is it important for many Jewish people? 2. What marriage promises do Jewish couples make? What impact might a ketubah have on the way that the couple live as a part of their community? 3. & 4. How are 'foot' festivals used to remind Jewish people of God's faithfulness? Does being part of a story help you to remember it better? 5. What does it mean for different types of Jewish people to celebrate Shabbat? What impact might this have on Jewish ways of life? 6. What are important times for Jewish people?	<ul style="list-style-type: none"> link features of Jewish celebrations with stories, beliefs or objects give examples of special times or special words for Jewish people, making links between them describe some of the practices associated with the 'milestones' of a Jewish person's life and the impact this can have compare their own lives with those of Jewish families identify similarities and differences in the ways that different Jewish people celebrate important times identify the impact of different beliefs on the way Jewish people live evaluate the importance of special times for Jewish people and for themselves give reasons for their own beliefs, attitudes and actions, thinking about where these come from

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Unit title: How does worship (ibadah) show what's important to Muslims?

Concepts: TAWHID / SALAH / IBADAH / UMMAH

Key Stage: LKS2

Year:

<p>What's the purpose of this unit? It is the intention of this unit to focus on prayer being important for most Muslims as it's a time when time is taken out of the day to show a submission to Allah (Arabic term for God). Muslim beliefs about prayer or worship (ibadah) show a dedication to obeying Allah. Muslims can pray anywhere, but it's good for them to pray together in a mosque. This togetherness with the community or 'ummah' shows their unity with their brothers and sisters in Islam. A visit to a mosque is strongly recommended for this unit, as it really helps to bring a faith to life, but the same outcomes could be reached by using a 'virtual' visit or by looking at some photos.</p>	
Links across learning	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p><i>In order to access the learning in this unit, pupils should have learnt....</i></p> <p>that Allah is an Arabic term for God and most Muslims believe in the oneness of God. that many Muslims pray in a mosque as a place of worship.</p>	<p>That Muslims believe:</p> <ul style="list-style-type: none"> • there is no God but God (Allah) and that He is without equal • that God is one (Tawhid) • reading the Qur'an is an act of worship as well as a source of guidance: it should be read in the original Arabic • the Qur'an is Allah's final revelation to humanity and was revealed to the Prophet Muhammad (pbuh) in Arabic • following the guidance from the Qur'an is of high importance • that the mosque is a place of worship and learning is led by an imam • that 'salah' is part of 'ibadah' (worship) and that in salah, Muslims worship and remember Allah • that when they pray, men and women pray separately (to avoid distraction) and they stand shoulder to shoulder on a level floor to show that they are equal before Allah as part of the Ummah (community)
<p><i>Where will pupils' learning go from here?....</i></p> <p>UKS2: What helps Muslims to live a good life? (including the 5 pillars of Islam). the Two angels, which are said to sit on either shoulder of a Muslim person- one recording the good deeds done by the person and one recording the bad deeds.</p>	
Key questions to shape the learning	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<p>1. Why is Allah so important to most Muslims?</p> <p>2. Why might many Muslims read the Qur'an as a form of worship?</p> <p>3. Why might many Muslims prefer to worship in a mosque?</p> <p>4. Why might many Muslims want to be part of an ummah?</p> <p>5. I wonder how being part of the mosque helps many Muslims to show what is important to them?</p> <p>6. How does worship (ibadah) show what's important to Muslims?</p>	<p>① use appropriate subject specific vocabulary when they talk</p> <p>② give examples of how people put their beliefs into practice, in the home, in places of worship or in living their lives</p> <p>② gather, select and organise ideas about Islam and worship</p> <p>② describe how features of a mosque/ Muslim prayer reveal Muslim beliefs, using appropriate vocabulary</p> <p>② make links between features of a mosque/ prayer and Muslim beliefs</p> <p>② explain how prayer helps Muslims to submit to Allah/ how a mosque aids worship for a Muslim</p> <p>🔍 investigate lived experiences of some Muslims through learning about how they worship and what is important to them</p> <p>🔍 suggest how praying or worshipping as a community might benefit Muslims</p> <p>🔍 compare their own ideas (e.g. about prayer) with those of others, including Muslims</p>

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What's the purpose of this unit? It is the intention of this unit to explore the key beliefs of Sikhi, in particular, the importance of equality. Pupils should gain a general insight into what many Sikhs value and how they express this through their community life, their commitment to Pray, Work and Give, and the wearing of all or some of the 5Ks.	
Links across learning	'Sticky knowledge' By the end of this unit, pupils should know:
<i>In order to access the learning in this unit, pupils should have learnt about....</i> Pupils may have encountered the Sikhi religion in some additional material in KS1 thematic units. Some learning about giving through service (sewa) in the langar is recommended content for a thematic unit recommended for Y2: Is giving better than receiving	<ul style="list-style-type: none"> that Guru Nanak Ji* was the founder of Sikhi & that he is not worshipped as a god that 'guru' means 'teacher' and that there are ten gurus of Sikhi That most Sikhs believe: <ul style="list-style-type: none"> that God is one (il Onkar) and can be found in all living things (Naam) that equality is very important in Sikhi society that Sikhs have special symbols which reflect Sikh identity, including the Five Ks that the Sikh holy book is called 'Guru Granth Sahib Ji'* and that Sikhs consider this to be a living guru (the last of the Gurus), not just a book that the Gurdwara is the home to the Guru Granth Sahib Ji that many Sikhs worship at home and at the Gurdwara that the Nishan Sahib (the orange flag with the Khanda symbol, flown outside every Gurdwara) is considered to be sacred that the three main duties of a Sikh are to 'Pray, Work and Give'
<i>Where will pupils' learning go from here?....</i> The LKS2 thematic units all have elements of Sikhism that teachers can select from. Sikhi content is a recommended choice for 'What is the Golden Rule and why do so many people live by it?' and 'Why do people make promises?' Sikhi perspectives may also be included in some UKS2 thematic units, especially 'What does it mean to live a good life?' Pupils may deepen their understanding of Sikhism through 4 units in KS3 that can be selected as part of schools' curriculum	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> Who is Guru Nanak Ji and why is he important to many Sikhs? Why is the Guru Granth Sahib Ji so important to many Sikhs? Why is serving the community so important to many Sikhs? Which symbols are special to most Sikhs and why? How might a Sikh's beliefs impact their daily life? What do many Sikhs value? What do we value in life and how are our values similar or different to those of Sikhi people? 	<ul style="list-style-type: none"> ① describe and explain the importance of Guru Nanak Ji or the Guru Granth Sahib to most Sikhs ① describe where many Sikhs worship and summarise their main duties, giving reasons why these are central to their beliefs ① identify the special symbols for Sikhs and explain their meaning, relating these to Sikhi beliefs (e.g. the importance of equality) ② make links between Sikh beliefs, texts/ stories and practices 🔍 investigate and connect aspects of Sikhi beliefs, reflecting on similarities and differences between worship in the home and worship in the gurdwara 🔍 describe and reflect on how a Sikh's beliefs might impact their life 🌐 apply ideas about 'duties' or 'equality' to their own and others' lives

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What's the purpose of this unit? It is the intention of this unit to explore and understand how welcoming a new life is important for many people, but focusing specifically on Humanism as an example of non-religious worldviews. Pupils will also draw on their own experiences of milestones and events in their own lives.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> • baby welcoming in the EYFS 'Celebrations' key question • why Church is important to Christians and what might happen there e.g. baptism/christening • LKS2 JUDAISM: What are important times for Jewish people? (Bar/Bat Mitzvah) • how a range of religions (Christianity, Judaism, and Islam) share a belief in God as creator • Thematic units across KS1 should have introduced children to the idea that not all people follow a religion or believe in a God, or believe the same things about how the world began 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> • what is meant by "non-religious people" and "worldview" and have a basic understanding of Humanism and 3 of the 5 key beliefs and principles that are most relevant to this unit. • that celebrating new life is important to many people • why people choose to celebrate the birth of a baby and how important this celebration is to the different people involved and the wider community • that there are similarities and differences in the ways in which religious and non-religious people celebrate the birth of babies • that for most Humanists, it's important that a child is given the freedom to choose what they believe for themselves • how ceremonies celebrating new life can help a person develop their identity and recognise how people express belonging through their actions • that 'new life' might not just be about celebrating the birth of a child, but can also be a new beginning in a person's journey through life and can be a celebration of a child or person's freedom to find their own path in life.
Where will pupils' learning go from here? Developing comparative skills when looking at non-religious and religious views in thematic units. Christians welcoming people to the community of faith (& Kingdom of God) through baptism Comparisons when looking at a wider range other religions in UKS2; Sikhism, Hinduism, Buddhism. Pupils will develop their knowledge and understanding of Humanism further in most of the thematic units, but especially 'What is the Golden Rule and why do so many people follow it?' Pupils will also develop cross curricular learning links when pupils look at Science - Evolution and Inheritance in UKS2 and beginning to consider how humans came to be and the part that Science and Evidence might play in that.	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
1) Where does welcoming a baby fit in to the life journey of a religious or a non-religious person? 2) & 3) How do non-religious groups celebrate new life? What does a Humanist ceremony show us about what's important to non-religious people about life and how to live? 4) How do you think new life should be welcomed into the world? 5) How does belonging or being welcomed into a group help us develop an identity? 6) Why do you think it is important to celebrate new life?	① be able to explain what Humanism is and how and why Humanists celebrate new life ② draw conclusions about non-religious beliefs from understanding how babies are welcomed into a Humanist community. ② describe why it is important for many people to celebrate the birth of a baby ③ identify similarities and differences in the ways some people welcome babies and be able to give examples, linking with differences in beliefs ③ be able to describe how important these celebrations can be to a community ④ show that they have developed an understanding and respect for what is valued by others and how that value is expressed ④ be able to share their own personal ideas about new life and new beginnings

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<p>What's the purpose of this unit? It is the intention of this unit to build on prior learning through exploring and comparing how different religious and non- religious communities demonstrate commitment through making promises e.g. in marriage, at birth, rites of passage etc. and should ideally build pupils' abilities to make comparisons across and within regions and beliefs. It's really important to explore this question sensitively, as there will be children in your class who come from many different home backgrounds.</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>Because of the nature of this key question, we are expecting that schools are likely to choose it for the end of Y4 when pupils will have studied:</p> <ul style="list-style-type: none"> Y4 CHRISTIANITY: What did God promise to his people? LKS2 JUDAISM: What are important times for Jewish people? LKS2 HUMANISM: How do non-religious people celebrate new life? LKS2 SIKHI: What do Sikhs value? Y4 CHRISTIANITY: For Christians, is communion a celebration or act of remembrance? 	<ul style="list-style-type: none"> that for most religious people, many promises are made 'before God' and demonstrate their commitment to God and to others that non-religious people make promises to help build strong relationships and to demonstrate commitment to each other that promises may be hard to keep and take place throughout life by religious and non-religious people, such as promising to look after a new baby, joining a faith community or promises to look after each other in marriage that many Sikhs and Christians make promises to show their love for God and for others, and in the actions they take as a result
<p>Key questions to shape the learning:</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<p>1. What is a promise? Who makes the promise? Who is the promise to? What might happen if promises are broken? Is it easy to make and keep a promise?</p> <p>2. How can a promise be a sign of commitment for us? (Brownies, class contract, new dog etc)- How can a promise be a sign of commitment for a religious person?</p> <p>3. What types of promises are made at different stages of life and why?</p> <p>4. How do promises made by individuals help build a community? (Ummah/ Humanists/ Jewish)</p> <p>5. Do promises help people feel closer to God?</p> <p>6. What difference do promises make to me?</p>	<ul style="list-style-type: none"> ① suggest reasons why people might make promises to mark stages of life ② suggest how promises religious people make might help them to feel closer to God ③ make links between different rites of passage & the beliefs of people making the promises, and talk about the reasons for some similarities and /or differences ④ talk about what types of promises are made in e.g. baptism, Bar/Bat Mitzvahs, Jewish weddings (Ketubahs), civil partnerships, Humanist baby naming ceremonies and weddings. ⑤ explain what difference promises might make to a community ⑥ respond sensitively to the views of others ⑦ describe some of the challenges of making and keeping promises ⑧ give reasons for some of the views they have, relating to where their ideas come from

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<p>What's the purpose of this unit? It is the intention of this unit to help pupils to consider why the teaching known as the 'golden rule' might be common to so many religions, and important to non-religious people as well. It is important that pupils see the connections between the different 'versions' of the Golden Rule, but also acknowledge that for non-religious people, the Golden Rule came not from God, but from our common need to be treated well in order to live together peacefully. It also a unit where pupils should be encouraged to think about the principles or rules that guide their own lives, and where these might come from (<i>personal knowledge</i>)</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y3 CHRISTIANITY: What's the Bible's 'big story' and why is it like treasure for Christians? Y4 CHRISTIANITY: What did Jesus say about God's Kingdom – and why is it 'good news'? LKS2 ISLAM: How does 'ibadah' (worship) show what's important to Muslims? LKS2 SIKHI: What do Sikhs value? LKS2 HUMANISM: How do non-religious people celebrate new life? 	<ul style="list-style-type: none"> that we share a common need to be treated well in order to live together peacefully that many people, religious and non-religious, live by the Golden Rule to treat others as you would like to be treated yourself that non-religious people believe the Golden Rule does not have a divine source how the Golden Rule impacts on ways of living and personal worldviews that the beliefs they have personally (<i>personal knowledge</i>) shape the way that they behave and begin to think about where these ideas come from
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> Which rules do you follow and why are they important? Is there one rule that everyone should follow? What is the 'Golden Rule' and where do we find it? [<i>use text 'The Golden Rule' by Ilene Cooper</i>] What have we learned so far in RE about what religions & beliefs teach about how to treat each other? (text) What have we learned so far in RE about what religions & beliefs teach about how to treat each other? (lived experiences from real people) Are the Golden Rules all the same? Does it make a difference that some people think the Golden Rule comes from God? What is your 'golden rule' and what difference does it make to the way you live your life? 	<ul style="list-style-type: none"> describe ways in which religious and non-religious people live out the Golden Rule make links between beliefs, texts (or stories) and practices (believing, belonging and behaving) in relation to the Golden Rule discuss whether they think it makes a difference if the Golden Rule comes from God or not investigate and connect features of religions and beliefs, identifying some similarities and differences in people's lived experience explain how the Golden Rule would make a difference to the world if everyone followed it make links between what they and other people about what is important in life, giving reasons for beliefs, attitudes and actions develop their own 'Golden Rule', explaining why they have chosen this and what difference it will make to their life

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<p>What's the purpose of this unit?</p> <p>It is the intention of this unit to explore the many different ways in which people use their creativity to express the things that they believe. Throughout this unit children could focus on one or more of the Creative Arts e.g. Art, Poetry, Music, Drama or Dance. ('Art' is a generic term here and could include painting/drawing, calligraphy, textiles, sculpture or photography). It also a unit where pupils should be encouraged to think about creative ways by which they themselves might express some things that they believe or ideas they have, and reflect on where these might come from (<i>personal knowledge</i>)</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning from:</p> <p>...all of the religious and non-religious world views in terms of how the creative arts are used to express beliefs:</p> <ul style="list-style-type: none"> LKS2 JUDAISM: What are important times for Jewish people?; LKS2 ISLAM: How does Ibadah (worship) show what's important to many Muslims?; LKS2 SIKHI: What do Sikhs value?; LKS2 HUMANISM: How do non-religious people celebrate new life? <p>...as well as many other of the Christianity units where art has been used as a source for discussion about concepts within Christianity, especially the unit Y3: How can artists help us to understand what Christians believe?</p>	<ul style="list-style-type: none"> that the 'creative arts' can be used to express beliefs, deep feelings and emotions that art forms used by people to express ideas and beliefs include music, art, poetry, dance and drama why some people from different religions and people with non-religious beliefs express themselves through the arts in different ways (<i>i.e. that creativity may be way of expressing a person's spirituality or what gives them meaning in life & that for others, creativity is a response to God as well as a way of expressing their beliefs about God</i>) that some ideas and beliefs are easier to express through the arts that symbols are used to convey deep meanings without words how to express their own ideas using their creativity, and reflect on their where their ideas might come from
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> How do we choose to express ourselves? How have different beliefs been expressed using the creative arts? [prior learning] 3. & 4. How do religious and non-religious people express ideas & beliefs through art? What's the same and what's different? What does this show us about the diversity within these communities of belief? What might the art show about the beliefs of the artist? <i>Choose from:</i> <i>How does art help Christians to express deep ideas about God / Jesus?</i> <i>What types of important messages are there for Muslims in calligraphy & patterns?</i> <i>Can an object that is functional also be beautiful?</i> <i>How do non-religious people use the creative arts to show inner feelings or beliefs?</i> Can dance and music connect communities? How would you express your ideas and beliefs? 	<ol style="list-style-type: none"> identify and describe similarities and differences in the way that people use the arts to express beliefs, religious and non-religious consider how different forms of creative expression might demonstrate diversity in the things that people believe & convey deeply-held beliefs and values identify and suggest meanings for a range of contrasting symbols and language, using appropriate vocabulary identify how the Arts can help to express the beliefs of a community or bring a community together appreciate that mysteries in life can be difficult to explain in words and that the Arts can help to do this create their own piece of art that conveys their beliefs or inner feelings with justifications suggest how art/the creative arts, as a source of inspiration or as a response to God, can make a difference to themselves and others

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<p>What's the purpose of this unit? It is the intention of this unit to consider the relationship between words and actions across religions and beliefs that pupils have studied so far, and to give them the opportunity to debate the philosophical question about whether words or actions are more important. It will also include a session looking at creeds as important words within religious communities, and recapping on the importance of the Golden Rule for Humanists, linking these words to the actions of the communities. There will also be opportunity for pupils to express their own version of a creed, based on their developing personal knowledge, and maybe influenced by their learning.</p>	
<p>Links across learning – From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</p> <p><i>This builds on a thematic unit from KS1 'Y2: Is giving better than receiving?' so pupils may already have explored a more philosophical approach to key questions.</i></p> <p>Texts have been included in almost every LKS2 unit, but you could draw specifically on:</p> <ul style="list-style-type: none"> Y3 CHRISTIANITY: How did Jesus change lives – and how is it 'good news'? Y3 CHRISTIANITY: What's the Bible's 'big story' – and why is it like treasure for Christians? Y4 CHRISTIANITY: What did God promise to his people? Y4 CHRISTIANITY: What did Jesus say about God's Kingdom and why was it 'good news'? Y4 CHRISTIANITY: For Christians, is communion a celebration or an act of remembrance? LKS2 ISLAM: How does 'ibadah' (worship) show what's important to Muslims? LKS2 SIKHI: What do Sikhs value? LKS2 JUDAISM: What are important times for Jewish people? LKS2 HUMANISM: – How do non-religious people celebrate new life? 	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p> <ul style="list-style-type: none"> that words and actions are often linked that most religions have key teachings that summarise what's important to followers of that faith that a creed is a set of core beliefs what creeds and some key teachings in Christianity, Judaism, Islam and Humanism say how these important words have an impact on the way both individuals and communities behave, in their actions that most people accept that communities need both words AND actions: that one is dependent on the other
<p>Key questions to shape the learning:</p> <ol style="list-style-type: none"> Which words are important to us? Are words more important than actions in our school community? Which words are important to religious and non-religious people? What impact do these words have on their actions? & 4. What is a 'creed'? What creeds or important words do religious and non-religious people have? What's the same and what's different? What links are there between beliefs (words) and actions for religious and non-religious communities? What do we think? Are words more important than actions? Which words are important to me – and how do they impact on my actions? 	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p> <ul style="list-style-type: none"> ① suggest reasons why some words might be especially important to people, giving examples from their learning ② make links between words, beliefs and actions for different people ③ identify the impact of words on people's actions, individually and as a community ④ investigate and connect aspects of religions and beliefs, identifying similarities and differences in the lived experiences of different people ⑤ recognise the importance of both words and actions in building strong communities ⑥ compare words and actions that are important to them with words /actions that are important to others ⑦ give reasons for some of the views they have, relating to where their ideas come from

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<p>What's the purpose of this unit? It is the intention of this unit to consider how understanding the things that people from different faith and belief backgrounds do to try to tackle injustice and make the world a better place. During this unit, pupils should also develop their concept of a global community, and recognise how people of many different beliefs, cultures and traditions should live together and learn from each other. It is also an opportunity to allow pupils to understand that they too can make a difference in the world.</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y3 CHRISTIANITY: How did Jesus change lives – and how is it 'good news'? Y4 CHRISTIANITY: What did God promise to his people? Y4 CHRISTIANITY: What did Jesus say about God's Kingdom and why was it 'good news'? JUDAISM: What are important times for Jewish people? ISLAM: How does 'ibadah' (worship) show what's important to Muslims? SIKHI: What do Sikhs value? HUMANISM: How do non-religious people celebrate new life? 	<ul style="list-style-type: none"> that we are all members of communities and that our actions affect others that we are all human beings with the same needs, which is reflected in international laws such as UN Rights of the Child that seeing the world from another person's point of view can help make us better global citizens that there are situations of social and economic unfairness in the world that many religions and beliefs teach that it is important to share and give to those who are in need, and make a difference in the world, which includes environmental action that <i>they</i> can make a difference in the world
<p>Key questions to shape the learning:</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> What do we mean by 'fair' and 'unfair'? Why is it important for the world to be a fairer place? Is 'fair' the same as 'equal'? What have we learned about how and why people try to make the world a more 'equal' place for everyone? How does Mitzvah Day help Jewish people to make the world a fairer place? How does the Golden Rule help people to live fairly? Who do you know is trying to make the world a fairer place and what influences them? Can people working together change the world? Is any action too small to be worth doing? What influences you to be a change-maker for the better? 	<ul style="list-style-type: none"> ① suggest reasons why people might want to make the world a fairer or more equal place, giving examples from their learning ① make links between how different people address issues of injustice & their beliefs, and talk about the reasons for some similarities and /or differences 👥 talk about the impact of beliefs and practices on different people's lived experience or their communities 👥 explain what difference people's actions (e.g. charities) can make to the lives of others 👂 respond sensitively to the views of others 👂 express their own ideas about justice, fairness and/or equality 👂 describe some of the challenges of taking action to address injustice 👂 give reasons for some of the views they have, relating to where their ideas come from

Use this hyperlink to take you to the non-statutory support materials for LKS2: <https://qdbe-elevate.org/help#re:>



NATRE Spirited Arts 2022 WINNER Year 6 (11-12) 'Nature is the Art of God'
Made from recycled materials

UPPER KEY STAGE TWO

In UKS2, there are....

10 Compulsory units

introducing / revisiting key concepts



2 thematic units from a selection

to be planned for the 2nd half of the Summer term, drawing together 'golden threads' across learning

Select an appropriate range of beliefs, including non-religious perspectives and Christianity

That means.... 5 Compulsory units + 1 thematic unit for Y5, and 5 Compulsory units + 1 thematic unit for Y6

The balance of units across each key stage ensures that schools meet statutory requirements in terms of substantive content and allocate enough time to deliver high quality RE for all pupils. The thematic units are designed to draw together key ideas that are present in other units across the phase, consolidating prior knowledge & helping pupils to make links, whilst introducing new material from religions or beliefs represented in their school community or not previously studied. Each unit will contain some suggestions to help schools to plan and give a guide as to the appropriate balance of the content. These units also create opportunities for assessing pupils' progress. **Across all key stages, we recommend that pupils' own 'lived experience' is appropriately included in RE discussions, which inevitably means that this will reflect a range of beliefs and ideas, encompassing both non-religious and religious worldviews. Teachers should ensure that all perspectives are valued and that the RE curriculum for UKS2 is inclusive of all.** This approach will be modelled through the **non-statutory support materials**.

Outlined in this section of the syllabus are some detailed overviews to indicate suggested prior and future learning, which should be used to help schools to plan their curriculum and make decisions about placing units so that they build pupils' schemata:

Pages 88-103

← In order to access the learning in this unit, pupils should have learnt about....

→ Where will pupils' learning go from here?....

Each individual unit of work (pages 88-103) outlines **statutory content** that must be covered. This includes 'sticky knowledge' (the substantive content), six key questions to help shape the learning in the unit in multi-disciplinary ways, and guidance about expected outcomes. This may need to be adjusted as teachers plan, to account for pupils' differing abilities.

Each unit also comes with **non-statutory support materials** which provides a sequence of learning, ideas for lessons & links to some suggested resources. These are [hyperlinked](#) from each of the individual units in this section.

Building your long term plan for UKS2 using the overview



Start by choosing **one thematic unit** for the 2nd half of the Summer term for each year group.







Ensure that your choice has links with the **compulsory content** for that year group, covering **Christianity, Judaism, Islam, Buddhism and/or Hindu (Sanatan) Dharma**. In order to ensure a balance across religions and beliefs, there must be some **Christianity content** linked to each thematic unit.







Using your long term plan, you should be able to teach your chosen sequence of units of work, enabling pupils to make links across their learning, develop and deepen their knowledge and explore different worldviews through the **Golden Threads** of **God** (theology), **Community** (sociology) and **Identity** (philosophy).

UKS2	Compulsory units: 3 per year	Concepts	Links with other learning in RE	
Y5	CHRISTIANITY: What do Christians believe about creation?	Creation Free will	←	People believe different things about how the world began The creation narrative is shared by Christians, Muslims and Jews The Christian 'big story' (meta-narrative) begins with creation <i>As Christian views about creation differ, this is an important unit to help pupils to understand diversity within a faith community and where those beliefs come from, which is an essential skill for pupils to build on through all units in UKS2 and beyond, to KS3. This unit is especially relevant to the UKS2 thematic unit 'How did it all begin?' and the Y6 unit 'Who am I and where do I belong?'</i>
	<ul style="list-style-type: none"> Link with Science curriculum: creation / evolution theories Humanity has choices – 'free will' All of creation is affected by 'the fall' One day there will be a new creation 		→	
Y5	CHRISTIANITY: Why is the idea of 'rescue' so important to Christians?	Creation Free will / Fall Covenant People Incarnation Gospel Salvation Kingdom	←	The Bible tells the 'big story' of salvation, with the story of Jesus' birth, death & resurrection at the centre. Previous salvation units will all have referenced the concept of 'rescue' Gospel means 'good news': Jesus' life, death and resurrection are all a part of this good news <i>This is another pivotal unit as it creates the big schema across all the theological concepts into which many other units are linked,</i> <i>This is an important unit to help pupils understand Christian views about life now – and life after death – so it will link well into the thematic units 'What does it mean to live a good life?' or 'Is life a journey?'</i>
	<ul style="list-style-type: none"> God's 'Big Story' – the rescue plan Stories of salvation across OT & NT 'Salvation' in the Easter story Creative expressions of salvation 		→	
Y5 Page 120	CHRISTIANITY: How did the Church begin, and where is it now?	Kingdom Gospel	←	What the Kingdom of God is and how it is ruled Jesus' teachings on how his followers should live That 'Church / church' is both the community of believers and the building that Christians worship in That the Church is a worldwide community of believers <i>This unit will be built upon in Y6 'For Christians, what difference does it make to belong to God's Kingdom?' and also in the unit exploring God as Trinity, Three and yet One. It is especially important to revisit the global dimensions of Christianity in these units.</i>
	<ul style="list-style-type: none"> Birth of the Church at Pentecost God calls the Church to do God's work in the world and be 'good news' Baptism, worship & service are signs of membership 		→	
Y6	CHRISTIANITY: How is God Three – and yet One?	God Trinity Incarnation	←	That Christians believe Jesus is God's Son, God <i>incarnate</i> (in human form) and the Saviour / Messiah Christians experience God as Father, King, Creator, shepherd: these aspects relate to his character The Holy Spirit is God active in the lives of Christians <i>This unit links very well with the Y6 Kingdom unit, exploring what it means for Christians to allow God's Holy Spirit to work in and through them as they live in God's Kingdom. The concept of God being Three – and One – is an interesting comparison when pupils learn about the Trimurti in the Hindu Dharma unit, but also as a contrast to Jewish and Muslim beliefs about God being one and without equal</i>
	<ul style="list-style-type: none"> Holy Spirit is God at work in the world Holy Spirit in relationship with Father & Son Trinity in baptism of Jesus, creation & Christians' experience How does this idea compare with other religions' beliefs? 		→	
Y6	CHRISTIANITY: What do Christians believe about the Messiah – and why is it good news?	Incarnation Salvation Covenant People	←	That God made covenants (promises) with his people throughout the Old Testament That Jesus' birth, life, death and resurrection are at the very centre of the Christian 'big story' (meta-narrative) That incarnation and salvation are core concepts within Christianity <i>This unit will be built on in 'Y6: For Christians, what difference does it make to belong to God's Kingdom?' as it explores the impact of beliefs about Jesus as Messiah on how Christians live their lives. It is also revisited in many of the thematic units for UKS2</i>
	<ul style="list-style-type: none"> Jesus as fulfilment of OT prophecies in his birth, life and death Link with story of Simeon in the temple What Jesus said about himself Links to 'I AM' statements in John's Gospel 		→	
Y6	CHRISTIANITY: For Christians, what difference does it make to belong to God's Kingdom?	Incarnation Kingdom	←	God's Kingdom was inaugurated by Jesus and he taught his followers what should be important to citizens who belong there, through parables & other teachings e.g. the Sermon on the Mount Serving others and treating them fairly is important in God's Kingdom The Holy Spirit is God active in the lives of Christians, at work across the world <i>This is also an important unit to help pupils understand Christian views about life now – and life after death – so it will link well into the thematic unit 'What does it mean to live a good life?' or 'Is life a</i>
	<ul style="list-style-type: none"> Command to 'act justly, love mercy, walk humbly' What difference does the Holy Spirit make? Lord's Prayer – on earth/ in heaven Christians' beliefs about life after death 		→	

				<i>journey?’ as both these units explore different religious and non-religious perspectives on life and the afterlife</i>
UKS2	Compulsory units: 2 per year	Concepts	Links with other learning in RE	
UKS2	JUDAISM: What does it mean to be part of a synagogue community?	Shema Torah mitzvot Tzedek (Justice)	←	That most communities have rules to help life to be fair for everyone That teachings in sacred texts help believers know how to live as part of a community That places of worship are a focus for many different activities Symbolism as a way of expressing meaning
	<ul style="list-style-type: none"> Centrality of Torah to worship (e.g. <i>shema</i>) Impact of commitment to justice / living according to mitzvot in the Torah / remembering (Yom Kippur) Synagogue: place of learning, worship & gathering 		→	<i>The thematic units ‘What does it mean to live a ‘good’ life?’ and ‘Should we forgive and forget?’ both build on the understanding developed in this unit of the role of teachings / mitzvot in creating a community that is fair</i>
UKS2	ISLAM: What helps Muslims to live a good life?	Shahadah Salah Sawm Zakah Hajj hadith	←	‘Allah’ is an Arabic term for God and that most Muslims believe in the oneness of God. Many Muslims may pray in a mosque as a place of worship. Worship shows what is important to Muslims. The Qur’an is Allah’s final revelation to humanity & was revealed to the Prophet Muhammad (pbuh) in Arabic. Following the guidance from the Qur’an is of high importance. Reading the Qur’an is an act of worship as well as a source of guidance: it should be read in the original Arabic.
	<ul style="list-style-type: none"> Five pillars as duties for living a good life Fasting and celebrating contribute to a good life Hadith & sunnah as guidance to follow 		→	<i>This learning in this unit will be revisited as part of several UKS2 thematic units, especially ‘What does it mean to live a good life?’</i>
Page 121 UKS2	HINDU (SANATANA) DHARMA: What helps Hindus (Santanis) to worship?	‘sanatan dharma’ Brahman (tri)murti Puja Arti avatar	←	How believers worship in other religions God as Trinity in Christianity & other ideas about what ‘God’ is like Pupils may already have explored some key Hindu ideas in ‘Why should Hindus live a good life?’
	<ul style="list-style-type: none"> ‘Sanatana Dharma’ as a way of life for Hindus (Sanatanis) Brahman present in all things & represented in many forms esp. Trimurti Key deities and avatars of Sanatana Dharma (Hinduism) and their place in Hindu worship 		→	<i>The learning in this unit will be revisited as part of the thematic units ‘What does it mean to live a good life?’ and ‘Is life a journey?’ Pupils will also explore Buddhism as a way of life in ‘What is the ‘Buddhist way of life?’</i>
UKS2	HINDU (SANATANA) DHARMA: Why should Hindus live a good life?	‘Sanatan Dharma’ Samsara Karma Moksha	←	Living a good life means different things to different people That religions often express beliefs about life after death That there may be rewards in this life and/or the next for living a ‘good’ life Pupils may already have explored some key Hindu ideas in ‘What helps Hindus to worship?’
	<ul style="list-style-type: none"> Cycle of samsara & impact of karma Moksha as release from cycle of samsara Importance of 4 dharma (duties) & artha (honest living) in achieving a good life 		→	<i>The ideas explored in this unit will be revisited as part of the thematic units ‘What does it mean to live a good life?’ and ‘Is life a journey?’ Pupils will also explore ideas about the cycle of samsara in the Buddhism unit.</i>
Y6	BUDDHISM: What is the ‘Buddhist way of life’?	‘Buddha’ Samsara Karma Nirvana	←	It is recommended that pupils explore a Hindu (Sanatana) Dharma unit before this unit to consider connections and similarities. NB If this unit is not taught in Y6, key elements from it should be included in the UKS2 thematic units. That religions have teachings to help believers know how to live That worship is usually focused on a deity or higher power
	<ul style="list-style-type: none"> Story of Buddha’s enlightenment Buddhists follow dhamma (teachings) to avoid bad karma & escape cycle of samsara Eightfold Path as the way to enlightenment esp. meditation 		→	<i>This unit is especially relevant to the thematic units ‘What does it mean to live a good life?’ ‘Should we forgive and forget?’ and ‘Is life a journey?’</i>

UKS2	Thematic units: choose 1per year	Links with other learning in RE
 <p>The thematic units are designed to help secure deeper connections in pupils' learning across the year, through the development of the Golden Threads: the concepts of God, Community and Identity. Where units are placed by schools in their long term plan will impact on the connections that are possible, so it's essential to plan thematic choices carefully. Whilst units may draw on learning from your wider curriculum, you must ensure that the focus remains on RE, and include a balance of religious and non-religious perspectives.</p> <p>The Golden Threads are a key feature of the thematic units as they help to ensure that pupils' learning is multi-disciplinary, and contains an age-appropriate balance of Theological, Sociological and Philosophical questions and approaches.</p> <p>The thematic units contain a balance of material to consolidate learning, with new learning that builds on this, and so create ideal opportunities to gather evidence of pupils' progress. Schools can also decide to include content that relates to their own setting e.g. if you have Buddhist / Humanist pupils in your school, then the thematic units you choose could include material that helps pupils to understand Buddhism / Humanism. In UKS2, you must ensure that Buddhism is included in the thematic units if it was not selected as a compulsory unit of work for Y6.</p>		
UKS2	<p>How did all begin?</p> <ul style="list-style-type: none"> What are the different beliefs about what happened? Are there common threads across religions? Can you believe in both God and science? Is it important to know how the world began? 	 <p>This unit will investigate the ways in which people from religious and non-religious perspectives try to answer the question of how the world began – and evaluate whether pupils think it's possible to know for sure. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y5 CHRISTIANITY: What do Christians believe about creation? Y5 Science curriculum UKS2 HINDU (SANATANA) DHARMA: What helps Hindus to worship?
Page 1222 UKS2	<p>Is life a journey?</p> <ul style="list-style-type: none"> Milestones – personal / others How do we overcome hurdles on a journey? How do people decide which way to go? Is a journey better shared? <i>How is a pilgrimage different to a journey?</i> Plan a personal pilgrimage 	 <p>This unit will investigate how the journey of life is marked by milestones and choices and that pupils' beliefs, actions, and important people in their lives will influence the direction that this journey will take. It could also consider the concept of pilgrimage as a special kind of journey. During this unit pupils will explore their own life journey, in comparison to that of others, reflect on difficulties that may arise and where to look for support. They will consider the role of belief in choices that are made, including beliefs about life after death. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y5 CHRISTIANITY: Why is the idea of rescue so important to Christians? Y6 CHRISTIANITY: For Christians, what difference does it make to belong to God's Kingdom? Y6 CHRISTIANITY: What do Christians believe about the Messiah – and why is it good news? UKS2 ISLAM: What helps Muslims to live a good life? UKS2 HINDU (SANATANA) DHARMA: Why should Hindus (Sanatanis) live a good life? BUDDHISM Y6: What is the 'Buddhist way of life'?
UKS2	<p>What does it mean to live a good life?</p> <ul style="list-style-type: none"> How do different people answer this question? Does collaborating make life better? What might the consequences of not living a good life be? Impact of good life on world, global / local community & self-identity 	 <p>This unit explores how different communities might answer this question and also helps pupils to consider views about any relationships between this life and what might lie beyond it from the point of view of religious and non-religious people. This unit could draw on learning from:</p> <ul style="list-style-type: none"> Y5: How did the Church begin and where is it now? Y6: For Christians, what difference does it make to belong to God's Kingdom? JUDAISM: What does it mean to be part of a synagogue community? ISLAM: What helps Muslims to live a good life? HINDU (SANATANA) DHARMA: Why should Hindus (Sanatanis) live a good life? BUDDHISM Y6: What is the 'Buddhist way of life'?

UKS2	What can be done to reduce racism? Can RE help? (NATRE materials)	 	<p>This unit is based on materials written by NATRE exploring the place of good learning in RE in helping to challenge racism and prejudice and promote justice and equality. The project on which these resources are based recognises that racism is dangerous and unjust, and seeks to give teachers resources for prejudice reduction that are also good RE. Pupils will also be encouraged to express their own visions for justice and equality.</p> <p>This unit could draw on learning, resources and approaches across the whole key stage.</p>
	<ul style="list-style-type: none"> What do we mean by 'racism'? What can we learn from two statues in Bristol? How can the Silver & Golden Rules challenge racism? Can good RE promote justice & equality for all? 		
Y6	Who am I and where do I belong?	 	<p>This unit comes full circle to a question that we asked in EYFS, and gives pupils in Y6 the opportunity to reflect on how the communities they have studied in RE might answer this question. It also gives pupils opportunity to consider their own personal knowledge, and the beliefs that they hold, which might help them to make the move into their next school.</p> <p>This unit could draw on learning across the whole Primary phase and also reflect the values that have been a part of pupils' time in your school.</p>
	<ul style="list-style-type: none"> How do communities gain a sense of personal identity through the things they believe? Apostles' Creed (Christianity), Shema (Judaism) & Shahadah (Islam) as statements of belief What are the things that I believe – and where have my ideas come from? How might these ideas help me as I move into Y7? 		



Building on prior learning from Lower Key Stage 2*

**please see LKS2 section for more information*

By the end of LKS2, pupils should have extended their knowledge and understanding of the beliefs and lived experience of some Christian, Jewish and Muslim people and been introduced to the importance of equality to Sikhs, and the Golden Rule to Humanists, recognising the impact of religion and belief on people's worldviews, locally (including within their own school), nationally and globally. They will also have made connections across their learning in thematic units, deepened their understanding of concepts within and across religions / beliefs & begun to explore their own personal worldview and the things that may have influenced it. Please refer to the LKS2 section of the syllabus for further information and curriculum overviews.

During Upper Key Stage 2, pupils will:



further develop their understanding of the beliefs and lived experience of some Christian, Jewish, Muslim & non-religious people, and be introduced to Hindu (Sanatana) Dharma and Buddhism. As learning develops across this phase, pupils will increasingly become aware of the factors that might account for diversity within and across communities, including opportunities to consider how some sacred texts can be interpreted in different ways e.g. creation stories.



continue to explore their own personal worldview and begin to articulate some of the factors that may have influenced it, also applying their thinking to help them to understand the worldviews of others.



As well as the **statutory content**, each unit of work in the syllabus also contains elements to help teachers to deliver RE in a way that ensures a balance of multi-disciplinary approaches. This is achieved through the use of **key questions** to help shape the learning and indications of **expected outcomes** for the unit of work. These may need adjusting to suit the ages and abilities of pupils.

In UKS2, pupils will extend their understanding of the Golden Threads of 'God' 'Community' & 'Identity' and express their ideas / findings in different ways, through being given opportunities to:

- deepen their understanding of some core concepts & beliefs about God for some Christian, Jewish, Muslim & non-religious people and explore those of some Hindu (Sanatana) Dharma & Buddhist people;
- explore a wider range of sacred texts and other sources and consider their meanings and impact for different people;
- consider how different people might interpret some core texts in different ways;
- describe connections between aspects of religion and belief and consider how people express these in everyday life;
- explore diversity within and between religions & beliefs, and evaluate the impact on people's lived experience;
- consider the importance of communities in shaping people's worldviews;
- identify relevant information in answer to 'big' questions about being human, or living life, selecting examples and giving reasons for their choices;
- recognise the challenges involved in living life according to a set of principles and reflect on what influences these;
- explore how the search for meaning and 'truth' might be a part of human existence.



Therefore, in their RE learning, you might see evidence of the Golden Threads when pupils.....

- explore, gather, select, and organise ideas about religion, belief or worldviews, drawing on key texts / sources and concepts where appropriate
- express their understanding of concepts in theological terms
- suggest some ways in which different people might interpret key texts / sources
- suggest meanings for a range of forms of expression, using accurate vocabulary



- comment on connections between questions / beliefs / values / practices / ways of life, explaining their importance to different communities
- investigate and describe similarities and differences in lived experience within and between religions / beliefs
- describe the impact of beliefs and practices for different people (e.g. on individuals, groups / communities and cultures, locally, nationally and globally)

- explain how sources of inspiration and influence make a difference to themselves and others, recognising that others might think differently
- suggest what might happen as a result of their own and others' thinking, attitudes or actions, drawing on examples from their learning
- develop insights of their own in exploring questions raised by the study of religions and beliefs, relating to their own personal worldview
- reflect on possible connections between worldviews and the human search for meaning in life

What's the purpose of this unit? It is the intention of this unit to help pupils to understand what many Christians believe about creation: that the world and all of life are created by God. For many Christians, this has implications for how they live: their relationship with God as their creator; their identity as those entrusted with the care of the earth and all living things; their understanding of science; their attitude to suffering and their hope for the future.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> The Easter and Christmas narratives Pupils will have been introduced to the idea that people believe different things about how the world began through units in KS1 The concept of creation, both for themselves through their own creativity, and in the Big Bible Story (Y3 unit) They may have studied the LKS2 Thematic unit 'How do people use creative ways to express their beliefs?' 	'Sticky knowledge' By the end of this unit, pupils should know that: <ul style="list-style-type: none"> the creation narrative is shared by Jews, Christians and Muslims most Christians believe that: <ul style="list-style-type: none"> God created the world and all living things and has put humanity in charge of its care humans are given free will human choices have led to the fall of all creation which is the cause of suffering God will one day make 'all things new' and end all suffering the 'big Bible story' begins with creation and its themes are woven throughout Christian views can differ both within and across denominations some Christians believe that creation took place over seven days but others have different beliefs
Where will pupils' learning go from here?.... The Y5 CHRISTIANITY unit 'Why is the idea of rescue so important to Christians?' should be taught after this unit CHRISTIANITY Y6: How is God three – and yet one? will link to ideas of God the Father as creator UKS2 THEMATIC 'How did it all begin?' will look at ideas about origins from religious and non-religious perspectives	
Key questions to shape learning <ol style="list-style-type: none"> What does it mean to create? Can Christians believe in creation and the big bang? What does creation mean for Christians' relationship with God? What does the fall mean for human suffering and Christian hope? What does creation mean for Christians' responsibility for earth and living things? How do they live this out? How should Christians live in response to what the Bible says about creation? 	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> <ul style="list-style-type: none"> explore, gather and collect ideas about creation drawing on key texts from the Bible and lived experience of Christians suggest meanings for a variety of Christian beliefs about creation and the fall, using accurate vocabulary suggest some ways in which different Christians may interpret key biblical texts comment on connections between beliefs, values, practices and ways of life with regard to the care of the world / human sin investigate and describe similarities and differences in belief within and across different Christians communities and the impact on how they live explain how the hope of a new creation makes a difference to themselves and others, recognising that others may think differently suggest what happen as a result of their own and others' attitudes to creation and the fall, drawing on examples from their learning develop insights of their own in exploring questions of how humans might live in response to creation, relating their own experiences in the world today

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<p>What's the purpose of this unit? It is the intention of this unit to build on pupils' knowledge of the Christian 'metanarrative' ('big story') of God and his relationship with people, which most Christians believe spans all time, from Creation to the Second Coming. During this unit, pupils will explore narratives connected with some key events across the whole of God's 'big story', searching for clues relating to salvation as his ongoing rescue plan for humankind. It is important that you give the Easter narrative a significant focus in the unit, making & building on links with previous learning. There is also opportunity within this unit to explore how some Christians show their beliefs about salvation, including through the creative arts, which will help children develop their own ideas and articulate what has influenced their choices.</p>	
<p>Links across learning</p> <p><i>In order to access the learning in this unit, pupils should have learnt about....</i></p> <ul style="list-style-type: none"> An idea of the Bible's big story, which should have been a part of pupils' prior learning in Y3, which spans the Old and New Testament Children will also be familiar with theological concepts: That Jesus is God 'in human form' (incarnate) & is called 'Saviour' by Christians That Christians are a part of God's new Kingdom There is also opportunity to build on pupils' understanding of how people use creative ways to express their beliefs if they used that thematic unit in LKS2. 	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p> <p>that most Christians believe that:</p> <ul style="list-style-type: none"> humans were made for relationship with God God is the great rescuer, who also came to earth in the person of Jesus, the Saviour Jesus' life, death and resurrection enable a new relationship with God for all, and are at the centre of his rescue plan through his death, Jesus rescued people from sin (<i>atonement</i>) in his resurrection, Jesus rescued people from death that this story of salvation has an impact on Christians' lives
<p>Where will pupils' learning go from here?...</p> <p>This is a pivotal UKS2 unit as it deepens understanding of the Christian metanarrative across all the theological concepts, forming a basic understanding of Christian theology onto which KS3 units of work will be built. The thematic units 'Is life a journey?' and 'What does it mean to live a good life?' could also build on ideas explored in this unit.</p>	
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> SOS! HELP!!!! What do we mean by the word 'salvation'? Why do we like stories about rescue? How is the idea of 'salvation' (rescue) a common theme in the Bible's stories? What do Christians believe they need rescuing from? What was God's solution? And what does it have to do with 'salvation'? (<i>Easter story</i>) Are Christians today still experiencing salvation? How? How do Christians express their ideas about salvation? Jesus' last words were 'It is finished!' What do you think he meant? Why is this so important to Christians? How might we show <i>our</i> ideas about salvation? How do our ideas link with what Christians think? 	<ol style="list-style-type: none"> explore stories from the Bible and draw conclusions about what Christians might learn about God (the rescuer) from them express their understanding of the concept of salvation using accurate theological vocabulary, especially in relation to the Easter narrative explain how different people have expressed their ideas about salvation and suggest what might have influenced them comment on connections between some Christians' understanding of salvation and the way they choose to live (as individuals / as part of a community) reflect on how the salvation story might give Christians meaning in life relate what Christians believe about life to their own personal views reflect on and creatively respond (using a choice of media) to the concept of salvation for themselves explain their thinking, relating it to their learning and using accurate vocabulary

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What's the purpose of this unit? It is the intention of this unit to help pupils to understand that most Christians believe the Church is a vital part of God's Kingdom, called by God to continue God's work in the world. The Church was inaugurated by the Holy Spirit at Pentecost, to bear witness throughout the world to the saving power of Jesus Christ. The church witnesses by telling God's story and through her care and compassion for God's world.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> What Christians mean by the Kingdom of God and how God rules it Jesus' teachings on how his followers should live LKS2 CHRISTIANITY Y3: How did Jesus change lives – and how is it 'good news'? LKS2 THEMATIC UNIT: What is the Golden Rule and why do so many people live by it? LKS2 THEMATIC: Are words more important than actions? 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that most Christians believe that: <ul style="list-style-type: none"> the Church is part of God's Kingdom the Holy Spirit is alive and active in the world, as well as in the hearts of individuals and in the Church Pentecost is the birth-day of the Church baptism, sharing communion, worship and service are signs of membership of the Church the Church has spread throughout the world and is enormously diverse, expressing the inclusivity of Jesus' message
<i>Where will pupils' learning go from here?....</i> UKS2 CHRISTIANITY: Y6 How is God Three – and yet One? UKS2: Y6 For Christians, what difference does it make to belong to God's Kingdom? UKS2 THEMATIC: What does it mean to live a 'good life'? UKS2 THEMATIC: Who am I and where do I belong? UKS2 THEMATIC: What can be done to reduce racism? Can RE help?	
Key questions to shape learning 1. What does it mean to belong? 2. How did the Church begin? 3. Why is baptism important for Christians? 4. What is the Church like around the world? 5. What do we [pupils] understand by the word 'Church'? 6. How can we [pupils] express what the 'Church' is?	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> <ul style="list-style-type: none"> explore, gather, select and organise ideas about the Church, drawing on biblical teaching and the lived experiences of Christians suggest meanings for a range of Christian worship activities, using accurate vocabulary suggest ways Christians in different contexts interpret following the teachings of Jesus explain how the Holy Spirit makes a difference to Christians, recognising that there are a range of views on this question comment on connections between questions, beliefs, practices and ways of life for Christians, explaining their significance for different Christian communities investigate and describe similarities and differences in lived experience within and between different Christian denominations describe the impact of beliefs and practices for Christians living in different communities in the world suggest what might happen as a result of their own and others' attitudes and actions, drawing on examples from their learning develop insights of their own in exploring questions about the Church, relating to their own experiences in the world today

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<p>What's the purpose of this unit? It is the intention of this unit to explore the Christian concept of the Trinity and to give pupils opportunity to investigate how some Christians express their ideas and beliefs, in words and in art. Although the concept of the Trinity is unique to Christianity, some more able pupils may be able to make connections / comparisons between this idea and other religions' understanding of God e.g. the Trimurti in Hinduism.</p>	
<p>Links across learning</p> <p><i>In order to access the learning in this unit, pupils should have learnt about....</i></p> <ul style="list-style-type: none"> The different ways in which Christians describe God e.g. Father, King etc., that Jesus is God's Son and that Christians were given the Holy Spirit after Jesus ascended into Heaven. These key ideas form part of the learning in: Y5 CHRISTIANITY: How did the Church begin – and where is it now? Y5 CHRISTIANITY: Why is the idea of rescue so important to Christians? Y6 CHRISTIANITY: For Christians, what does it mean to belong to God's Kingdom? LKS2 THEMATIC Are words more important than actions? (ref. liturgy) <p><i>Where will pupils' learning go from here?....</i> This unit may also link into another Y6 unit, For Christians, what does it mean to belong to God's Kingdom? depending on how your long term plan has been structured. This unit will introduce key theology relating to the Trinity, which will form a foundation for study in KS3</p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p> <p>that most Christians believe:</p> <ul style="list-style-type: none"> God is a Trinity – Father, Son and Holy Spirit God is Three – and yet One – and each is equal that each Person of the Trinity has a distinct character and purpose, but is still part of the one God that this understanding of God is unique to Christianity and is often referred to as a 'mystery'! that symbols are sometimes used to express deep Christian beliefs about the Trinity that Jesus the Son and God the Father are with Christians in the Person of the Holy Spirit and that this makes a difference to how many Christians live
<p>Key questions to shape the learning</p> <ol style="list-style-type: none"> Is it one – or more? [optical illusions] Who is the Trinity? How do some Christians show what they believe about the Trinity? Where was the Trinity at Jesus' baptism? What does Rublev's icon show about the Trinity? Is it important that all Persons of the Trinity are equal? How do some Christians understand or experience the Trinity?.....and what difference does it make to how they live? What questions do we want to ask? How is God Three – and yet One? How could we show this concept? What are your ideas about the Trinity? 	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p> <ul style="list-style-type: none"> describe the concept of the Trinity as Three and yet One, in their own words describe and suggest meanings for different aspects of Trinity symbolism, using appropriate vocabulary and suggesting similarities / differences investigate and connect features in Christian art portraying Jesus' baptism or the Trinity, identifying similarities and differences between different artists' representations, and linking to different interpretations of the text identify the impact of beliefs about the Trinity on some Christians' lived experience or on artists' work, thinking about what's the same and what's different – and what some possible reasons for this might be compare their own ideas about God as a Trinity with those of others make links between what they and Christian artists think about the Trinity, giving reasons for beliefs / attitudes / choices ask significant questions about the Trinity, comparing their ideas with others' ideas and suggesting answers from their learning find their own way of representing the qualities of the Trinity, explaining what has influenced their choices

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What's the purpose of this unit? It is the intention of this unit to explore the connections, as most Christians see them, between prophecies in the Old Testament about the Messiah, and events from the life of Jesus. These ideas will also be explored using the story of Simeon from Luke chapter 2 and what Jesus said about himself in John's Gospel, much of which resonates with images from Old Testament prophecies. It is again recommended that you invite some members of your local Church community to talk to children about the meaning and significance for them of prophecies about Jesus. You can find some extra resources for this unit in a PowerPoint resource.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> That Jesus is God incarnate & is called 'Saviour' by Christians The 'big story' of salvation, from Creation to the end of time, in the Y3 salvation unit & the messages of 'salvation' in Old Testament stories in the Y5 unit 'Why is the idea of rescue so important to Christians?' The unit of work for Y4: 'For Christians, is communion a celebration, or an act of remembrance?' is also important prior learning for this unit, esp. in session 2 	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> that a prophecy is a message from God that most Christians believe that: <ul style="list-style-type: none"> ancient prophecies in the Old Testament foretell the birth, life and death of Jesus Jesus fulfilled many Old Testament prophecies, and because of this, Jesus is the 'Messiah' Jesus himself prophesied his death and resurrection
<i>Where will pupils' learning go from here?...</i> This unit will introduce key ideas about the Messiah, which will be further developed in KS3, as part of the Christianity & Judaism units of work.	<ul style="list-style-type: none"> how the words of Simeon relate to prophecies about the Messiah what Jesus said about himself & how these relate to many Christians' beliefs about Jesus as the Messiah
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
1. Can we predict the future? Are some events easier to predict than others? What is a 'prophet'? What is a 'prophecy'? 2. How is the Last Supper a prophetic event? Which things that Jesus says hadn't happened yet? 3. How do prophecies in the Old Testament relate to the person of Jesus? What impact might Christians' beliefs about Jesus being the Messiah have on the Christian community? What do local Christians say? 4. How does Simeon's story help us to understand some ideas about the Messiah? 5. What did Jesus say about himself? How might this link to some prophecies? How do these images help us to understand more about what Christians believe? 6. Why might Jesus being the fulfilment of all these prophecies be good news for Christians? What impact might it have on the Christian community if these prophecies were not true? What do you think followers of Jesus thought as he talked to them on the Road to Emmaus? (v27)	② use key texts to draw conclusions about links between prophecies in the Old Testament and Christians' beliefs about Jesus ② express their thinking using theological terms e.g. incarnation / salvation / Messiah etc. ② explain links between the words of prophets / Simeon / Jesus and events within the life of Jesus ② consider the impact of prophecies about the Messiah on the beliefs and worship of the Christian community e.g. in answer to questions such as 'For Christians, if these prophecies are not true, then what...?' or as an explanation for why Jesus is at the centre of Christian worship ② develop insights of their own in understanding the importance for Christians of Jesus being the fulfilment of Old Testament prophecies ② reflect on their own personal worldview in relation to their learning ② reflect on and creatively respond (using a choice of media) to the idea of Jesus being the fulfilment of prophecy for Christians, explaining what has influenced their ideas

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What's the purpose of this unit? It is the intention of this unit to help pupils to understand that most Christians believe they are called to live in a new and distinctive way, enabled by the Holy Spirit. In living this way, they are seeking to work with God in the establishment of the kingdom to which they now belong. Pursuing justice, seeking reconciliation and serving others are all biblical commandments, which serve to shape this distinctive life and lead many Christians to undertake action in the world.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> <ul style="list-style-type: none"> God as sovereign in 'Y4: What did Jesus say about God's Kingdom and why is it 'good news' LKS2 thematic units 'Are words more important than actions?' and 'How do people try to make the world a fairer place?' will have introduced ideas about how different worldviews may influence people's actions 'CHRISTIANITY Y5: What do Christians believe about creation?' explores Christian stewardship of the planet and its implications for humanity The Y5 CHRISTIANITY unit 'How did the Church begin, and where is it now' introduces the Church as the means by which God works in the world 	'Sticky knowledge' By the end of this unit, pupils should know that: <ul style="list-style-type: none"> most Christians believe that: <ul style="list-style-type: none"> they have a new, eternal life in Jesus, who calls them to live distinctively they have a part to play in the work of God who calls them to act justly, love mercy and walk humbly in the world the Holy Spirit enables them in this way of living God is at work in the world through his Kingdom (i.e. them!) many Christians undertake a diverse range of actions in the world in response to new life these activities may take place at a personal level, a local level, a national level or a global level
Where will pupils' learning go from here?.... Ideas from this unit will be picked up in the UKS2 thematic units 'What does it mean to live a good life?', 'What can be done to reduce racism?' and 'Who am I and where do I belong?' KS3, understanding of God's Kingdom will be developed further	
Key questions to shape the learning 1. What might it mean to have a new start? What about a new start with God? 2. Why is it important for Christians to 'act justly' as part of God's Kingdom? 3. Why should Christians 'love mercy'? 4. How can Christians 'walk humbly'? 5. What makes the Christian life distinctive – locally and/or globally? 6. What difference should living as part of God's Kingdom make to the world? What do I think about making a difference?	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i> <ul style="list-style-type: none"> ① explore, gather, select and organise ideas about God's Kingdom, drawing on biblical texts and lived Christian experience where appropriate ① express their understanding of God's Kingdom in theological terms ① suggest some ways in which different Christians may interpret Micah 6.8 & Amos 5.21-24 ① suggest meanings for actions undertaken by Christians, using accurate vocabulary ① comment on connections between questions, beliefs, values, practices and ways of life with regard to living distinctively, explaining their importance for different Christians ① investigate and describe similarities and differences in the diverse ways in which Christians interpret their call to live distinctively ① describe the impact of beliefs and practices on the actions of individual Christians (now and in the past) and Christian organisations ① explain how the possibility of a new start might make a difference to themselves and others, recognising that others may think differently ① suggest what might happen as a result of their own and others' attitudes and actions, drawing on examples from their learning and experience ① develop insights of their own in exploring questions raised by the study of the Christian way of living, relating to their own experiences in the world today ① reflect on possible connections between a Christian worldview and the human search for meaning

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What's the purpose of this unit? It is the intention of this unit to explore the concept of a synagogue community being one where Jewish people are united and are part of a <u>community</u> house of <u>worship</u> that serves as a place not only for liturgical services but also for assembly and study. Pupils will learn about key features of a synagogue and investigate what they reveal about Jewish beliefs. A visit to a synagogue is strongly recommended for this unit, as it really helps to bring a faith to life, but the same outcomes could be achieved by using a 'virtual' visit or by looking at photos.	
Links across learning	'Sticky knowledge' By the end of this unit, pupils should know:
<i>In order to access the learning in this unit, pupils should have learnt about...</i> <ul style="list-style-type: none"> LKS2: What are important times for Jewish people? (Festivals celebrated in Jewish communities; Bar /Bat Mitzvah; The Ten Commandments & other Mitzvot in the Torah; concept of covenant) Pupils will have been introduced to worship at home on Shabbat in KS1, and may have explored the Shema & mezuzah in the LKS2 thematic unit 'Are words more important than actions?' Pupils will also have explored some Jewish festivals in LKS2 	<ul style="list-style-type: none"> that key beliefs in Judaism are expressed in the <i>shema</i>, the first prayer in the Torah, which is also a <i>mitzvot</i> (commandment) that most Jewish people believe the Torah is law, teaching and guidance and is the most important object in the synagogue what can be found in a synagogue or worn by Jewish people and how items link with key teachings from the Torah and/or to the past that the synagogue (and the home) is a place of learning, worship and gathering, including to show God praise and to give thanks that remembering events and people from the past (<i>e.g. at Yom Kippur</i>) is often commanded by God and helps to shape the identity of the Jewish community that most members of synagogue communities live in accordance with mitzvot in the Torah to show commitment to <i>Tzedek</i> (justice), <i>Chessed</i> (loving kindness) and <i>Gemilut Chasadim</i> (doing good deeds) and to strive for <i>Tikun Olam</i>
<i>Where will pupils' learning go from here?...</i> KS3 units will build on this, especially in relation to understanding how important links with the past are for Jewish communities e.g. 'How is God present with his people?', 'How does Jewish people build community?' and 'Is Jewish identity shaped by suffering?'	
Key questions to shape the learning	Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i>
<ol style="list-style-type: none"> How do Jewish objects show what's important to Jewish people? What helps us to be a part of a school community? How are we a place of 'study', 'gathering' and 'worship/prayer'? What goes on in a synagogue that relates to 'study', 'gathering' and 'worship/prayer'? & 4. How is synagogue worship focused around the Torah? [visit to a synagogue] Does this look the same for all Jewish people? [contrasting tradition, using photos or video] Are Jewish people changed by observing Yom Kippur? What values are important for living as a community? How might tzedekah help Jewish communities to live out their values? Does tzedekah look the same for Jewish communities everywhere? What does it mean to be part of a synagogue community? 	<ul style="list-style-type: none"> describe the role of Jewish objects as part of worship and explain their links with Jewish beliefs describe how the Torah is shown respect and explain some of the Mitzvot from it and what impact this has on the synagogue community. identify what belonging to a synagogue community might mean for/to different people explain connections between forgiveness at Yom Kippur & celebrating a new year at Rosh Hashanah link the Jewish value of Tzedek (Justice) (<i>or other Jewish values</i>) with what is important to the synagogue community explain how different Jewish people show Chessed (loving kindness) and Gemilut Chasadim (doing good deeds) through engaging in Mitzvah Day or strive for Tikun Olam in their efforts to behave and act constructively and beneficially compare Jewish beliefs, practices and values with their own, giving reasons for similarities or differences and describing how they might help shape Jewish identity

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Unit title: What helps Muslims to live a good life?

Concepts: SHAHADAH / SALAH / SAWM / ZAKAH / HAJJ / HADITH

Key Stage: UKS2

Year group:

<p>What's the purpose of this unit?</p> <p>It is the intention of this unit to explore the key beliefs and practices of Islam through investigating the five 'pillars'. It is important that pupils are given opportunities during this unit to reflect on how the pillars of Islam affect the way that many Muslims live their lives, and also to make connections between Islam and the other religions they have studied. Whilst prayer (salah) is one of the pillars, pupils should have studied it in more depth within the LKS2 unit 'How does worship (ibadah) show what's important to Muslims?</p>	
<p>Links across learning</p> <p><i>In order to access the learning in this unit, pupils should have learnt about....</i></p> <ul style="list-style-type: none"> that Allah is an Arabic term for God and most Muslims believe in the oneness of God. many Muslims may pray in a mosque as a place of worship. How worship shows what is important to Muslims. reading the Qur'an is an act of worship as well as a source of guidance: it should be read in the original Arabic. the Qur'an is Allah's final revelation to humanity, and was revealed to the Prophet Muhammad (pbuh) in Arabic. following the guidance from the Qur'an is of high importance. 	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p> <ul style="list-style-type: none"> that Islam is a <i>monotheistic</i> religion that Allah is <i>eternal, omniscient</i> and <i>omnipotent</i> that a believer can approach Allah by praying, and by reciting the Qur'an that Hadith (sayings of the Prophet, pbuh) guide the way many Muslims live what the pillars (or duties) of Islam are and how they help many Muslims to have a good life the purpose of the Two Angels, which are said to sit on either shoulder of a Muslim person that times of celebrations also help Muslims to live a good life (Eid-ul-Fitr & Eid-ul-Adha)
<p>Where will pupils' learning go from here?....</p> <p>This unit could lead into the thematic units 'What does it mean to live a good life?' or 'Is life a journey?'</p>	
<p>Key questions to shape the learning</p> <ol style="list-style-type: none"> Why is Allah so important to most Muslims and how does this affect how Muslims might live? How might prayer (salah) and Hadith affect the lives of many Muslims? How do they lead to a good life? How might the belief in the two angels who record a person's good and bad deeds would affect how many Muslims lead their lives? What might motivate a Muslim to pray/ give alms/ fast and what effect would this have on their lives – and on the Muslim community? What is Hajj and why might many Muslims want to be part of an ummah? What helps Muslims to have a good life? 	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p> <ul style="list-style-type: none"> ① describe and connect some key beliefs about Allah, worship practices and the pillars and explain how they help to shape a good life for Muslims ② use key vocabulary accurately ② refer to sources (e.g. Hadith, pillars) when explaining how or why Muslims try to live a good life ② explain and make connections between Islam and other religions they have studied ② describe the impact of living a 'good life' on individuals and / or the ummah (Muslim community) ② give reasons why living a good life might be important to Muslims and how / why their own ideas might be similar / different ② suggest how Muslims' beliefs might affect their decisions and the challenges this might present

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Unit title: What helps Hindus (Sanatanis*) to worship? Concepts: SANATANA DHARMA / BRAHMAN / (TRI)MURTI / PUJA / AVATAR Key Stage: UKS2 Year group:

<p>What's the purpose of this unit? It is the intention of this unit to provide a broad understanding of how most Hindus (Sanatanis*) worship the supreme divine reality (Brahman) who is represented in different forms, and what helps them to do this. Pupils will use images and stories to draw meaning to support this understanding. More able pupils could also be given opportunities to consider similarities and differences between Hindu and Christian understandings of God and the Holy Trinity. <i>Learning in this unit would be enhanced through a Sanatani / Hindu visitor from the local community, talking about their lived experience or if possible organise a workshop or a visit to a Mandir.</i></p> <p><i>*NB The vocabulary 'Sanatana Dharma' and 'Sanatani(s)' used in this unit reflect the words that the Hindu community would use when talking about their religion. In classroom terms, try to use these newer terms sometimes as well as the more familiar words (Hinduism and Hindus) so that pupils understand both. Hindu Dharma is also an accepted alternative to 'Hinduism'.</i></p>	
<p>Links across learning</p> <p><i>In order to access the learning in this unit, pupils should have learnt about....</i></p> <ul style="list-style-type: none"> the concept of milestones – in Judaism / Humanism / promises thematic unit / in their own lives a range of religions (Christianity, Judaism, and Islam) with a shared belief in God as creator Celebrations – Diwali and Holi (probably from EYFS or thematic content) possibly, CHRISTIANITY Y6 How is God Three – and yet One? <p><i>Where will pupils' learning go from here?</i> Pupils will use their learning from this unit to help them develop their comparative skills when looking at a wider range of worldviews</p> <p>Possibly, UKS2 SANATANA DHARMA: Why should Hindus (Sanatanis) live a good life?</p> <p>BUDDHISM Y6: What is the Buddhist way of life?</p> <p>UKS2 THEMATIC: Is life a journey?</p> <p>UKS2 THEMATIC: What does it mean to live a good life?</p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p> <ul style="list-style-type: none"> the religion of Hindus is called 'Sanatana Dharma' (Eternal Truth), which is widely known as Hinduism that most Hindus (Sanatanis) believe in only one Supreme Being – Brahman – and that all other deities are an incarnation/manifestation of Brahman to help them to focus on worship that most Hindus (Sanatanis) believe that every living thing has a spark of Brahman (atman) in it and therefore that Brahman exists in every living creature how to recognise a range of deities/avatars/manifestations of Brahman, their consorts and their attributes how religious beliefs are expressed through features and practices of worship, including puja some stories from sacred writings, the key beliefs they communicate and the value they hold for Hindus (Sanatanis) that festivals and pilgrimage are ways in which some Hindus (Sanatanis) show their devotion to Brahman
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> What is 'Sanatana Dharma'? Who do Hindus (Sanatanis) worship? How can stories from Hindu (Sanatana) Dharma help Hindus (Sanatanis) make sense of their beliefs? How does practising puja help Hindus (Sanatanis) to worship God? In what other ways do Hindus (Sanatanis) express devotion to their deities? What are the similarities and differences between worship in Hindu (Sanatana) Dharma and worship in other religions? 	<ul style="list-style-type: none"> explain some key beliefs / concepts in Hindu (Sanatana) Dharma using correct vocabulary describe how these beliefs / concepts are expressed through objects, symbols, worship, practices, festivals and/or pilgrimage recognise a variety of deities/avatars/manifestations of Brahman and the attributes that they represent suggest some meanings from a story from Hindu (Sanatana) Dharma, and how different Hindus might interpret the story e.g. about good & evil / values / how to live organise their ideas, making comparisons with learning from other religions make comparisons between their own experiences of places of worship and the mandir, and what happens there investigate and describe similarities and differences in people's lived experience within Hindu (Sanatana) Dharma and across religions / beliefs reflect on how worship, stories, festivals and/or practices of Hindu (Sanatana) Dharma relate to their own experiences or the human search for meaning in life

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Unit title: Why should Hindus (Sanatanis*) live a good life? Concepts: DHARMA / SAMSARA / KARMA / MOKSHA / AHIMSA Key Stage: UKS2 Year group:

What's the purpose of this unit?

It is the intention of this unit to provide a broad understanding of how and why it's important to most Hindus (also called Sanatanis*) that they live a good life, introducing them to the cycle of samsara (which is shared as a concept by Sikhs and Buddhists) and the impact of this on people's lived experience. It will also explore some more philosophical questions about living according to the principles of dharma and ahimsa and why these are important ideas in helping Hindus to escape the cycle of samsara and be reunited with Brahman.

**NB The vocabulary 'Sanatana Dharma' and 'Sanatani(s)' used in this unit reflect the words that the Hindu community would use when talking about their religion. In classroom terms, try to use these newer terms sometimes as well as the more familiar words (Hinduism and Hindus) so that pupils understand both. Hindu Dharma is also an accepted alternative to 'Hinduism'.*

Links across learning

In order to access the learning in this unit, pupils should have learnt about....

- pupils may already have encountered some of the beliefs and practices in Hindu (Sanatana) Dharma in the unit 'What helps Hindus (Sanatanis) to worship?'
- the concept of what a 'good life' means for people from different religious and non-religious communities. This will have been explored especially, through UKS2 units of work

Where will pupils' learning go from here?

Pupils will use their learning from this unit to help them develop their comparative skills when looking at a wider range of worldviews

Possibly, UKS2 SANATANA DHARMA 'What helps Hindus (Sanatanis) to worship?'

BUDDHISM Y6: What is the Buddhist way of life?

UKS2 THEMATIC: Is life a journey?

UKS2 THEMATIC: What does it mean to live a good life?

Key questions to shape the learning

1. What do we mean by a 'good life'? What might that look like for me?
2. How does belief in Brahman have an impact on how Hindus (Sanatanis) live? What do different Hindus (Sanatanis) say?
3. What is samsara and what impact does living a good life have on karma? What do different Hindus say?
4. What are my 'duties' in life? How does doing 'dharma' help Hindus to live a good life?
5. How does the story of Rama and Sita show what's important to many Hindus (Sanatanis)? Does celebrating Diwali as a community make a difference?
6. Why should Hindus (Sanatanis) live a good life?

'Sticky knowledge'

By the end of this unit, pupils should know:

- the religion of Hindus is called 'Sanatana Dharma' (Eternal Truth), which is widely known as Hinduism
- that most Hindus (Sanatanis) believe in only one Supreme Being – Brahman – and that every living thing has a spark of Brahman (atman) in it
- the impact of this belief on the way many Hindus (Sanatanis) live, according to the principles of ahimsa
- many Hindus (Sanatanis) try to live good lives by doing 'dharma' (righteous duties) – and that this is different for different people and stages of life
- that worship (puja and arti) is a duty throughout life
- the story of Rama and Sita (the Ramayana) and what it teaches Hindus (Sanatanis) about dharma and how to live

Expected outcomes for this phase: i.e. what will pupils do to show this knowledge?

- ① explain some key beliefs / concepts in Hindu (Sanatana) Dharma (Hinduism) using correct vocabulary
- ② describe how these beliefs / concepts are expressed through the cycle of samsara
- ① identify and explain how dharma (duty) is presented in the story of Rama and Sita and/or how the couple are an example for Hindus (Sanatanis) to follow
- ② explain how worship (puja & arti) might help Hindus (Sanatanis) to do their duties
- ② organise their ideas about why Hindus (Sanatanis) should live a good life
- ② investigate and describe similarities and differences in people's lived experience or views on beliefs within Hindu (Sanatana) Dharma
- ② reflect on how stories and/or practices within Hindu (Sanatana) Dharma relate to their own experiences or questions of living ethically

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What's the purpose of this unit? It is the intention of this unit to introduce pupils to the principal beliefs and practices of Buddhism. This is a key unit to prepare pupils for KS3, where they will further develop their understanding of Buddhism as a non-theistic religion (with no god). For this reason, it is strongly recommended that this unit is taught in Year 6, by which time pupils will have gained more of an overview of the nature of 'religion' through their study in the primary phase.	
Links across learning <i>In order to access the learning in this unit, pupils should have learnt about....</i> No prior learning about Buddhism Pupils may have encountered some elements in some thematic units There are also some elements of similarity between Buddhists' beliefs and those of Sikhs & Hindus (Sanatanis)	'Sticky knowledge' By the end of this unit, pupils should know: <ul style="list-style-type: none"> about the story of how Prince Siddhartha Gautama became Buddha that 'Buddha' means 'awakened' or 'enlightened one' that there is no supreme deity in Buddhism that most Buddhists follow the teachings of the Buddha to gain enlightenment (Nirvana) which is achieved by meditating that there are Four Noble Truths in Buddhism: these are the causes of suffering, and were set out in the Buddha's first sermon that most Buddhists follow the Eightfold Path, which is the Middle Way (the 4th of the Four Noble Truths) the Eightfold Path is the means by which dukkha (suffering) can be ended that meditation helps the mind to develop 'Right Concentration' and that there are artefacts that help many Buddhists to meditate that worship and meditation are different
Where will pupils' learning go from here?.... KS3 units of work: How do Buddhists understand existence?; Was the Buddha a person or a principle?; Can we be selfless in today's world?; Is Buddhist liberation possible?	
Key questions to shape the learning 1. & 2. Who was the Buddha? Why is he important to many Buddhists and how do they show this? 3. What did Buddha teach about the four Noble Truths and how might they affect a Buddhist's way of life? 4. How does the Eightfold Path help on the road to Nirvana (enlightenment)? How does this benefit the sangha (Buddhist community)? 5. Why do many Buddhists meditate? Are worship and meditation different things and why this might be? How does being part of the sangha (Buddhist community) help? 6. What is the 'Buddhist way of life'? How might what pupils have learned about influence and inspire them?	Expected outcomes for this phase: i.e. what will pupils do to show this knowledge? ? gather, select & organise ideas about the Buddha and his teachings ? consider whether worship and meditation are different things and why this might be ? express their understanding of Buddhism using theological vocabulary ? express clear views about how following the Eightfold Path might create challenges for a Buddhist consider how the four Noble Truths or the Eightfold Path might affect a Buddhist's way of life connect the key beliefs and teachings of Buddhism with features of a religion e.g. artefacts, symbols, rituals and what these mean to the Sangha (Buddhist community). apply ideas and reflections about issues raised e.g. suffering, enlightenment, meditation to their own, others' and Buddhists' lives articulate what it might mean for a Buddhist to live a 'good life', reflecting where their ideas/values come from, and consider how this view might be similar to or different from their own personal worldview (personal knowledge)

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<p>What's the purpose of this unit? It is the intention of this unit to help pupils to reflect on different understandings of how / why the world began and to explore their own ideas about the question. Pupils will explore diverse creation accounts, as well as revisiting the Genesis narratives and also considering what non-religious people may believe about how the world began. Children will search for common threads and express their own developing worldviews. *If this thematic unit is being taught in Y6 & pupils have not studied the Buddhism unit 'What is the 'Buddhist way of life?', then teachers must include elements of Buddhism within this unit.</p>	
<p>Links across learning – From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</p>	<p>'Sticky knowledge' By the end of this unit, pupils should know that:</p>
<p>This unit could draw on learning from:</p> <ul style="list-style-type: none"> The Abrahamic creation story as found in the Book of Genesis (Torah & Bible), and in the Qur'an, is explored in the Y3 Christianity unit 'What's the Bible's 'big story'?' and the Y5 Christianity unit 'What do Christians believe about creation?' The key beliefs of Humanism and how these align to scientific theories Y5 Science curriculum HINDU (SANATANA) DHARMA: What helps Hindus (Sanatanis) to worship? 	<ul style="list-style-type: none"> the desire to understand how & why the world began is common to many worldviews there are a wide range of beliefs about how & why the world began but also common threads within these beliefs [*NB include Buddhist beliefs if needed] that some people will look to science to explain how & why life in the universe began these different understandings may or may not include a belief in a divine origin for the world different beliefs about how the world began can help to shape people's worldviews and actions
<p>Key questions to shape the learning</p> <ol style="list-style-type: none"> Why do people want to know how the world began? What do the Abrahamic worldviews say about how or why the world began? What do other worldviews say about how or why the world began? [*NB include Buddhist beliefs if needed] Does science prove that creation stories are wrong? What are the common threads across different beliefs (including scientific) about how the world began? What might account for the differences? What do I believe about how or why it all began? 	<p>Expected outcomes for this phase: i.e. what will pupils do to show this knowledge?</p> <ul style="list-style-type: none"> ① explore, gather, select and organise ideas about how / why the world began, drawing on key texts/sources and concepts where appropriate ① express their understanding of concepts of how / why the world began in theological terms ① suggest some ways in which different people might interpret key texts/sources ① comment on connections between beliefs, explaining their importance to different communities ① describe the impact of beliefs about how /why the world began for different people ① explain how sources of inspiration and influence make a difference to themselves and others, recognising that others might think differently ① suggest how actions may be affected by their own and others' thinking, attitudes and actions, drawing on examples from their learning ① develop insights of their own around the question of how / why it all began ① reflect on possible connections between worldviews and the human search for meaning

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<p>What's the purpose of this unit?</p> <p>To help pupils understand that the journey of life is marked by milestones and choices and that their beliefs, actions, and important people in their lives will influence the direction that this journey will take. During this unit they will explore their own life journey, in comparison to that of others, and reflect on difficulties that may arise and where to look for support. They will consider the role of belief in choices that are made, including beliefs about life after death. There is also an opportunity within this unit to reflect on how they would like to live based on their beliefs and the themes discussed during the unit. If pupils have not yet studied Buddhist ideas about life's journey & how to live, these should be included in this unit.</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning from:</p> <ul style="list-style-type: none"> • Milestones in faiths and non-religious worldviews • LKS2 JUDAISM: What are important times for Jews? • LKS2 ISLAM: How does "ibadah" show what is important to Muslims? • LKS2 HUMANISM: How do non-religious people celebrate new life? • LKS2 SIKHI: What do Sikh people value? • UKS2 HINDU (SANATANANA) DHARMA units x2 • UKS2 BUDDHISM Y6: What is the 'Buddhist way of life'? • LKS2 CHRISTIANITY Y3: What's the Bible's 'Big Story' – and why is it like treasure for Christians? • UKS2 CHRISTIANITY Y5: Why is the idea of "rescue" so important to Christians? 	<ul style="list-style-type: none"> • the idea of a journey is a metaphor for life across many religions and beliefs • that everyone's life journey is unique, but there are similarities and milestones we share • that a person's beliefs can help them to make choices on life's journey • that our experience on life's journey might confirm or change our beliefs • that different religions and beliefs (including Buddhism) have different beliefs about the journey of life and about life after death • that a pilgrimage is a special type of journey, often undertaken for spiritual benefit • what might help them on their own journey through life
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> 1. What has my life journey been so far? 2. How is my journey different to others' journeys? How do beliefs make a difference to the journey of life? 3. How might a pilgrimage help on life's journey? 4. How might we overcome hurdles on the journey of life? (Malala's journey) 5. Does our journey end when we die? 6. How can I travel well on the journey of life? <p>NB It's important to include elements of Buddhism in this unit if pupils have not already encountered it in the separate Buddhism unit.</p>	<ul style="list-style-type: none"> ② explore, gather, select, and organise ideas about life's journey / pilgrimage / life and death, drawing on key texts / sources where appropriate ② investigate and describe similarities and differences in lived experience of journeys through life within and between religions / beliefs, including their own, where appropriate 🗣️ comment on connections between questions, beliefs, values, practices and ways of life, explaining their importance to different communities 🗣️ describe the impact of beliefs and practices on different people's life journeys (e.g. on individuals, groups / communities and cultures, locally, nationally and globally) 🗣️ explain how sources of inspiration / experiences make a difference to themselves and others on the journey of life 🗣️ express their own journey of life, reflecting what may have influenced them

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<p>What's the purpose of this unit?</p> <p>It is the intention of this unit to help pupils to consider how different groups of people might answer this question, drawing on knowledge across different religions and beliefs and encounters with the lived experience of these different communities to help answer the question. Children should explore the common threads across worldviews, such as the impact of living a good life on karma for dharmic traditions, or the place of key texts in helping religious people know how to live. Children should also begin to appreciate that for many non-religious people, a 'good life' is based on the desire to make the most of the one life that they believe they have to make themselves and others happy. It is also a unit where pupils should be encouraged to think about their own ideas of what a 'good life' is, and where these ideas might come from (<i>personal knowledge</i>). If pupils have not yet studied Buddhist ideas about how to live, these should be included in this unit.</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p><i>This unit could draw on learning from:</i></p> <ul style="list-style-type: none"> Y5 CHRISTIANITY: How did the Church begin and where is it now? Y6 CHRISTIANITY: What do Christians believe about the Messiah – and why is it good news? UKS2 JUDAISM: What does it mean to be part of a synagogue community? UKS2 ISLAM: What helps Muslims to live a good life? UKS2 HINDU (SANATANA) DHARMA: Why should Hindus (Sanatanis) live a good life? UKS2 BUDDHISM Y6: What is the 'Buddhist way of life'? <i>From LKS2, SIKHI: What do Sikhs value?</i> 	<ul style="list-style-type: none"> that living a 'good life' means different things to different people that for many religious people, living well in this life has an impact on the next life / afterlife and how beliefs about this differ that for most Buddhists, living a good life means following the Noble Eightfold Path, as Buddha did, in order to achieve Nirvana (Enlightenment) that most non-religious people believe that we should make the most of the one life we have and do not believe there is an afterlife that our own ideas about what a 'good life' is can shape the way that we behave what might have influenced these ideas (<i>personal knowledge</i>)
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> Does it matter how we live? What do you think a 'good life' is? How have our school [vision and] values helped to shape what it means to live a good life in school? &3. What have we learned about the things different religious and non-religious people believe about living a good life? What does this mean in the way that people live as part of their community and our world? What do people in our local communities say about living a good life? How are ideas about living a good life the same? Or different? What does it mean to <i>you</i> to live a good life? What's influenced your thinking? What difference does it make? 	<ul style="list-style-type: none"> describe ways in which religious and non-religious people understand a 'good life' make links between beliefs, texts / interpretations / stories and practices (believing, belonging and behaving) in relation to living a good life explain the impact of living a good life for different people e.g. on the afterlife conduct simple research into views about living a good life investigate and connect features of religions and beliefs, identifying some similarities and differences in people's lived experience explain the impact of living a 'good life' on the wider community make links between what they think and what other people think about living a good life, giving reasons for beliefs, attitudes and actions, including their own

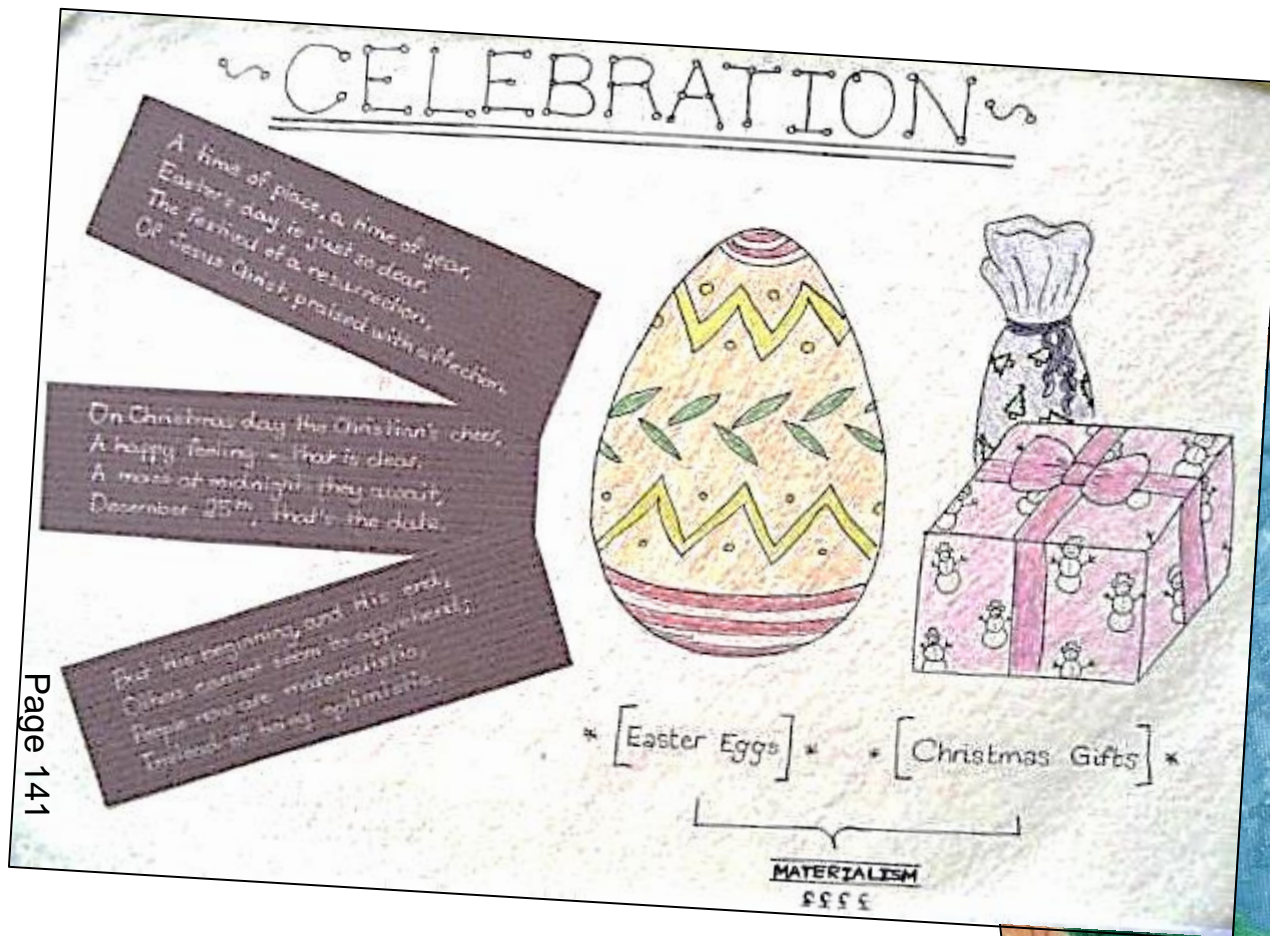
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<p>What's the purpose of this unit? Anti-racist RE explores beliefs, identities, values and commitments in religion and worldviews in ways that challenge and confront racism, aiming to reduce prejudice. This unit of work has been written and freely distributed by NATRE (National Association of Teachers of RE) and should be accessed by teachers directly, using this link: Primary Classroom Resources (natre.org.uk) There are individual session plans and resources to accompany each key question. For the purposes of the syllabus, the statutory content is extracted here, and the Golden Threads have been drawn out of NATRE's planning to match the approach & pedagogy of other units.</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know that:</p>
<p>This unit could draw on learning from:</p> <ul style="list-style-type: none"> The Golden Rule and other key teachings from different religions and beliefs about how to treat others e.g. in LKS2 THEMATIC How do people try to make the world a fairer place? LKS2 THEMATIC Are words more important than actions? 	<ul style="list-style-type: none"> attitudes and cultural practices change over time and some beliefs that were accepted in the past are being challenged now the majority of religions and beliefs are present across many different cultures and ethnic groups many people from different religious and belief traditions show concern about racism there are texts from different religions that ask people of faith to treat all humanity well the Golden and Silver Rules are shared across religions and beliefs and can help people to live in a way that values and treats others fairly and without prejudice significant people from different religion and belief traditions have set examples that we can learn from their own actions can make a difference
<p>Key questions to shape the learning</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> Racism: what is it and why is it unfair? What can we learn from the stories of two statues in Bristol? How did St. Peter learn that 'God has no favourites'? The Golden Rule and the Silver Rule – can these rules reduce racism? Anti-racist people from different religions and beliefs: what can we learn? [NB include non-religious example from support materials] How can I express my own vision for justice and equality? 'More unites us than divides us.' 	<ol style="list-style-type: none"> describe 3 or more examples of responses to racism, saying what they think is unjust in each case consider and explain some examples of racism, connecting these to peoples' beliefs, texts and values express reasoned, deep and varied ideas, related accurately to beliefs and teachings, about the reduction of racism and prejudice (e.g. in art) discuss and explain some links between examples of religious and other texts, values and behaviour that are relevant to reducing racism explain / comment on connections between teachings, attitudes and actions for different people and consider the impact on our local and global communities explain, rank and express thoughtful views about three or more ways in which prejudice and racism can be reduced, connecting their own ideas to religious teachings

Use this hyperlink to take you to non-statutory support materials for this unit: [Primary Classroom Resources \(natre.org.uk\)](https://www.natre.org.uk/Primary-Classroom-Resources)

<p>What's the purpose of this unit? It is the intention of this unit to give pupils an opportunity to reflect on themselves, their own sense of identity and where those ideas have come from (<i>personal knowledge</i>), whilst also thinking more philosophically about questions relating to human existence and the search for meaning. It comes full circle from the EYFS key question of the same title. It could also form a useful part of pupils' preparation for the transition into Y7, which you might want to use as part of a celebration of all that pupils have achieved during their time in your school. There is likely to be some overlap with the PSHE / RSE curriculum, but it's really important that the question of identity remains an RE focus and considers beliefs. Because of the parental right of withdrawal from sex education, care should be taken not to inadvertently include elements of sex education in this unit. Do ensure you utilise your school's pastoral systems for any necessary support. If pupils have not studied Buddhism yet, then we recommend that you use resources from the Y6 Buddhism unit 'What is the 'Buddhist way of life?' for session 4.</p>	
<p>Links across learning – <i>From your long term plan, which units will you be drawing on? Add detail linking to material that you know pupils have explored during the year. There may be other links from previous years' teaching that are relevant too.</i></p>	<p>'Sticky knowledge' By the end of this unit, pupils should know:</p>
<p>This unit could draw on learning from:</p> <p>...across all learning in RE – and across other areas of your school curriculum It more specifically relates to:</p> <ul style="list-style-type: none"> • UKS2 THEMATIC: Are words more important than actions? This UKS2 unit featured creeds as part of the learning, so if you have already used this unit, you may wish to adapt session 3 in the light of this prior learning. • Y5 CHRISTIANITY: How did the Church begin and where is it now? 	<ul style="list-style-type: none"> • that someone's identity is part of who they are, and is unique to them • someone's identity may come from their personality, beliefs, education, background and/or experiences • that most Christian, Jewish and Muslim people have words, festivals and customs which shape their identity, beliefs and communities • that being a part of your school community has helped to prepare them for the move to secondary school • [that for most Buddhists, living a 'good life' following the Eightfold Path shapes who they are, how they think and how they act] • what might have shaped and influenced their own thinking or beliefs
<p>Key questions to shape the learning:</p>	<p>Expected outcomes for this phase: <i>i.e. what will pupils do to show this knowledge?</i></p>
<ol style="list-style-type: none"> 1. 'Who am I – and what's important to me?' 2. How do different religious and non-religious people describe themselves? What's important to them? Which words have helped to give them a sense of identity? 3. What do we think shapes identity for Christian, Jewish and Muslim communities? 4. How do beliefs about living a 'good life' shape someone's identity and live as part of a community? [NB this should focus on Buddhism if not already studied] 5. Who am I?! What's important to me? What do I believe? 6. As we move on, what do we leave behind – and what goes with us? 	<ol style="list-style-type: none"> ① suggest reasons why some words might be especially important to people, giving examples from their learning ② make links between words, beliefs and actions for different people ③ identify the impact of words on people's actions, individually and as a community ④ investigate and connect aspects of religions and beliefs, identifying similarities and differences in the lived experiences of different people ⑤ recognise the importance of words & actions in building strong communities ⑥ reflect on the importance of role models in shaping someone's identity ⑦ compare words and actions that are important to them with words /actions that are important to others ⑧ give reasons for some of the views they have, relating to where their ideas come from

Use this hyperlink to take you to the non-statutory support materials for UKS2: <https://qdbe-elevate.org/help#re>



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2011 SACRE RE Competition HIGHLY COMMENDED Year 9
Sheena, King's International School



2011 SACRE RE Competition HIGHLY COMMENDED Year 7
Florence, The Ashcombe School

KEY STAGE THREE

KS3: Building on prior learning from KS2

Across the Primary phase, pupils will have been introduced to a range of religions and beliefs, and been given opportunities to build on and deepen their understanding through a selection of thematic units, placed in the 2nd half of the Summer term. These thematic units have been designed to draw together some key ideas that are present in other units across the phase, consolidating prior knowledge, helping pupils to make links & build schemata, whilst introducing new material from religions or beliefs represented in their school community or not previously studied. Across their learning, pupils will also have explored their own 'lived experience', which will reflect a diversity of beliefs and ideas, encompassing both non-religious and religious worldviews, developing their understanding of themselves (**personal knowledge**).



In the Primary phase, pupils have viewed the statutory content through three multidisciplinary 'lenses', **theological**, **sociological** & **philosophical**, expressed through three '**Golden Threads**' within the curriculum, exploring:

- understandings of '**God**' (or no God) for different people (**theological**)
- how beliefs impact on **communities** and ways of life, and are often diverse and complex (**sociological**)
- how people's beliefs are often linked with human **identity**, existential questions & the search for meaning (**philosophical**) such as 'Who am I?' and 'Why are we here?'

During Key Stage 3, pupils will:

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develop their knowledge and understanding of worldviews, beliefs and 'lived experience' across a range of religions and beliefs, reflecting the fact that 'the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions and beliefs represented in Great Britain'.



become more aware of their own and other peoples' worldviews, developing their understanding of their own 'personal knowledge' and being able to appreciate the value of views that others hold, even when they don't share those views themselves. Through the curriculum, pupils should also explore the different factors that influence someone's worldview and be able to apply this thinking to their own worldview.



continue to develop important subject-specific and cross-curricular skills, including a wider and more comprehensive use of technical vocabulary.



The statutory content outlined in the units of work also contains elements to help teachers to teach RE that reflects multi-disciplinary approaches. This is reflected through the use of colour-coded key questions, using **theological**, **sociological** & **philosophical** language, but opportunities to 'view' content through these lenses should also be planned into the curriculum by RE teachers. Some substantive content in this overview is more aligned to one discipline than the others, so a balance might also be achieved through the choice of units.

What's in the curriculum for KS3?

Every school using this syllabus must shape its own curriculum intent and implementation in line with its school's curriculum aims and within the context of their own setting. It is from this intent that the pathway through the statutory content can be mapped. Through the content in the overview specified below, it is possible for any secondary school to select units and content, and construct a curriculum for their pupils that is academically challenging, builds progress over time and develops strong schemata. There are examples of how some schools have built their RE curriculum from this overview in the [support materials for KS3](#). There are also some exemplar schemes of work, which may be added to over time. You can find the link to these on the Agreed Syllabus webpages.

In line with expectations from Ofsted, schools should be able to narrate their RE curriculum for KS3, considering 'Why here? Why now?' in order to articulate the reasons for their choices of units or selection of content. It is also a requirement by Ofsted that schools publish their RE curriculum by year group on their schools' website. Care should be taken to demonstrate that pupils are adequately prepared for KS4, and that the pathway that the school has chosen achieves the following aims:

- that it meets the **statutory requirements** as set out in legislation (**see next page*);
- content is planned in such a way that pupils demonstrate progress across the phase: as Ofsted phrases it, '**the curriculum is the progression model**' i.e. pupils should learn cumulatively enough, well-sequenced content to make progress. The units in the overview are numbered to aid this process;
- the curriculum balances breadth with depth, allowing pupils the opportunity to revisit and deepen their understanding, and meet **end of phase expectations** ([see p.110](#));
- learning is planned in a way that creates opportunities for pupils to use multi-disciplinary approaches (**theological, sociological & philosophical**) to the substantive content;
- approaches to learning reflect the reality that someone's **worldview** relates to the **way that they view the world**, which may be complex, drawing on and explaining diversity within and across religions and beliefs;
- pupils must explore the concepts of '**religion**' and '**worldview**' and develop their own knowledge of self (**personal knowledge**), including an awareness of how this then influences the way that they engage with the content in the classroom. This might be achieved through the use of the questions below, either as a unit in its own right, or within the study of other units selected from the KS3 menu:

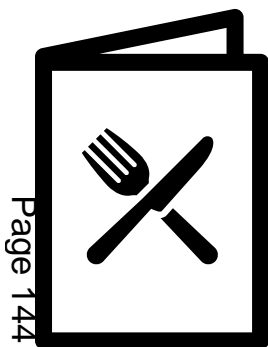
- *How and why do we study religion and worldviews?*
- *What is a worldview and does everyone have one?*
- *Are 'worldview' and 'religion' two different concepts?*
- *Why do we learn about different worldviews?*
- *Are the beliefs and teachings of organised religion necessarily the same as the religious views of the believers within the religion? How can we explain the reasons for that?*
- *Can learning more about religions and worldviews add value to our lives? If so, how?*
- *What is 'personal knowledge'? Is this only relevant in RE?*
- *Does learning about worldviews influence our own personal knowledge? Or is personal knowledge fixed?*



***It is a statutory requirement that any school's RE curriculum must reflect the fact that 'the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions and beliefs represented in Great Britain'. Schools must be able to demonstrate how they are meeting this requirement if asked.**

There is an expectation at KS3, as at other key stages, that RE is given equal status in terms of profile and curriculum time as other foundation subjects: the statutory content of this syllabus is based on the assumption that it is given 5% of curriculum time. The expectation that schools meet this recommendation is highlighted in recent Ofsted reports, where schools have been downgraded because they failed to provide enough statutory RE, especially in KS4 for pupils who are not being entered for a GCSE examination course.

Key Stage 3: some further thoughts....



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- The KS3 menu (*pages 112-120*) contains 6 Christianity units, then 4 each of Buddhism, Hindu (Sanatana) Dharma** (more commonly called Hinduism), Humanism, Islam, Judaism and Sikhi units, as well as 6 Worldviews thematic units and 2 Sociology of Religion units. Schools should select from these to construct their curriculum for KS3.

*** NB The vocabulary 'Sanatana Dharma' and 'Sanatani' used in this overview reflect the words that the Hindu community would use when talking about their religion. In classroom terms, try to use these newer terms sometimes as well as the more familiar words (Hinduism and Hindus) so that pupils understand both. Hindu Dharma is also an accepted alternative to 'Hinduism'.*

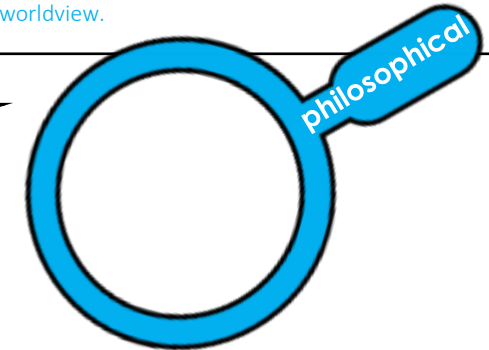
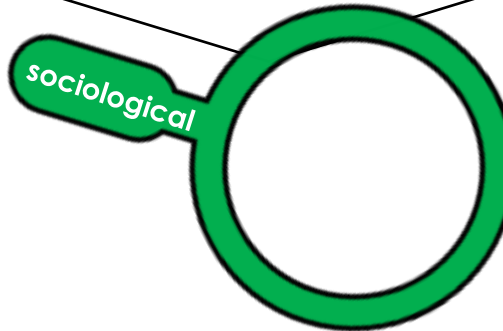
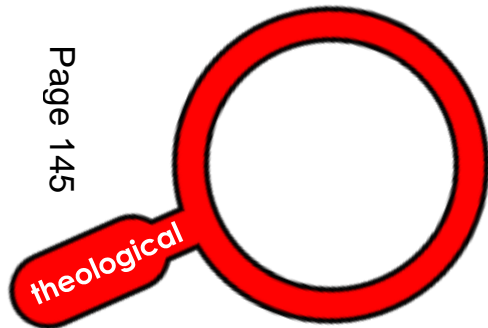
- The numbers allocated to the units indicate the order in which they have been designed to be taught, but schools do not have to teach all units within the same distinct religion or belief. Each unit should last half a term, meaning 6 units across a year.
- When selecting content, please remember that it must meet statutory requirements (see box above).
- Departments might decide to study specific religion or belief units in the Autumn & Spring terms, then select relevant worldviews thematic units for the Summer term, drawing on and deepening knowledge gained from the Autumn and Spring terms to answer the questions posed in the thematic units. This mirrors the model that pupils are likely to have been familiar with during the Primary phase.
- This content has also been restructured into a fully thematic approach for KS3, revisiting 6 themes across years 7, 8 and 9, which can be viewed on [p.118](#). These themes are: [Nature of Religion](#); [Existence of God](#); [Matters of Life and Death](#); [Good and Evil](#); [Equality and Diversity](#); [Science and Worldviews](#). Schools may also adopt this approach to their curriculum design.
- There are also [support materials](#) which include exemplar curriculum models and some schemes of work: these are materials that have been generously shared by schools for the benefit of other schools.

End of phase expectations for KS3: theological, sociological & philosophical

During KS3, students should be given learning experiences that encourage them to...

- extend the use of subject specific vocabulary, using it accurately to express understanding;
- identify and use relevant information in order to make links between different religions and beliefs, exploring similarities and differences and backing up information and ideas with clear reasons;
- use information from sacred texts and other sources to exemplify belief and practice, appreciating the place of hermeneutics in developing understanding;
- recognise the challenges of belonging to a religious or belief tradition in today's world;
- consider how beliefs, teachings and practices affect the life of adherents;
- assess the role of religion and belief systems locally, nationally and globally;
- express personal viewpoints and worldview/beliefs clearly whilst listening to and respecting those of others in response to the materials studied;
- consider the importance of inter-faith dialogue or the search for meaning in life as part of the development of personal knowledge and philosophical insight;
- make judgements about what is right and wrong relating to moral and ethical teaching and drawing on religious and non-religious belief systems;
- consider their own beliefs and values and those of others in the light of their learning in religious education, understanding that beliefs shape a person's worldview.

Therefore, you might see evidence of the multidisciplinary lenses when students.....



- interpret worldviews, religions, beliefs and practices from different perspectives
- explain the reasons for, and effects of diversity within and between worldviews, religions, beliefs and cultures
- use accurate religious and philosophical terminology and concepts to explain worldviews, religions, beliefs and value systems

- express their own insights into the challenges of committing to a worldview (religious and non-religious) in the world today
- explain the impact of diversity on the lived reality for different groups of people
- explain some of the challenges offered by religious and non-religious beliefs in the world today, including their place in public life and the shaping of society

- explain the challenges posed to themselves and others by religious, spiritual and philosophical questions
- connect the human search for meaning or answers to big questions to content studied
- present clearly their own views of matters to do with moral and ethical concern, comparing and contrasting others' views and insights appropriately
- present clearly their own views on matters of religious and non-religious belief and practice, whilst respectfully taking into account others' viewpoints
- explain how a person's beliefs shape their worldview, including their own **(personal knowledge)**

inks	Christianity units	Links	Christianity units	Links	Christianity units
<p>KS2 Links; Kingdom of God Prophecies Messiah</p> <p>Concepts: Salvation Incarnation Redemption Messiah</p> <p>Original sin Son of Man Son of Adam Death The role of Satan</p> <p>GCSE Beliefs and Teachings - Jesus' life, death and resurrection</p>	<p>Christianity 1: Who was Jesus?</p> <ul style="list-style-type: none"> What impact does the concept of self-sacrifice have on my own life? What is truth? Absolute or relative? John 11:25-27; 8:56-59 Matthew 16 Resurrection and Ascension accounts 1 Corinthians 15 1-28 <p>Explore Jesus' own claims:</p> <ul style="list-style-type: none"> The God come in flesh 'I AM' Messiah <p>Consider:</p> <ul style="list-style-type: none"> his life, including miracles and prophetic fulfilment his death and resurrection The historical Jesus – and across religions/beliefs e.g. to Muslims & Jews, Richard Dawkins essay etc. 	<p>KS2 Links; Salvation Suffering</p> <p>Concepts; Social justice Missio Dei Kingdom values</p> <p>GCSE links; Theme: Religion, human rights and social justice</p>	<p>Christianity 2: How are Christians active in society?</p> <ul style="list-style-type: none"> How can I change the world for the better? How do we know what is right? Matthew 25:31-46 (the Last Judgement) Luke 10: 1-37 (service including the Good Samaritan) Luke 17: 11-19 (Jesus heals 10 lepers) Acts 2:42-47; 4:32-35 (early gatherings to pray) James 2:14-25 (good works) Ongoing traditions e.g. Catholic teaching on the 'common good' <p>Historical context: gathering to pray [parish] and help others including the sick; monastic hospitality and care for the poor Across a range of contexts, investigate Christian:</p> <ul style="list-style-type: none"> Prayer, worship, celebration [and pilgrimage?] social action, including concept of 'the common good' and Catholic Social Teaching engagement with environmental issues evangelism and missionary work Evaluate the positive and negative of these features Review the relationship between biblical teaching, Church teaching and the actions of Christians 	<p>KS2 Links; Free will The Fall Salvation Nature of God Faith</p> <p>Concepts; Divine justice Eternity Sacraments</p> <p>GCSE links; Beliefs and Teachings on the afterlife</p> <p>Practices - sacraments</p>	<p>Christianity 3: What do Christians believe about this life and the next?</p> <ul style="list-style-type: none"> How do my beliefs about life after death affect how I live my life? Is it reasonable to believe in life after death? Is the 'next' life a continuation of 'this' life? Explore the idea that "at death life is changed, not ended" Matthew 25:31-46 John 14:2-3 Acts 2:42-47; 4:32-35 The Apostles creed Revelation 20:11-15 <ul style="list-style-type: none"> Christian beliefs about relationship between this life and the next; include membership and engagement in Christian community (including seven sacraments and service to others) Christian concept of judgement linked to sin and salvation Christian teachings on Heaven in presence of God, Hell as absence of God and Purgatory preparing for heaven
	<p>Christianity 4: Is humankind 'fallen'?</p> <ul style="list-style-type: none"> How do you respond to your own failure and the failure of others? What does it mean to be human? Genesis 1-3 John 10 <ul style="list-style-type: none"> Different Christian understandings of Genesis 1-3 The importance of free will as a distinct characteristic of humans Different Christian interpretations of The Fall The role of Satan / power of evil The human condition: how do Christians believe God responds to their failure? How this impacts on the way Christians understand the world today 		<p>Christianity 5: Does the problem of evil demonstrate that there is no God?</p> <ul style="list-style-type: none"> How do I respond to suffering? Does God exist? What then is evil? Selections from Job Isaiah 42:1-4; 49:1-6; 50:4-11; 52:13-53:12 [The Suffering Servant] The Passion of Jesus e.g. Mark 14:32-15:39 Types of evil; moral and natural Understand the problem of evil: the inconsistent triad as the 'rock of atheism' (Hume) Jesus, the suffering servant, 'God with us' – one Christian understanding Theodicies that may include; <ul style="list-style-type: none"> Augustine Irenaeus Hick 	<p>KS2 Links; Salvation Kingdom Nature of God Life & death</p> <p>Concepts; Eschatological hope Suffering as service</p> <p>GCSE Links; Practices; New testament responses to persecution. Work for reconciliation. the work of Christian organisations e.g. Christian Aid Theme: Religion, human rights and social justice</p>	<p>Christianity 6: What are some Christians' responses to persecution?</p> <ul style="list-style-type: none"> What does courageous advocacy mean to me? As a society, do we have a moral obligation to help those who are being persecuted? Should Christians expect to be persecuted? Matthew 5:10 John 15:20 2 Timothy 3:12 <ul style="list-style-type: none"> What is the meaning of 'persecution'? Examples of persecution from around the world, including persecution because of religious belief Consider examples of Christian responses that may include work of charities such as Barnabas Trust, Aid to the Church in Need etc. Awareness of persecution by those who claim a Christian faith and responses to this

Links	Buddhism units	Links	Buddhism units
<p>KS2 Links; Principles of samsara & Nirvana</p> <p>Concepts; Dukkha / anicca / anatta / rebirth</p> <p>GCSE Links; Dependent arising / nidanas / Nagasenas three similes</p>	<p>Buddhism 1: How do Buddhists understand existence?</p> <ul style="list-style-type: none"> Who am I? What is the nature of reality? <ul style="list-style-type: none"> Three Lakshanas (marks of existence) Kisa Gotami and the Mustard Seed Nagasena and the Chariot Tibetan wheel of life Three poisons Parable of the Poisoned Arrow <ul style="list-style-type: none"> How do the concepts of dukkha, anicca and anatta link together? Understanding rebirth as the movement of energies What is the importance of rooting out the three poisons? 	<p>KS2 Links; The story of Buddha's enlightenment</p> <p>Concepts; Dukkha / anicca / anatta / Enlightenment / Allegory and hagiography</p> <p>GCSE Links; Parabolic stories of the Buddha / dhamma / three refuges</p>	<p>Buddhism 2: Was the Buddha a person or a principle?</p> <ul style="list-style-type: none"> Can we truly avoid attachment? Is it reasonable to believe that suffering can end? Birth narratives & Life narratives Four Sights Renunciation Majjhima Patipada (The Middle Way) The Three Watches of the Night <ul style="list-style-type: none"> The symbolism found in Maya's conception dream and Siddhartha's birth How the failings of Siddhodana reflect the nature of Buddhism The allegorical narrative of Siddhartha overcoming temptation Evaluate the importance of the hagiographical narrative over and above the biographical
<p>Page 144</p> <p>KS2 Links; Noble Eightfold Path as solution for dukkha</p> <p>Concepts; Noble Truths / Tanha / enlightenment / worship / ethics</p> <p>GCSE Links; Ways of worship / Tanha / Chanda / kamma / Five Moral Precepts / Six Perfections</p>	<p>Buddhism 3: Is Buddhist liberation possible?</p> <ul style="list-style-type: none"> Can I be selfless in today's modern world? Is liberation possible? <p>Four noble truths:</p> <ul style="list-style-type: none"> The Buddha's first sermon at Deer Park Understanding is achieved through meditation <p>Tanha – the second noble truth:</p> <ul style="list-style-type: none"> Tanha (three types of craving) which can be identified as the extremes of pleasure and pain that the Buddha encountered during his life. Tanha as driven by the three poisons/fires <p>The Noble Eightfold Path:</p> <ul style="list-style-type: none"> A medicinal course, simple plan of action to apply to life Symbolism: eight-spoked dhamma wheel Parable of the raft <ul style="list-style-type: none"> Is there a link between behaviour and awakening? <p>Behaviour leading up to awakening:</p> <ul style="list-style-type: none"> Five moral precepts Meditation: zazen, kinhin, samatha and vipassana Chanting, e.g. itipiso Mantra recitation, e.g. 'om mani padme hum' 	<p>KS2 Links; Principles of karma & Nirvana</p> <p>Concepts; Kamma / merit Eightfold Path / nibbana / sublime states</p> <p>GCSE Links; Human destiny / Pure Land Buddhism / Kamma / Death rituals / Karuna / Metta / Bodhisattvas and Arhats / Six Perfections</p>	<p>Buddhism 4: Are Buddhists obliged to better themselves?</p> <ul style="list-style-type: none"> What is my intention? How do Buddhists 'let go'? Kamma: kamma, as intention behind action. Use a selection of The Pairs from Dhammapada Chapter 1 The four sublime states: achievable through persistent meditative practice (e.g. metta meditation) Are humans obliged to better themselves? <p>Behaviour that awakening can create:</p> <ul style="list-style-type: none"> <i>The path of the Arhat:</i> the four stages of awakening King Milinda's three practical questions (Why care for the body once nibbana is realised? Does an arhat experience taste and pleasurable experience? Does the arhat feel pain?) <i>The path of the Bodhisattva:</i> focus on the interconnectedness of all beings Six perfections as the basis for those seeking enlightenment

Links	Hindu (Sanatana) Dharma units	Links	Hindu (Sanatana) Dharma units
<p>KS2 Links; principles of karma & moksha</p> <p>Concepts; Samsara, karma & moksha; dharma & dukkha</p> <p>GCSE Links; Hindu lifestyles; nature of human life</p> <p>Page 148</p>	Hindu (Sanatana) Dharma 1: What is the ultimate aim of every Hindu? <ul style="list-style-type: none"> Do our actions influence our future? How do our actions shape our lives? Abandoning all Dharmas (of the body, mind and intellect), take refuge in Me alone; I will liberate you from all sins, do not grieve. (Bhagvad Gita Ch3) He human body is the temple of God. One who kindles the light of awareness within gets true light. The sacred flame of your inner shrine is constantly bright. The experience of unity is the fulfillment of human endeavours. The mysteries of life are revealed. (Rig Veda) Understand what samsara and moksha are Explain concepts of dharma and dukkha, maya and the four paths; <ul style="list-style-type: none"> bhakti (love) karma (action) jnana (knowledge) yoga (communion) Explain the law of Karma Reincarnation How do Hindus mourn their dead? 	<p>KS2 Links; Why should Hindus live a good life?</p> <p>Concepts; Sanata Dharma, the Eternal Way; ashrama; samskara</p> <p>GCSE Links; nature of human life; Hindu lifestyles</p>	Hindu (Sanatana) Dharma 2: Living a Hindu life <ul style="list-style-type: none"> How can we make our society a better place? What gives us our identity? 'Let him not injure others in thought and deed; let him not utter speeches which make others afraid of him, since that will prevent him from reaching heaven' Laws of Manu (during the student phase) 'May your life be as precious as gold. This will depend on your good thoughts, speech, deeds and behaviour' The righteous man who acts with full knowledge is highly praised among men and after death, attains heavenly realms (Vasistha, Smirti 1-2) Sanatana Dharma as Eternal Truth / Way Examine the roles and responsibilities through ashramas (four categories of a person's life span) Understand the importance of samskaras - exploring three or more in depth Understand the place & importance of the study of The Vedas and The Upanishads Explore the relationship between this life and the ultimate aim of every Hindu; achieving moksha
	Hindu (Sanatana) Dharma 3: How does Sanatana Dharma (Eternal Truth) help people in their worship of God? <ul style="list-style-type: none"> How do shared beliefs shape societies? Can we learn anything from silence? The world is illusory, Only Brahman is real, Brahman is the world (Ramana Maharshi) Whatever moves or not moves in the world, all these are pervaded by Ishwara or Brahman alone. Brahman is of the nature of immortality and it is present here everywhere. (Ishavasya Upanishad) The description of Brahman: "Not this, not this" (Neti, Neti); for there is no other and more appropriate description than this "Not this." Now the designation of Brahman: "The Truth of truth." The vital breath is truth and It (Brahman) is the Truth of that. (Brihadaranyaka Upanishad 2.3.6) God is worshipped in diverse forms and also believed to be formless – Brahman The relationship between individual deities and Brahman The way in which the Trimurti reflects the cyclical nature of the universe (Brahma, Vishnu, Shiva) The concept of avatars, i.e. incarnations of God, e.g. Krishna and Rama are avatars of Vishnu Compare and contrast a variety of ways in which Hindus understand and depict God through avatars, images and ritual. including Aum; the sacred syllable 		Hindu (Sanatana) Dharma 4: What does Sanatana Dharma teach about global issues? <ul style="list-style-type: none"> What responsibility do humans have for each other and the environment? Is all life of equal value? The Assisi Declarations 'Act in the world as a servant, look after everyone; you are only the guardian, the servant of God' (Sri Ramakrishna) 'If there is but one tree of flowers and fruit within a village, that place is worthy of your respect' (Mahabharata) The concept of sewa The relationship between sewa and one or more of the following; <ul style="list-style-type: none"> the environment animal rights poverty including daya and dana Provide a coherent explanation of how belief in ahimsa influenced Gandhi Analyse Gandhi's teaching about equality and the challenge it presents to different interpretations of the varna

Links	Humanism units	Links	Humanism units
<p>KS2 links: Science Reason</p> <p>Concepts: Science Reason Rationalism Empiricism</p> <p>GCSE Links; Theme C, existence of God & revelation</p>	<p>Humanism 1: What is it reasonable to believe?</p> <ul style="list-style-type: none"> How sceptical should we be? How important is science to society? The Parable of the Gardener / Paley's Watch <ul style="list-style-type: none"> What is humanism? Empiricism and rationalism as sources of knowledge Should we take a sceptical approach to knowledge? Being comfortable with not knowing something Scientific understanding of the origins of the universe Why humanists do not believe in God/gods and whether or not that is 'reasonable' History of Humanist thinking Core values for Humanism compared with religious values Humanism vs atheism, agnosticism, secularism 	<p>KS2 links: Science Reason Empathy</p> <p>Concepts: Science Reason Empathy Responsibility Human potential</p> <p>GCSE Links; Theme B, Religion and life</p>	<p>Humanism 2: What makes us human?</p> <ul style="list-style-type: none"> How can we make the most of our potential? Does the soul exist? Key beliefs and principles for Humanists about human existence <ul style="list-style-type: none"> The origin of life and evolution Where have humans come from? – do we have souls? The use of reason, combined with empathy, that makes us uniquely human The responsibility we have to each other, those in our society and to sentient animals Feelings of connectedness to the story of life on Earth How can we make the most of our potential and help others to do the same? How can we make the best of human nature: what aspects should we celebrate and promote? How can we make the world a better place for all?
<p>KS2 links: Science Reason Empathy</p> <p>Concepts: Science Reason Empathy Life after death Rituals</p> <p>GCSE Links; Theme B, Religion and life</p>	<p>Humanism 3: What happens when we die?</p> <ul style="list-style-type: none"> Do we need reward and punishment? Why are we good? Key beliefs and principles for Humanists about life and death <ul style="list-style-type: none"> Mortality and the idea that death is the end Consideration of the legacy we leave behind for those still living - should this affect how we live? Humanist funerals and how this is informed by a belief that there is no afterlife Finding the meaning in life without any reward or punishment in the next life How do humanists think about "The One Life" and how do they approach trying to live it well? What is a Humanist perspective on wonder and on spirituality? Human destiny Human responsibility 	<p>KS2 links: Science Reason Empathy Golden Rule</p> <p>Concepts: Science Reason Empathy Rules and consequences The Golden Rule Evolution</p> <p>GCSE Links; Theme B, Religion and life</p>	<p>Humanism 4: What does it mean to be 'good'?</p> <ul style="list-style-type: none"> How can we make society better? Can we increase empathy? Is there such a thing as true altruism? Where does morality come from? Key beliefs and principles for humanists about decision-making Why might Humanists UK have chosen their slogan "Think for yourself, act for everyone"? What kind of society would humanists like to live in? <ul style="list-style-type: none"> Awareness of our less friendly instincts and how best to deal with them. Empathy and reason as drives for moral decision-making Subjective/ Absolutist / Objective morality e.g. shared human values which appear to be almost universal and are based on our common needs Rules and consequences of actions Exploration of ethical dilemmas: how similar is a Humanist's perspective to a religious one? Evolution as driver for moral behaviour (Survival of the Friendliest?) The Golden Rule & other ethical guides e.g. Is Kant's Categorical Imperative an improvement on the Golden Rule?

See <https://humanists.uk/> and <https://understandinghumanism.org.uk/> for materials to use with these unit of work

Links	Islam units	Links	Islam units
<p>KS2 Links; Allah Prophet Respect</p> <p>Concepts: Omnipotence Transcendence Immanence Adalat Risalah Revelation</p> <p>GCSE Links; Beliefs and teachings; Nature of Allah, Risalah and Adalat Practices; Salah and why it is important to Muslims to pray</p> <p>Page 150</p>	<p>Islam 1: Can humans know Allah?</p> <ul style="list-style-type: none"> What gives us our identity and how do we make ourselves known to others? What is 'knowledge'? How does it benefit or change society? Allah revealed and known through the 99 names Shahadah (Declaration of Faith) Qur'an 96:19 The Night of Power Understanding of Tawhid (Oneness) What Muslims believe they know about Allah; <ul style="list-style-type: none"> omnipotence & transcendence beneficence & mercy fairness and justice Risalah (Prophethood) as a way Allah has made himself known; <ul style="list-style-type: none"> Adam Ibrahim Muhammad Isa Salah (Prayer) helping Muslims to be more aware of Allah 	<p>KS2 Links: Ibadah Shahadah Salah Sawm Zakah Hajj Hadith</p> <p>Concepts; 5 Pillars 10 Obligatory acts Imams</p> <p>GCSE Links; Beliefs; Diversity within the religion Practices: The Five Pillars and 10 Obligatory acts and their importance to Muslims today</p>	<p>Islam 2: What does it mean to be a servant of Allah?</p> <ul style="list-style-type: none"> What virtues make a good character? Qur'an 2:216 Qur'an 2:43 Qur'an 9:34-35 Qur'an 3:104 The role of Shahadah (declaration of faith) in a person 'becoming' a Muslim Understand the split in Islam between Sunni and Shia and how understanding of service to Allah is impacted by this Understand Ibadah (Service) through the Five Pillars and, for Shia, the Ten Obligatory Acts What makes a good leader in society? What effect on society might there be if everyone saw themselves as servants?
	<p>Islam 3: How do Muslims respond to evil?</p> <ul style="list-style-type: none"> Why do humans not always do the right thing? What might help humans do the right thing? What is evil? Is it possible to know or be evil? Qur'an 41:34 Qur'an 26:69 Hadith: <ul style="list-style-type: none"> "The Holy Prophet said: Do jihad against the unbelievers with your hands and tongues." "The mujahid [one engaged in jihad] is he who strives against his own self to obey God." "The most excellent jihad is the Hajj." Masjid Khadduri- four jihads of heart, tongue, hand and sword Understanding greater and lesser Jihad (Struggle/Effort) Third Jihad; striving for a better community (Masjid Khadduri) How do these teachings affect; <ul style="list-style-type: none"> the way that Muslims live? the ways they work for peace? How has lesser Jihad been misunderstood by some Muslims in the modern world? Why do Muslims understand Jihad to be a key feature of their faith? 	<p>KS2 Links: Hadith Submission</p> <p>Concepts; Lesser and greater jihad Holy War</p> <p>GCSE Links; Practices Jihad Themes: Religion, Peace and Conflict</p>	<p>Islam 4: Is paradise attainable?</p> <ul style="list-style-type: none"> How can we live now to create a healthy society for all? Can justice be achieved if there is no afterlife? How does belief in the afterlife help humans live this life? Qur'an 21:73 Qur'an 32:17 Qur'an 10:23 Imam Ali "Whoever remembers the hereafter more, their sins decrease" Muhammed "The world is a prison for believers and a paradise for the unbeliever" The role of angels during death and judgement The relationship between this life and the next - the Day of Judgement Muslim belief about Jannah (Paradise) and Jahannam (Place of Punishment)

Links	Judaism units	Links	Judaism units
<p>KS2 Links; God is One; covenant people</p> <p>Concepts; shekinah Covenant Mitzvot</p> <p>GCSE Links; nature of God; covenant and mitzvot; synagogue and worship</p> <p>Page 151</p>	Judaism 1: How is God present with his people? <ul style="list-style-type: none"> Do we have a duty to keep a promise? What responsibilities do we have to each other / as part of a community? Genesis 25 Moses incl. Exodus 20:1-17 Learning from the Talmud & Midrash Oneness of God Influence of the Torah, the Talmud and worship Tabernacle in Jewish history & relationship to the Ark and the symbolism of the presence of God Direct access to God – role of the Rabbi as teacher, not intermediary What does it look like to have a covenant with God? Promised Land and Zionism: creating a homeland (state of Israel) 	<p>KS2 Links; Ten Commandments; intro to beliefs & links to festivals</p> <p>Concepts;</p> <p>GCSE Links; family life and festivals</p>	Judaism 2: How do Jewish people journey towards God? <ul style="list-style-type: none"> Does it benefit society to follow rules? Do we always have to follow the rules? Are we all free? How do we manage that freedom? Torah & keeping of High Holy Days How did the Jewish community manage their freedom through the giving of the Ten Commandments? Different expressions of having a covenant with God through: <ul style="list-style-type: none"> denominations mitzvot as rules for the good of society rituals/festivals: <ul style="list-style-type: none"> Bar/Bat Mitzvah High Holy Days: the month of festivals (Rosh Hashanah-> Yom Kippur-> Sukkot-> Simchat Torah) Passover Shabbat Kosher – dietary laws Remembrance as an act of obedience to the commandments ('Remember you were slaves in Egypt')
	Judaism 3: How do Jewish people build community? <ul style="list-style-type: none"> How can / why should we improve society? What do we mean by 'community'? <ul style="list-style-type: none"> What should 'society' consist of? Learning from the Talmud & Midrash – what does a community have to have? Jeremiah 29 Being part of wider society, engaging with it through: <ul style="list-style-type: none"> Repair of the world – Tikkun Olam Tzedekah (Charity) Tzedek (Justice) and charity Chessed (loving kindness) Shalom Stories of Jewish people who have contributed to society e.g. Albert Einstein, Prof. Robert Winston, Lord Alf Dubs (kindertransport), Leo Abse (campaigning for gay rights), Sidney Silverman (end of capital punishment) 		Judaism 4: Is Jewish identity shaped by suffering? <ul style="list-style-type: none"> Is remembering part of our national identity? How? Why do humans need to remember? Is there a value in remembering bad events? Why might someone risk their life to rescue another? How have Jewish people responded to the question 'Where was God in the Holocaust?' Jewish writers: Primo Levi, Elie Wiesel (the trial of God) Why have so many people rescued Jews in times of persecution? (e.g. Story of Assisi as a safe town; Nicholas Winton & kindertransport) Survival through persecution Acceptance of doubt: God on trial (Elie Wiesel) Being Jewish but not believing in God Retaining faith in God that strengthens a person through their suffering Strength of remembrance <ul style="list-style-type: none"> 'Remember that you were slaves in Egypt' – why?! Yad Vashem & Yom HaShoah (Holocaust Memorial Day) Tishb'Av Naming of a child after a relative so their memory 'is a blessing'

Links	Sikhi units	Links	Sikhi units
<p>KS2 Links; What do Sikhs value?</p> <p>Concepts; Mool mantra; sewa; mukti; karma; sangat; langar</p> <p>GCSE Links; <u>Sources of Wisdom:</u> Mool Mantra Guru Granth Sahib Gutka <u>Sikh Beliefs</u> Nature of God, Creation, Life after Death, Stages of liberation, Equality of all – gender and caste</p>	<p>Sikhi 1: Why is equality important in Sikhi?</p> <ul style="list-style-type: none"> Can we ever be truly equal? Is an equal society truly possible? Why is Sewa important? <p>Sources of Wisdom:</p> <ul style="list-style-type: none"> Mool Mantra Guru Granth Sahib (154) Adhi Granth 10 Gurus <p>Key words: Waheguru (Sikhi name for God), Sewa – tan, man and dan, Gurmukhi (god centred), Karma, reincarnation, sangat (community), langar, Karah parshad (special food given out at the end of Sikhi services),</p> <ul style="list-style-type: none"> The nature of God (nirgun, sargun) and the oneness of humanity Relationship between God and Humanity leading to the purpose of life/ dharma Different aspects of Mukti, karma and Reincarnation Importance of Sewa and the value of it within Sikhi The expression of equality in all and the teachings of the 10 gurus Role of the Gurdwara and the langar including Karah parshad Gender roles within Sikhi 	<p>KS2 Links; What do Sikhs value?</p> <p>Concepts; Khalsa; amrit; takht</p> <p>GCSE Links; <u>Sikh Practices:</u> Gurdwara – inside Sewa – tan, man, dhan Pilgrimage – Har Mandir Sahib Ceremonies: Amrit Role of Khalsa community: Sangat and Pangat.</p>	<p>Sikhi 2: How do Sikhi people express their faith?</p> <ul style="list-style-type: none"> Why is the Amrit Pahul Ceremony important to Sikhi people? What is the significance of the Five Takhts? How do we build a good community? Why should we help others? <p>Sources of Wisdom</p> <ul style="list-style-type: none"> The wisdom of the 10 Gurus, Har Mandir Sahib Guru Granth Sahib Japji and verses from the Anand Sahib <p>Key Words: Khalsa, 5 Ks (kara, kirpan, kangha, kesh, kachera), Nishan Shahib, Amrit Pahul ceremony (ceremony when people become members of the part of the Khalsa), panj piare ('beloved ones' - first members of the Khalsa), Five Takhts (5 Gurdwaras with special significance), Amritsar</p> <ul style="list-style-type: none"> The development of Sikh virtues such as wisdom, truthful living, justice, temperance, self-control, patience, courage, humility, contentment Origins of the Khalsa Transition from a Sahaj Dahari to Amrit Dahari: Taking Amrit Importance and role of panj piare Duties of a Khalsa Sikh Anand Karaj History of the Five Takhts and Amritsar
<p>KS2 Links; What do Sikhs value?</p> <p>GCSE Links; <u>Sources of Wisdom</u> Rehat Maryada Teachings of Nanak and Gobind Singh Anand Karaj and Lavan – Guru Ram Das Arranged Marriages Extended Families Gender equality</p>	<p>Sikhi 3: Why is family important in Sikhi communities?</p> <ul style="list-style-type: none"> What is the role of women in the Sikhi faith? Is blood thicker than water? Is the state taking over from the family? <p>Sources of Wisdom</p> <ul style="list-style-type: none"> Anand Karaj Guru Granth Sahib Rehat Maryada Teachings of Guru Nanak on women <p>Key Words: Ardas (prayers ending a service), nuclear, extended family,</p> <ul style="list-style-type: none"> Importance of different relationships in Sikhism – extended families – treatment of the young and old Sexuality and the vices – importance of avoiding sin Marriage – arranged versus love. The ceremony and the promises - impacts Purpose of family – sacrament, union and dispute resolution Gender equality – Kaur and Singh, role in langar, fighting and granthis 	<p>KS2 Links; What do Sikhs value?</p> <p>GCSE Links; <u>Key beliefs:</u> Denominational differences – Sahej Dharis and Amrit Dharis Khalistan – role of 11th Guru? Conflict with Guru Gobind Singh's 11th Guru as the Granth, or Bhinrawali – terrorist or saint? Peace and Conflict unit – state of Khalistan and rise of Sikh fundamentalism</p> <p><u>Practices:</u> 5 Ks; Sikh virtues Khanda – Miri and Piri Peace and Conflict: role of violence to pursue religious ends versus human rights and justice</p>	<p>Sikhi 4: How can divine justice inform human justice?</p> <ul style="list-style-type: none"> Do all Sikh people hope for Khalistan? How has persecution had an impact on the Sikhi faith? Can we ever be truly selfless? Can war ever lead to peace? <p>Sources of Wisdom:</p> <ul style="list-style-type: none"> Teachings of the 5th (Arjun), 6th (Har Gobind) and 10th Guru (Gobind Singh) Symbol of the Kirpan Guru Granth Sahib Role of Ranjit Singh and Sant Jarnail Singh Bhindranwale <p>Key Words: Divine Justice, Human Justice, human rights and freedom of speech, Khalistan movement</p> <ul style="list-style-type: none"> Sikhi values and the importance of leading a good life Role of Ranjit Singh and the persecution of the Sikhi people - the Khalistan movement and Sant Jarnail Singh Bhindranwale How the Sikhi faith was born out of defence of freedom to practise personal faith against forced conversion The Kirpan and its importance within the Sikh faith – defending the vulnerable When a Sikhi person is obligated to “fight” comparisons with just war theory & holy war

NB Specific content for these units should be selected from the discrete units, and reflect an appropriate balance of religions and beliefs, including Christianity

Links	Worldviews Thematic units	Links	Worldviews Thematic units	Links	Worldviews Thematic units
<p>KS2 Links: God Afterlife</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Constructing reasonable arguments in response to high mark evaluation questions</p> <p>Page 153</p>	<p>How do we think philosophically? How can we 'know' anything?</p> <ul style="list-style-type: none"> What makes a belief valid? Are my beliefs philosophically valid? 	<p>KS2 Links; Free will creation The Fall</p> <p>GCSE Links; Theme B, Religion and life</p>	<p>How does a person's view on the afterlife affect how they live?</p> <ul style="list-style-type: none"> How does belief in God affect a person's perspective on the afterlife? What is the soul and is it separate to the body? Does religious belief in an afterlife benefit wider society? Explore the values and choices a person may make in this life if they have no belief in an afterlife <ul style="list-style-type: none"> consider hedonistic attitudes to living consider Humanist approaches to life Explore how this compares to those who have a belief in some form of afterlife <ul style="list-style-type: none"> examine areas including evangelistic actions, self sacrifice and dealing with suffering, reward and punishment Understand the reasons for similarities and differences. How do death rituals reflect the beliefs of a community? Consider their own worldview and how this affects the way that they live 	<p>KS2 Links; Free will creation The Fall</p> <p>GCSE Links; Theme B, Religion and life</p>	<p>How does what people believe affect how they care for the environment?</p> <ul style="list-style-type: none"> Are we all responsible for caring for the world for future generations? Are we all 'stewards'? Are humans special? What is the impact of Conservationism? Is care for the environment a religious issue? Majjhima Nikaya 129 (Buddhism) Dhammapada (Buddhism) Guru Granth Sahib World Wide Fund for Nature and World Organisation for Animal Health (secular) Stewardship vs dominion vs human responsibility for future generations <ul style="list-style-type: none"> Use and abuse of animals e.g. Vivisection Vegetarian vs veganism Pets Conservationism attitudes Comparison of different worldviews on the role of humanity in caring for the planet and animals.
	<p>Is it reasonable to believe in the existence of God?</p> <ul style="list-style-type: none"> Do philosophical arguments support belief in God? Is belief in God beneficial to society? Challenges to the reasonable nature of belief in the existence of God including the lack of empirical evidence Exploration of key philosophical arguments that may include two or more of the following; <ul style="list-style-type: none"> teleological argument cosmological argument anthropic principle ontological argument Epicurean Paradox (the problem of suffering) Establishing the challenges to these arguments with reference to; <ul style="list-style-type: none"> the theory of evolution infinite regress Existence not being a predicate 		<p>Are all religions actually one? (Introduction to Bahá'í)</p> <ul style="list-style-type: none"> Do all religions have the same aims? Is Bahá'í a new religion? Or ancient? Is religion a man-made structure? <p>Founders: significance of some of the main events in the lives of the founder of the Bahá'í way of life, Baha'ullah and his son Abdu'l-Baha</p> <p>Key principles:</p> <ul style="list-style-type: none"> the oneness of God, and thus the unity of all religions the belief in the one world, and therefore one human race elimination of all forms of prejudice and the duty of every individual to search after truth equal status between man and woman and equal weight given to science and religion <p>Features of Bahá'í life:</p> <ul style="list-style-type: none"> no clergy; individual prayer; community meetings (readings from Bahá'í and other Religious Scriptures) includes administrative affairs. How members are elected locally, nationally & globally 		<p>How have people's worldviews affected the roles that they have played in peace and conflict?</p> <ul style="list-style-type: none"> Can there ever be peace without conflict? How is working for peace present in daily life? Consider different teachings on war. These may include; <ul style="list-style-type: none"> Just War Pacifism - absolute and conditional Explore other aspects of conflict at a personal level this may include jihad and restorative justice. Case studies of people working for peace for example; <ul style="list-style-type: none"> Albert Einstein Desmond Tutu Malala Yousafsi Mairead Maguire Aung San Suu Kyi

Links	Sociology of religion units	Links	Sociology of religion units
GCSE links: Places of worship / kingdom values / life after death / gender equality / vocation / persecution / human rights Page 154	Sociology of religion 1:	GCSE links: Kingdom values / conscience / poverty / conflict / human rights / gender equality / nature and purpose of the family	Sociology of religion 2:
	The functionalist perspective: <ul style="list-style-type: none"> How did Emile Durkheim describe and separate the sacred from the profane? How does totemism build a collective conscience? Is worshipping a totem worshipping society? In what ways does religion maintain social order? The Marxist perspective: <ul style="list-style-type: none"> What did Karl Marx imply when he wrote, 'Religion is the opium of the people'? In what ways does religion ease the pain in unequal societies? How does religion help people overcome the effects of alienation? The feminist perspective: <ul style="list-style-type: none"> In what ways does religion serve the interests of men? Do religious beliefs justify and reproduce male dominance and control of women? To what extent do sacred texts reflect a subordinate role of women, in terms of vocation, places of worship, law? 		The functionalist perspective: <ul style="list-style-type: none"> What led Talcott Parsons to argue that individuals are socialised into core societal values which regulate our behaviour? In what ways does a guilty conscience influence the individual? To what extent does the guilty conscience provide emotional adjustment when crises occur? The Marxist perspective: <ul style="list-style-type: none"> Is religion an instrument of control and oppression? How does religion legitimise the power and wealth of the ruling class? Can a person challenge inequalities without questioning the authority of religion or God itself (e.g. Divine Right of Kings)? The feminist perspective: <ul style="list-style-type: none"> Are women more religious than men? To what extent are women expected to be the 'guardians of the family'? Are women central to transmitting society's norms and values? Evaluate the claim that women are more attuned to the spiritual dimensions of human existence

EXEMPLAR MODEL: A thematic approach to KS3



This is one way in which the statutory content might be shaped. Over KS3 there are 6 themes that are the foundation of what all pupils will study. The aim is to deliver different **theological**, **sociological** and **philosophical** ideas through themes rather than through individual religions/beliefs. This gives additional flexibility to schools where their curriculum needs to be adapted to suit the context and specialism. The themes are:

1. Nature of Religion	2. Existence of God	3. Matters of Life and Death	4. Good and Evil	5. Equality and Diversity	6. Science and Worldviews
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Schools are expected to teach each theme each year across KS3, creating a spiral curriculum that builds on depth of knowledge. Units numbered '1' could be taught in Y7, '2' in Y8 and '3' in Y9. **Christianity needs to be taught as the majority within each unit, as per statutory requirements, but comparisons should be made to other religions to show diversity in beliefs and teachings.** If needed, refer back to the main overview for more detail about specific elements of substantive content.

Examples of how these themes might be used within such a curriculum are shown below.

Theme 1: Nature of Religion					
Links	Nature of Religion units	Links	Nature of Religion units	Links	Nature of Religion units
Page 155 KS2 Links: idea of 'religion' being linked to beliefs Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy GCSE Links; Constructing reasonable arguments in response to high mark evaluation questions	1. What is religion? <ul style="list-style-type: none"> What makes a religion different to a belief? Are culture and religion mutually exclusive? What impact have ancient beliefs had on religions today? 	KS2 Links; philosophical questioning Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy GCSE Links; Constructing reasonable arguments in response to high mark evaluation questions	2. How can we 'know' anything? <ul style="list-style-type: none"> What makes a belief valid? Are my beliefs philosophically valid? What do we mean by 'know'? 	KS2 Links; LKS2 Humanism content & in thematics Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy GCSE Links; Constructing reasonable arguments in response to high mark evaluation questions	3. What is reasonable to believe? <ul style="list-style-type: none"> How sceptical should we be? How important is science to society? The Parable of the Gardener / Paley's Watch
	<ul style="list-style-type: none"> Etymology of the word 'religion' What is religion? <ul style="list-style-type: none"> Ninian Smart's 7 dimensions of religion What is culture? Is it linked to religion? <ul style="list-style-type: none"> Día de los Muertos Links to ancient beliefs <ul style="list-style-type: none"> Animism Man and the Cosmos Ancient Egyptian beliefs Zoroastrianism Is religion a man-made structure? <ul style="list-style-type: none"> Bahá'í Durkheim ("religion is the product of human activity") 		<ul style="list-style-type: none"> What is logic? <ul style="list-style-type: none"> sylogistic logic Identity (x=x) Non-contradiction Excluded middle How do we know that we know? (epistemology) Can people 'know' God or 'Love' or....? What are empiricism and rationalism and which is more reliable as a form of knowing? Links can be made to Plato's Cave analogy and Aristotle's forms What four criteria are required to claim knowledge? (<i>intuition, authority, rational induction, scientific empiricism</i>) How can we apply our understanding of 'knowing' to religious beliefs about God or the afterlife? 		<ul style="list-style-type: none"> What is Humanism? Empiricism and rationalism as sources of knowledge (<i>link to previous NofR topic</i>) Should we take a sceptical approach to knowledge? Being comfortable with not knowing something Scientific understanding of the origins of the universe Why humanists do not believe in God/gods and whether or not that is reasonable Lessons from religions - forgiveness, compassion - are they only for the religious?

Theme 2: Existence of God					
Links	Existence of God units	Links	Existence of God units	Links	Existence of God units
<p>KS2 Links: 'God' across all units</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	1. Where did God come from?	<p>KS2 Links: 'God' across all units</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	2. Is it reasonable to believe in the existence of God?	<p>KS2 Links: 'God' across all units</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	3. Who is God?
	<ul style="list-style-type: none"> What is the ancient view of 'God'? Do philosophical arguments support belief in God? Are my beliefs philosophically valid? Are culture and religion mutually exclusive? <ul style="list-style-type: none"> Monism - the belief that there is ultimately only one thing <ul style="list-style-type: none"> Thales of Miletus and his view on everything is water. Heraclitus - everything is a state of flux Parmenides - logical contradiction Links can be made to Plato's Cave analogy Hindu (Sanatana) Dharma - Brahman, the Ultimate Reality (Upanishad about the fig seed) Bahá'í - mission entrusted to two Divine Messengers Bab and Baha'ullah 		<ul style="list-style-type: none"> Do philosophical arguments support belief God? Is belief in God beneficial to society? <ul style="list-style-type: none"> Challenges to belief in the existence of God including the lack of empirical evidence Exploration of key philosophical arguments for / against the existence of God that may include two or more of the following; <ul style="list-style-type: none"> teleological argument anthropic principle cosmological argument ontological argument Epicurean Paradox (the problem of suffering) Establishing the challenges to these arguments with reference to; <ul style="list-style-type: none"> the theory of evolution infinite regress Existence not being a predicate Why humanists do not believe in God/gods and whether or not that is reasonable 		<ul style="list-style-type: none"> What are the key attributes of God? What is God's relationship with humanity? Is God a human construct? <ul style="list-style-type: none"> Key attributes of God in Christianity: God is Love; omniscience, omnibenevolence, omnipotence, immanence, transcendence What Muslims believe they know about Allah; <ul style="list-style-type: none"> omnipotence & transcendence beneficence & mercy fairness and justice Nature of YHWH - the greatest god; defining the indefinable (Moses Maimonides); Oneness of God Bahá'í - attributes of God are revealed in everything Hindu Dharma – spark of Brahman in everything

Theme 3: Matters of life and death

Links	Matter of life and death units	Links	Matter of life and death units	Links	Matter of life and death units
<p>KS2 Thematic Links: What does it mean to live a good life?; Is life a journey?</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	<p>1. Is there life after death?</p> <ul style="list-style-type: none"> ● Is there life after death? ● Does faith prove there is life after death? ● Do different beliefs in the afterlife prove it doesn't exist? ● Ancient Greek philosophy - Hermes; underworld ● Ancient Egyptian philosophy - feather and heart ● Muslim belief about Jannah (Paradise) and Jahannam (Place of Punishment) ● Christian teachings on Heaven, Hell and Purgatory <ul style="list-style-type: none"> ○ Christian beliefs about relationship between this life and the next; ● Humanism <ul style="list-style-type: none"> ○ Mortality and the idea that death is the end ○ Consideration of the legacy we leave behind for those still living; should this affect how we live? ○ Finding the meaning in life without any reward or punishment in the next life ○ Human responsibility ● Buddhism <ul style="list-style-type: none"> ○ Tibetan wheel of life ○ Anatta - Three Marks of Existence ● Personal views on an afterlife and how this can have an impact on their behaviour/beliefs ● Bahá'í - the afterlife is a progression towards God. ● Zoroastrianism - good and evil balanced together, if the evil outweighs the good the soul falls to hell where it is punished until the day of resurrection. ● Jewish views – many have a concept of life after death, but Judaism emphasises living a life according to the mitzvot as being an end in its self, because it's not possible to know what happens after death. Children may sometimes be named after a dead relative so their memory 'is a blessing'. 	<p>KS2 Thematic Links: What does it mean to live a good life?; Is life a journey?</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	<p>2. Does life just prepare us for death?</p> <ul style="list-style-type: none"> ● Does judgement influence our behaviour? ● Is rebirth a reward? ● Does the promise of an afterlife make us better people? ● Karma <ul style="list-style-type: none"> ○ Karuna and Metta; Bodhisattvas in Buddhism ○ Moral and immoral actions - Sikhism ○ 3 types of karma in Hindu (Sanatana) Dharma - Sanchita, Prarabdha, Agami ○ Hindu (Sanatana) Dharma - Karma, Reincarnation, Varna, Ahimsa from plant to moksha ● Judgement <ul style="list-style-type: none"> ○ Judgement Day ○ Islam - The role of angels during death and judgement; The relationship between this life and the next ● Forgiveness <ul style="list-style-type: none"> ○ Is it important? ○ Can we be good without it? ○ Christianity - salvation and atonement ● Explore the values and choices a person may make in this life if they have no belief in an afterlife <ul style="list-style-type: none"> ○ consider hedonistic attitudes to living ○ consider humanist approaches to life ● Explore how this compares to those who have a belief in some form of afterlife <ul style="list-style-type: none"> ○ examine areas including evangelistic actions, self sacrifice and dealing with suffering ● Understand the reasons for similarities and differences. ● How do death rituals reflect the beliefs of a community? ● Consider their own worldview and how this affects the way that they live 	<p>KS2 Thematic Links: What does it mean to live a good life?; Is life a journey?</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	<p>3. Who owns life?</p> <ul style="list-style-type: none"> ● Does life belong to God? Or the individual? ● Should humans change something that was created by God? ● Should we be allowed to do what we want with our lives? ● Sanctity of life vs quality of life ● Stewardship vs dominion vs human responsibility for future generations ● Use and abuse of animals <ul style="list-style-type: none"> ○ Vivisection ○ Vegetarian vs veganism ○ Pets ● Organ donation ● Designer babies ● Natural Law ● Near death experiences ● *Contraception ● *Abortion - Year 9 only ● *Voluntary euthanasia - Year 9 only <p>*Must be linked to school's RHSE policy</p>

Theme 4: Good and Evil

Links	Good and Evil units	Links	Good and Evil units	Links	Good and Evil units
<p>KS2 Thematic Links: What does it mean to live a good life?; Is life a journey?</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	1. Why do we suffer? <ul style="list-style-type: none"> How do I respond to suffering? Does God exist? What then is evil? Job Genesis 3 	<p>KS2 Thematic Links: What does it mean to live a good life?; Is life a journey?</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	2. Do our actions affect our future? <ul style="list-style-type: none"> How can we make society better? Is there such a thing as true altruism? Key beliefs and principles for humanists about decision-making 	<p>KS2 Thematic Links: What does it mean to live a good life?; Is life a journey?</p> <p>Concepts; Nature of God Knowledge Logic Belief Realm of forms Analogy</p> <p>GCSE Links; Nature of God; Existence of God; Philosophy of Religion</p>	3. Is religion dangerous? <ul style="list-style-type: none"> Do religions promote life? How do religions respond to evil actions? Does free will cause humans to do evil things?
	<ul style="list-style-type: none"> Can humans be born evil? Empathy and reason as drives for moral decision making Subjective/Absolutist/Objective morality The importance of free will as a distinct characteristic of humans <ul style="list-style-type: none"> Bahá'í types of evil; moral and natural understand the problem of evil & the problem of suffering The role of Satan <ul style="list-style-type: none"> Bahá'í - lower nature and embodiment of evil. The inconsistent triad as the 'rock of atheism' (Hume) theodicies that may include; <ul style="list-style-type: none"> Augustine Irenaeus Hick Buddhism - Tanha (craving) and the Middle Way/Eightfold Path Test of faith <ul style="list-style-type: none"> Bahá'í Christianity Islam Judaism 		<ul style="list-style-type: none"> Rules and consequences of actions Evolution as driver for moral behaviour (Survival of the Friendliest?) The Golden Rule Original Sin - The Fall and consequences Different Christian interpretations of The Fall How many deaths does it take to achieve peace? (link to karma) Is punishment or revenge ever justified? Zoroastrianism - Will good win over evil? Persecution - <ul style="list-style-type: none"> how Christians cope with persecution examples of persecution from around the world including persecution because of beliefs Consider examples of Christian responses that may include work of charities such as Barnabas Trust, Aid to the Church in Need etc. awareness of persecution by those who claim a Christian faith and responses to this 		<ul style="list-style-type: none"> Understanding greater and lesser Jihad (Struggle/Effort) <ul style="list-style-type: none"> Third Jihad; striving for a better community (Masjid Khadduri) How do these teachings affect; <ul style="list-style-type: none"> the way that Muslims live? the ways they work for peace? How has lesser Jihad been misunderstood by some Muslims in the modern world Terrorism and radicalisation <ul style="list-style-type: none"> Islamophobia The Troubles Blasphemy Indoctrination Extremism - Westboro Baptist Church - Year 9 only Holy war Even if the Just War theory was once accepted, is it possible now?

Theme 5: Equality and Diversity

Links	Equality and Diversity units	Links	Equality and Diversity units	Links	Equality and Diversity units
<p>KS2 Thematic Links: What can be done to reduce racism - can RE help?; How do people try to make the world a fairer place?</p> <p>GCSE Links; Theme A, Relationships & families; Theme F, Religion, human rights & social justice</p>	1. Are we all equal? <ul style="list-style-type: none"> • If we are human, are we all equal? • Did God make us all equal? • Are we all made in the image of God? • Is equality subjective? • Why do people discriminate? <ul style="list-style-type: none"> ○ Apartheid ○ Prejudice • Equality in religions and beliefs: <ul style="list-style-type: none"> ○ Bahá'í ○ Sikhi - Importance of Sewa and the value of it within Sikhi ○ The expression of equality in all and the teachings of the 10 gurus ○ Role of the Gurdwara and the langar including Karah parshad ○ Gender roles within Sikhi ○ All equal throughout life - Zoroastrianism • Are men and women equal? <ul style="list-style-type: none"> ○ Feminism ○ Male discrimination ○ Sikhism - Gender equality – Kaur and Singh, role in langar, fighting and granthis ○ Islam - significance of the hijab • Contemporary teaching from religions and beliefs on e.g. migration, responsibility to refugees etc. • Charity <ul style="list-style-type: none"> ○ Christian Aid ○ Zakah (Islam) ○ Tzedakah in Judaism (charity); justice and charity ○ Alms-giving – Buddhism 	<p>KS2 Thematic Links: What can be done to reduce racism - can RE help?; How do people try to make the world a fairer place?</p> <p>GCSE Links; Theme A, Relationships & families; Theme F, Religion, human rights & social justice</p>	2. How do religions and beliefs show equality? <ul style="list-style-type: none"> • Should we all learn to forgive? • Are there any situations when victims shouldn't be asked to forgive? • Does/should God always forgive people for their actions or inactions? • Does charity begin at home? • Is humanity just one single race? • Forgiveness • How might a humanist view forgiveness? • Individual and Social Responsibility <ul style="list-style-type: none"> ○ Street Pastors - Christianity ○ Food Banks ○ Supporting victims of war ○ Islamic Relief UK ○ KhalsaAid • Diversity <ul style="list-style-type: none"> ○ Humanity is one single race - Bahá'í ○ Unity in Diversity - Bahá'í 	<p>KS2 Thematic Links: What can be done to reduce racism - can RE help?; How do people try to make the world a fairer place?</p> <p>GCSE Links; Theme A, Relationships & families; Theme F, Religion, human rights & social justice</p>	3. Do religions and beliefs promote human rights? <ul style="list-style-type: none"> • Do all religions support human rights? • What does a 'good life' look like? • Are we all responsible for promoting human rights? • Declaration of human rights - what are they? Why are they important? • Compassionate love <ul style="list-style-type: none"> ○ Agape - Parable of the Good Samaritan ○ Karuna-Metta Buddhism ○ Chesed (loving kindness) - Judaism ○ Create a culture of human rights in the world - Bahá'í • Sikhi values and the importance of leading a good life • Role of Ranjit Singh and the persecution of the Sikhi people - the Khalistan movement and Sant Jarnail Singh Bhindranwhale • What happens when rights are denied? <ul style="list-style-type: none"> ○ Death penalty ○ Amnesty International • Right to family <ul style="list-style-type: none"> ○ "Go forth and multiply" - Christianity ○ Importance of different relationships in Sikhism – extended families – treatment of the young and old ○ Purpose of family – sacrament, union and dispute resolution ○ Family unit forms the basis for a society - Islam

Theme 6: Science and Worldviews

Links	Science and Worldviews units	Links	Science and Worldviews units	Links	Science and Worldviews units
<p>KS2 Thematic Links: How did it all begin?</p> <p>GCSE Links: Theme B, Religion & life, origins; Theme C, existence of God</p>	1. Was the universe made by God? <ul style="list-style-type: none"> • Did God create the universe? • Are creation stories designed to explain something more complex? • Do we need to know how the universe was made? • Creation stories <ul style="list-style-type: none"> ○ Christian - Genesis (ex-nihilo) ○ Hindu (Sanatana) Dharma - The trimurti ○ Mayan myth ○ Created from chaos • Were the creation stories written to explain something more complicated? <ul style="list-style-type: none"> ○ Interpretations/understandings of the Biblical creation account • Can scientific explanations for the existence of the Universe be compatible with belief in God? • End of universe theories • Did God design evolution? • Exploration of key philosophical arguments that may include two or more of the following; <ul style="list-style-type: none"> ○ teleological argument ○ anthropic principle ○ cosmological argument ○ ontological argument ○ Epicurean Paradox (the problem of suffering) • Establishing the challenges to these arguments with reference to; <ul style="list-style-type: none"> ○ the theory of evolution ○ infinite regress ○ existence not being a predicate • Is this the best possible world? 	<p>KS2 Thematic Links: How did it all begin?</p> <p>GCSE Links: Theme B, Religion & life, origins; Theme C, existence of God</p>	2. How can decision-making impact the way we see the world? <ul style="list-style-type: none"> • Are we all stewards of the Earth? Who are we 'stewarding' for? • Are humans special? • What is the impact of Conservationism? • Is care for the environment a religious issue? • Are we stewards of the earth? <ul style="list-style-type: none"> ○ Utilitarianism ○ Situation Ethics ○ Natural Law ○ Golden Rule ○ Gaia • Use and abuse of animals <ul style="list-style-type: none"> ○ Vivisection ○ Vegetarian vs veganism ○ Pets - Peter Singer's speciesism • Conservationism attitudes • Comparison of different worldviews on the role of humanity in caring for the planet and animals. • Should children be brought up religiously? - Richard Dawkins and indoctrination 	<p>KS2 Thematic Links: How did it all begin?</p> <p>GCSE Links: Theme B, Religion & life, origins; Theme C, existence of God</p>	3. Do we need religion if we have science? <ul style="list-style-type: none"> • Do scientific discoveries cancel out religious beliefs and teachings? • What impact can science have on religion? • Is cloning or Artificial Intelligence going to make the world better? • Did God intend humankind to explore science? • Contributions of religion and science to society (positive / negative) • Genetic engineering • Artificial Intelligence • Are robots better than humans? • Medical intervention - blood transfusions • Miracles <p>Use the following ethical theories to give various views and opinions:</p> <ul style="list-style-type: none"> • Utilitarianism • Situation Ethics • Natural Law • Golden Rule <p>Scientists from different religions / beliefs and how their beliefs did not stop them from being scientists e.g. Abbot Gregor Mendel, Georges Lemaître (Catholic priest), Albert Einstein (Judaism), Al-Jahiz (early evolutionary theory) Hasan Ibn Al-Haytham, Al-Zahrawi, Ahmed Zewail (all from Islam), David Attenborough etc.</p>



CURRICULUM OVERVIEW: KEY STAGE FOUR

Across Key Stage 4 all students should follow a GCSE full course in Religious Studies from an approved examination board. Specifications for the full course are available from the examination boards: teachers should select which board to follow in line with their school's examination policy. The options chosen are at the school's discretion but it should have **an appropriate focus on Christianity and at least one other world faith in each school year**. Thematic studies are a key part of all GCSE specifications. It is expected that the majority of students will be entered for the externally verified examination towards the end of their time in Y11.

Schools are reminded that in KS4, RE is still a statutory requirement for all pupils, including any pupils not following a GCSE course: these will be expected to follow an equivalent curriculum created by the school, building on pupils' knowledge and skills from KS3. Ofsted requires all schools to publish their RE curriculum by year group on their website, and continues to be critical of schools where there is no RE provision for pupils in KS4.

Aims: the KS4 curriculum should give students opportunities to:

- acquire knowledge and develop understanding of the beliefs, values and traditions of Christianity and at least **two** other principal religious traditions represented in Great Britain, **one in Y10 and one in Y11**;
- consider the influence of the beliefs, values and traditions associated with the religions studied alongside non-religious responses as appropriate;
- develop knowledge and understanding of religious beliefs, teachings and sources of wisdom and authority, including through their reading of key religious texts, other text and scriptures of the religions studied;
- address non-religious perspectives and responses to matters of religious belief and practice;
- consider religious and other responses to philosophical and moral issues;
- develop their ability to construct well-argued, well-informed, balanced and structured written and oral arguments which demonstrate the depth and breadth of their understanding of the subject;
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life;
- reflect on their own values and beliefs, especially in relation to understanding **personal knowledge**;
- address issues of similarity and difference within and across the religions and beliefs studied;
- use skills relevant to the study of religion such as:
 - recalling, selecting and organising knowledge and understanding of the religions and as applicable non-religious life stances studied
 - describing, analysing and explaining the relevance of the religions studied for believers and others
 - using relevant knowledge, evidence and argument to outline personal and others' responses to the religions studied

N.B. Any changes made by the Department for Education and Ofqual to GCSE criteria will automatically be incorporated into this Agreed Syllabus.

RE for POST-16



RELIGIOUS EDUCATION POST-16

Introduction

These guidelines outline the legal requirement for Religious Education (RE) at 16+ and provides some broad guidelines of how RE can support both the academic attainment and personal development beyond Key Stage 4.

The Legal Requirement

Sixth Form in schools:

- All registered pupils, including those in the sixth form, in LA maintained and Voluntary Controlled schools (or their equivalents) shall receive RE in accordance with a locally Agreed Syllabus. Academies do not have to follow the LA agreed syllabus for their locality, but must deliver their RE in accordance with the legal requirements, reflecting the fact that 'the religious traditions in Great Britain are in the main Christian, whilst taking account of the teachings and practices of the other principal religions represented in Great Britain' (*Education Act 1996, section 375 (3)*).
- All registered pupils, including those in the sixth form, in Voluntary Aided schools (or their equivalents) shall receive RE in accordance with the institutions' trust deeds/articles of memorandum or similar.
- Parents have the right to withdraw their children from the whole or part of the RE curriculum, 'on grounds of conscience'. A student, once they have reached the age of 18 may withdraw themselves 'on grounds of conscience'.

Sixth Form Colleges:

- Sixth form colleges that were under school regulations until 30th September 1992 are required to provide RE for all students. A college governing body will be deemed to be performing this duty if RE is provided when it is convenient for the majority of full-time students to attend.
- It is for the governing body of a sixth form college to determine the content of the RE provided. This means that a sixth form college does not have to follow a locally Agreed Syllabus.
- The RE provided must 'reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teachings and practices of the other principal religions represented in Great Britain' (*Education Act 1996, section 375 (3)*).
- In the case of a sixth form college, or its equivalent, that previously had voluntary aided status, the RE must be taught in accordance with the trust deeds of that institution.

THE CONTRIBUTION OF RE TO THE POST-16 CURRICULUM

RE has much to offer students of this age, both intellectually and personally. RE broadens and enhances the curriculum by giving students opportunity to consider a wide range of religious, philosophical and ethical issues and to develop their own codes of belief and behaviour.

It is recommended that students have a minimum of 18 hours of non-examined RE in year 12 and 12 hours of non-examined RE in year 13.

This is the equivalent of 3 challenge / enrichment days each term across year 12 and 2 challenge / enrichment days across year 13. RE could also be organised in weekly units within a broader personal, health, social education (PHSE) and citizenship programme. It is the choice of the school or Sixth Form College as to whether they offer drop-down days or an enrichment programme and there are relative strengths of either option.

RE at Post-16 should be planned carefully with due consideration given to:

- breadth and balance of knowledge, understanding and skills – further developing and building on the skills and aptitudes acquired during Key Stages 1 to 4 in order to enhance their critical thinking skills
- progression and continuity especially from Key Stage 4 and through the sixth form
- differentiation to meet the needs and abilities of the full range of students
- the spiritual, moral, social and cultural development of students
- preparation for work and adult life
- assessment and accreditation as applicable

POST-16 EDUCATION – GENERAL CONSIDERATIONS:

There are a wide range of academic and vocational pathways of study available to sixth formers. The academic study of RE, through externally assessed courses in Religious Studies (RS), is a choice some may make. Whether this choice is made by the individual or not, opportunities to broaden and deepen their knowledge and understanding of worldviews as applied to spiritual, moral, social and cultural questions contributes to enhancing both their academic and personal development.

Complementary studies at 16+

For the purpose of this syllabus ‘complementary studies’ refers to non-examined RE courses, however the school or sixth form college wishes to organise them. Different settings may have different titles for the part of the curriculum that includes RE, but all school sixth forms should make this clear in their prospectus in order to meet legal requirements, and allow for parental or student withdrawal. These complementary studies could be organised as, for example:

- weekly sessions
- modules that are part of a general PSHE, General Studies, Ethics or Citizenship programme
- modules as part of a cycle of complementary studies units or enrichment courses e.g. understanding the Christian doctrine of the Fall in relation to ‘Paradise Lost’ or investigating key issues and questions arising in relation to the whole subject e.g. ethical issues relating to modern applications of technology.
- day conferences / challenge / enrichment days

However RE is organised across the sixth form, it is important to build on previous knowledge and understanding as well as deepening skills and approaches to study. **Some suggestions are included within this section.**

EXAMINATION COURSES AT 16+

GCE A level Religious Studies

GCE A level courses in Religious Studies offer a wide variety of options including Biblical Studies, World religions and Philosophy and Ethics. It is recognised as an academic qualification by employers and for university entrance. It complements other areas studied such as English literature, history, geography, media studies and science. Many who opt for this course find it both stimulating and challenging. It successfully supports those wanting to go into a range of professions including for example, teaching, the police, law, health care, media and tourism.

General Studies A level: A range of GCE A level General Studies courses are available many of which require some work on religious and moral issues.

EPQ (Extended Project Qualification): This provides an opportunity for students to explore matters and gain credit for the study of religion, belief, and spirituality.

THROUGHOUT THE SIXTH FORM, STUDENTS SHOULD HAVE OPPORTUNITIES TO:

<p>Deepen knowledge and understanding of Christianity, other principal religions, philosophies and worldviews by:</p> <ul style="list-style-type: none"> ○ exploring the nature of worldviews, religion and religious belief ○ analysing a variety of views on spiritual, moral and ethical issues ○ encountering representations of different worldviews in the world today including through media and the arts and analysing how these effect people's views 	<p>Enhance their own spiritual development by:</p> <ul style="list-style-type: none"> ○ reflecting on worldviews and their impact on individual and group behaviour ○ developing confidence in considering religious, ethical and philosophical questions ○ evaluating and developing their own responses to life's issues ○ analysing a range of views about life's issues, realising that questions raised are not easily answered
<p>Further their understanding of the influence of worldviews through:</p> <ul style="list-style-type: none"> ○ investigating and assessing the implications of belonging to a religion or belief ○ making distinctions between secular and religious interpretations of life in modern society ○ considering the relationship between religious / non-religious belief and cultural identity 	<p>Advance reasoned attitudes towards other people and their right to hold different beliefs by:</p> <ul style="list-style-type: none"> ○ developing the ability to articulate their own worldview and engage in respectful dialogue with others ○ considering minority viewpoints ○ recognising diversity and difference in worldviews, belief and practice ○ considering relationships between religious / non-religious belief and cultural practices

The pages following this contain some examples of how statutory RE for post-16 pupils might be achieved. These examples are non-statutory and may be adapted to suit local contexts.

EXAMPLES OF A ONE-DAY RE CONFERENCE

Advantages of a one-day conference:

- a community event for the whole sixth form
- involving larger numbers makes possible the best use of speakers, visits, theatre companies, etc.
- enables the RE department to 'draw in' colleagues from the wider staff team to use their expertise in other subject to add to the breadth of the day
- facilitates co-operation between colleges and schools and the wider community
- provides a day for some in-depth work

Possible Conference topics could include:

<p>The relevance of Christianity today: a series of workshops, led by visiting speakers exploring the relevance of Christianity through a variety of perspectives include the law, education, politics, social values, media, science and the arts</p>	<p>Trade not Aid: consideration of fair trade issues, aid and development issues, community banking and credit unions. Does aid breed dependency and should instead trade be encouraged? Is that easy for someone in the affluent west to say? How do we work this out?</p>
<p>Interfaith Carousel – World Faiths and Beliefs today: an opportunity to meet briefly with Christians, Muslims, Sikhs and Humanists (or whatever combination best suits your needs) to gather a range of perspectives on given ethical/moral topics before working in groups to assess and express those responses and consider personal responses to them.</p>	<p>Worldviews in the local community: exploring local places of worship finding out about the history, beliefs and practices of each denomination and/or religion represented; how relevant is faith and belief within the local community? – examples of involvement.</p>
<p>Face value: an exploration of expressions of faith in language and literature, dance, drama, art and music. Exploring the significance and relevance of signs and symbols in religion and belief and personal responses to them.</p>	<p>Religious values v British values: considering 'British values' as identified by the DfE – democracy, the rule of law, individual liberty and mutual respect and tolerance; how far are these influenced by and/or in conflict with religious values?</p>
<p>Conflict and Reconciliation: a day of study looking at the involvement of religious and non-religious people in conflicts, as peacemakers or as participants, referring to religious ideas about violence, warfare and pacifism</p>	<p>Spiritual reflections: a range of opportunities to explore what is meant by 'the spiritual' through workshops, meditation, silence, music and art</p>
<p>Feasting and Fasting: religious and ethical perspectives on food-related issues such as vegetarianism, world development, ritual and food, celebrations</p>	<p>Saving the world: global, environmental and development issues through the work of religious and secular charities and pressure groups.</p>

ENRICHMENT OF EXAMINATION COURSES THROUGH RELIGIOUS EDUCATION – SOME EXAMPLES

Another effective way of giving students the opportunity to benefit from an RE element in the curriculum is for the RE department to provide classes that support examination courses. These classes may be planned by the RE staff in conjunction with colleagues from other disciplines, who may themselves be prepared to teach classes with appropriate support from the RE department.

This method should not be the only provision for the statutory RE curriculum in schools, since it is unlikely to be capable of delivering the agreed syllabus adequately.

The classes may take the form of:

- one or two sessions that contribute to students' knowledge and understanding of an aspect of the subject studied (e.g. understanding the Christian doctrine of the Fall in relation to 'Paradise Lost');
- a short series of lessons in which students might investigate key issues and questions arising in relation to the whole subject (e.g. investigating ethical issues relating to modern applications of technology).

SUBJECT	RE – CONTRIBUTION TO SUBJECT KNOWLEDGE (examples)	RE – KEY ISSUES AND QUESTIONS (examples)
Economics and business studies	<ul style="list-style-type: none"> Religious attitudes to economic systems Islamic attitude to usury and its effect on economic systems Christian teaching on stewardship – effects on local economic systems Biblical teaching on justice and mercy 	<ul style="list-style-type: none"> What do different belief systems teach about poverty and our attitude to the poor? How might a person's beliefs influence decisions made in the workplace? How might the Christian teaching on stewardship affect local economic systems? How can economic development be sustained in a just and merciful way?
Expressive arts (art, drama, music)	<ul style="list-style-type: none"> Expressions of faith through the expressive arts e.g. expressions of Tawhid through Islamic art The art of the Requiem (from Mozart to Lloyd-Webber) Religious themes in set plays Architecture Religious art as an expression of cultural diversity Expressive arts used in worship Religion and censorship 	<ul style="list-style-type: none"> How are sacred and secular understandings of humankind and the world expressed through the arts? What are the ethical dimensions of censorship, propaganda and advertising? What are the underlying world views behind different expressions of contemporary art, drama or music?
Geography	<ul style="list-style-type: none"> The influence of religion on demographics The impact of religion on residential patterns in cities Religion and international migration Religion and culturalisation Immigration issues and the role of religion 	<ul style="list-style-type: none"> What do different worldviews teach about world development issues, e.g. globalisation? What do different worldviews teach about the use and abuse of the earth's resources? How do culture, religion & belief impact on each other? How do different worldviews cope with the clash of cultures?

Health and Social Care	<ul style="list-style-type: none"> Needs of ethnic religious minorities Sensitivity to: <ul style="list-style-type: none"> the role of the family birth and death rituals Medical ethics and religious or non-religious beliefs Christian teaching on the pastor / shepherd and its application to pastoral care. Examples from different worldviews and beliefs Examples of faith-based caring organisations, e.g. hospices, Tear Fund, CAFOD, ACET and non-religious charities such as Medicine Sans Frontières 	<ul style="list-style-type: none"> What do different worldviews teach about wholeness and healing? What do different worldviews teach about our duty to care for others? What motivates people with different beliefs (religious or non-religious) to care for others? Does the State have the right to override a family's religious beliefs?
History	<ul style="list-style-type: none"> Insights into religious motivation, e.g. politics and social action Religion and the state Impact of religious ideas in the period studied Religion and ethnic conflict Examples of religious activists in history 	<ul style="list-style-type: none"> Does God intervene in world history? Does world history have an ultimate purpose and destiny? Is a Holy War ever justified? Does religion cause or cure conflicts? How have major world faiths and beliefs influenced the course of world history?
Language and Literature Media	<ul style="list-style-type: none"> Religious concepts and allusions in literature and drama Religious influences on language The impact of an author's beliefs and world view on their writings Contemporary books / films / TV The Christian concepts of Jesus as the Word of God 	<ul style="list-style-type: none"> What are the theological beliefs of inspiration? What makes a text sacred? How do different worldviews use story to convey truth? How are theology, poetry and literature used as a metaphor? What do Christians mean by describing Jesus as the Word of God?
Law and Politics	<ul style="list-style-type: none"> Influence of religion on law-making Views of the state Conflict over 'unjust' laws The relationship between Church and state Politics and religion in wars Issues of non-violent resistance Religion and political correctness 	<ul style="list-style-type: none"> What are religious beliefs on authority? Is a secular Muslim state a contradiction in terms? Are so-called religious wars really political wars? Should a person's highest allegiance be to God or the state?
Leisure and Tourism	<ul style="list-style-type: none"> Knowledge of local buildings, customs and traditions Ethical and religious issues in contemporary leisure activities Issues of legislation to allow or restrict leisure activities 	<ul style="list-style-type: none"> What religious teaching can act as guidelines for contemporary leisure activities? How has religion influenced the heritage and culture of an area? What religious sensitivities might need to be considered by tourists or the developers of leisure activities?

Mathematics	<ul style="list-style-type: none"> • Symbolism of number and shape in religious philosophy • Concepts of eternity and infinity • Personal and impersonal applications of number 	<ul style="list-style-type: none"> • How do mathematics and religion express reality? • How do mathematics and religion express the concepts of eternity and infinity? • How is the design and order in the universe reflected in the logical process of mathematics and religious beliefs? • How does faith avoid the reduction of humanity to statistics and formulae?
Science and Technology	<ul style="list-style-type: none"> • Use and abuse of technology (e.g. medical ethics) • Cosmology - creation and evolution • Religion and modern physics (e.g. quantum theory) • Exploring the beliefs of people in the forefront of scientific and technological advances • Issues of legislation on the scope and usage of scientific research and advances 	<ul style="list-style-type: none"> • Is there a conflict between the truth claims of science and religion? • What is the nature of evidence in science and religion? • What are scientific and religious perceptions of authority, rationality and experience? • What is the role of religion in guiding scientific and technological advances? • Should science and technology have limits?

Acknowledgements

Our sincere thanks to the following for all their efforts in developing this Agreed Syllabus.

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SURREY COUNTY COUNCIL**CABINET****DATE: 30 MAY 2023**

REPORT OF CABINET MEMBER: DAVID LEWIS, CABINET MEMBER FOR FINANCE AND RESOURCES

LEAD OFFICER: LEIGH WHITEHOUSE, DEPUTY CHIEF EXECUTIVE & EXECUTIVE DIRECTOR RESOURCES (S151 OFFICER)

SUBJECT: 2022/23 OUTTURN FINANCIAL REPORT

ORGANISATION STRATEGY PRIORITY AREA: GROWING A SUSTAINABLE ECONOMY SO EVERYONE CAN BENEFIT/TACKLING HEALTH INEQUALITY/ENABLING A GREENER FUTURE/EMPOWERING COMMUNITIES

9

Purpose of the Report:

This report sets out Surrey County Council's 2022/23 financial performance for revenue and capital, including the year end Treasury Management and debt outturn position. Further details on Directorate budgets can be found in Annex 1.

Key Messages – Revenue

- The Council has worked hard over recent years to improve its financial resilience and strengthen financial management. This has enabled us to achieve a positive outturn position in an extremely challenging financial environment. The financial challenges are set to continue, and the Council will need to demonstrate the same diligence and commitment to strong financial management in the years to come in order safeguard our financial resilience, protect our services and deliver on “No One Left Behind.”
- Despite the financial year featuring some of the most severe pressures faced for many years, the Council has achieved a £0.7m surplus outturn for the year. The council utilised the base budget risk contingency to offset service overspends for the first time since it was created in the 2018/19 budget. This reflects the significant demand pressures and high inflation environment experienced throughout the year.
- The Council achieved £27.5m (c59%) of the £46.8m target of efficiencies set out at the beginning of the financial year, including those delivered through transformation programmes. Through budget recovery plans, implemented from September 2022, mitigations and alternative efficiencies of £12.5m were achieved to offset the forecast overspend position. Further details on efficiencies achieved and reasons for non-achievement are set out in paragraph 29-31.
- The level of unachieved efficiencies in 2022/23 is high, reflecting the challenging financial context in which the Council operated during this financial year. A proportion of the unachieved efficiencies will be achieved in future years. Where it is the case that efficiencies remain unachievable, the impact will be factored into the 2023/24 budget monitoring position and actions taken to mitigate.
- The revenue outturn shows an improvement of £2.9m from M11, mainly relating to:

- **Children, Families and Lifelong Learning improved by £1.1m** due to:
 - £0.4m improvement linked to risk provisions for placement costs in Education and Lifelong Learning not being needed
 - £0.3m improvement in the adult learning income position
 - Other small reductions across a number of services amounting to £0.3m
- **Environment, Transport & Infrastructure improved by £0.6m** due to a number of smaller variances, including highway works delayed by adverse weather in March and additional income and recharges across the Directorate.
- **Central Funding improved by £3.7m.** The final positions of the 2021/22 business rate pool with Boroughs and Districts resulted in a business rate pool gain of £2.6m being recognised and an additional £1m of business rates related grant was received in March.

Offset by increased spend of £2.8m, primarily due to:

- **Adult Social Care deteriorated by £0.4m** due to a reduction in Better Care Fund income following reconciliation of the seven pooled budgets across Surrey's health & social care system, partially offset by an improvement in the care package budget position in the last month.
- **Central Income & Expenditure deteriorated by £2.0m**, relating mainly to a reduced return from investment properties of £1.9m due to recent disposals (Ramsey House & Pixham) and a £0.3m overspend against the feasibility fund supporting the capital programme, offset by £0.3m additional interest income due to both higher cash balances and higher interest rates than forecast.

Key Messages – Capital

- The Council set a capital budget for 2022/23 of £212.1m in February 2022. The budget was reset at month 9 to £210m, taking into account carry forwards, acceleration, known delays and in-year approvals. Following a year-end adjustment relating to delegated schools capital budgets, the final budget for the year across was £211.1m. Capital spend managed by the Strategic Capital Groups was £199.4m, which is a variance to budget of £11.7m (5.5%). In addition, a further £2.9m of spend was incurred relating to Your Fund Surrey.
- The variance of £11.7m was made up of £11.2m net slippage and a net underspend of £0.5m. This represents additional slippage of £1.7m from the M11 forecasts. Details are set out in Table 5.

<h4>Recommendations:</h4>

It is recommended that Cabinet:

1. Note the Council's revenue and capital positions for the year.
2. Approve the contribution of the £0.7m residual surplus to the General Fund Balance, maintaining the balance at c4.5% of the net revenue budget.
3. Approve a reserve contribution of £10.5m to the Budget Equalisation Reserve in relation to additional Business Rate Grant received late in the financial year. This is based on anticipated deficits in Borough and Districts collection funds relating to Government reliefs granted for retail and hospitality sectors during the pandemic (paragraph 28).
4. Approve capital carry forwards of £11.2m, consisting of £18.3m of slippage offset by £7.1m of accelerated spend. Of the slippage, £14.2m is requested to be carried forward into the 23/24 capital programme, with the remaining £4.1m in 2024/25 (paragraph 46 - 47)

Reason for Recommendations:

This report is to comply with the agreed policy of providing a monthly budget monitoring report to Cabinet for approval of any necessary actions.

Executive Summary:

Revenue Budget

1. The Council has worked hard over recent years to improve its financial resilience. Ensuring a stronger financial base from which to deliver services and putting in place robust financial management arrangements has enabled us to achieve a positive outturn position for 2022/23 despite significant challenges related to increased cost of living, global financial uncertainty, high inflation, interest rate rises, government policy changes and continued increasing demand for our key services.
2. The challenging financial environment is set to continue, and the Council will need to demonstrate the same diligence and commitment to strong financial management in the years.
3. **Table 1** below shows the revenue financial position for the year by Service. Annex 1 (attached) provides a more detailed service outturn.

Table 1 - Summary revenue financial position as at 31 March 2023

Directorate	2022/23 Budget £m	2022/23 Actual £m	2022/23 Outturn Variance £m	Change in forecast since last month £m
Adult Social Care	404.2	406.6	2.4	0.4
Public Service Reform & Public Health	36.4	36.4	(0.0)	(0.0)
Children, Families and Lifelong Learning	228.6	246.4	17.8	(1.1)
Comms, Public Affairs & Engagement	2.2	1.9	(0.3)	(0.1)
Surrey Fire and Rescue	34.3	37.0	2.7	0.2
Customer & Communities	18.3	18.2	(0.0)	(0.1)
Environment, Transport & Infrastructure	139.3	138.9	(0.3)	(0.6)
Prosperity Partnerships & Growth	1.6	1.5	(0.1)	0.2
Resources	104.2	104.2	(0.0)	0.0
Central Income & Expenditure	28.4	27.9	(0.5)	2.0
Total before DSG High Needs Block Offset	997.2	1,018.9	21.7	0.9
DSG High Needs Block Offset	27.2	25.6	(1.6)	0.0
After DSG High Needs Block offset	1,024.4	1,044.5	20.1	0.9
Contingency	17.0	0.0	(17.0)	0.0
Total Budget Envelopes	1,041.4	1,044.5	3.1	0.9
Central Funding	(1,041.4)	(1,045.1)	(3.7)	(3.7)
Overall after central funding	(0.0)	(0.7)	(0.7)	(2.8)

Note: Numbers have been rounded which might cause a difference.

4. A budget of £1,042m was approved by Council on 8th February 2022. The Budget was later adjusted to £1,041.4m, due to final movements in Dedicated School Grant funding allocations within the Childrens, Families & Lifelong Learning Directorate and final Public Health Grant allocations for the year.
5. During the year the impact of high inflation was monitored closely and in November 2022, the residual budget risk contingency was released to support the prolonged period of high inflation experienced this financial year and the associated forecast directorate overspends.

6. The final outturn shows a surplus of £0.7m, which includes the full use of the £20m contingency, as set out below.
7. The Directorate outturn variances can be summarised as follows:

Adult Social Care (ASC) Directorate

8. The final outturn position was an overspend of £2.4m. Significant budget variances included:
- Care package pressures totalling £13.6m across all client groups due to non-achievement of efficiencies relating to market pressures and capacity challenges, increased costs of care due to higher acuity of care needs, growing post pandemic demand and rising assessed fees & charges debt. The biggest overspend related to the Older People care package budget (£8.5m).

Mitigated by:

- £3.2m draw down from reserves earmarked for ASC in previous years.
 - £2.1m of one-off in-year benefits relating to the settlement of prior year accruals.
 - An underspend of £1.9m on ASC's staffing budget including reduced Better Care Fund income where posts funded by Surrey's Better Care Fund were vacant.
 - £1.8m of ASC Discharge Fund grant monies announced in year by government that were used to contribute towards the cost of pathway 3 discharges into long term residential or nursing care placements funded by ASC in line with the plan agreed with health partners.
 - £1.5m of Contain Management Outbreak Fund monies utilised as a contribution towards the cost of additional care package expenditure caused by the ongoing impacts of the Covid-19 pandemic.
 - £0.7m of other benefits including higher than budgeted income for the Improved Better Care Fund grant and a small underspend against some of ASC's wider service contracts and grants.
9. 2022/23 was the first year since 2017/18 in which the ASC service overspent against its approved budget. Although it was not possible to achieve a fully balanced budget, the action taken by the ASC Senior Leadership Team (SLT) to slow down the rate of increased care package spending and identify other mitigations wherever possible as part of budget recovery plans agreed in November 2022 meant that the scale of overspend was a lot lower than would otherwise be the case. Nonetheless it is important to recognise that ASC's final 2022/23 outturn position relied on £10.5m of one-off or likely temporary benefits which are not expected to be repeated to the same extent in 2023/24. As such, continued action by ASC SLT will be necessary to manage the ongoing financial challenges to contain spending within ASC's approved 2023/24 budget.

Public Service Reform and Public Health (PSR&PH) Directorate

10. The Public Service Reform and Public Health directorate delivered a balanced revenue outturn position.
11. In addition to the £36.4m spent on base budget services, the PSR&PH directorate managed four other programmes in 2022/23:
- i. Contain Outbreak Management Fund (COMF): SCC received £33.7m of funding across 2020/21 and 2021/22 to support Covid-19 prevention and recovery initiatives. £23.1m was spent across 2020/21 and 2021/22 with further expenditure of £5.9m 2022/23 leaving £4.7m of funding remaining against commitments in 2023/24.

- ii. Mental Health Investment Fund (MHIF): the MHIF was created as part of the 2022/23 budget, to enable the delivery of the outcomes in Priority Two of the Health and Wellbeing Strategy focused on prevention, removing barriers, and supporting people to become proactive in improving their emotional health and wellbeing. The Council invested £6.5m and secured match funding of £4m from Surrey Heartlands Integrated Care Board. As approved by the Surrey Wider Commissioning Committees in Common in September 2022, just under £1m was paid to Community Foundation Surrey attracting £1m match funding from the charity to create a Mental Health Scale Up Fund. The Council is managing deployment of the remaining £9.5m of MHIF monies with bids invited against a set of criteria in line with the ambitions of the fund. The first round of bidding was completed in late 2022/23 and payments will be made in May 2023. Further evaluation of bids and deployment of funds will continue in 2023/24.
- iii. Changing Futures Programme: this programme is targeted at improving outcomes for adults experiencing multiple disadvantage. The Council was successful in bidding for £2.8m of funding covering the period up to 2023/24, of which £1.9m has been received to date. £0.9m was spent against approved projects in 2022/23. Discussions are ongoing with health partners regarding sustainable funding for these initiatives in the longer term.
- iv. Supplementary Substance Misuse Treatment & Recovery Grant: A ringfenced grant to support additional interventions related to substance misuse treatment and recovery. £0.6m was spent in 2022/23 and a further funding tranche is expected in 2023/24.

Children, Families and Lifelong Learning (CFLL) Directorate

- 12. CFLL outturn is an overspend of £17.8m with significant variances in a number of key areas. In-year scrutiny of costs and a temporary recruitment freeze have brought the overall forecast down from a peak of £25m.
- 13. The largest overspend was within home to school travel assistance of £12m. This was a result of rapid increases in demand following the COVID pandemic and the re-opening of schools which came to light after the 22/23 budget setting process. This was further compounded by high fuel costs and driver shortages within the provider market. Significant work to address the issues in this area has brought the overspend down from a peak projection of £15m.
- 14. Children Looked After (CLA) numbers have remained fairly stable during the year, however significant increases in average costs, particularly in residential and supported accommodation have created the overspend of £6.2m within the placements budget.
- 15. Children with Disabilities (CWD) care budgets have also been impacted by rising inflation and demand causing an overspend of £3.4m.
- 16. A staffing overspend of £1.8m due to the level of agency workers has occurred, even with the current levels of vacancies.
- 17. These overspends were offset by the application of £4.6m of COVID-19 grant to fund relevant costs which are set out in more detail below.
- 18. Other significant offsetting contributions came from the claw-back of unspent funding from family centres £0.7m resulting from delays during the implementation of the new contract and subsequent lower spend.

DSG High Needs Block Safety valve

19. In March 2022 the Council entered into a Safety Valve agreement with the Department for Education (DfE) which saw the Council set to receive an additional £100m in funding should it meet a planned trajectory over the next 5 to 6 years. This meant that the level of the offsetting reserve changed, as the contributions required were those needed to match the commitment within the agreement, rather than being a like for like match to offset the accumulated deficit.
20. The Council has now successfully completed the first year of the agreement and the progress and delivery achieved has been recognised by the DfE, resulting in £12m of funding being brought forward into 2023/24. This means that at the end of 2022/23 the Council has received £64m of the £100m funding.
21. The safety valve agreement was set with a projected in-year deficit for 2022/23 of £33m. Due to the delivery of £1m of 'stretch efficiencies' and funding adjustments in-year, the actual outturn was an overspend of £31.1m so an improvement of £1.9m, providing some more headroom in future years of the agreement.
22. The High Needs offsetting reserve budget was set at £27.2m, before the Safety Valve agreement was signed. As per the Safety Valve agreement, to reach the Council's agreed contribution when taking into account the existing reserve balance, an in-year contribution of £25.6m was required. The reduction of £1.6m was able to be passed through as a mitigation within the General Fund to other in-year overspends.

Surrey Fire & Rescue Service

23. The Surrey Fire & Rescue Service reported an overspend of £2.7m at the end of the year. Pressures included increased "logistics" costs (including fuel, vehicle repairs, communications, etc) of £1m, additional recruitment and training costs following transfers to the London Fire Brigade £0.7m, costs of annual leave on overtime following a national court ruling £0.4m, costs associated with ill health retirements £0.4m and other smaller items.

Environment, Transport, and Infrastructure (ETI) Directorate

24. ETI reported an underspend of £0.3m at the end of the year, as a number of pressures and efficiencies were managed within the overall budget envelope. Key issues included waste management contract inflationary increases which were offset by improved prices for dry mixed recyclables (£2m). Highways & Transport pressures including higher energy costs for street lights (£0.6m) and a reduced on-street parking surplus (£0.6m) were offset by reduced costs of concessionary fares (£1.3m) due to lower passenger numbers, and reduced highway maintenance costs including winter gritting (£0.6m).

Customer and Communities (C&C) Directorate

25. C&C reported a full year balanced position after £0.1m of budget recovery plans and £0.7m of Covid funding, this is no overall change since than last month. Overall, pressures in the Coroner's service mainly due to pathologist and transportation costs (£0.5m) were offset by additional income (£0.4m) and reduced staffing costs (£0.2m) in other services.

Resources Directorate

26. The Directorate reported a full year balanced position, after £1.2m of budget recovery plans, which is no change from last month. Overall, there was £1.8m of overspends mainly due to inflationary pressures on utilities, building supplies and food (£0.4m), delays to efficiencies related to the implementation of MySurrey and office moves (£0.7m) plus higher than budgeted Children's safeguarding cases in Legal (£0.8m). This was offset by underspends as a result of budget recovery plans to use one-off reserves and hold vacancies without impacting front line delivery (£1.2m), reduced spend on non-staffing costs in the Orbis joint operating budget (£0.3m) and there was also additional income in some services (£0.2m).

Central Income & Expenditure

27. The final Central Income and Expenditure budget position was a £0.5m underspend. This was made up of a number of offsetting pressures and efficiencies, most notably lower than forecast returns from the council's investment property portfolio of £1.9m due to agreed recent disposals, £0.3m overspend on the feasibility fund, supporting the capital programme, offset by lower than budgeted spend on redundancies, improved evaluation of the Minimum Revenue Provision required, based on the 2021/22 capital outturn and funding position and improved interest income due to higher than budgeted cash balances and interest rates.
28. The £20.0m contingency budget has been fully utilised. £3.0m was allocated towards the additional costs associated with the pay award and associated real living wage payments and £17m to offset Directorate demand and inflationary pressures.

Central Funding

29. Central Funding ended the year with £3.7m over recovery reflecting the final positions of the 2021/22 business rate pool with Boroughs and Districts of £2.6m and an additional £1m of business rates related grant was received in March.
30. Additional Business Rate Grant of £10.5m was received late in 2022/23. The funding from Government was based on the anticipated deficits in Borough and Districts collection funds relating to reliefs granted for retail and hospitality sectors during the pandemic. Full details of how this translates to final collection fund positions will be evident in late summer 2023. It is therefore prudent to transfer this grant to the Budget Equalisation Reserve whilst clarifying the future impact on Business Rates collection funds and Business Rates funding.

2022/23 Efficiency Programme Outturn

31. The 2022/23 budget included an efficiency target of £46.8m. At outturn, £27.5m (59%) has been achieved with the remaining £19.3m (41%) unachieved. Efficiencies by Directorate are shown in **Table 4** below.

Table 4 – Final Efficiency outcome

Directorate	Full Year Target	Achieved	Un-achieved
		£m	£m
Adult Social Care	19.4	13.8	5.7
Children, Families, Lifelong Learning	13.8	3.5	10.3
Community Protection Group	0.1	0.1	0.0
Customer & Communities	0.9	0.9	0.0
Environment, Transportation & Infrastructure	6.5	6.0	0.5
Public Health	0.4	0.4	0.0
Resources	3.8	2.8	1.1
Central Income and Expenditure	1.7	0.0	1.7
Total	46.8	27.5	19.3
		59%	41%

32. The £19.3m non-delivery is comprised of the following:

- a. **ASC underachievement £5.7m:** £2.9m market management (market pressures), £2.5m strength-based reviews (workforce capacity and increased needs), £2.1m learning disabilities (external factors and capacity), £1.5m due to delays in a new policy for how to support people with more complex needs at home. This is partially offset by increased efficiencies for Older People in-house homes (£1.5m), Continuing Health Care (£1.4m) and Section 117 Aftercare funding (£0.3m). The £5.7m unachievable is part of ASC's forecast outturn. This shortfall has been partially mitigated by additional income, staffing underspend and ASC's recovery plan.
- b. **CFL underachievement £10.3m:** in Home to School travel assistance relating to containing cost inflation (£1.4m), new practice models for CLA not yet reducing numbers by the level required (£2.2m) and other approaches to reducing CLA placement costs (£2m), lobbying for additional UASC grant has not been successful (£1.1m), reductions in agency staffing costs (£1.4m) and other staffing proposals (£2m) have not been achieved.
- c. **Resources underachievement £1.1m:** mainly linked to delays in implementing DBI and Agile Office programmes.
- d. **CIE underachievement £1.7m:** unallocated accelerated twin track efficiencies, relating to additional income and transport efficiencies.
- e. **ETI underachievement £0.5m:** primarily delays to enforcement activity (parking, bus lanes and moving traffic offences) which will be delivered through a new contract in 2023/24.

33. The level of unachieved efficiencies in 2022/23 is high, reflecting the challenging financial context in which the Council operated during this financial year. A proportion of the unachieved efficiencies will be achieved in future years. Where it is the case that the efficiency remains unachievable, the impact on 2023/24 and beyond is being assessed in order to put appropriate mitigations in place.

Transformation Programme

34. Of the £27.5m total efficiencies achieved in 2022/23, £10.2m was delivered through the Transformation Programme (62% of the £16.3m transformation efficiency target).
35. In order to achieve these permanent efficiencies and commitment to deliver further efficiencies and service improvements in future years, £20.0m of revenue funding was invested, made up of a base budget of £10m and a further £10m draw-down from prior year unspent allocations.

Building Resilience for 2023/24 and the Future

36. The Council has worked hard over recent years to improve its financial resilience and financial management capabilities, building a stronger financial base from which to deliver services. We have reduced our financial risk, delivered service improvement, delivered ambitious investment in capital and transformation programmes and built back depleted reserves. This is reflected in the positive outturn position for 2022/23 presented in this report.
37. The 2022/23 financial year was challenging: increased cost of living, global financial uncertainty, high inflation and interest rate rises, alongside government policy changes and continued increasing demand for our key services, all contributed to a significant overspend being forecast for the majority of the year and a need to utilise the council's risk contingency budget.
38. Despite the positive outturn position, we will continue to face challenges to our financial position in the coming years. It is paramount that we continue to ensure that the Council is in a resilient financial position, so that there is no risk of us failing to deliver the crucial services for which we have responsibility in both the short and medium term. Our focus will continue to be on protecting service delivery to deliver on "No One Left Behind", a continuation of the need to be forward looking in the medium term, as well as the delivery of the efficiencies required to achieve a balanced budget position each year.
39. It proposed that the £0.7m surplus is transferred to the General Fund balance, increasing it to £49.1m maintaining the levels at c 4.5% of the net revenue budget.

Covid-19

40. The Covid 19 pandemic continued to have an impact in 2022/23 and the majority of the remaining COVID-19 funding (£5.3m) provided by Government was drawn-down during the year to offset ongoing pressures relating to the pandemic, these can be summarised as follows:
 - **Children, Families & Lifelong Learning** – increase in costs within Children with Disabilities budgets (staffing and care costs) due to sustained increases in demand for these services post pandemic. There has also been a significant increase in the number of parent and child assessments compared to pre-pandemic levels. Other services saw a range of continued staffing pressures or reduced income from fees and charges (Adult Learning).
 - **Customers & Communities** – sustained loss of income in Cultural Services (libraries, heritage and Surrey Arts).
41. There remains £0.5m available in reserves for future Covid-19 risks, which is all anticipated to be used to fund additional staffing costs within Children with Disabilities in 2023/24 which have been in place since the pandemic to support the level of demand.

2022/23 Schools Outturn

42. Surrey's final DSG allocation for 2022/23 was estimated at £539.7m net (£1,031m gross including academies recoupment and academy and college SEND places). In total (excluding the additional safety valve payment) the DSG blocks overspent by £27.8m, which is summarised in Table 2 below:

Table 2 - Dedicated Schools Grant variances 2022/23

Block	Over/(under) £m
Schools	(1.0)
Centrally managed schools block	(0.8)
High needs	31.3
Early years	(1.7)
	27.8
Planned use of previous years DSG*	(1.0)
Safety valve payment 22/23	(23.5)
In-year movement	3.3

* One off exceptional payment to Surrey Special Schools and Pupil Referral Units (PRU) for 22/23

Schools Balances

43. Surplus balances held by individual Surrey maintained schools have decreased overall by £0.3m. Table 3 sets out the variances:

Table 3 – Schools Balances

Total net surpluses (excluding schools converting to academies before 31 Mar 2023)

	31 March 22 £m	31 March 23 £m	(Increase)/ Decrease £m
Nursery	0.9	0.9	0
Primary	26.4	25.5	0.9
Secondary	11.3	11.4	(0.1)
Special	4.7	5.2	(0.5)
PRU	0.7	0.7	(0.0)
Total	44.0	43.7	0.3

Capital Budget

44. The Council set a capital budget for 2022/23 of £212.1m in February 2022. The budget was reset at month 9 to £210m, taking into account carry forwards, acceleration, known delays and in-year approvals. Following a year-end adjustment relating to delegated schools' capital budgets, the final budget for the year across was £211.1m.

45. Against the £211.1m budget, the capital spend on schemes managed by the Strategic Capital Groups was £199.4m, which is a variance of £11.7m (5.5%). In addition, a further £2.9m of capital spend was incurred relating to Your Fund Surrey.

46. The variance of £11.7m represents additional slippage of £1.7m from the M11 forecasts, due mainly to:

- Highways and Transport schemes – decrease of £3.5m, mainly related to road and bridge maintenance schemes which were delayed due to wet weather in March.
- Surrey Fire and Rescue – decrease of £0.3m due to changes in the timing of deliveries of vehicles and equipment.

Offset by;

- Property schemes – increase of £1.4m – mainly related to acceleration in corporate and schools maintenance programmes.
- Environment schemes – increase of £0.5m due to changes across a number of schemes, including grant funded Natural Capital works agreed following the budget reset.

47. **Table 5** below provides a summary of the outturn for the 2022/23 Capital budget:

Table 5 - Summary capital spend for 2022/23

Strategic Capital Groups	Budget £m	Final Outturn £m	Outturn variance £m	Overspend / (underspend) £m	Acceleration or (slippage) £m	Change from M11 to outturn £m
Property						
Property	75.8	76.3	0.5	0.0	0.5	1.4
ASC Schemes	1.6	1.7	0.1	0.1	0.0	0.2
CFLC Schemes	3.4	2.7	(0.7)	0.3	(0.9)	0.1
Property Total	80.8	80.7	(0.2)	0.3	(0.5)	1.7
Infrastructure						
Highways and Transport	85.7	78.3	(7.3)	(0.6)	(6.7)	(3.5)
Infrastructure and Major Projects	12.3	12.4	0.2	0.3	(0.2)	(0.2)
Environment	14.3	10.0	(4.3)	(0.4)	(3.8)	0.5
Surrey Fire and Rescue	2.5	2.5	(0.0)	(0.1)	0.1	(0.3)
Infrastructure Total	114.8	103.2	(11.5)	(0.8)	(10.7)	(3.4)
IT						
IT Service	15.5	15.5	(0.0)	(0.0)	0.0	0.1
IT Total	15.5	15.5	(0.0)	(0.0)	0.0	0.1
Total Strategic Capital Groups	211.1	199.4	(11.7)	(0.5)	(11.2)	(1.6)
Your Fund Surrey		2.9				
Commercial Spend		0.0				
Final Outturn		202.3				

Note: All numbers have been rounded, which might cause a casting difference

Carry forward

48. For 2022/23, £18.3m of carry forward requests are proposed by Capital Programme Panel (CPP). £14.2m is to be profiled into 2023/24 and the remaining £4.1m will be added into 2024/25. All 2023/24 carry forwards have been challenged by CPP and have been profiled into the first six months of the financial year. Offsetting the carry forwards is £7.1m of accelerated spend from 2023/24 delivered in 2022/23.

49. The net effect of carry forward and accelerated spend is an increase of £7m in the 2023/24 budget from £319.3m to £326.3m.

Feasibility Fund

50. The Feasibility fund used for progressing capital projects into delivery and bringing schemes forward from pipeline had an outturn position of £7.7m, against a budget of £7.4m. The residual £0.3m overspend is included in the revenue outturn position set out above. This overspend is largely due to a timing difference of when projects will be capitalised.

Balance Sheet Indicators

51. The Council reports on a quarterly basis on the following key balance sheet indicators, which are presented in **Annex 2** (attached) and cover the following:

- a. Debt; and
- b. Treasury Management.

52. The Council's overdue debt stood at £38.4m at 31st March 2023, (vs £25.6m at 31 March 2022), an increase of £12.8m over the year. The increase is primarily due to increased debt relating to Clinical Commissioning Groups, offset by a decline in general debt. **Annex 2** provides further details on this.

53. The Council has continued its policy of minimising cash balances and managing interest rate volatility by internal and short-term borrowing. **Annex 2** provides a further explanation of the impact of this policy on the Council's Balance Sheet.

Consultation:

54. Executive Directors and Cabinet Members have confirmed the outturn positions for their revenue and capital budgets.

Risk Management and Implications:

55. Risk implications are stated throughout the report and each relevant director or head of service has updated their strategic and or service risk registers accordingly. In addition, the Leadership Risk Register continues to reflect the increasing uncertainty of future funding likely to be allocated to the Council and the sustainability of the Medium-Term Financial Strategy. In the light of the financial risks faced by the Council, the Leadership Risk Register will be reviewed to increase confidence in Directorate plans to mitigate the risks and issues.

Financial and Value for Money Implications:

56. The report considers financial and value for money implications throughout and future budget monitoring reports will continue this focus.

Section 151 Officer Commentary:

57. Significant progress has been made in recent years to improve the Council's financial resilience and the financial management capabilities across the organisation. Whilst this has built a stronger financial base from which to deliver our services, the increased cost of living, global financial uncertainty, high inflation and government policy changes mean we continue to face challenges to our financial position. This requires an increased focus on financial management to protect service delivery, a continuation of the need to be forward looking in the medium term, as well as the delivery of the efficiencies to achieve a balanced budget position each year.

58. In addition to these immediate challenges, the medium-term financial outlook beyond 2023/24 remains uncertain. With no clarity on central government funding in the medium term, our working assumption is that financial resources will continue to be constrained, as they have been for the majority of the past decade. This places an onus on the Council to continue to consider issues of financial sustainability as a priority, in order to ensure the stable provision of services in the medium term.

59. The Council has a duty to ensure its expenditure does not exceed the resources available. The Section 151 Officer confirms the financial information presented in this report is consistent with the Council's general accounting ledger and that forecasts have been based on reasonable assumptions, taking into account all material, financial and business issues and risks.

Legal Implications – Monitoring Officer:

60. The Council is under a duty to set a balanced and sustainable budget. The Local Government Finance Act requires the Council to take steps to ensure that the Council's expenditure (that is expenditure incurred already in year and anticipated to be incurred) does not exceed the resources available whilst continuing to meet its statutory duties.
61. Cabinet should be aware that if the Section 151 Officer, at any time, is not satisfied that appropriate strategies and controls are in place to manage expenditure within the in-year budget they must formally draw this to the attention of the Cabinet and Council and they must take immediate steps to ensure a balanced in-year budget, whilst complying with its statutory and common law duties.

Equalities and Diversity:

62. Any impacts of the budget monitoring actions will be evaluated by the individual services as they implement the management actions necessary. In implementing individual management actions, the Council must comply with the Public Sector Equality Duty in section 149 of the Equality Act 2010 which requires it to have due regard to the need to eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under the Act; advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it; and foster good relations between persons who share a relevant protected characteristic and persons who do not share it.
63. Services will continue to monitor the impact of these actions and will take appropriate action to mitigate additional negative impacts that may emerge as part of this ongoing analysis.

What Happens Next:

The relevant adjustments from the recommendations will be made to the Council's accounts.

Report Author:

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Consulted:

Cabinet, Executive Directors, Heads of Service

Annexes:

Annex 1 – Detailed Revenue Outturn position

Annex 2 – Balance sheet Indicators – Debt and Treasury Management

Detailed Revenue Outturn position

21/22 Outturn variance £m	Service	Cabinet Member	Net budget £m	Outturn £m	Outturn variance £m
(0.1)	Education and Lifelong Learning	C Curran	21.6	21.2	(0.3)
2.5	Family Resilience	S Mooney	35.4	36.8	1.4
3.6	Corporate Parenting	S Mooney	105.5	115.1	9.6
0.0	Quality and Performance	S Mooney	9.6	9.4	(0.2)
5.0	Commissioning	S Mooney	53.2	64.8	11.6
(0.2)	CFLC Exec Director	S Mooney	3.3	(1.0)	(4.3)
10.9	Children, Families and Lifelong Learning		228.6	246.4	17.8
0.0	Public Health	M Nuti	34.5	34.5	(0.0)
(0.0)	Public Service Reform	M Nuti	1.9	1.9	(0.0)
(0.0)	Public Health and PSR		36.4	36.4	(0.0)
(1.9)	Adult Social Care	M Nuti	404.2	406.6	2.4
(2.7)	Highways & Transport	M Furniss / K Deanus	56.7	56.7	(0.0)
(4.6)	Environment	M Heath/ N Bramhall	74.7	74.8	0.1
(0.1)	Infrastructure, Planning & Major Projects	M Furniss	3.0	2.6	(0.4)
0.4	Leadership Team	M Furniss	1.5	1.5	0.0
0.0	Feasibility	M Furniss	2.8	2.8	0.0
(0.1)	Emergency Management	K Deanus	0.5	0.5	0.0
(7.1)	Environment, Transport & Infrastructure		139.3	138.9	(0.3)
1.3	Surrey Fire and Rescue	D Turner- Stewart	34.3	37.0	2.7
0.0	Armed Forces & Resilience	K Deanus	0.1	0.1	(0.0)
0.0	Comms, Public Affairs & Engagement	T Oliver	2.1	1.8	(0.3)
0.0	Communications, Public Affairs and Engagement		2.2	1.9	(0.3)
0.0	PPG Leadership	T Oliver	0.3	0.2	(0.0)
(0.1)	Economic Growth	M Furniss	1.3	1.3	(0.0)
(0.0)	Prosperity, Partnerships and Growth		1.6	1.5	(0.1)
(0.2)	Community Partnerships	D Turner-Stewart	1.5	1.4	(0.1)
(0.2)	Customer Services	D Turner-Stewart	2.9	2.8	(0.1)
(0.2)	AD Culture & Active Surrey	D Turner-Stewart	7.5	7.3	(0.2)
0.0	Surrey Arts	D Turner-Stewart	0.4	0.3	(0.0)
(0.1)	Trading Standards	D Turner-Stewart	2.0	1.9	(0.1)
0.0	Health & Safety	D Turner-Stewart	0.3	0.3	(0.0)
0.5	Coroners	K Deanus	3.8	4.3	0.5
(0.2)	Customers and Communities		18.3	18.2	(0.0)
(0.0)	Land and Property	N Bramhall	29.3	30.1	0.7
(0.4)	Twelve15	D Lewis	18.5	18.5	(0.0)
(0.7)	Information Technology & Digital	D Lewis	2.0	1.8	(0.2)
(0.4)	Finance	D Lewis	6.5	6.2	(0.3)
(0.2)	People & Change	T Oliver	6.0	5.8	(0.2)
0.4	Joint Orbis	D Lewis	4.9	5.7	0.8
0.4	Legal Services	D Lewis	3.8	3.7	(0.1)
(0.1)	Business Operations	D Lewis	4.4	4.5	0.2
(0.0)	Democratic Services	D Lewis	(1.5)	(1.6)	(0.1)
(0.1)	Corporate Strategy and Policy	D Lewis	1.6	1.4	(0.2)
(0.0)	Executive Director Resources	D Lewis	21.4	21.2	(0.2)
(0.2)	Transformation and Strategic Commissioning	D Lewis	7.2	6.8	(0.4)
(0.0)	Performance Management	D Lewis	0.2	0.1	(0.0)
(1.2)	Resources		104.2	104.2	(0.0)
(0.3)	Corporate Expenditure	D Lewis	28.4	27.9	(0.5)
	Total before DSG High Needs Block				
1.4	Offset		997.2	1,018.9	21.7
2.5	DSG High Needs Block Offset		27.2	25.6	(1.6)
3.9	Total Budget Envelopes		1,024.4	1,044.5	20.1
0.0	Contingency		17.0	0.0	(17.0)
3.9	Total Budget Envelopes		1,041.4	1,044.5	3.1
(4.9)	Central funding		(1,041.4)	(1,045.1)	(3.7)
(1.0)	Total Net revenue expenditure including DSG HNB		(0.0)	(0.7)	(0.7)

Balance Sheet Indicators

Debt

1. During the last quarter of 2022/23 the Council raised invoices totalling £160m. Overdue debt is the total debt less those balances not immediately due (i.e. less than 30 days old). There was a total of £38.4m of overdue debt at the end of March 2023, no significant movement since the last quarter.
2. Unsecured social care overdue debt has increased by £0.4m over the quarter. The Financial Assessments & Income Collection Team in ASC responsible for the recovery of social care debt take a range of actions to recover unsecured debts. In addition to undertaking probate searches, the team agree instalment arrangements, pursue recovery action, including via the Council's legal services team if necessary and take action to secure the debt where possible.
3. General debt decreased by £0.2m since the last quarter.
4. Clinical commissioning group (CCG) debt has increased by £0.3m since the last quarter, although as with general debt the increase largely related to more recent debts and services are actively following up with CCGs to ensure the overdue debt is paid.

Table 1 – Age profile of the Council's debt as at 31 March 2023

Account group	<1 month £m	1-12 months £m	1 to 2 years £m	over 2 years £m	Gross debt £m	Overdue debt £m
Care debt – unsecured	6.5	8.8	4.8	4.4	24.5	17.9
Care debt – secured	1.0	3.3	2.8	4.1	11.1	
Total care debt	7.5	12.0	7.6	8.4	35.6	17.9
Schools, colleges and nurseries	2.1	0.0	0.0	0.0	2.1	0.1
Clinical commissioning groups	21.1	16.1	0.4	0.6	38.2	17.1
Other local authorities	2.7	0.3	-0.2	0.0	2.7	0.1
General debt	5.1	1.7	0.8	0.6	8.2	3.2
Total non-care debt	30.9	18.2	1.0	1.2	51.3	20.4
Total debt	38.4	30.2	8.6	9.7	86.9	38.4
Q3 2022/23	17.1	30.1	8.1	9.6	65.0	38.4
Change	21.3	0.0	0.6	0.0	21.9	(0.0)

* Secured care debt does not become due until either the property is sold or after 90 days following the death of the resident, whichever is earlier.

Note: All numbers have been rounded - which might cause a casting difference

5. At year end, the debt provision is calculated based on the type and age of the debt. The older the debt the more is adjusted for non-recoverability. The below table highlights that even though total overdue debt has increased over the year, when secured and CCG debt is removed the debt position that the Council makes a bad debt provision for has decreased by £2.3m.

Table 2: Comparison of Annual debt position

Years	1-12 months £m	1 to 2 years £m	over 2 years £m	Aged debt £m	(Secured debt) £m	Overdue debt £m
Q4 2022/23	30.2	8.6	9.7	48.4	(10.1)	38.4
Q4 2021/22	19.1	6.6	8.9	34.6	(9.0)	25.6
(Decrease) / Increase in Debt	11.0	2.1	0.8	13.9	(1.1)	12.8
For Debt provision (excl Clinical commissioning groups and secured debt) :						
Q4 2022/23	10.8	5.4	5.0	21.2		21.2
Q4 2021/22	15.0	4.0	4.5	23.5		23.5
(Decrease) / Increase in Debt for the debt provision	(4.2)	1.4	0.5	(2.3)		(2.3)

Treasury Management

6. The Council borrows to finance its capital spending that exceeds receipts from: grants, third party contributions, capital receipts and reserves. The Council's long-term debt stands at £461.02m and has not increased this year.
7. As at 31 March 2023, the weighted average interest rate of the Council's long term debt portfolio is 3.64%. The Treasury Strategy, approved by County Council in February 2022, continued the policy of internal borrowing and where necessary, to borrow short-term to meet cash flow liquidity requirements. Table 3 below shows a net £27m increase in the Council's short-term borrowing activity since 31 December 2022.

Table 3: Short term borrowing as at 31 March 2023

	£m
Debt outstanding as at 31 December 2022	107
Loans raised	172
Loans repaid	(145)
Quarter movement	27
Current Balance as at 31 March 2023	134

Note: Figures are for Surrey Council only and do not include Surrey Police

8. The weighted average interest rate of the Council's short term external debt is 3.64% at 31 March 2023 (0.14% March 22).

Investments

9. The Council's average daily level of investments has been £113.7m during 2022/23 (up to the end of Q4), compared to an average of £59.6m during 2021/22 (Q4). This reflects the Council's strategic policy to maintain sufficient liquidity during this time and continue to borrow over shorter periods when appropriate. The higher cash balances reflect the borrowing undertaken in March 2022 and some significant grant income receipts during 2022/23 including in respect of the Council's Safety Valve agreement.
10. The Bank of England (BoE) base rate was increased twice in February and March to 4.25% with further increases forecasted in the next 6 months, to a near 4.50% level. The Council invests temporary cash surplus exclusively through the use of money market funds (MMF). Other investment facilities are available, including: brokers, direct dealing with counterparties through the use of call accounts or direct deal facilities, or with the government's Debt Management Office (DMO). No new fixed term deposits have been agreed during 2022/23 due to cash balances being held to maintain sufficient liquidity and to reduce credit risk exposure.
11. Table 4 shows the weighted average return on all investments the Council received in the quarter to 31 March 2023 is 3.67%. This compares to a 3.85% average Bank of England (BoE) base rate for the same period.
12. Table 4: Weighted average return on investments compared to Bank of England (BoE) base rate.

Period	2022/23		2021/22		2020/21	
	Average BoE Base Rate	Weighted return on investments	Average BoE Base Rate	Weighted return on investments	Average BoE Base Rate	Weighted return on investments
Quarter 4 (Mar)	3.85%	3.67%	0.45%	0.28%	0.10%	0.01%
Quarter 3 (Dec)	2.82%	2.56%	0.13%	0.03%	0.10%	0.03%
Quarter 2 (Sep)	1.61%	1.48%	0.10%	0.02%	0.10%	0.14%
Quarter 1 (Jun)	0.95%	0.77%	0.10%	0.01%	0.10%	0.31%

Note: All numbers in all tables have been rounded - which may cause a casting difference

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