

Enquiring Minds & Open Hearts: Religious Education for all The Agreed Syllabus for RE in Sheffield 2019-2024



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This syllabus describes RE for schools in Sheffield.
For the schools where it applies, RE is legal if it follows this syllabus.

Religious Education: Purpose of Study

RE provokes challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. Teaching should equip pupils with knowledge and understanding of a range of religions and world views³, enabling them to develop their ideas, values and identity. It should develop an aptitude for dialogue in pupils so that they can participate positively in our society which is diverse in relation to religions and world views. Pupils should learn how to study religions and world views systematically, making progress by reflecting on the impact of religions and world views on contemporary life locally, nationally and globally to increasing levels of complexity and depth. Pupils should gain and deploy the skills needed to interpret and evaluate evidence, texts and sources of wisdom or authority. They learn to articulate clear and coherent accounts of their personal beliefs, ideas, values and experiences while respecting the right of others to have different views, values and ways of life.

The Aim of RE in Sheffield

The curriculum for religious education aims to ensure that all our pupils:

A. Know about and understand a range of religions and world views, so that they can:

- A1 Describe, explain and analyse** beliefs and practices, recognising the diversity which exists within and between communities;
- A2 Identify, investigate and respond to questions** posed by, and responses offered by some of the sources of wisdom⁴ found in religions and world views;
- A3 Appreciate and appraise** the nature, significance and impact of different ways of life and ways of expressing meaning.

B. Express ideas and insights about the nature, significance and impact of religions and world views, so that they can:

- B1 Explain reasonably** their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- B2 Express with increasing discernment** their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.
- B3 Appreciate and appraise** varied dimensions of religions⁵.

C. Gain and deploy the skills needed to engage seriously with religions and world views, so that they can:

- C1 Find out about and investigate** key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- C2 Enquire** into what enables different communities to live together respectfully for the wellbeing of all;
- C3 Articulate** beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.

What must we teach? RE and the law.

The statutory requirements for Religious Education in schools

The main statutory requirements relating to RE in schools and the Local Authority's responsibilities are in the Education Acts 1996 and 2002, the School Standards and Framework Act 1998, the Children Act 2004 and the Education and Inspections Act 2006. The Department for Education also published its current guidance in "Religious Education in English Schools: Non-Statutory Guidance 2010". The key points are:

- **RE For every child.** RE must be provided for all registered pupils on the school roll, from reception classes through to 16-19s in the sixth form. This does not include nursery schools, nursery classes or sixth form colleges but does include as far as practicable PRUs and special schools.
- **Parents' rights.** Parents may withdraw their children from RE lessons and require that they are given alternative religious instruction (subject to certain provisions). Schools may have a policy setting out their approach to provision and withdrawal.
- **Teachers' rights.** If they choose not to, teachers cannot to be required to teach RE.
- **The scope of the syllabus.** At community, foundation and voluntary controlled schools without a religious character RE must be taught in accordance with the Local Authority's Agreed Syllabus
- **Faith schools.** Denominational voluntary aided schools with a religious character are not required to use the Agreed Syllabus but must follow the requirements of their trust deed or the tenets of their denomination where the trust deed does not specify requirements. The Agreed Syllabus must be taught, however, where parents request it and the child cannot reasonably attend a school where the Agreed Syllabus is being taught.
- **Education, not religious nurture.** RE provided in compliance with the Agreed Syllabus must not be denominational in character but it is permissible to teach about denominational differences. It must however "reflect the fact 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."
- **Inspection.** The provision and quality of RE is subject to inspection by OFSTED or by denominational inspection systems in the schools to which they apply.
- **RE in Academies.** Academies are required by their Funding Agreements with DfE to teach RE to all their pupils but are not *required* to use their local Agreed Syllabus. Sheffield SACRE warmly invites them to do so however, because this syllabus is local and has been agreed with all major stakeholders.
- **Sheffield SACRE and its work.** The Local Authority has a statutory responsibility to maintain a Standing Advisory Council on Religious Education (SACRE) to advise the Authority on matters connected with RE.
- **Heads and governors: responsible for RE.** In relation to community schools, foundation and voluntary schools without a religious character, the Authority, Governing Body and Headteacher have responsibilities to ensure that legal requirements are followed.

Spiritual, Moral, Social and Cultural Development through RE

A distinctive contribution from Religious Education

The Sheffield Agreed Syllabus for RE enables the teaching of RE to make a distinctive and significant contribution to these four aspects of pupils' learning and wellbeing. While schools provide for these aspects of personal development in many ways, and through many subjects of the curriculum, RE can focus on spiritual and moral development within the curriculum, and makes a distinctive contribution to understanding cultural diversity through developing understanding of religions. These opportunities for personal development contribute to high standards and aspirations for each pupil.

Spiritual development

enables people to increase their self awareness and to look at their human relationships, at the wider world and at their ideas about ultimate reality (for some people, God) with characteristics and values such as courage, hope, strength, insight and love, so that they can better face the sufferings, challenges and opportunities of human life.

Religious education provides opportunities to promote *spiritual development* through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth;
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of different religions and world views;
- considering how beliefs and concepts in religions may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity;
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with belief about God;
- valuing relationships and developing a sense of belonging;
- developing their own views and ideas on religious and spiritual issues.

Moral development

enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves and develop characteristics and values such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.

Religious education provides opportunities to promote *moral development* through:

- exploring the values identified by schools and within the National Curriculum, particularly valuing diversity and engaging in enquiries into issues of truth, justice and trust;
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious and other leaders;
- considering what is of ultimate value to pupils and to religious believers through studying the key beliefs and teachings from religions and worldviews about values and ethical codes of practice;
- studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect, community cohesion and personal integrity;
- considering the importance of rights and responsibilities and developing a sense of conscience.

Social development

enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.

Religious education provides opportunities to promote *social development* through:

- considering how religious and other beliefs lead to particular actions and concerns in local, national and global society;
- investigating social issues from diverse perspectives of religion and belief, recognising the range of viewpoints within and between religions and beliefs as well as some common ground between religions and non-religious values;
- articulating pupils' own and others' ideas on a range of contemporary social issues, including environmental concerns, issues of equality and respect for all.

Cultural development

enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.

Religious education provides opportunities to promote *cultural development* through:

- encountering people, literature, the creative and expressive arts and resources from differing faiths and cultures in increasing depth;
- considering the relationships between religion and cultures and how religions and worldviews contribute to cultural identity and practices for many people;
- promoting inter faith harmony and respect, making a positive contribution to a society where different religions and worldviews co-exist, promoting awareness of how interfaith cooperation can sometimes support wellbeing and the pursuit of the common good.
- combating prejudice and discrimination and contributing positively to community cohesion and reducing racism.

Subject content in RE

RE in the Early Years Foundation Stage

Religious Education is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll, including all those in the reception year. However, we are mindful of the fact that the DfE's 2017 Statutory Framework does not specifically mention religion or religious education. However, good practice in EYFS settings involves ensuring that children encounter cultural and religious diversity within their community. In a reception class children can

- listen to and talk about stories.
- be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression.
- ask questions and reflect on their own feelings and experiences.
- use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live.

It may also be appropriate for them to learn about special people, books, times, places and objects and visit places of worship.

In line with the DfE's 2017 EYFS Profile RE could, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide opportunities for children in relation to both the Prime and Specific areas of learning development. From the 3 prime areas, the following are particularly relevant to RE - Communication and Language, and Personal, Social and Emotional Development. In these areas exploration of RE topics support progress against the early learning goals.

Communication and Language:

- Children listen with enjoyment to stories, songs and poems from different communities and traditions and respond with relevant comments, questions or actions;
- They answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different traditions and communities;
- They talk about how they and others show feelings;
- They develop their own narratives in relation to stories they hear from different communities.

Personal, Social and Emotional Development.

- Children understand that they can expect others to treat their needs, views, cultures and beliefs with respect;
- They understand the potential of being part of group, understanding and following agreed rules and codes of behaviour;
- They talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- They think and talk about issues of right and wrong and why these questions matter;
- They respond to significant experiences showing a range of feelings when appropriate;
- They have a developing awareness of their own needs, views and feelings and be sensitive to those of others;
- They show sensitivity to others' needs and feelings and form positive relationships.

In relation to the 4 specific areas of learning development, RE might support the development of children in the following ways

Literacy

- Children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

- Children recognise, create and describe some patterns.

Understanding the World

- Children talk about similarities and differences between themselves and others, among families, communities and traditions;
- They begin to know about their own cultures and beliefs and those of other people;
- They explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive Arts and Design

- Children are exposed to songs, music and dance from a variety of cultural traditions.
- They use their imagination in art, music, dance, imaginative play, and role- play and stories to represent their own ideas, thoughts and feelings;
- They respond in a variety of ways to what they see, hear, smell, touch and taste.

These learning intentions for RE are based on the relevant areas of the Early Years Foundation Stage Statutory Framework (DfE, 2017)8.

Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and world views. They find out about simple examples of religion that are local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

The aim of RE is expressed in age appropriate outcomes for most 7 year olds.

Specifically pupils should be taught to:

Know about and understand religions and world views	Express ideas and insights into religions and world views	Gain and deploy the skills for learning from religions and world views
A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	B1. Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	C2. Find out about and respond with ideas to examples of co-operation between people who are different;
A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	B3. Notice and respond sensitively to some similarities between different religions and world views.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

**A long term Key Stage Plan using 7 planned investigations for RE 5-7
(3 for Year 1, and 4 for Year 2)**

Unit plan titles	Teaching and learning: What questions will be addressed? What learning will go on? Which aspects of the aim will be met?
<p>A. Celebrations and festivals:</p> <p>Who Celebrates what and why? Christians and Muslims</p>	<ul style="list-style-type: none"> • Pupils explore stories and celebrations of Easter and Id ul Fitr, finding out about what the stories told at the festivals mean, e.g. through hearing and working with stories, enacting celebrations, learning from artefacts or welcoming visitors to talk about their festivals. They engage with the social and emotional aspects of celebrations (A1); • Pupils select examples of religious artefacts from Christianity or Islam that interest them, raising lists of questions about them and finding out what they mean and how they are used in festivals and for example in community life, prayer and worship (A3); • Pupils find out about what different religions and world views do to celebrate the fruitfulness of the earth (e.g. in Harvest Festivals, or by Muslim Zakat charitable giving and in generosity to those in need). They respond sensitively to questions about being generous and being thankful (B1); • Pupils notice and talk about the fact that people come from different religions. How can we tell? How can we live together when we are all so different? (C2).
<p>B. Myself</p> <p>How do we show we care for others? Why does it matter?</p>	<ul style="list-style-type: none"> • Pupils hear three moral stories, for example from Christians, Muslims and humanists. They think and talk about whether they are saying the same things about how we should behave (A3); • Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? How are we all connected? (B2); • Pupils notice and talk about the fact that people come from different religions. How can we tell? How can we live together when we are all so different? (C2); • Linking to English, pupils ask questions about goodness, and create simple sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean (C3).
<p>C. Stories of Jesus:</p> <p>What can we learn from stories of Jesus about praying and helping people?</p>	<ul style="list-style-type: none"> • Pupils retell (for example through drama or in pictures) two different stories about Jesus, considering what they mean. Good examples: Jesus and the Ten Lepers. The Lost Coin. They compare the stories and think about what Christians today learn from the stories (A2); • Linking to English, pupils respond to stories about Jesus, such as the nativity, the Baptism of Jesus, a parable such as the Lost Sheep, a miracle story such as the healing of a blind person. They identify and talk about the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come (A2); • Pupils ask and answer ‘who’, ‘when’, ‘where’, ‘how’ ‘what if...’ and ‘why’ questions about religious stories (A2); • Linking to ‘Philosophy for Children’, pupils think about and respond to ‘big questions’ in a classroom enquiry using, for example, a story from the New Testament or a video clip of children asking questions about God or some examples of prayers as a stimulus (C1).

<p>D. Symbols</p> <p>In what ways are churches / mosques / synagogues important to believers?</p>	<ul style="list-style-type: none"> • Pupils learn from visiting sacred places. Linking to English and computing, pupils recount a visit to a local church, mosque or synagogue using digital photographs. They find out about the meanings of symbols for God in the church, mosque or synagogue and suggest meanings for symbols (A1); • Pupils find out about the symbols of two different communities, looking for similarities between the ways they use common symbols such as light, water, trees or rock (A3); • Pupils use a set of photos and a list of religious items they have encountered in Key Stage 1 RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion. Good examples from Islam might include Muslim artefacts (prayer mat, subha beads, compass, Qur’an stand) and photographs from a local mosque (B3). • Pupils look at how different people including Muslims and Christians have expressed their ideas about God, and think and talk about their own ideas about God, raising questions and considering different replies. They express ideas using images (C3).
<p>E. Leaders:</p> <p>What makes some people inspiring to others?</p>	<ul style="list-style-type: none"> • Pupils hear and retell three moral stories of key leaders, for example from Christians, Muslims and a non-religious story. They talk about how leaders make a difference to our lives. They think about whether the different stories are saying the same things about how we should behave. They consider questions about being good, kind, forgiving and generous (A3); • Pupils encounter many examples of simple ‘wise sayings’. They choose their favourite ‘wise sayings’ from different key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them (A2); • Pupils ask and find out how to answer a range of ‘how’ and ‘why’ questions about how people practice their religion, including how they follow their leaders by remembering, telling stories, celebrating, praying or making music. Pupils might use exciting photographs or works of art to stimulate their questions (C2).
<p>F. What does it mean to belong?</p> <p>Beginning to learn about Islam: What is it like to be a Muslim in Sheffield today?</p>	<ul style="list-style-type: none"> • Linking to English and computing, pupils recount a visit to a local Mosque using digital photographs. They find out about the meanings of symbols and artefacts that they saw there. They learn about what happens at a mosque, especially about Muslim daily prayers (A1); • Pupils discuss reasons why some people go to mosques, synagogues or churches often, but other people never go to holy buildings, and why some people pray every day, but others not at all (B1); • Linking to PSHE, pupils make lists of the different groups to which they belong and consider the ways these contribute to human happiness (B1); • Pupils express creatively (e.g. in art, poetry or calligraphy) their own ideas and responses to questions such as: Who is a Muslim? What is a religion? Who am I? Where do I belong? How can we all get along well? (B2) • Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol, humanist) to present ideas or write about the Muslim religion (B3); • Pupils discuss stories of co-operation from Islam and from different traditions and sources and make a ‘Recipe for living together happily’ or a ‘Class charter for more kindness and less fighting’ (C2); • Linking to English and PSHE pupils could play some collaborative games, and talk about how the games put the teaching of the ‘Golden Rule’ into action (C2).
<p>G. Believing:</p> <p>How and why do people pray? (Christians, Muslims and Jewish people)</p>	<ul style="list-style-type: none"> • Pupils learn about praying in many different ways. Pupils choose between different examples of simple prayers: which do they think are wise? They talk about what makes the prayers wise, and find out about how and why people pray in different religions. They think and write creatively and thoughtfully about prayer (A2); • Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol, Christian, Muslim, Jew) to present simple ideas about 2 or 3 different religions about which they have learned, perhaps in a collaborative classroom display, class book or in assemblies (B3); • Pupils work in groups to use art, music and poetry to respond to ideas about God from different religions and world views, expressing ideas of their own and commenting on some ideas of others (C1); • Pupils look at how different people have expressed their ideas about God, and think and talk about their own ideas about God, linking to work with enquiry methods from Philosophy4Children (C3).

Key Stage 2 RE

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and world views⁹, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

The aim of RE is expressed in age appropriate outcomes for most pupils at age 11

Specifically, pupils should be taught to:

Know about and understand religions and world views	Express ideas and insights into the significance of religion and world views	Gain and deploy skills for engaging with religions and world views
<p>A1. Describe and make connections between different features of the religions and world views they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;</p>	<p>B1. Observe and understand varied examples of religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities;</p>	<p>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;</p>
<p>A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different</p>	<p>B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.</p>	<p>C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect;</p>
<p>A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;</p>	<p>B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views;</p>	<p>C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</p>

A long term Key Stage Two Plan using 12 planned investigations for RE 7-11 (3 for each year group)

Unit plan titles	Teaching and learning: What questions will be addressed? What learning will go on? Which aspects of the aim of RE will be met?
<p>Year 3: Beliefs and questions: How do Christian people’s beliefs about God, the world and others have an impact on their lives? Christianity</p>	<ul style="list-style-type: none"> • Learn about Christian celebrations and commitments by describing some spiritual ways of celebrating Christian festivals, including Christmas, Easter and Pentecost. They reflect thoughtfully on the reasons why some people value such celebrations very highly, but others not at all (A1); • describe and understand links between Bible stories of creation and Christian beliefs about God as the creator (A2); • express and communicate their understanding of the challenges of commitment for a Christian person and a Christian community. They consider: what difference does believing in Jesus make to Christians? (B2); • discuss a range of ideas about some ‘big questions’, e.g. what do Christians believe about God? What different views do we know about the beginnings of life on Earth? Did God make us all, or are we an accident? Or are there other explanations for humanity? They develop ideas about different ways science and religions handle questions of origins, where we come from (C1).
<p>Year 3: Religion, family and community: Prayer How do religious families and communities live out their faith? Religions: Jewish and Muslim</p>	<ul style="list-style-type: none"> • pursue an enquiry into Jewish and Islamic prayer, finding out about and exploring beliefs about worship, prayer, God and human life for Jewish and Muslim people (A3); • find out about the meanings of symbols, words and actions used in prayer and worship such as bowing down, using ritual and symbol, praying alone and in groups (A3); • find out about similarities and differences in Jewish and Muslim prayer and understand how the practices of prayer for Jewish and Muslim people can bring the community together (B2); • investigate the meaning of prayer in these communities, considering questions about who prays and why some people believe God answers their prayers. They consider the values expressed in prayers for themselves, connecting ideas from different religions (B2).
<p>Year 3: The journey of life and death: Why do some people think life is like a journey? Where do we go? What do people think about life after death? Christians, Hindus, Muslims or Buddhists</p>	<ul style="list-style-type: none"> • find out about and describe some ways in which different religions see life as a journey, for example by considering scriptures as ‘guide books for living’ (A1); • make connections between different features of the religions and world views they study, discovering more about celebrations, worship, and the rituals which mark important points in life in order to reflect thoughtfully on their ideas (A1); • compare how Christians, Muslims or Hindus celebrate a new baby’s birth, becoming an adult, a marriage or the life of someone who has died and reflect on ideas of their own about life’s milestones in discussions or in writing (B1); • develop their understanding of beliefs about life after death in two religions through seeking answers to their own questions and articulating reasons for their own ideas and responses in discussion, creative work and debate (B1) • develop understanding of links between beliefs, e.g. resurrection and heaven in Christianity, enlightenment and Nirvana in Buddhism (C1)

Unit plan titles	Teaching and learning: What questions will be addressed? What learning will go on? Which aspects of the aim of RE will be met?
<p>Year 4: Inspirational people in today's world</p> <p>What can we learn from great leaders and inspiring examples in today's world?</p> <p>Hindu, Christian, Buddhist</p>	<ul style="list-style-type: none"> • experience well told story telling, and develop their own skills as story tellers in relation to 'great lives' in religious story (A2) • describe the lives of some inspirational spiritual and leaders from the modern world (A2) • understand how key leaders can be sources of wisdom for religious believers (A2) • explore the lives of key religious leaders from contemporary life, describing the challenges they have faced and the commitments by which they lived (B2) • apply ideas of their own by giving reasons for their views about how leaders can provide wisdom and inspiration (C1) • Note: these leaders might be world famous examples (Gandhi, Pandurang Shastri Athavale, Mother Teresa, Martin Luther King, the Dalai Lama), or those who serve the community locally, in Sheffield for example.
<p>Year 4: Symbols and religious expression:</p> <p>How do people express their religious and spiritual ideas on pilgrimages?</p> <p>Muslims and Christians</p>	<ul style="list-style-type: none"> • find out about some interesting examples of religious pilgrimages, gathering knowledge and developing understanding (A1) • consider why people go on pilgrimages. They use a range of exciting stimuli to find out about pilgrimages, and make some connections between Hajj for Muslims and pilgrimage to Lourdes, Iona or the 'Holy Land' for Christians, describing the motives people have for making spiritual journeys. They might imagine planning a pilgrimage in detail to show they can connect spiritual ideas with religious practice (A1); • linking to English, pupils find out more about different forms of worship, prayer and meditation in different communities, and write creatively and thoughtfully some songs, prayers or meditations suited to particular occasions and communities (B3); • Linking with the expressive arts curriculum, pupils create works of art or music which express their understanding of what it means to belong to a religion or world view, reflecting on their work on pilgrimage, symbol and religious expression. For example, pupils might plan a pilgrimage / 'spiritual journey' for younger children around the school grounds (C1).
<p>Year 4: Inspirational people from long ago:</p> <p>What can we learn from inspiring leaders who started religions?</p> <p>Moses, the Buddha, Jesus and Muhammad.</p>	<ul style="list-style-type: none"> • respond thoughtfully to Jewish stories about Moses as the servant of God, learning from stories of the Exodus and the 10 Commandments about how Jewish ideas, festival (Pesach) and stories are connected (A2); • respond thoughtfully to Christian beliefs about Jesus as God come down to earth, learning from stories of his life, teaching and example, connecting stories about Jesus to Christian beliefs (A2) • consider how the meanings of a parable of Jesus are expressed in poetry, video, stained glass and drama, weighing up the effectiveness of the different media (A3) • respond thoughtfully to Muslim teaching about Prophet Muhammad^[PBUH] and the revelation of the Qur'an, learning from selected stories of his life (hadith), and making connections between Muslim teaching and Muslim practice (e.g. in the 5 Pillars) (A2); • respond thoughtfully to stories about the birth, search and enlightenment of the Buddha (A2) • use their thinking about stories of Moses, the Buddha, Jesus or Muhammad to explore how Jews, Christians and Muslims today celebrate key events from their history (e.g. in Passover, Lent or Ramadan) (B3) • discuss and present thoughtfully their own and others' views about the ways in which leaders in religions inspire their followers, connecting to human rights (C1)

Unit plan titles	Teaching and learning: What questions will be addressed? What learning will go on? Which aspects of the aim of RE will be met?
<p>Year 5: Religion and the individual:</p> <p>What is expected of a person in following a religion or belief?</p> <p>Christians</p>	<ul style="list-style-type: none"> learn about devotion and commitment in Christianity. They consider why Christians celebrate Jesus' birth: what is the meaning of Christmas? They compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities (A2); use their detailed understanding of religious practice such as remembering Jesus with bread and wine in Christian worship and trying to follow the teaching of Jesus about forgiveness and loving your enemies to describe the significance of being part of the Christian religion (B1); discuss and apply their own ideas about ethical questions and human rights issues: what is fair and unfair? Why do people fight and cause pain? How do we know what is good? Can people learn to be more generous? They learn from examples of Christian practice and consider the challenges of trying to live a good life (C3).
<p>Year 5: Beliefs and questions:</p> <p>How do people's beliefs about God, the world and others have impact on their lives?</p> <p>Two from Muslims, Hindus and Buddhists</p>	<ul style="list-style-type: none"> explore and respond thoughtfully to the spiritual paths of Muslims, Hindus or Buddhists, using a range of sources of wisdom (A2) describe the impact of examples of religious teaching. A Hindu example might be the impact of Hindu teaching about harmlessness (ahimsa) on questions about what we eat and how we treat animals. A Muslim example might be the impact of daily prayer and Zakat (alms giving) on how Muslim individuals and communities live. A Buddhist example might be about the practice of harmlessness (A3) express their own ideas about religious issues and questions, giving reasons for their thoughts (A3) discuss and debate reasons why different people have different ideas about whether God is real and what God is like, recognising the right to freedom of religion and belief for all people (C1)
<p>Year 5: Worship and sacred places:</p> <p>Where, how and why do people worship?</p> <p>Investigating places of worship in Sheffield and Yorkshire.</p>	<ul style="list-style-type: none"> pursue an enquiry into local places of worship and beliefs about worship. The methods of philosophy for children can be used effectively here. The pupils relate the meanings of symbols and actions used in worship to events and teachings from the religions they study (A3); consider: what happens in holy buildings? Linking to History and design technology pupils consider how the architecture, furniture and use of churches, mosques, synagogues, mandirs, viharas / Buddhist centres or gurdwaras expresses the community's way of life, values and beliefs (B1); discuss and present thoughtfully their own and others' views on challenging questions about different kinds of religious belonging in Sheffield and Yorkshire today, presenting what they have found out about worship clearly and thoughtfully in a variety of ways including for example design and modeling, photo album descriptions and recounts, Q&A, poetry or art (C1).

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<p>Year 6: Teachings, wisdom and authority:</p> <p>What do sacred texts and other sources say about God, the world and human life? What can we learn by reflecting on words of wisdom from religions and worldviews</p> <p>Jewish, Buddhist, Muslim, Christian</p>	<p>respond thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different religions (A2)</p> <p>linking to English, pupils consider why some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different communities. They respond thoughtfully to the ideas found in the texts with ideas of their own (A2)</p> <p>linking to Citizenship Education and the methods of philosophy for children, pupils consider, for example, the Ten Commandments (Jewish) and the Five Precepts (Buddhist), expressing thoughtful ideas about what is right and wrong in the light of their learning (C3)</p>
<p>Year 6: Religion, family and community:</p> <p>What contributions do religions make to local life in Sheffield? How can we make Sheffield a city of tolerance and respect?</p> <p>All the religions and beliefs of Sheffield</p>	<p>investigate aspects of community life such as weekly worship, charitable giving or beliefs about caring for others, showing their understanding and expressing ideas of their own (A2)</p> <p>linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals, loving the family or serving God (B2)</p> <p>list and describe similarities and differences between the ways different communities show that they belong (C1)</p> <p>linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today (C2)</p> <p>discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all (C2)</p>
<p>Year 6: Beliefs in action in the world:</p> <p>How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?</p> <p>Jewish, Christian, Muslim</p>	<p>discover and explore what Jewish people, Humanists and Christians teach about how we can all live together for the wellbeing of each other (C1)</p> <p>apply their ideas about justice and fairness to the work of three development charities such as Christian Aid, Islamic Relief and Oxfam (C3)</p> <p>write persuasively about the reasons why members of different religions and beliefs try to help people who are vulnerable (e.g victims of natural disasters, people who live with disabilities or people affected by war) (C3)</p>