



RELIGIOUS EDUCATION POLICY

Religious Education at St Anne's is of the highest standard, always striving for excellence, reflecting the school's distinctive Christian character.

Our Mission

At St. Anne's we aim to be a caring Christian school, within the community where everyone is respected and valued. To be a school where all individuals are encouraged to build on their strengths and aspire to be the best they can be.

Our Vision

Our vision has the promise by Jesus of 'life in all its fullness at its heart. At St Anne's we believe:

- in our children and each other,
- we are uniquely created in the image of God,
- we were made to be awesome,
- that together we are family,
- we were created to live in community,
- in equipping the St Anne's family to be the best we can be,
- in our individual talents and abilities, and
- we can make a difference.

Our Values

At St Anne's CE Primary School, the following core values underpin all that we do. They are reflected in the daily life of the school and our relationships with other:

Respect, Thankfulness, Hope, Forgiveness, Love and Faithfulness.

'...let your light shine before others, that they may see your good deeds and glorify your father in heaven.'

Matthew 5:16

'I thank you because I am awesomely made...' *Psalm 139:14*

'...I come that they may have life and have it to the full.' *John 10:10*

St Anne's is a Voluntary Aided School so the leadership and management of Religious Education is a distinctive role of the governors, head teacher and senior leadership team. The Governing Body as a whole is responsible for determining the nature of Religious Education provided in its school.

At St Anne's we use the Manchester Diocese syllabus 2023 to teach RE which fulfils all legal requirements and the RE Statement of Entitlement from the Church of England Education Office 2019.

Although Religious Education and Collective Worship naturally compliment and enrich one another, they are led and managed separately. Religious Education in our school lies at the very heart of the curriculum.

Aims

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

The aims and purposes of religious education in this syllabus reflect those set out in the 2019 Statement of Entitlement. They are to enable pupils:

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways living, believing and thinking.

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

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

(RE Statement of Entitlement: The Church of England Education Office 2019)

The threefold aims of RE elaborates the principal aim. The curriculum for RE intends to ensure that all pupils:

1. Make sense of a range of religious and non-religious beliefs, so that they can:

- identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
 - explain how and why these beliefs are understood in different ways, by individuals and within communities
 - recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

2. Understand the impact and significance of religious and non-religious beliefs, so that they can:

- examine and explain how and why people express their beliefs in diverse ways
- recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- appreciate and appraise the significance of different ways of life and ways of expressing meaning

3. Make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- **challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response**
- discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

RE is for all pupils at St Anne's:

- Every pupil has an entitlement to religious education
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England
- RE is inclusive

RE is determined locally, not nationally. Because St Anne's is a Voluntary Aided Church of England school, governors are ultimately responsible for the subject and they must ensure that their Religious Education syllabus and provision is in accordance with 'the rites, practices and beliefs of the Church of England' and we strongly recommend that they are based on this Diocesan syllabus.

RE is plural:

- The RE curriculum from Manchester Diocese 2023, 'shall 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 represented in Great Britain'
- According to case law, an agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.

Note that the term 'religion' encompasses both religious and non-religious beliefs.

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

Right of withdrawal

This was first granted when RE was actually religious instruction and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum and St Anne's has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance.

St Anne's aims to talk to parents to ensure that they understand the aims and value of RE before honouring this right. If such a request for withdrawal is made, the Head teacher should explore the reasons for the request and seek to arrive at an accommodation. It may be that only some elements of Religious Education or Worship are objected to.

More guidance on withdrawal can be found in Religious education in English schools: non-statutory guidance 2010, available online at www.gov.uk/government/publications/religiouseducation-guidance-in-english-schools-non-statutory-guidance-2010

Religious Education at St Anne's will enable:

- pupils and teachers to talk openly and freely about their own personal beliefs and practice without fear of ridicule;
- pupils to make excellent and appropriate progress in their knowledge and understanding of Christianity;
- pupils from Christian families to talk openly about their beliefs and values in lessons and to grow in their faith;
- pupils from other faith backgrounds to understand and be encouraged in their faith;
- pupils with no religious background to be given an insight into what it means to be a person of faith;
- pupils of all backgrounds to have a safe place to explore the ultimate questions and challenges of life in today's society.

How do we teach RE at St Anne's?

'Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE. This should aim to be close to 10% but must be no less than 5% in key stages 1-4.' Stated in the Manchester Diocesan syllabus.

- EYFS- 36 hours of RE per year (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
- Key Stage 1- 36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)
- Key Stage 2- 45 hours of tuition per year (e.g. 75 minutes a week, or a series of RE days or weeks amounting to 45+ hours of RE)
- Follow The Manchester Diocese 2023 RE scheme
- Teachers teach RE
- Teaching sequence-follow unit plan from scheme. Each lesson-SASA warm up, main teaching, big question as a plenary.
- Use the SASA bag for a Christian value warm up to increase children's spirituality and reflection
- Children record individually in own exercise books
- Children record collectively in class big book
- Key questions must be asked, answered and evidenced
- Assessment to be done at the end of a unit (half termly) and handed to subject leader using the given proforma
- Follow the current collective worship timetable

Notes:

- RE is different from collective worship. Curriculum time for RE is distinct from the time spent on collective worship, even though making links between the collective worship and the purposes and themes of RE is good practice.
- Flexible delivery of RE. An RE themed day, or week of study can complement (but not usually replace) the regular programme of timetabled lessons.
- RE should be taught in clearly identifiable time. There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear.

In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.

Pupils will study in depth the religious traditions of the following:

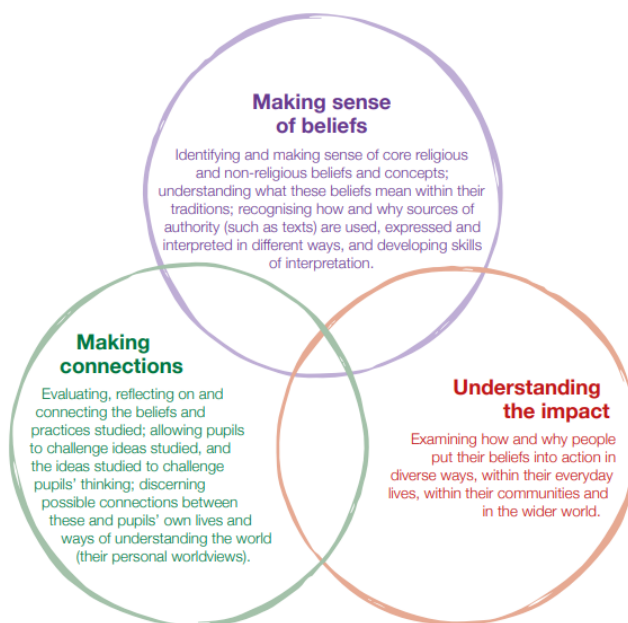
- Reception- Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it. Consideration of other religions and nonreligious worldviews can occur at any key stage, as appropriate to the school context.
- Key Stage 1- Christians, Jews and Muslims.
- Key Stage 2- Christians, Muslims, Hindus and Jews.

St Anne's also gives pupils a wide range of other faiths and views. For example:

- The range of religious groups in the UK. Groups such as Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE.
- Encouraging the use of the appropriate language. 'Christians' rather than 'Christianity', 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- Non-religious worldviews. Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews.

The three areas that are taught in each unit are: making sense of beliefs, understanding the impact and making connections.

Manchester Diocese RE Syllabus 2023



Making sense of beliefs includes:

- **identify, describe, explain and analyse beliefs and concepts in the context of living religions and non-religious worldviews, using appropriate vocabulary**
- **explain how and why these beliefs are understood in different ways, by individuals and within communities**
- **recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation**

Understanding the impact includes:

- **examine and explain how and why people express their beliefs in diverse ways**
- **recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world**

- appreciate and appraise the significance of different ways of life and ways of expressing meaning

Making connections includes:

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
- discern possible connections between the ideas studied and their own worldviews – their ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

Units that are taught in each year group to ensure progression of knowledge are:

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
FS2	F4 Being special: where do we belong?	F2 Why is Christmas special for Christians?	F1 Why is the word 'God' so important to Christians?	F3 Why is Easter special to Christians?	F5 What places are special and why?	F6 What times/stories are special and why?
Year 1	1.10 What does it mean to belong to a faith community?	1.1 What do Christians believe God is like?	1.7 Who is Jewish and how do they live?		1.2 Who do Christians say made the world?	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Year 2	1.6 Who is a Muslim and how do they live?	1.3 Why does Christmas matter to Christians?	1.6 Who is a Muslim and how do they live? Part 2.	1.5 Why does Easter matter to Christians?	1.4 What is the 'good news' Christians believe Jesus brings?	1.8 What makes some places sacred to believers? (C,M)
Year 3	L2.1 What do Christians learn from the Creation story? L2.2 What is it like for someone to follow God?		L2.9 How do festivals and worship show what matters to a Muslim?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place? (C, M/J, NR)
Year 4	L2.3 What is the 'Trinity' and why is it important for Christians?	L2.7 What do Hindus believe God is like?	L2.8 What does it mean to be Hindu in Britain today?	L2.5 Why do Christians call the day Jesus died 'Good Friday'?	L2.6 For Christians, when Jesus left, what was the impact of Pentecost?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Year 5	U2.1 What does it mean if Christians believe God is holy and loving?	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.9 Why is the Torah so important to Jewish people?	U2.4 Christians and how to live: 'What would Jesus do?'	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)
Year 6	U2.2 Creation and science: conflicting or complementary?	U2.11 Why do some people believe in God and some people not? (C, NR)	U2.7 Why do Hindus want to be good?	U2.5 What do Christians believe Jesus did to 'save' people?	U2.6 For Christians, what kind of king is Jesus?	U2.12 How does faith help people when life gets hard?

Note: this model allows systematic religion units to lead into the thematic units, where pupils can make some comparisons between beliefs, at the end of each year. This model keeps the study of Christmas and Easter close to the appropriate time of year.

RE in nursery

Opportunities are provided for pupils to engage in during their nursery years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children, and providing lots of hands-on activities and learning are an important part of children's learning at this stage.

Examples in religious education in nursery can include:

- creative play, make-believe, role play, dance and drama
- dressing up and acting out scenes from stories, celebrations or festivals
- making and eating festival food
- talking and listening to each other; hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination
- exploring authentic religious artefacts, including those designed for small children such as 'soft toy' artefacts or story books
- seeing pictures, books and videos of places of worship and meeting believers in class
- listening to religious music
- starting to introduce religious vocabulary
- work on nature, growing and life cycles or harvest

- seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, the birth of a new baby, weddings or the death of a pet
- starting to talk about the different ways in which people believe and behave, and encouraging children to ask questions

The religions that are covered within each year are:

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)
Religion/belief	Christianity plus others	Christians, Jews and Muslims	Christians, Muslims, Hindus and Jews	
Christianity: God Creation Fall People of God Incarnation Gospel Salvation Kingdom of God	F1 Why is the word 'God' so important to Christians? [God] F2 Why is Christmas special for Christians? [Incarnation] F3 Why is Easter special for Christians? [Salvation]	1.1 What do Christians believe God is like? [God] 1.2 Who do Christians say made the world? [Creation] 1.3 Why does Christmas matter to Christians? [Incarnation] 1.4 What is the 'good news' Christians believe Jesus brings? [Gospel] 1.5 Why does Easter matter to Christians? [Salvation]	L2.1 What do Christians learn from the creation story? [Creation/Fall] L2.2 What is it like for someone to follow God? [People of God] L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation] L2.4 What kind of world did Jesus want? [Gospel] L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation] L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]	U2.1 What does it mean if Christians believe God is holy and loving? [God] U2.2 Creation and science: conflicting or complementary? [Creation] U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation] U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel] U2.5 What do Christians believe Jesus did to 'save' people? [Salvation] U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]
Buddhism: Buddha Dhamma Sangha				
Hinduism: Samsara and moksha Brahman (God) and atman Karma and dharma			L2.7 What do Hindus believe God is like? [Brahman/atman] L2.8 What does it mean to be Hindu in Britain today? [Dharma]	U2.7 Why do Hindus want to be good? [Karma/dharma/samsara/moksha]
Islam: God/Tawhid Iman (faith) Ibadah (worship) Akhirah (life after death) Akhlaq (virtue/morality)		1.6 Who is a Muslim and how do they live? [God/Tawhid/ibadah/iman]	L2.9 How do festivals and worship show what matters to a Muslim? [Ibadah]	U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]

Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)
Judaism: God Torah The People and the Land		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]
Sikhism: God Values (Nam Simran, kirat kama, vand chhakna, seva) The Gurus Panth (community)				
Non-religious worldviews				U2.10 What matters most to Humanists and Christians?
Thematic	F4 Being special: where do we belong?	1.8 What makes some places sacred to believers?	L2.11 How and why do people mark the significant events of life?	U2.11 Why do some people believe in God and some people not?
	F5 Which places are special and why?	1.9 How should we care for others and the world, and why does it matter?	L2.12 How and why do people try to make the world a better place?	U2.12 How does faith help when life gets hard?
	F6 Which stories are special and why?	1.10 What does it mean to belong to a faith community?		
				Note: For Church schools, two additional units are provided in the Understanding Christianity materials: How can following God bring freedom

How is spirituality taught at St Anne's?

SASA (Spirituality At St Anne's)

- Each half term each class will be given their SASA bag full of resources, ideas and that half term's core Christian value which is focussed upon
- The SASA bag will be given out in the worship lead by the ethos group at the beginning of the half term.
- It is to be returned/ collected in the final week of the half term with a sample of children's books and the class big book for that half term for monitoring purposes.
- Subject leader and the ethos group will monitor and then provide feedback. Books, big books, reflection areas and talking to children will be used for monitoring. (The aim is for the ethos group to be key leaders in RE and subject leader to assess standards and attainment in RE)
- In each bag there could be: Christian value label, the focus value for the half term, an item to focus with prayer, a recipe, a treat for the whole class, worship evaluation forms and an item for the class reflection area. Additional items and seasonal items may be given where appropriate.

Reflection Areas

In each class there is a space for reflection. There must be a cross, bible and candle in that area to represent The Holy Trinity.

Each week an item, task, thought to be added to enhance the Christian value and for pupils to think about or respond to. The model of concrete to abstract is to be used.

Developing knowledge, skills and attitudes in RE

Progress in RE involves the application of general educational skills and processes in handling subject knowledge. This, in turn, strengthens the skills and deepens understanding and knowledge. The following skills are important in RE, and are reflected in many agreed syllabus programmes and approaches. You should plan to enable pupils to make progress with these skills, as appropriate in each key stage.

Attitudes such as respect, care and concern should be promoted through all areas of school life. There are some attitudes that are fundamental to religious education in that they are prerequisites for entering fully into the study of religions, and learning from that experience.

The following attitudes are to be fostered through the agreed syllabus:

a) Curiosity and wonder – in RE this includes:

- developing imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their interest in and capacity to respond to questions of meaning and purpose
- exploring the nature of religious practices and teachings
- being willing to look carefully at 'the other' and be open to learning from it
- following mysterious and profound lines of thinking through, to see where they lead.

b) Commitment – in RE this includes:

- understanding the importance of commitment to a set of values by which to live one's life
- willingness to develop a positive approach to life
- the ability to learn, while living with certainty and uncertainty.

c) Fairness – in RE this includes:

- listening to the views of others without prejudging one's response
- careful consideration of other views
- willingness to consider evidence, experience and argument
- readiness to look beyond surface impressions
- developing the courage to pursue fairness.

d) Respect – in RE this includes:

- being sensitive to the feelings and ideas of others
- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- 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
- recognising the rights of others to hold their own views
- avoidance of ridicule
- discerning between what is worthy of respect and what is not
- appreciation that religious convictions are often deeply felt.

e) Self-understanding – in RE this includes:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
 - developing a realistic and positive sense of their own religious, moral and spiritual ideas and a mature sense of self worth
- 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
- developing the capacity to discern the personal relevance of religious questions
- deepening awareness of the role of belief and tradition in identity and culture.

What does a theologian look like at St Anne's?

The outcomes St Anne's hopes for when a child leaves each key stage is:

EYFS

In line with the DfE's new 2020 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

Prime area: Communication and Language.

RE enables children to:

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social and Emotional

Development. RE enables children to:

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peacefully

- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development. *RE enables children to:*

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy. *RE enables children to:*

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, recognizing religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics. *RE enables children to:*

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.

- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well-known songs in RE imaginatively and expressively.

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them. Below are the end of phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end of phase outcomes

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...
<p>Element 1: Making sense of beliefs</p> <p>Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.</p>	<ul style="list-style-type: none"> identify core beliefs and concepts studied and give a simple description of what they mean give examples of how stories show what people believe (e.g. the meaning behind a festival) give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied make clear links between texts/sources of authority and the core concepts studied offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers 	<ul style="list-style-type: none"> identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority
<p>Element 2: Understanding the impact</p> <p>Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.</p>	<ul style="list-style-type: none"> give examples of how people use stories, texts and teachings to guide their beliefs and actions give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities describe how people show their beliefs in how they worship and in the way they live identify some differences in how people put their beliefs into practice 	<ul style="list-style-type: none"> make clear connections between what people believe and how they live, individually and in communities using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...
<p>Element 3: Making connections</p> <p>Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and worldviews – their ways of understanding the world.</p>	<ul style="list-style-type: none"> think, talk and ask questions about whether the ideas they have been studying, have something to say to them give a good reason for the views they have and the connections they make 	<ul style="list-style-type: none"> make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live give good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make

RE for pupils with SEND

The vision of this agreed syllabus is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with Special Educational Needs and Disabilities (SEND). RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good-quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

For pupils with Complex Learning Difficulties and Disabilities (CLDD)

- Good RE begins from the unique individuality of the pupils, and provides rich experiences of religion and spirituality.
- Calm and peaceful space in RE can enable learners to enjoy their RE time individually.
- RE can enable pupils with the most complex of needs to develop awareness of themselves, their feelings, their emotions and their senses.

For pupils with Severe Learning Difficulties (SLD)

- Multi-sensory approaches bring the possibility of introducing spiritual experiences.
- RE makes a contribution to pupils’ social development through story, music, shared experience and ritual.
- RE can enable pupils to develop their relationships with other people and their understanding of other people’s needs.

For pupils with Moderate Learning Difficulties (MLD)

- RE can provide insight into the world of religion and human experience, especially when tough questions are opened up.
- RE can provide opportunities for pupils to participate in spiritual or reflective activity.
- RE can enable pupils to make links with their own lives.

For pupils with Emotional and Behavioural Difficulties (EBD)

- RE can enable pupils to address deep issues of concern in helpful ways through exploring spiritual material and seeing how others have tackled difficult experiences.
- RE lessons can explore, in the safe space schools should provide, complex emotions or thoughts, and challenging questions.
- RE can assist in the development of pupils’ maturity and self-awareness.

Assessment in RE

The unit and end of phase learning outcomes support teachers’ planning for all pupils. Teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the phase/key stage in clear view. Using the learning outcomes for each key question is also essential when planning learning activities for pupils.

Classroom activities should enable pupils to build up knowledge and understanding, in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, so as to guide their next steps in teaching.

For example,

- The learning outcomes may be broken down further into smaller ‘I can’ statements by teachers when planning lessons and learning activities for pupils
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils

End of phase outcome: KS1:	Unit outcomes Unit 1.1 God	Examples of pupil-friendly 'I can'/'You can'/'Can you ...?' statements
<p>Making sense of beliefs</p> <ul style="list-style-type: none"> • Identify core beliefs and concepts studied and give a simple description of what they mean • Give examples of how stories show what people believe (e.g. the meaning behind a festival) • Give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> • Identify what a parable is • Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father • Give clear, simple accounts of what the story means to Christians 	<p>'I can'/'You can'/'Can you ...?'</p> <p>...explain how the parable of the Lost Son teaches Christians about God's love and forgiveness (e.g. Christians say God is like the father in the story. The father forgives his son, even after the son runs off to do his own thing. The father runs to his son – he wants him back. God wants people to turn back to him too: he is ready to forgive. Christians say God is loving not angry.)</p>
<p>Understanding the impact</p> <ul style="list-style-type: none"> • Give examples of how people use stories, texts and teachings to guide their beliefs and actions • Give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> • Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others) • Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) 	<p>'I can'/'You can'/'Can you ...?'</p> <p>... say why Christians pray and say sorry to God for forgiveness (e.g. Christians know they go their own way and think, say and do bad things – they sin even though they want to be good. They believe God is very willing to forgive if they are sorry.)</p> <p>... explain why Christians try to forgive others (e.g. Jesus teaches that Christians should love like God does, including forgiving those who do wrong. This is like the father in the parable.)</p>
<p>Making connections</p> <ul style="list-style-type: none"> • Think, talk and ask questions about whether the ideas they have been studying, have something to say to them • Give a good reason for the views they have and the connections they make. 	<ul style="list-style-type: none"> • Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas • Give a reason for the ideas they have and the connections they make. 	<p>'I can'/'You can'/'Can you ...?'</p> <p>... talk and ask questions to explore the meaning of the story for me (e.g. Who am I most like in this story? Do I think it is good to say sorry? I don't believe in God/I'm not sure about God, but is there something for me in this story?)</p> <p>... give a reason for my ideas (e.g. I like the father because he lets his son make his own mistakes/because he is generous and forgiving. I don't know who I am like in the story but I'd like to be kind. I don't believe in God/I'm not sure about God, but I think that it is good to say sorry and to forgive others who say sorry. I think the brother is jealous and that messes up his love for his family.)</p>

Further information on outcomes for pupils to use for assessment can be found in the RE scheme along with detailed subject knowledge of the concepts that are to be taught.

Spiritual moral, social, cultural (SMSC)

Spiritual development in RE

The 'spiritual' should not be confused with 'religious'. Spiritual development refers to the aspects of the child's spirit which are enhanced by school life and learning, and may describe the 'spirit' of determination, sharing or open-mindedness. Spiritual development describes the ideal spirit of the school.

RE can support this by promoting:

- self-awareness: offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others
- curiosity: encouraging pupils' capacity for critical questioning, such as by keeping big questions in a 'question box' or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important
- collaboration: utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/P4C, circle time, debates, Socratic Circles or group investigations
- reflection: providing a space to reflect on pupils' own values and views, as well as those of others, and to consider the impact of these values
- resilience: promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future
- response: exploring ways in which pupils can express their responses to demanding or controversial issues
- values: promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils through exploring inspiring examples of these qualities in others
- appreciation: encouraging pupils' ability to respond with wonder and excitement by exploring some of the marvels and mysteries of the natural world, of human ingenuity, and examples of the capacity of humans to love, create, organise and overcome adversity

Moral development in RE

Moral development is about exploring and developing pupils' own moral outlook and understanding of right and wrong. It is also about learning to navigate the fact of moral diversity in the world. RE is extremely well-suited to exploring social and personal morality in significant ways:

1. Valuing others: in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly. In the classroom: offer activities which enable teamwork and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds; explore case studies centring on forgiveness, generosity and other beneficial social moral values; use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others.
2. Moral character development: RE offers a safe space where pupils can learn from their mistakes, appreciate ideas of right and wrong, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. RE should present pupils with the challenge of responding in real and concrete ways to some of moral questions they face. In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Involve them in establishing appropriate moral codes for classroom, school and the wider community. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.
3. Moral diversity: activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others. In the classroom: choose age-appropriate topics which allow exploration of different moral outlooks such as religious texts about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.

Social development in RE

Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside.

In the RE classroom, such social situations may include exploring:

- shared values: opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity
- idealised concepts: topics which require reflection on the abstract concepts our society is built on, such as justice, fairness, honesty and truth, and specific examples of how they affect our common life, such as in relation to how people treat each other in the classroom and school, issues of poverty and wealth, crime and punishment
- moral sources: a chance to reflect on where ideas about how we should behave come from, whether religious or non-religious texts, teachings or traditions, in order to more fully understand social and behavioural norms
- influences: opportunities to explore and reflect on the great influence on individuals of family, friends, the media and wider society, in order to understand how our behaviour is affected for good or ill
- social insight: a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation, such as how churches and gurdwaras may contribute practically to needs in their local communities, or how some religious and nonreligious charities fight to change government policies where they are unjust
- role models: teachers should model the sort of behaviour we expect of our children and young people, and RE should explore role models, from the famous like Desmond Tutu, to the many local examples in the school and its community
- experiential learning: pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops

Cultural development in RE

There are two meanings associated with 'cultural' development, and RE embodies both of them.

Firstly, the term refers to the pupils' own home culture and background, whether religious or not, and secondly the term describes our national culture.

Schooling should prepare all young people to participate in Britain's wider cultural life, whatever their own background.

Cultural development could be evident in RE in two major ways:

1. Own culture: RE is the perfect subject in which to explore Britain's rich diversity of religious, ethnic and geographical cultures. Although all children share Britain's common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children's understanding of communities and cultural groups, including their own, could include the following: In the classroom: explore food, festivals, music, art, architecture and other forms of religious and cultural expression. Where possible, visit areas with a strong cultural flavour to observe shops, cafés, people and houses. Some parents may be willing to come and talk about their home culture, or send personal artefacts to school with their children such as books, photos or clothes. Students who belong to a particular cultural group should be encouraged to share their experiences in class discussion, give a talk or even an assembly.
2. Wider culture: schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood. In the classroom: cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, including art, music, drama, sport, activism and serving others; explore what it is like to encounter difficulties in learning and relationships, and be open about the sorts of behaviours that are expected.