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# STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

**Date: THURSDAY, 25 FEBRUARY 2016 at 6.30 pm**

**St John Baptist Primary School**

**Enquiries to: Denise Chaplin**

**Telephone: (direct line)**

## **MEMBERS**

Claire Adams	Teachers	
Sarwoar Ahmed	Islam	
Vallipuram Bala	Hinduism	
Mohammed Barrie	Islam	
Councillor David Britton	The Local Authority	L
Shaun Burns	Southwark Diocese	
Councillor Janet Daby	The Local Authority	L
Luke Donnellan	The British Humanist Association	
Rev Juliet Donnelly	The Church of England	
Gail Exon	The Church of England	
Gurbakhsh Singh Garcha	Sikhism	
Joan Goldberg	Judaism	
John Goodey	The Church of England	
Dinah Griffiths	School Governors	
Karen Hanson	Teachers	



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Pastor Nick Hughes  
David Hutchens  
Kim Knappett  
Councillor Jacq Paschoud

Pamela Phillips

Gerald Rose  
Monsignor N Rotheron

Saba Tahzib

Baptist Churches  
Buddhism  
Teachers - ATL  
The Local Authority L  
Teachers -  
NAS/UWT  
Judaism  
The Roman Catholic  
Archdiocese  
Baha'i Community

## **Members are summoned to attend this meeting**

**Barry Quirk  
Chief Executive  
Lewisham Town Hall  
Catford  
London SE6 4RU  
Date: Date Not Specified**



**Lewisham**



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**The public are welcome to attend our committee meetings, however occasionally committees may have to consider some business in private. Copies of reports can be made available in additional formats on request.**

## ORDER OF BUSINESS – PART 1 AGENDA

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**Lewisham**



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# Agenda Item 1

## LEWISHAM AGREED SYLLABUS CONFERENCE

### ORDER OF BUSINESS

For the meeting to be held on

**Thursday 25th February 2016 (6.30PM start)**

At St. John Baptist school, Beachborough Road, BR1 5RL

[020 8698 3059](tel:02086983059) <http://www.sjb.lewisham.sch.uk/>

Chair of the Agreed Syllabus Conference: <b>Cllr. David Britton</b>
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School Improvement Officer, <b>Denise Chaplin</b>
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Please reply to Denise Chaplin e-mail: <a href="mailto:denise.chaplin@lewisham.gov.uk">denise.chaplin@lewisham.gov.uk</a>
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<b>Item</b>	<b>Title and purpose of item</b>
1. 6.30	<b><u>. Welcome, Apologies for Absence</u></b> To introduce new members, note apologies for absence
2.	<b><u>Minutes of the last meeting (attached) and matters arising not on the full agenda</u></b>
3.	<b><u>Election of a Vice Chair for the ASC</u></b>
4.	<b><u>Membership</u></b> To be updated on membership issues
5.	<b><u>Training for ASC work</u></b> A brief revisit of the work and processes of an Agreed Syllabus Conference
6.	<b><u>Revised Early Years / Foundation Stage materials</u></b> To agree the attached materials which have been approved by the Lewisham EY Team
7.	<b><u>Existing KS 1-3 syllabus and discussion around proposals for a way forward KS 3 &amp; 4</u></b> Please make yourself aware of the existing requirements. Proposals from the chair for discussion attached
8.	<b><u>Progress on assessment guidance</u></b> To receive oral feedback on how the process is progressing
9.	<b><u>. Any Other Business and Information Exchange</u></b> To allow the opportunity for members to exchange issues/information <i>If you have any information to circulate please inform the Adviser before the meeting</i>

<b>10.</b>	<p>Dates for future meetings:</p> <ul style="list-style-type: none"><li>• Monday 23rd. May</li><li>• Tuesday 13th September (shared with SACRE)</li></ul> <p>Please also note:</p> <ul style="list-style-type: none"><li>• Meeting for Primary teachers to discuss the primary syllabus Tuesday 8th March at the Synagogue 16.15 – 18.00</li></ul>
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**If you do not have a copy of the Agreed Syllabus please let Denise know so that we can send one to you. However the syllabus can be found on:**

<http://webfronter.com/lewisham/religiouseducationcommunity/>

## LONDON BOROUGH OF LEWISHAM

### Minutes of the Lewisham Agreed Syllabus Conference

which was held on Wednesday 21 October 2015 with a start time of 6.30pm at Trinity Secondary School, Taunton Road, Lee, London SE12 8PD

#### Present:

##### Group A

Luke Donnellan (Humanism)  
Gerard Rose (Judaism)  
Joan Goldberg (Judaism)  
Gurbakhsh Singh Garcha (Sikhism)

##### GROUP B (The Church of England)

Shaun Burns  
John Goodey  
Gail Exon

##### GROUP D

Councillor Jacq Paschoud (LA member)  
Councillor David Britton (LA member, CHAIR)  
Dinah Griffiths (School Governors, Primary)

#### Also Present:

Denise Chaplin (RE School Improvement Officer)  
Stephen Sealy (SACRE Clerk - acting)

#### 1. Welcome, Apologies for Absence

Councillor David Britton opened the meeting at 6.36pm.  
Apologies were acknowledged from Kate Bond, Revd Juliet Donnelly and Karen Hansen.

#### 3. Election of a Vice Chair for the ASC

Councillor Britton noted that a vice Chair needed to be elected.  
Shaun Burns and John Goodey both declined nomination citing work demands.  
The Chair suggested that Monsignor Nick Rothan might volunteer but acknowledged that this couldn't be progressed in his absence and particularly as the meeting was inquorate.  
Concern was expressed for his wellbeing as he had not been present or in contact for some time.  
Dinah Griffiths, the Chair of SACRE, volunteered to be the vice chair for this meeting, should one be required. This offer was gratefully accepted.

#### 4. Membership

Denise Chaplin reported that three teachers had joined SACRE and the ASC but that unfortunately none were present.  
She reported that she has pursued the Baha'i member but that he hadn't been seen nor had he responded to her emails. She also reported that Kate Bond would be representing the Children and Young People directorate at the meetings of SACRE & the ASC representing Sara Williams.

Gerald Rose questioned if there was a Baha'i meeting in the borough, and was given details of their meeting place. Gerald added that there was a Baha'i member on the Greenwich Faith Leaders Group who actually lived in the borough of Lewisham. It was suggested that DC send a letter to the Baha'i representative as an alternative means of contact.

Hindu representation was discussed and Dinah Griffiths suggested that Bala may have returned temporarily to Sri Lanka where he is involved in several charitable and educational projects. She updated the group that the Hindu group had suspended their use of the Goldsmith Centre due to asbestos being found there, and that they were often using the temple but were looking for other centres to use.

She committed to contact Bala.

Gurbakhsh reported that Bala had posted on Facebook on the previous day which indicated that he was well.

## **5. Progress to date with consultations**

### **5.1 Early Years Team**

Denise reported that an early draft EYFS had been tabled months ago but that that she had upgraded this to include recent advice on British Values and emailed it to Lewisham Early Years consultants. She added that this would be brought back to ASC soon, and that British Values would be included in it.

Dinah G commended Denise for her training session on British values for Governors and recommended it to the meeting.

### **5.2 Lewisham's Young Mayor and Advisers**

The Chair reported that he had met with a senior Young Mayor's adviser and has asked for their ideas. Denise added that she had met with the recent ex-Young Mayor and his advisers.

Subsequently she had sent six copies of the agreed syllabus disk for the young mayor's team to review. As the young mayor's personnel had been busy with the recent Young Mayor election no response had yet arrived but Malcolm Ball, the Young Mayor's Adviser had stated that the group would feedback after they had settled. DC expressed her hope that their input wasn't just a 'one-off'.

### **5.3 Lewisham Secondary Schools**

Councillor Britton reported that he had researched the secondary schools' offer in terms of Religious Education from their school websites. The document entitled 'RE Schemes of work' and its tabular version ('Published schemes of work analysed and compared') were tabled.

He explained the 'Published schemes of work' document, highlighting the pattern in the information he had obtained and he suggested that this be used a basis for then working out the bigger picture in terms of the schools' offer, and proposed the ideas of there being two religions and one theme on the Key Stage 2 curriculum. Denise queried how many religions comprised a theme.

Councillor Britton expressed the need for a program of study suitable for special schools. Dinah recounted how work done by Special Schools several years ago was exemplary and that they had been invited to the Agreed Syllabus Conference. Denise acknowledged that

there hadn't been much contact with Special Schools for quite a while due to their reorganisations and staffing changes.

Gerald Rose reported that many schools teach Judaism in year 8 and added that he had visited Brent Knoll on the previous Monday.

Denise introduced the 'Findings from initial secondary meeting' document. She explained that Dinah, Shaun and she had met with teachers from 3 schools at Prendergast, Hilly Fields. One had also been able to update them on activity at Sydenham, and that they had spoken about how Key Stage 3 is organised. The ASC heard that currently there was virtually no Religious Education in year 11 at Prendergast as the students take their GCSE in year 10.

It was pointed out that if schools were squeezing Key Stage 2 into two years then the ASC needed to think about how they ensure Religious Education isn't disregarded further up the school. It was acknowledged that with core subjects demanding more time, there was a risk that Religious Education could be squeezed out somewhere. It was also necessary to consider how a KS3 programme could incorporate 2, 2.5 and 3 year key stage programmes.

Shaun explained that national politics explained the zero take-up of Religious Education at Knights Academy, adding that decisions about which years could access Religious Educations were made at a higher level than teachers'.

Denise clarified that the dropdown day issue related to Addey and Stanhope and queried if the website matched that they'd said. The Chair explained that the structure was two years plus one term, with a term for the bridging unit and Shaun clarified that there was a secondary part in the syllabus for secondary schools.

It was explained that the teachers at the meeting had reported that the bridging unit part 2 wasn't working in secondary schools, and suggested that this be dispensed with.

Councillor Britton expressed his dismay at the teachers' perception that most students had done little Religious Education in primary schools. He expressed the view that subjects were all studied through literacy, although John Goodey disagreed with this. Denise said it was important the ASC finds out what's really happening.

Shaun added that one school had reported being impressed with what new learners had learnt in their primary schools.

Gurbakahsh Garcha asked where the statutory duty fitted in. John explained that there was a curriculum whose onus to implement was with schools, and that church schools, unlike others, were inspected on their teaching of Religious Education.

Denise suggested that the British values agenda was again making the teaching of Religious Education more prominent, with Dinah adding that this varied from school to school.

John G commented that children think differently at differing ages, and that their ability to learn was being developed rather than their ability to remember knowledge in the younger years.

Councillor Paschoud remarked that the percentage of Lewisham children educated in faith-based schools had once been in excess of 40%. John G added that it was around 10% now.

Gerald explained that in some two form entry schools in his experience one class may know very little about Judaism while the other knew a lot, and concluded that the issue wasn't



merely a school-by-school one. Denise suggested that timing and separate curriculum planning could be a plausible reason for this.

Dinah reported that all schools have a collective act of worship, and commented that she had seen some fantastic work where students had presented a theme they had been studying in RE.

Shaun questioned how, given religious education's status as a statutory responsibility, the Local Authority could support them to support schools, and expressed the need for this conversation to take place with the local authority.

Denise explained that the 'Optional KS3 unit' document in the papers had been discussed at the initial secondary meeting and was favourably received. She explained that it was an adaptation of something originally written for Key Stage 2. She suggested that if thematic units were replaced, they should be given a 'broad brush' approach like this.

The Chair suggested that 'non-religious' should be changed to 'non-theistic'. Luke D expressed his view that Humanism was not a religion and his preference for the term 'world view' although he conceded the risk of an over-emphasis on definitions. Denise commented that 'non-religious world views' was common parlance nationally, to which Luke D agreed.

Denise commented that the Agreed Syllabus was not in some places explicit enough, particularly KS4. She explained that whilst HMI had stated that it was acceptable for schools not to follow the Agreed Syllabus; NASACRE has been pursuing this advice and reminds SACREs and ASCs that there is still a statutory requirement for Religious Education to be taught at Key Stage 4. In Lewisham's syllabus this is detailed as being an accredited examination course. She remarked that the messages from HMI and OfSTED were not always aligned with the legal requirement and expressed concern that they may therefore be giving the message that 'it doesn't matter if your school doesn't meet statutory requirements'.

She reported that David Hampshire, Chair of NASACRE, had asked her if Lewisham SACRE had been advising schools not to teach citizenship, as a Lewisham teacher had reportedly said that Lewisham SACRE had advised not to teach this. Denise wondered whether this was due to a misunderstanding as both SACRE and she never advise schools on citizenship.

Dinah reported that there was a desperate need for the teachers they had met to meet other Religious Education teachers as they felt quite isolated. She added that the group should look at ways of facilitating these meetings more and suggested that the ASC process could start to create a teachers' network to enable questions to be directed to Denise and sharing and clarity to be sought.

Councillor Britton reported that in Hackney they had organised groups of Religious Education teachers to look at different themes, and that the meetings had always been well attended.

Denise was asked whether there had been governors' training for Religious Education in Lewisham's governor training programme. She said no but that information leaflets that the Religious Education Council had sent had been circulated to governors although she didn't know if these had been read.

#### **5.4 Assessment advice**

Denise reported that she and Shaun had attempted to update the Assessment Advice.

Shaun explained that education is currently in a post-level era, and that while an assessment system needs to be in place there was no need for the older levels. He explained that the assessment guidance in the Religious Education curriculum needs to be wider to cater both for schools adhering to levels and those not. He added that it was a work in progress.

Denise remarked that the teachers they had met were trying to create levels that relate to GCSE grades and that this seems to be the same in other subjects.

John G reported that most schools create criteria for each year group and then after a unit of work assess if students have met, exceeded, or not met national expectations. He explained the philosophy behind 'life after levels' as not being about micro defining levels but that by looking at a child's book and speaking to them one should be able to detect what they'd learnt. He commended its philosophy, but reported that a lot of schools have simply rejigged the levels against the National Curriculum. He explained that OfSTED/HMI were not looking for an alternative system of levels.

He further explained that there was a move from a numerical system with scoring to one that is criteria based, with children being tested against what they can do. He added that there was a group in Lewisham that's working on it across subjects. It was suggested that the RE advice be commented on by some of that group.

Gerald questioned the quality of comparisons that could be made when children move from Primary to Secondary or from school to school or even the comparisons between different subjects if each school is engaging by its own rules.

Cllr Paschoud commented that there was a concern about describing children who were below expectations.

John G added that in English and Maths parents are being presented with what their children need to learn but that for schools not following this practice, this would be a concern.

At 7.40 Gail Exon left.

## **6. Issues for the secondary curriculum**

Councillor Britton stated that most of this point had been covered but summarised that while there was no pattern at Key Stage 4 (in the 'Published Schemes of Work analysed and compared' document) there is at Key Stage 3. He added that Key Stage 3 was the firmest part of the syllabus, so if the group could submit this on time then they could work forwards and backwards from this Stage.

Denise reported that she will have a meeting with Conisborough after half term and will raise it with their dept.

Shaun was asked how Key Stage 3 worked in Trinity and he said he would find out,

## **7. Future planning**

Denise explained that the group needed to approach the Local Authority for money but that, before doing this, they needed to know what they need to do and how much it would cost.

Councillor Britton stated that everyone should look at the Key Stage 3 syllabus of secondary schools and invited the group for suggestions on how this should be allocated.

Gerald volunteered to go into Bonus Pastor.

Luke D queried how the process worked.

Denise explained that if many schools have shortened Key Stage 3 this may pose a problem as the syllabus had been written for a three year course of study. She asked the group what they thought about the existing content; whether it was right or too sophisticated; if it was fit for purpose; if it needed adjusting.

Dinah explained that in the past the conference would pay for teachers to come out of school to produce the syllabus. Denise remarked on the positive value of the discussions between professionals and believers in that set-up. Dinah suggested that a similar way may have to be found if big changes were to be made.

Denise said she would continue her dialogue with the Young Mayor's team. She remarked that the PDF version of the agreed syllabus was better than the Word version (which contained a few errors).

## **8. Any other business and information exchange**

Denise asked if everyone had the reference handbook for SACRE members, and furnished Joan, Luke and Cllr Paschoud with one. She explained that it was produced by NASACRE and was "very useful".

Cllr Paschoud explained that NASACRE had a session at the recent Labour party conference but that she had been unable to attend it.

Denise reported that she was facilitating training for SACRE members on the 10 November at the Civic Suite and that this was open to Lambeth and Greenwich also.

Dinah committed to find out about Monsignor Rothern and Bala.

(There are no points 9, 10 or 11)

## **12. To consider dates for:**

### **12.1 The next Agreed Syllabus Conference**

This was agreed for Thursday 25 February starting at 6.30pm at St John Baptist in Bromley.

John G committed to have a look at the Assessment Advice, after which he and Denise would discuss this.

### **12.2 Training for new ASC members**

Denise proposed that a ten-minute training sessions be added to the next agenda.

The meeting finished at 8.05pm.

## RELIGIOUS EDUCATION IN THE EARLY YEARS FOUNDATION STAGE

### Background

The Early Years Foundation Stage (EYFS) framework focuses on children from birth to the end of the reception year. For the purpose of this document, we are referring to the later part of the EYFS, namely children aged from 3 to 5 who are in a school setting for Nursery or Reception. It is, however adaptable for all settings with children in the EYFS.

Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the Foundation Stage. It may, however, form a valuable part of the educational experience of children throughout the key stage.

The aim of preparing this guidance is to help practitioners working with young children, to provide appropriate personal, social and emotional experiences which will support the development of children's understanding of the place of religion in people's lives. Lewisham ASC draws upon the principles that underpin the EYFS Framework :

- **quality and consistency** in all early years settings, so that every child makes good progress and no child gets left behind;
- **a secure foundation** through learning and development opportunities which are planned around the needs and interests of each individual child and are assessed and reviewed regularly;
- **partnership working** between practitioners and with parents and/or carers;
- **equality of opportunity** and anti-discriminatory practice, ensuring that every child is included and supported.

The EYFS specifies requirements for learning and development and for safeguarding children and promoting their welfare.

The **learning and development requirements** cover:

- the areas of learning and development which must shape activities and experiences (educational programmes) for children in all early years settings;
- the early learning goals that providers must help children work towards (the knowledge, skills and understanding children should have at the end of the academic year in which they turn five); and

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- assessment arrangements for measuring progress (and requirements for reporting to parents and/or carers).

The **safeguarding and welfare requirements** cover the steps that providers must take to keep children safe and promote their welfare.

### **British Values**

The government has stated that promoting British values is part of the early years curriculum. This means that as part of Ofsted's inspections, early years providers will be inspected on how these values are promoted within the setting.

According to Department for Education, the fundamental British values can be broken down as the following:

- Democracy
- The rule of law
- Individual liberty
- Mutual respect and tolerance of different faiths and beliefs

British values should be included in the whole curriculum. The children in early years settings live in an increasingly diverse society and this guidance will support encouraging them to learn that it is possible to live together peacefully, each of them a valuable part of our multicultural world. It is important to work closely with parents and communities and the ideas in this guidance will support making those links and delivering a broad provision.

British values are embedded in the curriculum of an early years setting when children learn to be kind, helpful and respectful of others, to be part of their local community and to appreciate that it is acceptable to have a group where people believe different things and that they can support and respect each other in those different beliefs.

In finding out about those times that are special to themselves and others and in learning to work together and accommodate different needs we are laying foundations that can be built on in the Key Stages to follow.

### ***Overarching principles***

Four guiding principles should shape practice in early years settings. These are:

- every child is a **unique child**, who is constantly learning and can be resilient, capable, confident and self-assured;
- children learn to be strong and independent through **positive relationships**;

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- children learn and develop well in **enabling environments**, in which their experiences respond to their individual needs and there is a strong partnership between practitioners and parents and/or carers; and
- **children develop and learn in different ways and at different rates**. The framework covers the education and care of all children in early years provision, including children with special educational needs and disabilities.

### ***The areas of learning and development***

There are seven areas of learning and development that must shape educational programmes in early years settings. All areas of learning and development are important and inter-connected. Three areas are particularly crucial for igniting children's curiosity and enthusiasm for learning, and for building their capacity to learn, form relationships and thrive. These three areas, the prime areas, are:

- communication and language;
- physical development; and
- personal, social and emotional development.

Providers must also support children in four specific areas, through which the three prime areas are strengthened and applied. The specific areas are:

- literacy;
- mathematics;
- understanding the world; and
- expressive arts and design.

Our guidance provides suggestions for ways in which practitioners can create an environment and plan activities which help children to further understand the world around them through Religious Education.

### **Introduction**

It is important for young children to approach early experiences related to religious education with open attitudes and interest and to feel free to talk about the place of religious experience in their own lives. In order that this can happen it is necessary to foster an environment within each setting where children can appreciate that everyone is of equal importance, where diversity is celebrated and where children can develop an understanding that the needs of everyone should be treated fairly and equally. Within such a learning environment, cultural and religious diversity is regarded as positive and children can feel that they are able to express their viewpoints and beliefs in safety.

## Agreed Syllabus for religious education

The resources and experiences that are suggested in this document are meant to support and protect the home cultures and beliefs of every child. This guidance explores five areas of development for the Early Years Foundation Stage where careful resourcing and consideration for RE outcomes can enable ordinary classroom opportunities to significantly develop foundations for Key Stage 1 RE. Each aspect should be an integral part of early experiences and often two or more aspects may occur simultaneously.

In line with the principles of the EYFS, it is strongly recommended that all planning and provision should be relevant and begin with the child and their personal/real experiences. It is vital that practitioners become aware of the individual child and the child's significant and unique experiences, in order that all activities and learning opportunities are relevant.

Play is essential for children's development, building their confidence as they learn to explore, to think about problems, and relate to others. Children learn by leading their own play, and by taking part in play which is guided by adults. The RE curriculum must be implemented through planned, purposeful play and through a mix of adult-led and child-initiated activity.

Pupils should encounter religious and non-religious world views through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories, may be introduced to specific words and use their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their feelings and experiences. They use their imagination and curiosity to develop their appreciation of wonder at the world in which they live.

By providing a safe climate, experiences can be shared and learning can move forward as children become aware of the community around them and their place in it.

Practitioners wishing to decide which faiths to include in their classroom planning should primarily consider the need for very young children to recognise their home backgrounds acknowledged and celebrated in the school environment. They should therefore take those faiths which the children in their group belong as their starting point and be prepared to be flexible and responsive in their planning to meet the needs of each particular cohort.

Should this way of selecting which faiths to focus on prove unhelpful, practitioners should discuss with Key Stage 1 colleagues those faiths which will be studied in Years 1 and 2 and decide on some or all of these as their starting point in order to avoid confusing the children with too wide a range of faiths with which they are unfamiliar.

Festivals celebrated by members of the school community that feature in the programme planned for the school or in the classroom will provide many opportunities to help children to begin to develop connections between faiths, festivals, key figures, places, stories and symbols. As they talk about the story associated with each festival and the way in which the festival is celebrated, children should be

## Agreed Syllabus for religious education

beginning to connect festivals to their faith context. For example it is important that children learn that Christmas is a Christian festival celebrated by Christians.

Adults find stories are powerful vehicles for developing ideas and concepts and promoting discussion. It is however not always helpful to trawl the Bible and other religious traditions for stories in the hope that they will provide useful RE starting points. Within an Agreed Syllabus there are focused occasions for the use of such stories which have been carefully planned in discussion with their relevant faith communities. The introduction of such stories at earlier stages would not prove helpful to the children.

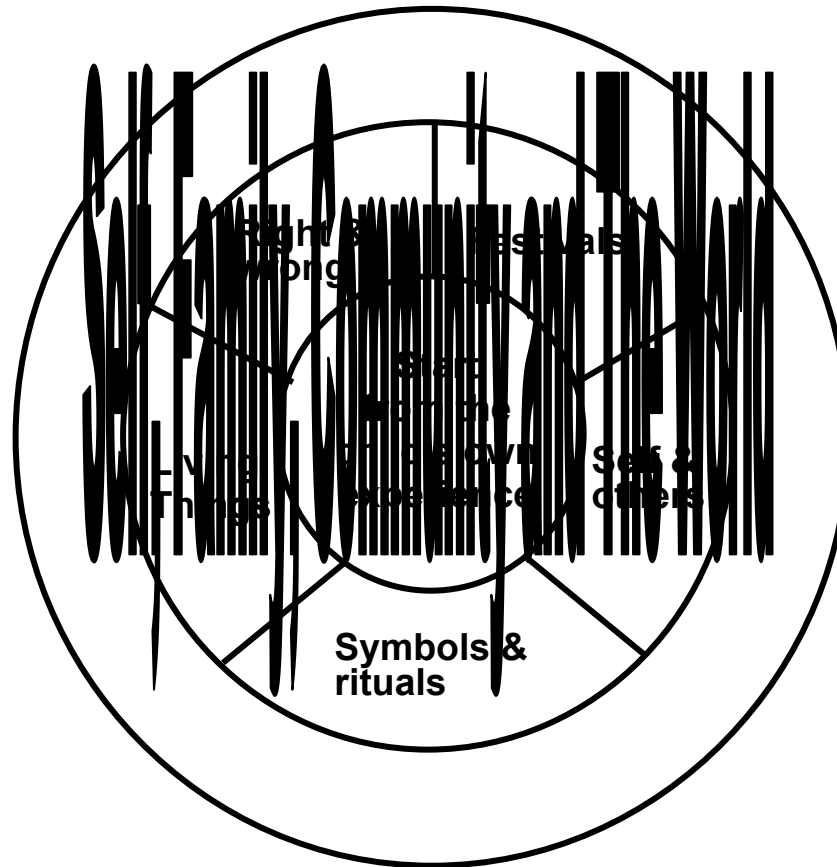
To help practitioners in their choice of stories to use for these RE foundations for the Early Years Foundation Stage, example booklists have been provided within this advice in order to support the development of the four aspects of personal development.

The books on the booklists are not meant to be set texts and these are not exhaustive lists, they merely demonstrate possibilities for development within some well-known texts. Practitioners will all have other favourites which they will wish to add or use instead to provide similarly useful opportunities.



## The Five Areas of Development

This advice is built around planning for these five areas of development.



## Festivals

Alongside the four other aspects of personal, social and emotional development referred to in this advice, practitioners will wish to make a focus on some festivals during the year. It is important to decide which festivals and which faiths to include, taking into consideration the need for very young children to recognise their home backgrounds celebrated in the school environment and take those faiths to which the children in their group belong as their starting point.

Here are some principles that should be considered when selecting festivals to include:

- ◆ Be aware of the cultures and faiths represented within your setting.
- ◆ Select a limited and balanced number of festivals over the year. This should be between 3 – 6 festivals per year.
- ◆ Plan festival focuses at the appropriate time of year to help children to make sense of their own experiences.
- ◆ Be clear about the faith to which each festival belongs.
- ◆ Introduce the story attached to the festival at an appropriate level for the children.
- ◆ Enable children to appreciate that a festival is a celebration whilst ensuring that you do not give them or their carers the impression that they are being asked to participate at the level of a member of a faith community
- ◆ Be clear about what you want the children to gain from the experience - refer to Development Matters and the subsequent Early Learning Goals and EYFS Framework. Is this work relevant and meaningful?
- ◆ If you intend inviting children to share foods related to festivals take the opportunity to talk about those food restrictions and laws which relate to the faith concerned and ensure that you are aware of the food laws adhered to by members of the group so that you do not offend or confuse.
- ◆ The ways in which people celebrate the festival should be clearly referenced to the faith and cultural tradition - e.g. the making of Diwali cards should be an opportunity to investigate and use Indian or Hindu art and symbol.
- ◆ Be alert to the need to avoid racial, cultural and gender stereotyping.

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- ◆ Where possible, involve members of the relevant community so that children realise the festival is really celebrated by real people.

Practitioners and faith community representatives should be careful that they are clear about the level at which they should approach these areas with young children. They should appreciate that their involvement is not an opportunity to convert or engage children in activities more appropriate to members of their faith community.

A festival planner follows - this is to help practitioners to ensure that they have addressed all the necessary issues and help to provide some depth of experience.

## FESTIVAL PLANNER: some things to consider

<b>Festival name and symbol</b>	<b>Faith/culture group</b>  ♦ Are there any members of this faith group in your setting?
<b>When will I celebrate the festival?</b>  ♦ How does this fit into your planning over the year? ♦ It is important to focus on this festival at the relevant time of the year.	
<b>What will the children gain from this experience?</b>  ♦ Make links to Development Matters, Early Learning Goals and EYFS Framework	
<b>Who from the learning community will be able to contribute?                      How?</b>  ♦ Consider staff, children, parents/carers, community leaders.	
<b>What story and resources will I need?</b>  ▪ Consider health and safety issues. ▪ Be clear about the story characters, locations and names of artefacts.	<b>Key vocabulary</b>  ▪ The vocabulary will need to be accurate and appropriate to the children in your setting
<b>What will happen?</b>  ♦ Key activities/experiences/opportunities/dates/times	<b>What does it mean?</b>  • This might look at any symbolism or inner meanings that are appropriate
<b>Things I have found useful for future planning</b>  • Information, resources etc.	

## SELF & OTHERS

Children should know and understand: about their own culture and beliefs and those of other people; that there are differences between people and that different does not mean better or worse

Expected Outcome	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>◆ To enable children to raise their self-esteem and value themselves</li> <li>◆ For the children to develop sensitivity and respect towards others</li> <li>◆ For the children to develop a sense of belonging</li> </ul>	<ul style="list-style-type: none"> <li>◆ Developing a sense of what it is to be members of a variety of beliefs.</li> <li>◆ Children can express their own beliefs comfortably in a supportive environment and where having beliefs is acceptable.</li> <li>◆ Developing awareness and respect for the range of beliefs, traditions and customs in the group and the wider society.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Role play area reflects different cultures, beliefs and lifestyles through e.g. costumes, dress, decorations, dolls, utensils, musical instruments.</li> <li>◆ Dual language songs/books available and used with a particular RE aim, e.g. for raising self esteem through the celebration of personal language, faith and culture, and raising awareness that there are different texts used in books.</li> <li>◆ Displays reflecting a range of cultures and beliefs.</li> <li>◆ Use of stories                             <ul style="list-style-type: none"> <li>▪ from a range of cultures/faith backgrounds</li> <li>▪ to develop self-worth</li> <li>▪ for a purpose behind the story either as a story demonstrating a culture/faith background or about a festival/celebration or containing concepts which may need to be developed such as the idea of a special place.</li> </ul> </li> <li>◆ Encouraging support from parents/carers from all faiths and cultures.</li> </ul>

**AREAS OF LEARNING LINKS:** Three prime areas of learning; personal, social and emotional development, communication and language and physical development should be identified. Four specific areas in which the prime skills are applied: literacy, mathematics, expressive arts and design, and understanding the world.

**How does this link with KS1 R.E?**

- Understanding that religious belief is an important part of people's lives
- Familiarity with dress, food, celebrations related to different faiths
- Understanding that books can be written in different languages as a foundation for studying holy books

## BOOKLIST: SELF & OTHERS

Title, Author, etc	What is it about?	Possible themes
<i>All the colours of the earth</i> by Sheila Hamanaka Published by Morrow 0-688-11131-9	Human diversity - glorying in the range of people in the world through its children.	Difference
<i>Amber's other grandparents</i> by Peter Bonnici Published by Bodley Head 0-370-30671-6	A little girl from a mixed race family meeting one set of grandparents for the first time.	Who am I? Families
<i>Jennifer has two daddies</i> by P. Galloway Published by Women's press 0-88961-095-9	A story about step-families and how a little girl comes to terms with understanding that both her fathers love her.	Families Relationships
<i>Clever Sticks</i> by Bernard Ashley Published by Collins	Human diversity - being clever	Individual worth
<i>Nothing</i> by Mick Inkpen Published by Hodder 0-340-65674-	A sense of belonging	Everyone is important
<i>Tell me again about the night I was born</i> by Jamie Lee Curtis, Scholastic 0-590-111477	Living in different family units – adoption	Families Relationships
<i>Loving</i> by Ann Morris Published by Mulberry Books 0 068811361 33	A book showing loving relationships around the world	Families World family
<i>The best loved bear</i> by Diana Noonan Published by Picture Hippo 0-590-55851-X £3.99	All the children bring their bears for the competition - which one will win?	Special things Love
<i>Something Else</i> by Kathryn Cave & Chris Riddell Puffin 0-14-054907-2	Being different and belonging.	Difference
<i>Amazing Grace</i> by Hoffman & Binch Frances Lincoln 0-7112-0699-6	Grace learns about challenging the barriers of difference	Gender, race

# SYMBOLISM AND RITUALS

Children should know and understand : the *symbolism and rituals* which are part of everyday life

Expected Outcomes	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>◆ To enable the children to understand and appreciate that there are a variety of ways in which people live their lives.</li> <li>◆ To give children the opportunity to talk about why certain rituals are part of every day life and their values (e.g. washing hands before meals).</li> <li>◆ To enable the children to share how they live their lives and to learn to accept that there are many ways in which life may be lived.</li> <li>• To help the children learn that there are symbols which help people to lead their lives e.g. green and red men on the crossing.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Children understand that some members of the group have rituals in their lives which have religious meaning.</li> <li>◆ Children should see and understand that some symbols relate to faith communities, e.g. outside a place of worship telling you the purpose of that building.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Provide opportunities to talk about everyday routines that we perform as individuals or in groups, e.g. bedtime rituals or family prayers.</li> <li>◆ Provide photographs and symbols around the room to develop awareness that symbols convey meanings.</li> <li>◆ Focus on rituals associated with festivals, including foods.</li> <li>◆ Discuss preparation rituals necessary before different activities e.g. aprons on before sand/wet play.</li> <li>◆ Share stories about getting ready for festivals/ family celebrations.</li> <li>◆ Possibly visit a place of worship to find out about a faith/family ritual e.g. a wedding.</li> </ul>

**AREAS OF LEARNING LINKS:** Three prime areas of learning; personal, social and emotional development, communication and language and physical development should be identified. Four specific areas in which the prime skills are applied: literacy, mathematics, expressive arts and design, and understanding the world.

**How does this link with KS1 R.E?**

- Rituals in religions, importance of 'being clean' before worship.
- Understanding that different religions have different rituals.
- Recognising that some practices are expressed differently in different religions.
- Understanding that religious symbols relate to different religions.

## BOOKLIST: SYMBOLISM AND RITUALS

Title, Author, etc	What is it about?	Possible themes
<p><i>Welcoming babies</i> by M B Knight Published by Tilbury House 0-88448-123-9</p>	<p>How special babies are and how they are greeted cross the world and in different faiths</p>	<p>Special times</p>
<p><i>The Red Woollen Blanket</i> by Bob Graham Published by Walker 0-7445-1132 1</p>	<p>The relationship between a little girl and her comforter.</p>	<p>Special things</p>
<p><i>Chatting</i> by Shirley Hughes Published by Walker 0 7445 3248 5</p>	<p>Importance of bedtime ritual</p>	<p>Special times routines</p>
<p><i>Rhymes around the day</i> by Jan Ormerod Published by Kestrel 0-7226 5808</p>	<p>The day told through rhyme and pictures</p>	<p>Everyday rituals</p>
<p><i>Lights for Gita</i> by Rachna Gilmore Published by Second Story Press 0-929005-61-9</p>	<p>Gita celebrates her festival of light</p>	<p>Special times</p>
<p><i>Can't You Sleep Little Bear?</i> by Martin Waddell Published by Walker 07445 1316 2</p>	<p>The baby bear's bedtime rituals</p>	<p>Special times in the day</p>
<p><i>Peepo</i> by Janet &amp; Allan Ahlberg Published by Picture Puffin 0-14-050384-6</p>	<p>Going through the baby's day</p>	<p>Routines</p>
<p><i>Eat Up Gemma</i> by Sarah Hayes Published by Walker 07445-13228-6</p>	<p>Mealtimes when Gemma doesn't want to eat her dinner</p>	<p>Routines</p>
<p><i>Lucy's Sunday</i> by Margaret Barratt Published by Heinemann 0 435 30401 1</p>	<p>How Lucy and her family spend every Sunday</p>	<p>Special times</p>



# LIVING THINGS

Children should know and understand: the significance of living things

Expected Outcomes	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>◆ To encourage children to learn about their world.</li> <li>◆ To help the children develop a sense of the pattern in nature.</li> <li>◆ For the children to further develop knowledge and understanding of living things and having the opportunity to look closely at similarities, differences, pattern and change.</li> <li>◆ For the children to have a caring and responsible attitude to living things.</li> <li>◆ For children to be provided with opportunities to experience awe and wonder.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Children to begin to reflect on attitudes to life, living things and the world.</li> <li>◆ Children begin to become aware of the cycle of life and death.</li> <li>◆ Children respond to significant experiences, showing a range of feelings.</li> <li>◆ Children develop caring attitudes.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Provide a range of natural objects reflecting seasonal and growth changes, life and death.</li> <li>◆ Create opportunities to plant, observe and care for living things.</li> <li>◆ Organise visits to school grounds, parks gardens, farms etc.</li> <li>◆ Display attractive posters and books.</li> <li>◆ Use natural things in the classroom wherever possible.</li> <li>◆ Tell stories relating to care of pets, plants and the natural world.</li> </ul>

**AREAS OF LEARNING LINKS:** Three prime areas of learning; personal, social and emotional development, communication and language and physical development should be identified. Four specific areas in which the prime skills are applied: literacy, mathematics, expressive arts and design, and understanding the world.

**How does this link with KS1 R.E?**

- KS1 work on Faith beliefs about respect for nature and all life.
- Beliefs regarding the creation of the world.

## BOOKLIST: LIVING THINGS

Title, Author, etc	What is it about?	Possible themes
<i>God's world makes me feel so little</i> by Helen Caswell Published by Scripture Union 0-86201-501-4	Tiny Creatures	Wonder of the world
<i>The world that Jack built</i> by Ruth Brown Published by Anderson Press 0-86264-269-8	Pollution	Caring for the world
<i>Dogger</i> by Shirley Hughes Published by Picture Lion 0 00 661464 7	Dave loses Dogger - his favourite toy. How will he cope?	Loss Sacrifice
<i>Leaving Mrs. Ellis</i> by C. Robinson Published by Bodley Head 0-370-31856-0	Anxieties about moving on from a well-known teacher	Loss Special people
<i>Come back Grandma</i> by Sue Limb Published by Bodley Head 0-370-31807-2	How much Grandma is missed and the links of family relationships	Loss Special people
<i>I'll always love you</i> by Hans Wilhelm Published by Hodder & Stoughton 0-340-401532	How much a relationship continues to matter after a bereavement.	Special relationships Loss
<i>In the small, small pond</i> by Denise Fleming Published by Red Fox 0 09 943181 5	A small pond but very busy	Diversity of nature
<i>The very worried sparrow</i> by Meryl Doney Published by Scripture Union 0 7459 23445	The sparrow worries about so many things and then discovers that God has been looking after everything all the time.	Everything in nature is important
<i>The very hungry caterpillar</i> by Eric Carle Published by Puffin 0 14 050087 1	The miracle of growth and change	Changes
<i>Lucy's Rabbit</i> by Jennifer Northway Published by Picture Hippo 0-590-13546-5	Looking after a Rabbit	Caring for animals

## RIGHT & WRONG, FAIRNESS & JUSTICE

Children should know and understand: about *right and wrong and fairness and justice*

Expected outcomes	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>◆ To encourage children to understand that there need for agreed values and codes of behaviour for groups of people.</li> <li>◆ To encourage the development of appropriate behaviour patterns.</li> <li>◆ To encourage self-discipline.</li> <li>◆ To help children to explore and express their feelings and interact positively with each other.</li> <li>◆ For the children to foster the development of a sense of responsibility.</li> <li>◆ To help children to realise the effect of their words and actions on themselves and others</li> </ul>	<ul style="list-style-type: none"> <li>◆ Children develop respect for themselves and each other.</li> <li>◆ Developing respect for each other's property e.g. by discussion about looking after equipment and reasons why</li> <li>◆ Children will begin to learn about different rules e.g. faith rules</li> <li>◆ Children to begin to find out how faith communities work.</li> <li>◆ Children to develop positive attitudes towards faith rules e.g. those about food laws or faith dress conventions.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Create opportunities for sharing and taking turns e.g. in games or on outside equipment.</li> <li>◆ When playing games, encouraging an understanding that they won't always win.</li> <li>◆ Provide adult intervention to encourage a sense of responsibility by challenging, praising, rewarding and reminding about behaviour.</li> <li>◆ Verbalise everyday rules e.g. 'their turn now' to establish reasons for behaviour.</li> <li>◆ Encouraging children to say sorry when necessary and to accept apologies from others readily.</li> <li>◆ At festival times share foods appropriate to the faith and talk about those foods that are not permitted.</li> <li>◆ Try on religious dress items (e.g. prayer hats) and talk about why they are worn.</li> </ul>

**AREAS OF LEARNING LINKS:** 1 prime - Personal, Social and Emotional Development; 1 specific - Understanding of the World

**How does this link with KS1 R.E?**

- Understanding that communities have rules and that when rules are broken you make yourself and other people unhappy.
- Early knowledge of some faith rules e.g. do not steal.

## BOOKLIST: RIGHT & WRONG, FAIRNESS & JUSTICE

Title, Author, etc	What is it about?	Possible themes
<i>The Lost Sheep</i> by Butterworth & Inkpen Published by Harper Collins 0-55-102873-4	Story told by Jesus as a parable. A shepherd loses a sheep and searches everywhere until he finds it.	Everyone's important Lost & found
<i>Jamaica's Find</i> by Juanita Havill Published by Little, Mammoth 0-7497-0190-0	A little girl finds a toy and is uncertain what to do next.	Ownership Selflessness
<i>Janine and the new baby</i> by Iolette Thomas Published by Andre Deutsch 0 233 97916-6	Preparation for a new baby and then visiting it when it arrives.	)belonging )Families, )Relationships )Feeling left out
<i>Will there be a lap for me?</i> by D. Corey Published by 0807591106	Anxieties before the new baby arrives	
<i>Bad tempered Ladybird</i> by Eric Carle Pub. by Picture Puffin 0-14-050398-6	A ladybird's experiences as he learns to share.	Sharing Keeping your temper
<i>Titch</i> by Pat Hutchings Published by Puffin 0-14-050096-0	Titch learns that everyone is equally important.	Fairness and justice
<i>Angry Arthur</i> , by H Oram Published by Red Fox 0-992-9001-4	Arthur has to learn what is acceptable behaviour.	Right and wrong
<i>Little red hen</i> , by G. Rose Published by C.U.P. 0-521-47606-2	The hen's request for help is ignored and what happens next.	Fairness
<i>This is the Bear</i> by S. Hayes & H. Craig Published by Walker Books 0-7445-3621-9	How the bear suffers because of the bad behaviour of the dog.	Consequences of your actions
<i>Guess how much I love you</i> by Sam McBratney Published by Walker 0-7445-3224-8	Expressing feelings positively	Families
<i>When the Teddy Bears came to stay</i> by Martin Waddell Published by Walker Books 0-7445-4763-6	Have the new baby and all the teddies given as presents taken over mum and dad?	Families Relationships

## BOOKLIST: FESTIVALS

Title, Author, etc	What is it about?	Possible themes

# BOOKLIST

Title, Author, etc	What is it about?	Possible themes

## **Appendix: Examples from the Non-Statutory National Framework for RE that link to this guidance adapted to match the latest EYFS advice:**

### **Prime areas of learning in the EYFS: Personal, social and emotional development**

#### **Examples of religious education–related experiences and opportunities**

- Children use some stories from religious traditions as a stimulus to reflect on their feelings and experiences and explore them in various ways.
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

#### **Example of an activity**

In the context of a learning theme to do with 'growing' or 'the natural world', children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees and think about how they should look after them. They plant, grow and take care of vegetables, plants and flowers they have grown from a seed.

They talk about what it would be like to fly up into the branches. They explore ways of moving and respond to music, growing like a seed. They produce shared or independent writing on what they would like to grow into. They discuss what happens as they grow and observe changes in their body over time. Through these experiences children become more aware of themselves, for example of the concepts 'I am growing', 'I need to feel safe'. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world and begin to consider beliefs about Jesus.

### **Prime Area (EYFS): communication and language and Specific Area: literacy**

#### **Examples of religious education–related experiences and opportunities**

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
- Through artefacts, stories and music, children learn about important religious celebrations.

### **Example of an activity**

In the context of a learning theme to do with 'books' or 'favourite stories', children look at a child's Haggadah and are encouraged to ask questions about it. They are told that the book belongs to a Jewish child who is celebrating Passover. The story of Passover is briefly told. Children are invited to think about their favourite books. The teacher talks about the child learning Hebrew and having an important job to do at the celebration meal. Children think about where and how they learn and how it feels to do something really well. They learn the words 'Jewish' and 'Hebrew'. They use language in role-playing a family meal. They look at and talk about a variety of dual-language books, share other old stories from both oral and written traditions and make a class book based on a favourite story or a celebration they have shared. A questions board is set up for children to record any questions that come into their heads. Through these experiences, they learn about the importance of story and sacred texts in religion, develop respect for the beliefs and values of others and extend their vocabulary.

## **Specific Area (EYFS); Understanding of the world**

### **Examples of religious education–related experiences and opportunities**

- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship.
- They listen to and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

### **Example of an activity**

In the context of a learning theme to do with 'buildings' or 'special places', children are shown a selection of pictures. They then learn about three different places where children go with their families to worship God: a church, the Golden Temple and a mosque.

Children are invited to talk about the pictures of places of worship, looking for common and distinctive features. They talk about somewhere they have been that they will remember. They go out and photograph significant places (and people) in the local area and display their pictures in school. They visit a place of worship and record what they see. They talk about building materials and how they are used. They look at patterns *and create buildings with construction resources*. They sort collections of and talk about photographs of buildings and they compare buildings in their local environment and far away, talking particularly about the local church, the Golden Temple and the mosque.

Through these experiences, children learn about the importance of places of worship, relating this to their own special places. They begin to be aware of their own cultures and beliefs and those of other people.



## Specific Area (EYFS); Expressive arts and design

### Examples of religious education–related experiences and opportunities

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact.
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

### Example of an activity

In the context of a learning theme to do with 'water', 'journeys' or 'the natural world', children look at a sealed pot that has water from the Ganges river inside it.

Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as sacred). The teacher emphasises that it is a story that helps some people imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about Heaven. In response to the story, they explore water through play, create rivers on the ground by pouring water and following the direction of the flow. They create a great river collage, using a variety of media. They explore different long flowing marks they can make with watery paint. They make a river dance, using lengths of coloured fabric and accompany it with percussion music.

Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places as sacred.

## KS3: The Broad Picture of a thematic approach

*Each theme and sub-theme should give equal value to each of the six world religious traditions and their main divisions (if appropriate), the new faiths and non-theistic traditions such as Humanism. The context should be both local (Lewisham) and what could be termed "catholic" in the sense of universal. Teachers should avoid the temptation to compare traditions or express one tradition in terms of another. A Synagogue, for instance, is not a Jewish Church!*

**NB: This is not a complete document. It is a discussion document presented for consideration and improvement/completion (especially in the contributions of certain faith traditions which are less familiar to me than others).**

### Year Seven: Worship

#### (a) Public and Private Worship

**Christianity:** Worship at home (family worship) & Grace before meals

Worshipping together in Church  
Catholic sacraments  
Pentecostal worship

**Judaism:** Set times of prayer at home, prayers at mealtime  
Worship in the Synagogue

**Islam:** Namaz – five or seven times a day  
Men worship in the Mosque

**Hinduism:** Women as the family priests, the family shrine/puja  
Visiting the Temple

**Sikhism:** Visiting the Gurdwara  
Practices of a Khalsa Sikh

**Buddhism:** Public and private meditation  
Buddhist monks

*Stress here that worship involves both private piety and public activity, which can be scripted or spontaneous and involve both words and actions. More advanced study can look at the purpose and direction of prayer – both God ward and towards other humans. Work*

*can include looking at what types of prayer – Praise, Intercession, thanksgiving, dedication, etc.*

**Humanist contribution?**

## **(b) Holy Books**

**Hinduism:** The oldest holy books:  
Different books and types of books would cover a library.

Look at Ramayana and Rg Veda as examples.

**Buddhism:** Possible specialist study: no single Buddhist holy book.

**Judaism:** Tenakh.  
Explain the different strands – Law, Prophets and Writings.  
Written in Hebrew; history of YHWH's dealings with Israel.

**Christianity:** Bible: 1. Old Testament – show how Christians use the Jewish holy book.

Bible: 2. New Testament – Gospels, History, Letters and Prophecy – looks back to coming of Jesus, shows effect and development of Christian teaching, looks forward to Second Coming.

Bible 3: Links between Old and New Testament

Bible 4: Languages of the Bible – Ancient and Modern.

Modern Christian sectarian holy books like the Book of Mormon

**Islam:** Holy Book (1) – the Qur'an:  
Role of Muhammad; Concept of Wahy (Revelation); how the book was written.

Only authoritative text in Arabic.

Holy Books (2) – Hadith (teaching) of the Prophet.

How it was written, different versions and relative importance.

**Sikhism:** The Gurus and the Guru Granth Sahib: its writing, role and importance.

Copies only in Gurdwara – extracts at home.

**Humanism:** The impact of Charles Darwin's Origin of Species (other key texts?)

*In each case try to see why the book is important and how that importance is expressed. Some holy books have strict rules governing their use and disposal. Hindu holy books can only be read by Brahmins in their original state. All are central to the lives of adherents. The theme of the year is WORSHIP. It is important that*

*teachers should show how each faith community uses its scriptures in public and private worship.*

### **(c) Religious Buildings**

*The focus here again is on worship. However, for many faith communities in UK the religious building is more than simply a place of worship. In the same way Christian churches are multi purpose buildings in e.g. Egypt. Classes could explore why this is.*

*There is an obvious temptation to look at the physical features of religious buildings, using plans and photographs as stimuli. Although interesting, it misses the point. We want classes to understand the function of the buildings – so a physical feature is only significant in terms of its function – e.g. the Church bell or the Minaret summons adherents to worship.*

**Christianity:** various names – Cathedral, church, chapel, citadel, Kingdom Hall.

Basic meaning of Church – (St Paul) the people who meet there.

Link back to earlier units to show how the building is used.

Look at uses other than worship – how does a local church justify Drop Ins, Pre school classes, uniformed groups, etc.

**Judaism:** Name – Synagogue.

Rules for its creation.

Different attitudes to men and women in the various Jewish groups.

Synagogue at the centre of Jewish religious life.

**Islam:** Name: Mosque (Place of prostration).

Importance of Friday Midday prayers and role of Mosque in major festivals.

Rules to create a mosque.

Role of mosque as a community centre and law court.

Men and women in the mosque. The Ummah.

**Hinduism:** Temples, gods and festivals.

Main god worshipped in UK is Vishnu in the form of Rama or Krishna.

Typical visit to a Temple on a major festival.

**Buddhism:** Buddhist buildings vary in type and purpose and provide a means for Buddhists to gain good karma by feeding their monks and teachers.

*(For both Buddhists and Hindus the religious building is less important than the home. All the other faith communities stress the role of corporate or collective worship. Buddhists and Hindus emphasise individual or family worship.)*

**Sikhism:** Name – Gurdwara (home of the Guru Granth Sahib).

Every Gurdwara is a place of pilgrimage and a rallying point for all local Sikhs.

Men and women in worship.

GGs is the centrepiece of each act of worship.

Also, like Mosque & Synagogue, it has other roles for its members.

*(There may be opportunity here to look at specific local places of worship or perhaps the charismatic churches – if local examples exist – or the Ahmadiyya Muslims, if a local mosque exists e.g. the mosque in North Downham.)*

**It is difficult to see how one can get a Humanist perspective on this topic.**

## **Year Eight: Beliefs**

### **(a) God or no god?**

*There are three basic theistic traditions. The oldest is called polytheism and was the basic worship of all humans until the development of the other traditions. It survives in the tribal animism in Central and South America, Central Africa and parts of Asia and the Pacific region. Its most formalised survival is in Hinduism. Secondly there is the Judaic – Christian – Islamic tradition connected with Abraham (Ibrahim). Called monotheism, it is fundamentally the worship of one God. Linked with this, but from a different tradition, is Sikhism. Thirdly, there is atheism – the belief that there is no God. Finally there is Buddhism, which, with its two branches, is both polytheistic and atheistic. It is suggested that each tradition be taken in turn.*

#### **The Hindu Trinity**

Concentrate on the triple role of any concept of God – Creation, Preservation and Destruction (Brahma, Vishnu, Shiva). All are expressions of the ultimate deity – Brahman. Vishnu is worshipped

in the form of avatars - the most famous being Rama and Krishna. Hindus are basically divided into worshippers of Vishnu (Vishnavites) and Shiva (Shaivites). Mahayana Buddhists share much of this approach.

#### The Abrahamic faiths

The importance of Abraham for world religion. Brief study of his life. Jews believe that the one God is YHWH - the Creator and Sustainer of the world - and they are his chosen people. Christians believe that God (called the Father) who created the world but whose authority was rejected by humans, sent Jesus His son) to save the world through his death and resurrection, and the Spirit to guide the world. This is the Christian Trinity. Muslims believe that Al Lah - the God - revealed Himself to the Prophet Muhammad (PBUH) and taught that there is only the one God, with 99 (descriptive) names, which incorporates all that other faiths have divided among different expressions. Islam teaches that to split God up or associate God with others is the ultimate sin of Shirk (idolatry or association).

#### Sikh monotheism

Guru Nanak combined elements of Hinduism (its individuality) with elements of Islam (its strict rules and belief in the one God).

#### Atheism

Humanists believe that there is no evidence for the existence of a Supreme Being and no real need to create one. Basically humans are the most important animals on the planet, which shows no sign of having been created with a purpose from an intelligent and supremely powerful source. Humans need no external reason for caring for each other - the duty is a consequence of our humanity. Theravada Buddhists share something of this belief.

*It is up to the teacher to decide how best to present this unit. However, it is extremely important that there should be no attempt at suggesting a hierarchy of views. Difficult as it may feel, each tradition must be presented in its own belief system, even though that will lead to an inevitable contradiction in claims.*

## **(b) Social Justice**

*Teachers should adopt a different approach here. All faith communities, as well as those who would reject the term as a description of themselves, teach social justice. Whether it's the teaching of the Vedas about Caste responsibilities to others, or it's the 10 Commandments, the Golden Rule (and its Buddhist variant) or the teachings of the Qur'an or the Granth, the message is the same.*

*Humans have responsibility for each other and that includes securing social justice for the oppressed. Within Humanism the teaching of social justice is the same.*

**Part One: Key Texts**

1. The Ten Commandments
2. The Golden Rule
3. Key texts from Islam, Hinduism, Buddhism and Sikhism

**Part Two: Modern Exemplars**

1. (Christian) **Martin Luther King** and the struggle for equal rights in the USA or **Archbishop Desmond Tutu** and the struggle to end Apartheid and the effects of the Apartheid Struggle in South Africa.
2. (Hindu) **Mahatma Gandhi** and the struggle against Racism, British Imperialism and social inequality in India (and earlier in South Africa) as well as the fight against religious extremism (Hindu/Muslim).
3. (Muslim) **Bangla Deshi Woman** who has campaigned for equal rights for women in Islam and who has been put under a fatwa by the Bengali authorities (Name please?)
4. (Buddhist) **Dalai Lama** and the struggle against Chinese Imperialism.
5. Jewish example.....
6. Sikh example.....
7. Humanist example.....  
(Names and details please)

*(Teachers should select examples. It is not intended that every named individual should be used. It is better to take two or three examples and explore {a} what they did and {b} what their motivation was.*

## **(c) Suffering and Evil**

**Great care and sensitivity needs to be used in tackling this issue. It is important that teachers must always be aware the individuals in their class(es) may have experiences of loss and suffering that have left them traumatised.**

*This is a topic that can be used as a focus for discussion either in straight dialogue or in various forms of role-play. It is not intended to be a cover to spend a term on the role of the Nazis and the Holocaust – although the issue may arise. If it does arise it should not be ducked.*

**Christianity:** 1. Triangle of the problem of suffering: God created everything. God loves us. Suffering (evil) exists.

The Incarnation of Jesus as God's answer to the problem of suffering - Jesus on Calvary absorbs human suffering into God's experience and ends its power.

2. If God created the world - how come there is evil and suffering within it? Consider Genesis 2 - the story of Adam and Evil. What do we believe about the Devil (Satan)? (Story common to Jews and Christians)

**Judaism:** The Jewish experience of Persecution - from the Roman dispersion of the Jews after the revolt of 66 - 73AD, through the persecutions of Western Europe, to 20<sup>th</sup> century Tsarist Russia and Hitler's Germany. What does Judaism have to say about Persecution? (Words on the cell wall in the German Concentration Camp.)

**Islam:** The Qur'an teaches that all suffering is a test from Al Lah. Consider how this works out in practice.

**Buddhism:** All suffering is caused by selfishness. To end suffering, one must cease to be selfish. To do that, we must follow the Four Noble Truths.

**Hinduism:** All life is transitory and circular. We are born into a particular role in life and this may involve suffering. The way to bring that to end is to follow the rules for that social class, gain better karma and be reborn into a higher social class with a better expectation of life.

**Humanism:** Suffering is an inevitable part of human life, associated with both growing up and growing older. There is no reason for assuming that "being good" will stop us suffering. Suffering is neither a punishment for evil doing or an evil in itself. Our job as humans is to use the advances of knowledge given us by science and medicine to end individual suffering.

*All belief systems teach that we have a responsibility for one another, and especially for those who are suffering. This subject could also be taught using examples as in the previous unit. It could be that individuals know of outstanding local examples. Otherwise, the various insights can be explored through role-play or story telling or discussion of individual insights or experiences, which should be encouraged.*



## Year Nine: Challenges

*The theme for this year will naturally refer back to much that was covered in the previous two years. As a result, there may be quite a lot of revisiting of earlier material. As a result, the lessons will be likely to be much more child led and discussion oriented than in Years 7 and 8. Teachers should be prepared to insert new material into lessons rather than planning to devote whole lessons to apparently new material.*

### (a) Challenging the State

#### What is the state?

Read St Paul's letter to the Romans on the role of the state.

Discuss with the class whether this is a realistic view and how it tied in with the reality of the Roman Empire.

Consider the Judaio-Islamic view.

Should a modern state be, in effect, a theocracy? Is the state the same as the dominant faith community and should its religious discipline be the basis of secular law?

Discuss the concept of sacred and secular.

Is there a division between the two and which is more important for a believer – state law or religious obligation?

#### What issues divide faith communities and the state?

##### Racism.

Examples: The Nazi Holocaust

The state of Israel and the Palestinians

Post Apartheid South Africa

The Klu Klux Klan in USA

Racism in Western Europe

##### Dictatorship and religious intolerance.

Examples: Burma and the Muslims

Stalin and all faith communities

Hitler and the Christian churches in Germany

Islamic State in Iraq and Syria

##### Social Injustice

*This can be a more detailed revisit of the Year 8 topic.*

##### War and Peace

Consider recent issues such as the Gulf Wars of the 2000s and the attitude of religious leaders to them.

Look at Jewish teaching on Holy War (OT), Christian teaching on Just War and Muslim teaching on the Lesser Jihad as well as Hindu teaching in the Mahabarathu on the duty of fighting and Buddhist teaching on harmlessness.

Discuss when (if ever) is a war justified?

### Standing up against the state

The names quoted in year 8 can all be used. Others can be added:

Solzenitsin

Dietrich Bonhoefer

Oscar Romero

William Wilberforce

Nelson Mandela

(Mr) Snow (Christian name?)

*Discuss these men or women and consider how they stood up against the state and whether their stand was justified (and on what basis).*

## **(b) Witnessing to the Community**

### Christianity:

The missionary charge in Matthew and the history of the early Church.

Consider the nature of the witness in the Good Samaritan.

Mission work of the Jehovah's Witnesses and the Mormons.

Work of your local churches – priests or ordinary people?

Local associations of Christian churches.

### Fastest growing faith communities in UK.

Islam and Buddhism – what is the attraction?

How do Muslims and Buddhists spread their faith?

### What of the remaining faith communities?

Judaism?

Hinduism?

Sikhism?

Humanism?

How do these faith communities witness to the overall community and how do they spread their faith?

### Discussion topics?

Is the main priority of a faith community to spread the faith or to support the existing members?

Should religious leaders make political comments, especially those critical of the Government and should they try to influence others to support them?

Should members of local congregations seek to influence the ordering policies of local supermarkets (e.g. the Fair Trade initiative)?

Why and how are young Muslims radicalised?

Is there any issue that you would consider worth dying for rather than compromise?

Does organised religion have any role to play in modern life outside of the immediate faith community?

*On what basis do individual children make the decisions that they do make or hold the opinions that they do hold and what, if anything, could change their opinion?*

### **(c) Individual or Collective Religion**

*The idea here is that students should revisit, in some sense, the topic that began the course with in Year 7 – but in the sense of valuing the importance of each and its link with the individual faith communities and other groups. Here is a place for local outside visitors to come in and talk to classes and for class discussions, possibly arising from the visits.*

#### **Suggested visitors:**

##### **Christian**

Catholic priest

Anglican vicar

Protestant minister

Charismatic pastor

##### **Jewish**

Rabbi

##### **Muslim**

Imam

##### **Sikh**

Granthi

##### **Hindu**

Local leader

##### **Buddhist**

Local leader

##### **Humanist**

Local leader

#### **Final Discussion:**

So – which is more important – private or corporate religion or are both equally important? Where does School acts of worship fit into this?

*From this point, the basis is laid for most GCSE courses and Year Nine can be reduced or curtailed to allow the expansion of the examination course forwards. The principle of topic selection is to provide material suitable to the age and ability of each class. The exact content of each sub unit would be individualised to meet the knowledge and interests of each teacher involved and the interests and abilities of the individual students. As such, each class would potentially be different and every year the topic would have to be revisited, thus preventing staleness.*

**David**