

# Public Document Pack

## NORTH LINCOLNSHIRE COUNCIL

<b>NORTH LINCOLNSHIRE STANDING ADVISORY COUNCIL</b>
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16 June 2020

**Chairman:** Councillor John Davison

**Venue:** via MS Teams

**Time:** 4.30 pm

**E-Mail Address:**  
vikki.oxley@northlincs.gov.uk

### AGENDA

1. Apologies for absence
2. Declarations of personal interest
3. Quorate
4. Standing Advisory Council of Religious Education (SACRE) Annual Report
5. Proposals for new RE Syllabus
6. Arrangements for future meetings
7. RE Symposium
8. Date and time of next meeting

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DRAFT COPY FOR CONSIDERATION AT SACRE MEETING ONLY

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# SACRE Annual Report 2019

## Strategic Officer's introduction

Welcome to our Standing Advisory Council on Religious Education (SACRE) annual report for the period January – December 2019.

All children and young people in England and Wales are entitled to receive Religious Education (RE) at school. Academies and free schools are contractually required to deliver RE through the terms of their funding agreement and local authority schools deliver RE either according to the locally agreed syllabus or according to the trust deed of the school. You can find out more about the legislation in relation to RE at <http://www.natre.org.uk/about-re/legal-requirements/>

The Education Reform Act (1988) established SACREs. Every LA has a statutory duty to establish a permanent authority, a SACRE, to advise the LA on matters concerned with the provision of RE and collective worship. SACREs also oversee the five yearly revision of the Religious Education Locally Agreed Syllabus and consider any complaints about the provision and delivery of RE referred to it by the LA.

This report aims to show how North Lincolnshire SACRE has advised the LA through the following means:

- Regular monitoring of the established North Lincolnshire Syllabus and Schemes of Work, Foundation to 14-19
- Monitoring of standards in RE via school reviews and Ofsted reports
- Review of the RE Scheme of Work in line with the expectations of the revised North Lincolnshire Agreed Syllabus in partnership with East Riding Council, North East Lincolnshire and Hull Council.



**Sandra Simmons**  
**Strategic Officer SACRE (2019)**



## Annual Conference

The **Annual RE Conference** 'Sense of Self, Beliefs and Faiths' was held during November 2019 and featured Lat Blaylock and Gillian Georgiou as the Keynote Speakers.

The conference was well attended and the topics covered included

- The new inspection framework with examples of RE intention, and a focus on illustrating the three Is with some classroom learning activities for key stages 1,2 and 3 that show good practice in creativity and thoughtfulness.
- Applying the latest educational research to RE: Rain forests, Rosenshine and Retrieval.
- Examples of how creative activities can be used in RE lessons while ensuring that RE learning still takes place.
- Practical ideas for supporting children across key stages 1 and 2 in asking and answering some of life's/RE's big questions. A look at how skills they develop can positively impact on others areas of the curriculum.

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## Holocaust Memorial Day



To commemorate **Holocaust Memorial Day 2020**, the Mayor of North Lincolnshire, Cllr Jonathan Evison hosted a ceremony at 20-21 Visual Arts Centre in Scunthorpe.

The Mayor was joined by school pupils and guests from across North Lincolnshire who joined him in laying a stone in memory of the millions of people who lost their lives in the Holocaust.

St Barnabas Church of England Primary School Choir officially opened and closed the ceremony, and other local school children read poems.



In attendance were Father David Rowett, the Mayor's Chaplain; Abid Khan, Chairman of the Multi-Faith Partnership; the Young Mayor of North Lincolnshire, Levi Bonnett; and children from schools in North Lincolnshire including Althorpe and Keadby Primary School; Barton St Peter's Church of England Primary School; Berkeley Primary School; Bowmandale Primary School; and St Hugh's Communication and Interaction Specialist College.

### Holocaust Memorial

A new Holocaust memorial designed by a local student has been opened in Brigg. The sculpture in Peace Park is intended to help remember the genocide of six million Jews and other groups who were killed during the Second World War by the Nazis.

The sculpture, which depicts a horror-struck person with their head in their hands, was designed by Izzy Roberts, a year 10 pupil from Sir John Nelthorpe School. More than 80 pupils from the school and Vale Academy submitted designs.

Chairman Rob Waltham said: "Izzy has done a wonderful job of designing a piece that will last for generations and help young people to understand what the Holocaust meant. So many different groups were affected, but the Star of David is used to symbolise how the Jewish people were the most targeted."



"Brigg has a proud tradition of recognising Holocaust Memorial Day, with people of different backgrounds coming together, which I hope will continue in the future."



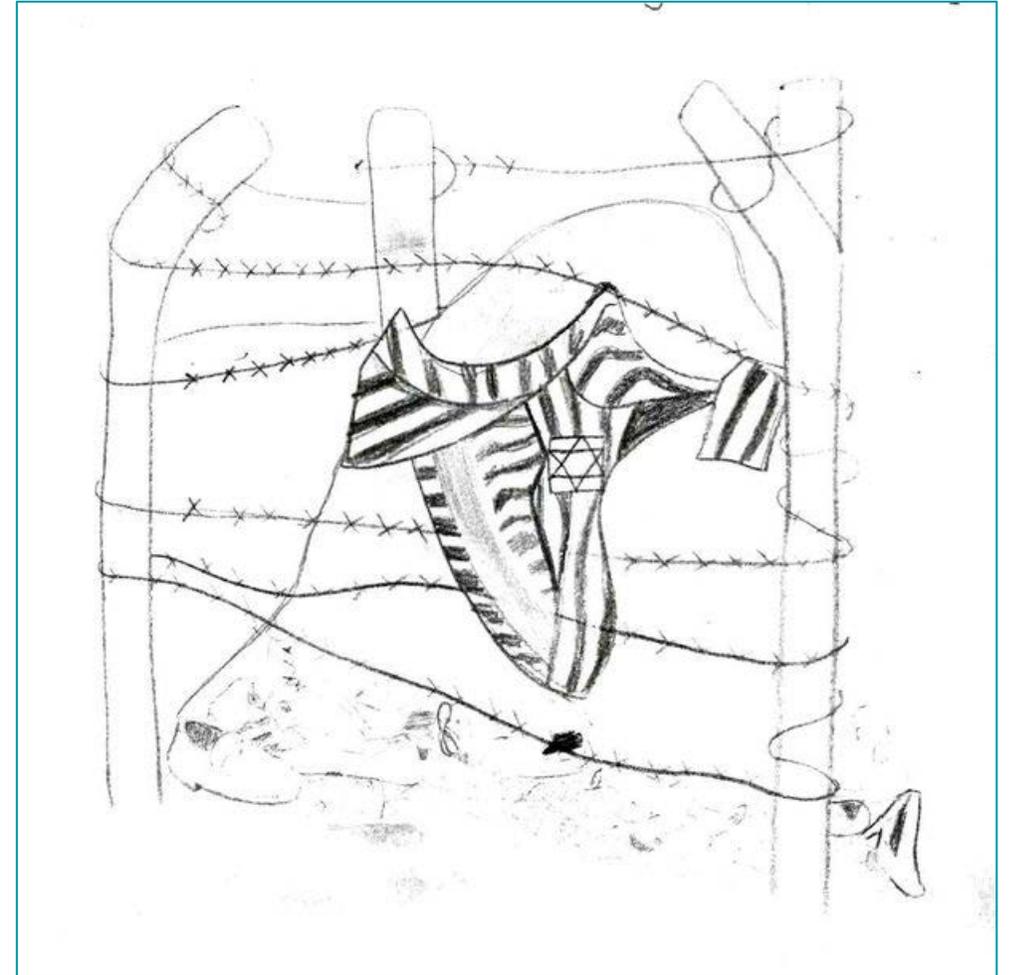
## Holocaust Memorial

A design has been chosen for a new Holocaust memorial in Scunthorpe from proposals submitted by local secondary school pupils.

The chosen design – called ‘Lay Bare’, by Rigitas Sinkonis of Outwood Academy Foxhills – depicts a pile of thousands of shoes, surrounded by a barbed-wired fence, with a concentration camp prisoner’s uniform caught on it.

In the description of the design, Year 10 pupil Rigitas said: “The pile of shoes is a mixture of old-style shoes and modern shoes, to represent the discrimination and victimisation faced both then and now.”

Cllr Rob Waltham said: “We launched this search for a design for a prominent memorial in Scunthorpe to bring our communities together and honour the millions of victims of Nazi persecution. The designs submitted by local young people were so thought provoking and it was clear that each had put a lot of research into their proposal. Each pupil should be incredibly proud of the work they have done in putting together a design for the memorial. After much discussion, Rigitas’ design was chosen for demonstrating the millions of victims with the pile of shoes, and the barbed wire fence with the shirt caught on it showing their isolation and entrapment”.



## Ofsted Inspection Data 2019

School	Phase	Date of Inspection	Comments from Inspection Report
Huntcliff	Secondary	February 2019	Leaders promote pupils' spiritual, moral, social and cultural development well through a comprehensive programme of themed assemblies, external speakers, events and educational visits, which contribute effectively in preparing pupils for life in modern Britain. As part of the programme, form tutor sessions are planned to support pupils' development. However, at the time of the inspection, those form tutor sessions observed were neither well planned nor utilised effectively.
Kirmington St Helena's CofE Primary	Primary	March 2019	Pupils' spiritual, moral, social and cultural development is outstanding.
East Halton Primary School	Primary	March 2019	The curriculum is well planned to meet the needs of pupils from a local community, but caters for the diversity in communities not so far away. This good planning means that the curriculum provides a range of experiences to foster pupils' spiritual, social, moral and cultural development.
Major Community Academy	Secondary	April 2019	Leaders organise spiritual, moral, social and cultural education well. Pupils receive this education in form time, assemblies and across different subjects. Enrichment days give pupils further opportunities to develop this aspect of their education. In addition, pupils in key stage 3 have a weekly timetabled lesson. There is a real emphasis on English and mathematics, but leaders check carefully to ensure that pupils' spiritual, moral, social and cultural education is not neglected.
Killingholme Primary School	Primary	May 2019	Pupils' spiritual, moral, social and cultural development is good overall. Pupils learn about their roles as young citizens. They are less aware of the diversity represented in Britain beyond their local area. Pupils' spiritual, moral, social and cultural development is generally very well fostered. Pupils learn about their mental and physical well-being and about showing due respect and consideration to others. They debate global issues and topical news items in lessons and assemblies. They know that many communities around the world are not as privileged as theirs and they support charitable events without hesitation. Over time, pupils develop a mature understanding of how to be good citizens. They have a well-developed understanding of the community in which they live. They are less sure about the diverse nature of communities beyond the local area, as they prepare for life in modern Britain.
Demeter House	Special	May 2019	The school's work to promote pupils' personal development and welfare is good. The curriculum and wide range of enrichment activities ensure that pupils' spiritual, moral, social and cultural development is secure. There are many opportunities for pupils to develop respect for, and understanding of others.
Berkeley Primary School	Primary	May 2019	Leaders promote pupils' spiritual, moral, social and cultural development well. Through assemblies, lessons, educational visits and visitors to school, pupils acquire knowledge and understanding which prepare them effectively for life in modern Britain. For example, pupils participate in performances, such as singing and drama festivals, and events, such as the Holocaust memorial.

## Ofsted Inspection Data 2019

School	Phase	Date of Inspection	Comments from Inspection Report
Willoughby Road Primary Academy	Primary	June 2019	Leaders have ensured that curriculum planning ensures that pupils develop their spiritual, moral, social and cultural understanding over their time in school. Throughout the inspection, pupils, particularly those in key stage 2, talked confidently about their learning about different religions and how adults in school teach them to be good citizens.
Winterton Infant CofE School	Infants	June 2019	The promotion of spiritual, moral, social and cultural education is supported well by the school's strong Christian ethos and values which are embodied in the school motto, 'We care'. Through assemblies, visits, the teaching of religious education and additional activities, pupils have a good understanding of other cultures and religions. They can describe the similarities and differences between Judaism, Hinduism and Christianity. Pupils have a developing appreciation of different artists. They could describe the work of Paul Klee and discuss the style of pointillism painting.
Gunness & Buntingham	Primary	July 2019	My final focus for the inspection was to check how well you promote spiritual, moral, social and cultural education. Following your previous inspection, inspectors recommended that pupils have the opportunity to develop a deeper understanding of people and cultures other than their own. Pupils discuss different religions regularly and are knowledgeable about different faiths and beliefs. Whole-school assemblies promote an understanding of tolerance and respect. The texts that pupils study provide opportunities to learn about other cultures. Older pupils consider the effects of racism and differences between people and societies. Behaviour in and around the school is good; children develop a strong sense of right and wrong from an early age and this develops through the school until pupils discuss fundamental issues such as human rights. There are regular opportunities for pupils to reflect and your weekly service provides an opportunity for worship.
Castledyke Primary School	Primary	July 2019	Leaders support pupils' spiritual, moral, social and cultural development effectively. The school's values of 'We are well mannered, we are fair, we make the right choices, we care' underpin all relationships and promote positive qualities such as respect and tolerance. Leaders are also providing good experiences to help pupils understand how democracy works. School councillors are elected to their roles by their classmates, having first given speeches outlining how they will fulfil their roles.
Outwood Academy Foxhills	Secondary	November 2019	There is a wide range of after school activities. These include subject catch up sessions, sport and creative arts , including a choir and musical theatre . These contribute well to pupils' social, spiritual and cultural development.
South Ferriby Primary School	Primary	November 2019	Pupil sports ambassadors lead sports coaching sessions at break and dinnertime. 'It's like teaching PE at lunchtime' was a comment made by one of these pupils. Some pupils also receive further training to officiate at games, for example as a hockey referee. This enables pupils to learn to take responsibility and contributes well to the social part of their spiritual, moral, social and cultural understanding.

## SIAMS Section 48 Inspection Reports

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

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

School	Date of Inspection	Outcome	Comments from Inspection Report
Page 9  Belton All Saints CofE Primary School	02/12/2019	Good	<p><b>Key Findings</b></p> <ul style="list-style-type: none"> <li>Based on the school’s Christian values the headteacher and senior leaders ensure this is an inclusive Christian learning community where everyone is able to flourish and grow in God’s love. Although the Christian character of the school is well known, the biblical basis of the current school vision is not consistently articulated across the whole school community.</li> <li>The high quality of pupil’s behaviour is evident in their positive, caring choices and actions. They are a strength to each other in times of need, which has been enhanced by the school’s focus on mental health and wellbeing.</li> <li>Partnerships with the local church, wider church community and the federation have positively impacted on the children’s spiritual development.</li> <li>Collective worship is inclusive and brings together the whole community allowing opportunities for reflection on the teachings of Jesus and how they relate to our lives today.</li> <li>Across the curriculum especially in RE, the children value being able to explore ‘big questions’ which help them think deeply and reflect on events locally and more widely.</li> </ul> <p><b>Areas for Development</b></p> <ul style="list-style-type: none"> <li>To implement a biblically based vision shared by the federation to drive future strategic development.</li> <li>For governors to monitor and evaluate how the school’s Christian vision is driving curriculum delivery.</li> <li>To establish more opportunities for all pupils to lead and take ownership of collective worship.</li> </ul>

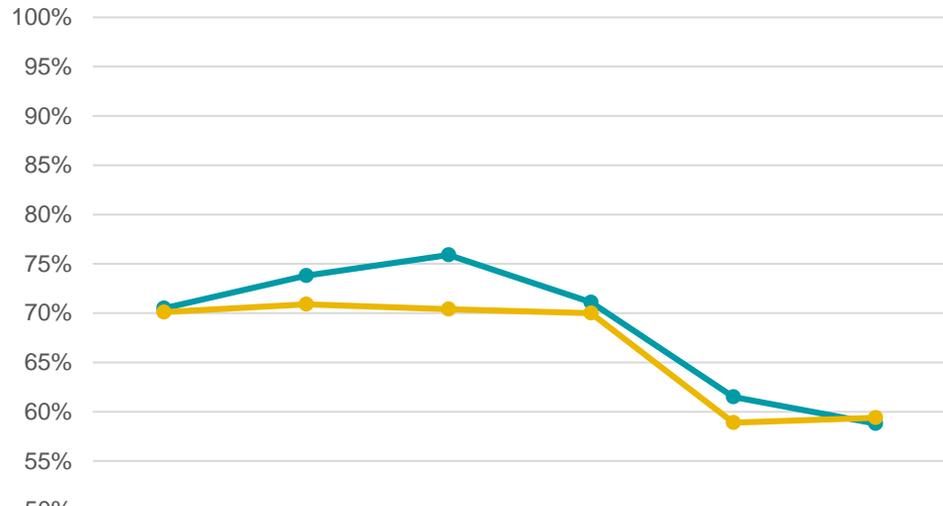
SIAMS Section 48 Inspection Reports

School	Date of Inspection	Outcome	Comments from Inspection Report
Haxey CofE Primary School Page 10	21/06/2019	Good	<p><b>Key Findings</b></p> <ul style="list-style-type: none"> <li>Members of the school community appreciate and benefit from its Christian distinctiveness. The mission statement reflects this distinctiveness, though pupils do not find it easily accessible.</li> <li>School leaders, including governors, are effective in implementing decisions to guide and monitor the school’s progress as a church school. As a result, pupils are progressing well academically and spiritually. The school is well supported by the wider community.</li> <li>Collective worship, both in school and in church, offers pupils and adults opportunities to learn and reflect. Pupils are involved in planning and leading worship but do not have frequent enough input. Parents appreciate being involved in worship when they are invited.</li> <li>RE is becoming a strength and contributes significantly to pupils’ knowledge and understanding of spiritual matters.</li> </ul> <p><b>Areas for Development</b></p> <ul style="list-style-type: none"> <li>Identify elements within the mission statement that encapsulate the school vision and give it strategic direction, particularly in order to make it more accessible to pupils.</li> <li>Ensure that worship is always as inclusive and interactive as possible, giving pupils greater opportunities to plan and lead, and offering more occasions for the whole school community to come together and participate.</li> <li>Develop and enhance worship corners and prayer spaces in order that pupils can use them independently for prayer and reflection.</li> </ul>

### Standards and quality of provision of RE – GCSE examination results

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Religious Studies GCSE outcomes: A\*-C/grade 9-5 (2018 onwards)

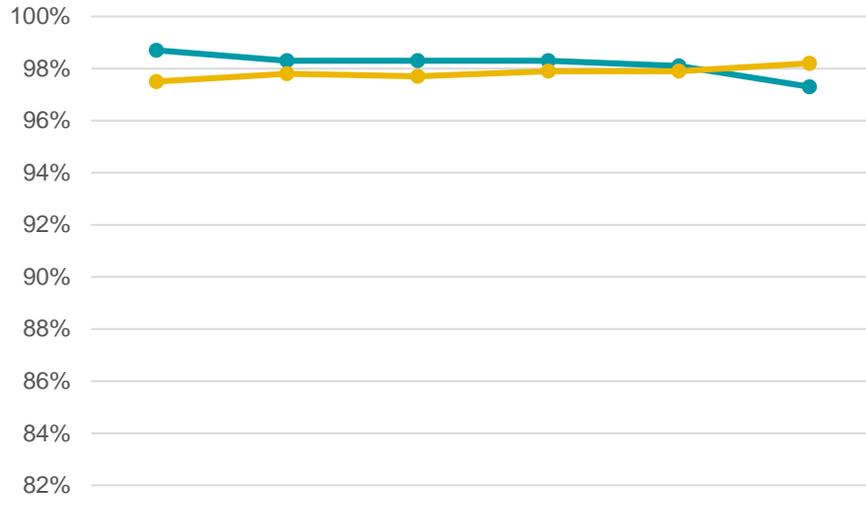


	2014	2015	2016	2017	2018	2019
North Lincolnshire	70.5%	73.8%	75.9%	71.1%	61.5%	58.8%
National (State funded)	70.1%	70.9%	70.4%	70.0%	58.9%	59.4%

The proportion of young people achieving a strong pass (grade A\*-C/9-5) in Religious Studies has declined since 2014. This decline is seen both locally and nationally. In North Lincolnshire there has been a drop of 11.7 percentage points between 2014-19, compared to a 10.7 percentage point drop seen nationally.

- Data for 2018 and 2019 is based on the new 9 to 1 grading system
- Data sourced from NCER Nexus – December 2019

Religious Studies GCSE outcomes: A\*-G/grade 9-1 (2018 onwards)



	2014	2015	2016	2017	2018	2019
North Lincolnshire	98.7%	98.3%	98.3%	98.3%	98.1%	97.3%
National (State funded)	97.5%	97.8%	97.7%	97.9%	97.9%	98.2%

The proportion of young people in North Lincolnshire achieving a pass (grade A\*-G/9-1) in Religious Studies has declined slightly since 2014. This decline is not mirrored nationally, where there has been a slight increase of 0.7 percentage points since 2014.

## Standards and quality of provision of RE – GCSE Examination Results by School

Centre	QAN	2019				2018			
		Number on Roll	Number of Entries	% achieving Grade 9-5	% achieving Grade 9-1	Number on Roll	Number of Entries	% achieving Grade 9-5	% achieving Grade 9-1
Baysgarth School	60188790	125	1	100.0	100.0				
Frederick Gough School	60184000	240	210	71.0	99.0	233	197	76.6	99.5
Huntcliff School	60184000	86	86	25.6	89.5	74	72	31.9	94.4
South Axholme Academy	60184000	137	14	85.7	100.0	159	0		
St Bede's Catholic Voluntary Academy	60188790	122	116	65.5	98.3	128	125	66.4	98.4
The Axholme Academy	60184000	80	15	73.3	100.0	86	10	80.0	90.0
The St Lawrence Academy	60184000	147	145	55.2	97.9	143	141	45.4	97.9
Winterton Community Academy	60185946	106	1	100.0	100.0	84	24	87.5	100.0
Engineering UTC North Lincolnshire		43	0						
Melior Community Academy		98	0						
Outwood Academy Brumby		114	0						
Outwood Academy Foxhills		83	0						
Sir John Nelthorpe		103	0						
The Vale Academy		127	0						

## Standards and quality of provision of RE

### The quality of RE provision in schools

- Religious Education provision is monitored within faith schools via school governors and by curriculum and diocesan leads, and also by Ofsted via Section 48 inspections.
- Collective worship provision is monitored via LA school reviews and Ofsted inspections.
- Secondary GCSE results are monitored by SACRE.

Withdrawal from RE: None

Complaints about RE: None

Government or other statutory bodies: No advice given

## Advice to statutory bodies

### Local Authority

Any enquiries from members of the public, parents or schools are responded to via the Lead Officer for SACRE. This may relate to Freedom of Information, research questions and the discrimination of any statutory guidance and or updates.

In the last year advice sought has been in relation to curriculum support and advice for staff new to the role of RE Coordinator. There was a Freedom of Information request in relation to pupil withdrawal from RE but this was a nil return.

### Schools

- A letter was circulated to secondary schools regarding meeting the needs of the curriculum
- A school was pointed towards the national syllabus
- An academy asked to follow the diocesan syllabus

### Agreed Syllabus

RE is taught in accordance with the North Lincolnshire [Locally Agreed Syllabus](#) published in April 2016.

Our 2016 Agreed Syllabus for Religious Education is the result of a collaborative partnership between the Standing Advisory Councils for Religious Education (SACREs) of the four local authorities that comprise the Humberstone region, following the similar joint RE syllabuses of 1999, 2005 and 2010.

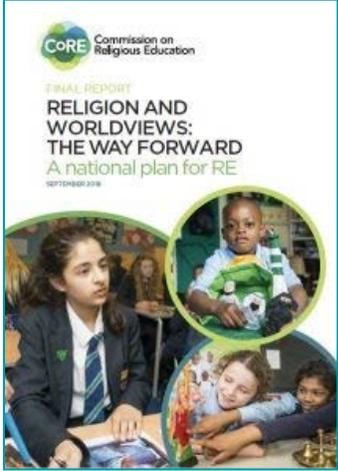
Ever since their formation in 1996, the four local authorities (East Riding of Yorkshire, Hull City, North Lincolnshire and North East Lincolnshire) have worked together in support of Religious Education in local schools and are proud to continue this fruitful partnership in the life of the new Agreed Syllabus for 2016-2021.

The Locally Agreed Syllabus is hosted by East Riding Council as an electronic document. This ensures the documents can be readily accessed and there is a facility to share 'good practice' on a six monthly basis.

In September 2018, the final report of the Commission on Religious Education '*Religion and Worldviews: the way forward. A national plan for RE*' was published.

It sets out a national plan for RE comprising 11 recommendations and calls upon the Government to consider and adopt it.

The status of our Agreed Syllabus is unchanged; it remains our statutory RE curriculum until at least March 2021.



## Management of SACRE

- The officer with responsibility for SACRE provides information for the Council, which in turn provides support and encouragement for the work undertaken. The Council is also clerked so that whatever it undertakes is ably administered.
- A small amount of funding is also available to release staff to assist the work of SACRE.
- North Lincolnshire SACRE continues to be financed as a statutory function of North Lincolnshire Council.
- SACRE provides information, advice and guidance to support Religious Education for all schools and early years settings. This includes working in partnership with local communities and faith groups to support a shared understanding of each others beliefs, faiths and values.
- The Agreed Syllabus provides a framework for our work, support and partnership working and includes a range of support for head teachers, governors and RE coordinators.



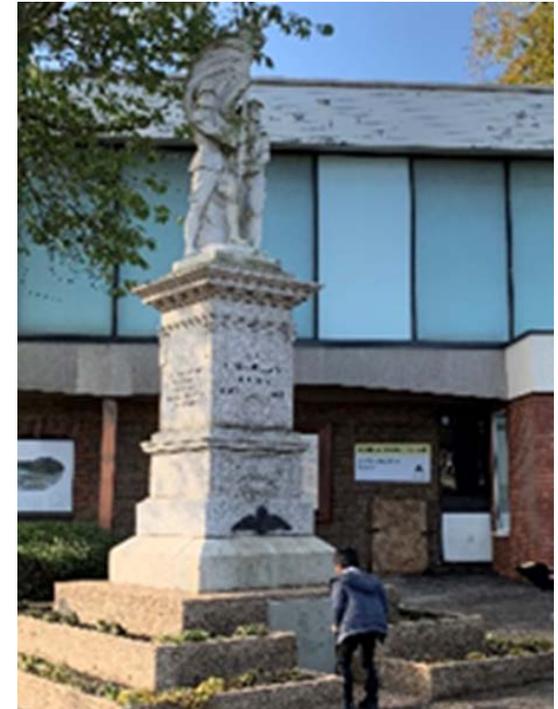
## Contribution of SACRE to the wider Local Authority Agenda

- SACRE works closely with different Faith and Community Partnerships to develop a shared understanding of different communities - Having a shared approach to celebrating national events such as Faith Week, Children's Day and contributing to celebrating a shared sense of place in how we live our lives together within North Lincolnshire.
- SACRE hosts an annual conference to provide a forum to share best practice, innovation in terms of teaching and learning resources and a place to consider and reflect on key themes relating to faith and beliefs.
- SACRE provides regular support for trainee and newly qualified teachers, governors and specialist RE teachers and coordinators.
- SACRE provides opportunities for RE Leads to come together to share planning, ideas and resources to enhance teaching and learning across all phases of education.

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### Links to broader community initiatives

- Members of SACRE represent a range of faith interests and groups from within the North Lincolnshire communities. The Board has an elected member as the chair and the work of the group is supported, on behalf of the Board, by council corporate services.
- Members of SACRE work hard to bring a representative view to the board meetings and oversee the statutory functions of SACRE. SACRE members are proactive in their role and work with different community groups.

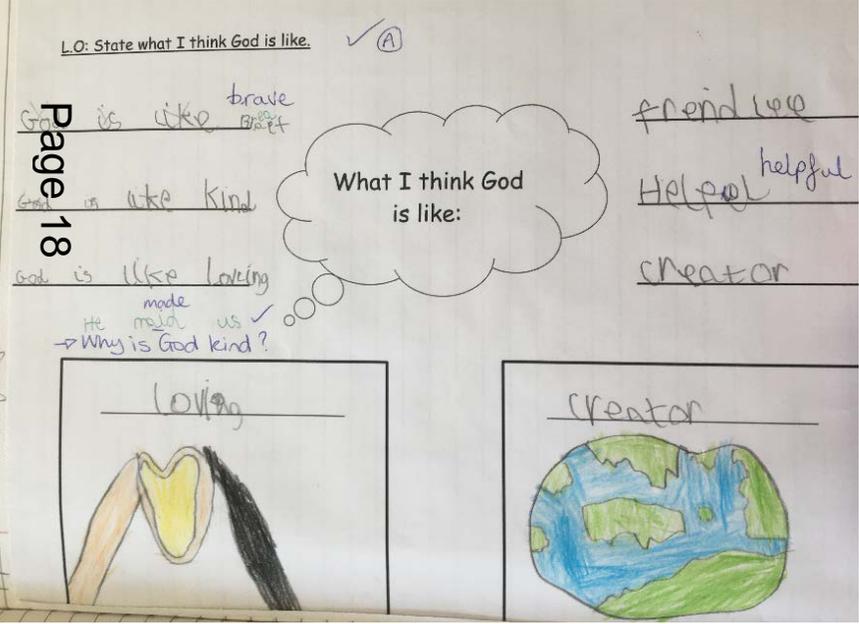


## What are Ofsted Inspectors saying about Religious Education?

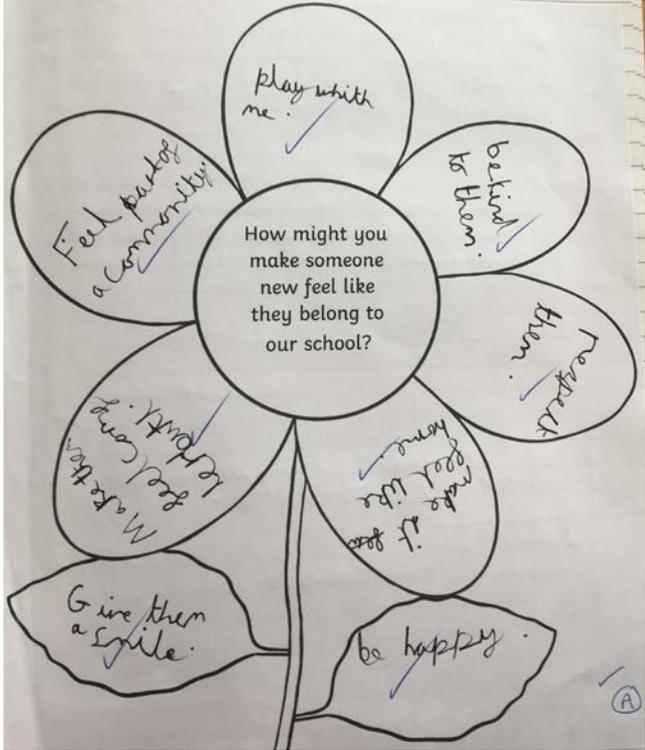
- Pupils need to learn subjects in sufficient depth so that they remember what they have learnt
- Rushing content [...] sometimes leads to gaps in pupils' knowledge and understanding and makes it harder for pupils to comprehend the more advanced GCSE content
- Where Religious Studies (RS) is an option at key stage 4, those who do not choose RS must have enough opportunity to study RE
- All pupils need to follow a broad curriculum which is similar in breadth and ambition to the basic/national curriculum
- Where time for RE and PSHE is contracted into shared provision, this limits pupils' understanding of both areas
- Planning needs to be sufficiently detailed and sequenced so that pupils develop secure long-term understanding, building on what they have learnt before
- Visits to places of worship, handling artefacts and receiving visitors, help pupils to remember what they have learnt and deepens understanding
- Learning in RE helps to underpin the development of respect and tolerance and supports school values and the preparation of pupils for life in modern Britain
- Where the curriculum is well planned, the interaction between subject content and skills, such as across the Humanities is made explicit which strengthens learning
- Well-designed assessment allows teachers to plan more accurately and enabling pupils to know and remember more
- Effective training leads to primary teachers having good subject knowledge that they use to help pupils learn more effectively
- RE makes a valuable contribution to pupil's personal development and to their understanding of the wider world

Ofsted Framework September 2019 - references to Religious Education

**Paragraph 166**  
“Before making a final judgement on overall effectiveness, inspectors will always consider the spiritual, moral, social and cultural development of pupils at the school”



**Paragraph 172**  
“All pupils in maintained schools are expected to study the basic curriculum, which includes national curriculum, religious education and age-appropriate relationship and sex education. Academies are expected to offer all pupils a broad curriculum that should be similar in breath and ambition.”



**Footnote 68**  
“... academies must include English, mathematics, science and religious education in their curriculum.”

<https://www.gov.uk/government/publications/education-inspection-framework>

## Ofsted Framework September 2019 - references to Religious Education

### Paragraph 216

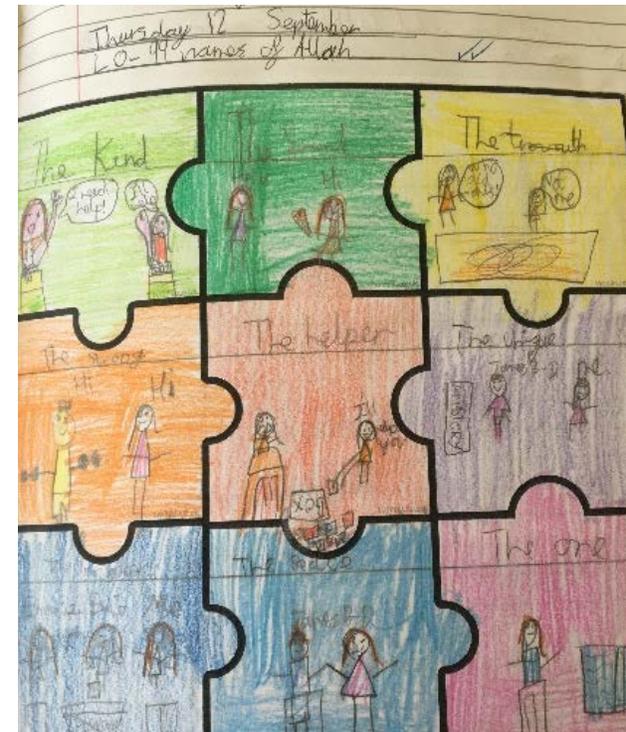
“Provision for the spiritual development of pupils includes developing their

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people’s faiths, feelings and values”

### Paragraph 219

“Provision for the cultural development of pupils includes developing their:

ability to recognise, and value, the things we share in common across cultural, religious, ethnic and socio-economic communities  
interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity. This is shown by their respect and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.”



### Sources of evidence specific to personal development

“Inspectors will use a range of evidence to evaluate personal development, including how curriculum subjects such as citizenship, RE, and other areas such as personal, social, health and economic education, and relationship and sex education, contribute to pupils’ personal development”.

## Collective Worship

### Compliance with the statutory requirement

- North Lincolnshire schools are compliant.

### Quality of Collective Worship

- Collective worship provision is monitored via LA school reviews and Ofsted inspections.

### Determinations

- Determinations allow schools to amend their collective worship from being “wholly or broadly” Christian in nature.
- A full determination allows a school to change to a different religion – for example, a school with a largely Muslim population could hold Islamic worship. A part determination allows different acts of collective worship to suit different faiths within a school, including atheists and agnostics.
- The SACRE has received no requests for determinations during this reporting year.

### Complaints about RE and collective worship

None



## Membership of SACRE, local authority officers who attend, clerk and professional advice

Representatives of Christian denominations other than the Church of England and representative of other faiths:

- Mrs C Ranyell
- Mr L Solomon
- Mrs M Elliott
- Mr J Pullen
- Mrs B Braisdell
- Mr J Bath

Representatives of the local Church of England dioceses:

- Mr J Outridge
- Mrs L Jenman

Representatives of Teachers' Associations:

- Ms C Card

Local Authority Representatives:

- Councillor J Davison
- Councillor R Hannigan
- Councillor S Godfrey
- Mrs S Simmons (SACRE Officer 2019)
- Mrs J Taylor (SACRE Officer 2020)
- Mrs V Oxley (clerk)

## Our plans for the next 12 months

**We will:**

- Have a shared dialogue with schools regarding low levels of attainment and access in RE, with a view to increasing RE GCSE entries and improving attainment
- Introduce the new Agreed Syllabus (September 2020)
- Ensure that training is available for primary and secondary schools linked to the new Agreed Syllabus
- Facilitate a group of secondary teachers to develop RE teaching in schools
- Create a new forum for RE Coordinators to enable sharing of good practice and peer support
- Improve multi-faith representation at SACRE meetings

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Contact us

Jeanette Taylor, Strategic Officer for SACRE 2020

[Jeanette.Taylor@northlincs.gov.uk](mailto:Jeanette.Taylor@northlincs.gov.uk)

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Thanks to St Peter and St Paul CE Primary School, Wrawby St Mary's CE Primary School and Oasis Academy Henderson Avenue for providing photographs for this report.



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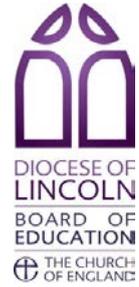
Lincolnshire Locally Agreed Syllabus for Religious Education

KS1 Compulsory Unit: Community (Islam)

*Suggestions for Teaching and Learning*

By Gillian Georgiou, Diocesan RE

Adviser



*The questions we might ask:*

- *What do Muslims do to express their beliefs?*
- *Which celebrations are important to Muslims? What are the key practices associated with these celebrations and what do they tell us about beliefs about God, humans and the world?*

### The ideas we might explore

- Worship (*ibadah*) – prayer five times a day: all Muslims in the region praying at the same time = harmony; movements and words of prayer the same for everyone = harmony; always includes saying the statement of belief (*shahadah*): “There is no God but God and Muhammad is his prophet”; all Muslims pray facing Makkah; preparation for prayer: washing (*wudu*)
- Key objects associated with prayer: prayer mat (cleanliness is important, Muslims don’t pray directly on the ground), prayer beads (*subha*), compass (to indicate the direction of Makkah)
- Studying the Qur’an: the *madrasah* (school) – studying the Qur’an to find out how to follow the straight path (*shariah*); learning to recite the Qur’an
- Festivals: **Eid ul-Fitr** (end of the month of Ramadan), **Eid ul-Adha** (celebration of Prophet Ibrahim’s test of faith) – key practices, symbols, etc., and how they relate to Muslim beliefs about God, the universe and human beings

Lincolnshire Locally Agreed Syllabus for Religious Education

KS1 Compulsory Unit: Community (Islam)

*Suggestions for Teaching and Learning*

By [Gillian Georgiou](#), Diocesan RE Adviser

<p><i>Recap of Muslim beliefs</i></p>	<p><b>Believing:</b></p> <p>Work in pairs/groups to produce an iBook on key Muslim beliefs covered last half term:</p> <ul style="list-style-type: none"> <li>• Oneness of God (<b>tawhid</b>)</li> <li>• Harmony</li> <li>• Human beings and the straight path</li> <li>• Guidance: natural world, Qur'an, Prophets</li> </ul> <p>Support pupils to make connections between the different beliefs (visual map, crossword puzzle that connects the key words together, etc.)</p>
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Lincolnshire Locally Agreed Syllabus for Religious Education

KS1 Compulsory Unit: Community (Islam)

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*Prayer*

**Thinking:** what is prayer and why is it important? Might like to revisit the characters from the *Understanding Christianity* unit on God (1.1) if the school has access to this – Andy Ask, Peter Praise, Suzy Sorry, Thea Thanks.

**Living:**

One of the five key duties Muslims are asked to fulfil to keep them on the straight path = prayer five times a day  
Immersive learning – introduce preparation for prayer (**wudu**) and key artefacts, e.g. **prayer mat, compass, subha beads**, etc.; explore what they are and how they are used in prayer.

<https://www.bbc.com/education/clips/zfhvr82>

<https://www.bbc.com/education/clips/z4gkq6f>

<https://www.bbc.com/education/clips/z2hrk7h>

<https://truetube.co.uk/film/muslim-prayer>

**Believing:**

Make links between what Muslims do when they pray and the beliefs that underpin this (e.g. harmony – all praying at the same time of day, saying the same words, carrying out the same actions, facing the same direction, etc.)

Could teach pupils a basic song with different parts and ask them to sing it together separately then sing it together as a class choir. Which version sounds better and why? Why might it be better if Muslims are praying in harmony?

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#### *Mosque*

Consider setting up the classroom to make this an immersive experience – ask pupils to remove their shoes and wash their hands and faces before they enter the classroom. Have the **adhaan** (call to prayer) playing as they come in. Arrange the seating so that it faces towards the east in the direction of Makkah and have some sign that indicates this, like the **qibla** in a mosque. Seat boys and girls separately.

#### **Thinking:**

What makes a place special? Why might some places be set aside for special activities? What sorts of special places can you think of?

Pupils could imagine their own special place and create an image of it (construction, art, drawing with labels, etc.); some pupils could explain why certain features are important and how they help make the place special.

#### **Living:**

Introduce the key features of a mosque and the activities that are associated with them:

<https://truetube.co.uk/film/traditional-mosque>

<https://truetube.co.uk/film/holy-cribs-mosque>

Make a link with the previous lesson on prayer:

<https://www.bbc.com/education/clips/z74wmp3> (Friday prayers in the mosque)

#### **Believing:**

Support pupils to make links between key features of the mosque/key activities that take place in the mosque and key Muslim beliefs. Have several baskets labelled with key beliefs, e.g. one God, harmony, straight path, etc. and cards labelled with key features of the mosque/key activities that take place in the mosque. Ask pupils to place the cards in the correct baskets, giving reasons why they have put them in that basket.

<p><i>Festivals: Eid ul-Adha</i></p>	<p>Eid ul-Adha is a festival that celebrates the sacrifice that the Prophet Ibrahim (Abraham) was willing to make for God. God asked him to sacrifice his son, Ismail, and the Prophet (pbuh – peace be upon him) was willing to do so.</p> <p><b>Believing:</b> The head teacher has asked Class 1 to do something that seems to be wrong (e.g. spread rubbish on the floors around the school); she has definitely, definitely asked Class 1 to do this. Should we do it? Generate some arguments for and against then take a vote.</p> <p>Introduce the story of Eid ul-Adha in very basic terms: God asks the Prophet Ibrahim to do something that seems to be wrong; the Prophet Ibrahim is willing to do it to show his respect for God, but God stops him before he can go through with it (perhaps use <i>My First Qur'an Storybook</i> or roleplay).</p> <p>Revisit some of the 99 Names of Allah: what do Muslims believe God is like (e.g. All-Wise, All-Compassionate, All-Just)? Do you think God would really want the Prophet Ibrahim to do something that is wrong?</p> <p><b>Living:</b> how do Muslims celebrate this story during the festival of Eid ul-Adha? Focus on the idea of celebrating what Muslims believe God is like and what he wants the world to be like – everything in harmony, everything fair, everyone treated fairly, everyone trying to do the right thing.</p> <p><a href="https://www.youtube.com/watch?v=iUtIG3CMaYE">https://www.youtube.com/watch?v=iUtIG3CMaYE</a> – ask pupils to identify key words from the clip and work out why they might be important to Muslims (e.g. 'share', 'family', 'give', 'love', 'care', 'pray')</p> <p>Introduce key practices, e.g. prayer, special foods, giving gifts – could use artefacts, e.g. Eid cards, particular foods, henna, etc.</p> <p>Ask pupils to write a sentence/a few key words that explain why Eid ul-Adha is important to Muslims and how it helps them remember what God is like. Then place this in a box and wrap the box like a present to create a display of Eid gifts.</p>
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<p><i>Festivals: Eid ul-Fitr</i></p>	<p><b>Thinking:</b> ask pupils what their favourite toy/book/food is; tell them that they are not going to be able to play with/read/eat it for the next week. How do they feel? Do they think it will be easy or difficult? How do they think they might feel by the end of the week? Frustrated? Cross? Surprised? Proud?</p> <p><b>Living:</b> The special month of <b>Ramadan – fasting</b> (no food or drink) between the hours of sunrise and sunset. Pupils could create an eating/drinking diary for that day – what things do they eat and drink between getting up and going back to bed? How might they feel if they couldn't have these things? What would it feel like to 'break the fast' (<b>iftar</b>) with family and friends after the sun has gone down? Pupils could plan an <b>iftar</b> meal that they would want to share with friends and family if they were fasting during the month of <b>Ramadan</b>.</p> <p><b>Thinking:</b> how might <b>fasting</b> help Muslims think about people around the world who don't have enough to eat or drink? What might they do as a result of their own experience of fasting?</p> <p><b>Living:</b> <b>Eid ul-Fitr</b> marks the end of the month of <b>Ramadan</b></p> <p><a href="https://www.youtube.com/watch?v=XAxHfkWmr1g">https://www.youtube.com/watch?v=XAxHfkWmr1g</a> (up to 2.38) – what are the key practices associated with the festival? Draw pupils' attention to the giving of gifts; Muslims also give gifts to those in need during this festival. This connects with beliefs about bringing <b>harmony</b> into the world.</p> <p>Create an Eid card that includes key words associated with both <b>Ramadan</b> and the festival of Eid; pupils could also represent key activities associated with celebrating the festival of Eid (<a href="https://www.vecteezy.com/free-vector/eid-card">https://www.vecteezy.com/free-vector/eid-card</a>)</p>
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<i>Summative</i>	Build on iBook from start of the term – support pupils to make connections between key practices studied this term and key beliefs studied in the last half term.
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SAMPLE

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*The questions we might ask:*

- *How do Hindus show they belong?*
- *What value does religion bring for religious people?*
- *How does this relate to ideas about community, identify and belonging?*
- *Rites of passage; include other religions, e.g. Bar/Bat Mitzvah in Judaism, confirmation in Christianity (cf. Life Journey – Christianity)*

The ideas we might explore

- Hinduism:

*Samskaras* (rites of passage that mark the move from one phase of life to the next):

1. Birth (*namakarana* and *jatakarma* – naming ceremony and welcome ceremony)
2. Initiation (*upanayana* – sacred thread ceremony)
3. Marriage (*vivaha*)
4. Death (*antyeshti*)

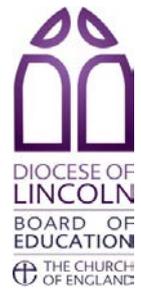
The key features of each and the ways in which they connect to beliefs about *Brahman, atman, samsara, dharma* and *karma*

- Judaism

1. Birth (*brit milah* – circumcision of boy when eight days old – mark of belonging to the people of Israel)
2. Initiation (*bar/bat mitzvah* [lit. ‘son’ or ‘daughter of the commandment’ – the point at which a boy or girl becomes an adult and must keep the commandments; happens at the age of 13 for a boy and 12 for a girl; key features, e.g. reading Torah portion, binding *tefillin* on arms and forehead for some Jewish groups, celebration, etc.)
3. Marriage (signing the *ketubah* [marriage contract], the seven blessings and drinking from the *Kiddush* [blessing] cup, breaking a glass to signify the destruction of the Temple; ways in which this links to Jewish beliefs about *covenant*)
4. Death (burial rituals should take place as soon as possible after death; the body is washed and dressed in *tachrichim* [a simple white shroud]; men are also wrapped in their *tallit* [prayer shawl] - the fringes are cut off the *tallit* to show

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that he is now free of the religious laws; before burial, the mourners make a tear in their clothes – this is the act of *keriah* to show their grief; Jews are buried, not cremated)

- The value of religion: is religion important because it makes certain claims about God, the world and human beings that religious believers accept as the truth? Is religion important because it has social value for the whole of society? Does religion have value because it fosters a sense of community? Etc.

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<p><i>Hinduism key beliefs 1</i></p>	<p><u>Believing</u></p> <p>What is God like? Mind map or artwork – emphasis the extent to which pupils relate <i>human qualities</i> to God</p> <p><b>Brahman</b> (salt and water – life force in all things, not personal God like in other religions, but impersonal, doesn't have human qualities)</p> <p><b>Samsara</b> (the cycle of life – example of an apple – tree cutting, fresh fruit, rotten apple) – connect with the <b>Trimurti</b></p> <p><b>Brahma, Vishnu and Shiva</b> (the <b>Trimurti</b>) – a way of trying to better understand <b>Brahman</b> and worship him (cf. 99 Names of Allah) – plot a life cycle showing the <b>Trimurti</b> in exercise books</p> <p><a href="http://www.bbc.co.uk/schools/gcsebitesize/rs/god/hinduismrev1.shtml">http://www.bbc.co.uk/schools/gcsebitesize/rs/god/hinduismrev1.shtml</a> <a href="http://www.bbc.co.uk/religion/religions/hinduism/deities/brahma.shtml">http://www.bbc.co.uk/religion/religions/hinduism/deities/brahma.shtml</a></p> <p>Start to build a classroom display/padlet including key vocab and key concepts</p>
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<p><i>Hinduism key beliefs 2</i></p>	<p><b>Believing</b> and <b>Living</b></p> <p><b>Atman, samsara and moksha</b> (<b>atman</b> = the soul – the bit of <b>Brahman</b> in all living things; <b>samsara</b> is the life cycle it is on; <b>moksha</b> is the ultimate goal – to break free of the life cycle, <b>samsara</b>)</p> <p>Example of a sportsperson who had a 9 to 5 job until they were able to take up their sport full-time – the idea of being stuck in one thing and breaking free to do something totally different.</p> <p><b>Dharma</b> (duty, every person has their own duty to fulfil; if they fulfil it, they move close to <b>moksha</b>) <b>Karma</b> (actions – good actions, good <b>karma</b>, help you fulfil your <b>dharma</b> and get closer to <b>moksha</b>; bad actions, bad <b>karma</b>, prevent you from fulfilling your <b>dharma</b> and move you further away from <b>moksha</b>)</p> <p><a href="https://www.youtube.com/watch?v=Uq6_HUMtQtI&amp;t=1s&amp;index=38&amp;list=PLcvEcrsF_9zK0q_Ey3yI7k5LA5v1M7NNs">https://www.youtube.com/watch?v=Uq6_HUMtQtI&amp;t=1s&amp;index=38&amp;list=PLcvEcrsF_9zK0q_Ey3yI7k5LA5v1M7NNs</a></p> <p><b>Thinking:</b> What are your duties? What actions help you carry them out? What happens if you don't do them? Etc. (Philosophers' café – different stimulus questions on different tables; pupils move around the tables and discuss the different questions, recording answers – café, so tea and cake provided!)</p> <p>Add to the classroom display/padlet with key vocab and key concepts</p>
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<p><i>Judaism key beliefs 1</i></p>	<p><b>Thinking:</b> Ask pupils to sit in silence for one minute with their eyes closed. Once they have finished, ask them to record everything they have listened to. They could share their thoughts – how easy was it to listen? were any sounds more intrusive? Was there anything they heard that they felt they needed to respond to?</p> <p><b>Believing:</b> Give pupils the <b>Shema</b>: “Hear, O Israel, the Lord our God, the Lord is one; you will love the Lord your God with all your heart, with all your soul and with all your strength.” (<a href="#">Deuteronomy 6:4-5</a>). Ask them to analyse the text – what is it telling us about Jewish beliefs about God and human beings? <a href="https://www.bbc.com/education/clips/zqkq6sg">https://www.bbc.com/education/clips/zqkq6sg</a></p> <p>Show pupils this clip on the Hebrew word ‘<b>shema</b>’; ask pupils to note down any key words as they listen, including words with which they are unfamiliar (e.g. <b>covenant</b> = contract between God and his chosen people of Israel):</p> <p><a href="https://www.youtube.com/watch?v=6KQLOuIKaRA">https://www.youtube.com/watch?v=6KQLOuIKaRA</a></p> <p>Afterwards, discuss the connection between <u>listening</u> and <u>responding</u>. Can pupils imagine scenarios in which they might hear something and feel compelled to act? What about scenarios in which they hear something but don’t respond? What feelings do they associate with both scenarios? How easy is it to listen <u>and</u> respond?</p> <p>Explain that Jewish people believe God has chosen them to be his special people and has entered into a <b>covenant</b> with them; this <b>covenant</b> entails certain rights and responsibilities, e.g. the <b>mitzvot</b> (laws or commandments, including the Ten Commandments).</p>
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Provide pupils with the text of the Ten Commandments (e.g. [Deuteronomy 5:6-22](#)). Ask them to analyse it as they would a literacy text: who has written/is speaking this? When? Why? What was happening before this? What might happen after this? What is going on in the text – what does it actually say? How does it connect with beliefs from this religion? How might different people understand the meaning of this text differently? Etc.

Keeping the **mitzvot** is one way in which Jewish people can show God they are both listening *and* responding.

Watch this clip by former Chief Rabbi, Jonathan Sacks:

<http://rabbisacks.org/tenpaths/students/mitzvot/>

As they watch, as pupils to think about the ways in which this description of **mitzvah** helps them understand Jewish beliefs about God and human beings.

**Thinking:**

Pupils might like to think of one practical way in which they intend to ‘**shema**’ – listen *and* respond – in their daily lives over the next week.

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<p><i>Judaism key beliefs 2</i></p>	<p><b>Believing:</b> Recap the key beliefs covered in the last lesson: belief in one God, the people of Israel as the chosen people of God, the <b>covenant</b> and <b>mitzvot</b>.</p> <p><b>Living:</b> Introduce a number of Jewish practices:</p> <p><b>Shabbat</b> Showing respect to God through rest; spending time together as a family and community; reciting blessings to give thanks to God as the origin of all good things, etc. <a href="https://www.youtube.com/watch?v=JpFw7DgRMEc&amp;list=PLcvEcrsF_9zK0q_Ey3yl7k5LA5v1M7NNs&amp;index=6&amp;t=0s">https://www.youtube.com/watch?v=JpFw7DgRMEc&amp;list=PLcvEcrsF_9zK0q_Ey3yl7k5LA5v1M7NNs&amp;index=6&amp;t=0s</a> <a href="https://www.bbc.com/education/clips/zvtfkg7">https://www.bbc.com/education/clips/zvtfkg7</a> <a href="https://www.bbc.com/education/clips/z84wmp3">https://www.bbc.com/education/clips/z84wmp3</a> <a href="https://www.bbc.com/education/clips/zn7tfg8">https://www.bbc.com/education/clips/zn7tfg8</a> <a href="https://www.bbc.com/education/clips/z37s39q">https://www.bbc.com/education/clips/z37s39q</a></p> <p><b>Torah</b> A record of the <b>covenant</b> and the <b>mitzvot</b>; contains the story of creation, the Patriarchs (e.g. Abraham, Isaac and Jacob) and the story of Jewish rescue from slavery in Egypt; study of the Torah as a key part of Jewish life, etc. <a href="https://www.youtube.com/watch?v=3QZ792rjcVE&amp;list=PLcvEcrsF_9zK0q_Ey3yl7k5LA5v1M7NNs&amp;index=6">https://www.youtube.com/watch?v=3QZ792rjcVE&amp;list=PLcvEcrsF_9zK0q_Ey3yl7k5LA5v1M7NNs&amp;index=6</a> <a href="https://www.bbc.com/education/clips/ztgjmnb">https://www.bbc.com/education/clips/ztgjmnb</a> <a href="https://www.bbc.com/education/clips/zjkq6sg">https://www.bbc.com/education/clips/zjkq6sg</a></p>
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**Worship in the synagogue**

A place of study; the key features and symbolism; artefacts and items of clothing associated with worship in the synagogue; differences between different types of synagogue; the role of the rabbi, etc.

<https://www.bbc.com/education/clips/zrsb9j6>

<https://www.bbc.com/education/clips/z834wmn>

If appropriate, pupils could research the diversity of practice within Judaism:

<http://www.reonline.org.uk/knowning/what-re/judaism/identity-diversity-and-belonging/>

<https://www.britannica.com/topic/Orthodox-Judaism>

<https://www.britannica.com/topic/Reform-Judaism>

Ask pupils to identify how these practices relate to Jewish beliefs about God, the world and human beings (particularly the people of Israel as the chosen people of God). Pupils could record their findings in a diagram, a podcast, a PowerPoint presentation, a padlet, etc.

**Thinking:**

Ask pupils to record their thoughts on the following question – they must show the process of reasoning that has led to their point of view:

“Can you be Jewish if you agree with Jewish beliefs or do you have to act on them as well?”

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<p><i>Rites of Passage: Birth</i></p>	<p><b>Thinking:</b> Ask pupils to record all the rites of passage they have gone through so far in their lives, e.g. learning to walk, losing baby teeth, learning to ride a bicycle without stabilisers, starting school, learning to swim, learning to read, etc. Pupils could consider a particular celebration event to mark one of these events – what key features would the celebration involve? How would it commemorate the big event that has happened?</p> <p><b>Believing and Living:</b> Introduce the idea of <b>samskaras</b> in Hinduism: <a href="https://www.britannica.com/topic/samskara-Hindu-passage-rite">https://www.britannica.com/topic/samskara-Hindu-passage-rite</a> <a href="https://www.youtube.com/watch?v=FLSFUb5AF-Y">https://www.youtube.com/watch?v=FLSFUb5AF-Y</a> ; <a href="https://www.youtube.com/watch?v=i30Nf18kIDo">https://www.youtube.com/watch?v=i30Nf18kIDo</a> (Hindu naming ceremony – <b>namakarana samskara</b>) <a href="http://www.bbc.co.uk/schools/religion/hinduism/questions.shtml">http://www.bbc.co.uk/schools/religion/hinduism/questions.shtml</a></p> <p>Compare the <b>namakarana samskara</b> (naming ceremony) with birth rites in Islam, baptism in Christianity, birth rites in Judaism and naming ceremonies in Humanism – what are the key features, differences and similarities? How do they relate to key beliefs/principles from these religions/non-religious belief systems?</p> <p><b>Islam</b> <a href="http://www.bbc.co.uk/religion/religions/islam/ritesrituals/birth.shtml">http://www.bbc.co.uk/religion/religions/islam/ritesrituals/birth.shtml</a> <a href="https://www.truetube.co.uk/film/muslim-birth-ceremonies">https://www.truetube.co.uk/film/muslim-birth-ceremonies</a></p> <p><b>Judaism</b> <a href="http://www.bbc.co.uk/religion/religions/judaism/rites/birth.shtml">http://www.bbc.co.uk/religion/religions/judaism/rites/birth.shtml</a></p>
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	<p><a href="https://www.myjewishlearning.com/article/jewish-newborn-ceremonies-101/">https://www.myjewishlearning.com/article/jewish-newborn-ceremonies-101/</a> <a href="https://www.myjewishlearning.com/article/the-brit-milah-bris-ceremony/">https://www.myjewishlearning.com/article/the-brit-milah-bris-ceremony/</a> <a href="https://www.chabad.org/library/article_cdo/aid/2981872/jewish/What-to-Expect-at-a-Brit-Milah.htm">https://www.chabad.org/library/article_cdo/aid/2981872/jewish/What-to-Expect-at-a-Brit-Milah.htm</a></p> <p><b>Humanism</b> <a href="https://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/?age=7">https://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/?age=7</a></p> <p>Pupils could record their information as a visual diagram, a podcast, a website, etc. Draw pupils' attention to the fact that different Hindus celebrate different <b>samskaras</b> and not all of them complete all possible <b>samskaras</b>. Draw pupils' attention to the fact that religious and non-religious people celebrate birth in diverse ways.</p> <p><b>Thinking:</b> Philosophers' Café – ask pupils to discuss the reasons why people think it is important to mark the arrival of a new baby or a new member of a religious community. Pupils could discuss ways in which they might have a special ceremony to welcome new members of the school community – would it need to be different for Nursery/Reception class pupils, older pupils and new members of staff/governors?</p>
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<p><i>Rites of passage - marriage</i></p>	<p><b>Thinking:</b> Ask pupils to consider a promise they have made in the last week/month/year – how easy it was it to make this promise? How easy was it to keep this promise? Is ever alright to break a promise? Might some promises be harder to keep the longer they last?</p> <p><b>Believing and Living:</b> Introduce marriage as a key rite of passage in religions and non-religious belief systems. What are the key features, differences and similarities? How do they relate to key beliefs/principles from these religions/non-religious belief systems?</p> <p><b>Hinduism</b> <a href="https://www.youtube.com/watch?v=rs83rrB5E4E">https://www.youtube.com/watch?v=rs83rrB5E4E</a> (Hindu marriage ceremony - <b>vivaha</b>) <a href="http://www.bbc.co.uk/religion/religions/hinduism/ritesrituals/weddings.shtml">http://www.bbc.co.uk/religion/religions/hinduism/ritesrituals/weddings.shtml</a> (Hindu marriage) <a href="https://www.hinduwebsite.com/hinduism/h_marriage.asp">https://www.hinduwebsite.com/hinduism/h_marriage.asp</a> (read in advance and select out age-appropriate elements)</p> <p><b>Islam</b> <a href="http://www.bbc.co.uk/religion/religions/islam/ritesrituals/weddings_1.shtml">http://www.bbc.co.uk/religion/religions/islam/ritesrituals/weddings_1.shtml</a> <a href="https://www.central-mosque.com/figh/Wedding.htm">https://www.central-mosque.com/figh/Wedding.htm</a> (select a few age-appropriate teachings) <a href="https://www.theknot.com/content/muslim-wedding-ceremony-rituals">https://www.theknot.com/content/muslim-wedding-ceremony-rituals</a></p> <p><b>Judaism</b> <a href="http://www.bbc.co.uk/religion/religions/judaism/rites/weddings_1.shtml">http://www.bbc.co.uk/religion/religions/judaism/rites/weddings_1.shtml</a> <a href="https://www.myjewishlearning.com/article/jewish-marriage/">https://www.myjewishlearning.com/article/jewish-marriage/</a> <a href="https://www.youtube.com/watch?v=MxQ87qN7E9o">https://www.youtube.com/watch?v=MxQ87qN7E9o</a></p>
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	<p><b>Humanism</b> <a href="https://understandinghumanism.org.uk/uhtHEME/celebrations-and-ceremonies/?age=7">https://understandinghumanism.org.uk/uhtHEME/celebrations-and-ceremonies/?age=7</a> (Humanist marriage ceremonies)</p> <p>Pupils could record their information as a visual diagram, a podcast, a website, etc. Draw pupils' attention to the fact that different Hindus celebrate different <b>samskaras</b> and not all of them complete all possible <b>samskaras</b>. Draw pupils' attention to the fact that religious and non-religious people celebrate birth in diverse ways.</p> <p><b>Thinking:</b> How do marriage ceremonies in different religions and non-religious traditions connect with making promises? Set pupils the challenge to make a promise relating to something long-term (e.g. improving on a particular skill, helping out with younger pupils, etc.); you could create a promise tree that you return to over time to see how pupils are doing.</p>
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<p><i>The value of religion and rites of passage</i></p>	<p><b>Thinking:</b> Tell pupils that the head teacher has made up a new school rule – all pupils in Year 6 will study for at least one hour every evening, Monday to Friday, to help them be successful. Both teachers and parents/carers will be supporting this new rule.</p> <p>Philosophers’ Café: what matters more – whether this rule is <u>true</u> or whether pupils should live by it, regardless of whether it is true or not? (Is it more important that something is true in and of itself, or that its impact – the difference it might make to the pupils – is more important?)</p> <p><b>Believing and Thinking:</b> Based on their learning at school, ask pupils to carry out a debate:</p> <p>“God does not exist.”</p> <p>Pupils must provide evidence both for and against this statement.</p> <p>Repeat the exercise:</p> <p>“It doesn’t matter whether God exists or not.”</p> <p>Pupils must provide evidence both for and against this statement, based on their learning about the value of rites of passage in the various religions and non-religious worldviews they have covered this term.</p>
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*The questions we might ask:*

- *How do we know?*
- *What is a truth claim?*
- *What is belief?*
- *How do different people define the term 'religion'?*

**The ideas we might explore**

- Different ways of gaining knowledge and exploring what we know, e.g. rationalism, empiricism, epistemology, religious/spiritual experience
- Truth claims as facts, statements made in accordance with reality, expressions of belief, etc.
- The relationship between facts, opinions, beliefs, truth, faith and reason
- Diverse ways in which people understand the term 'religion', e.g. a formalised system of belief and practice, devotion to a particular thing (secular or divine), belief in and worship of a supernatural being or controlling power
- The distinction between religion and spirituality

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KS3 Additional Unit: Philosophy and Religion – What is Religion, What is Belief?

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<p><i>How do we know?</i></p>	<p><b>Thinking:</b></p> <p>Ask students to explain how they know the table they are sitting at is real – what information do they have that tells them it is there and not an illusion? (e.g. their senses, previous experience, information from figures of authority, such as teachers, etc.)</p> <p>Ask students to explain how they know that beauty is real – can they use the same evidence to show that beauty has existence and isn't an illusion?</p> <p>Provide a series of <a href="#">optical illusions</a> – ask students if they can always trust their senses</p> <p>You could introduce <a href="#">Plato's Allegory of the Cave</a> to explore this further; note that the key feature of this story is that it is the job of the philosopher to make the effort to try and see things differently; to test different ways of understanding and knowing about the world.</p> <p>Introduce the key terms: <b>reason</b> and <b>experience</b>, <b>rationalism</b> and <b>empiricism</b></p> <ul style="list-style-type: none"> <li>• <b>Reason</b> = the power of the mind to think, understand and form judgements logically</li> <li>• <b>Experience</b> = practical contact with and observation of facts and events; uses the senses to engage with the world around us</li> </ul>
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- **Rationalism** = we can gain knowledge independently of sense experience by using our ability to **reason** about the world around us (e.g. René Descartes, etc.)
- **Empiricism** = we can gain knowledge through sense experience; this knowledge is more likely to be true because we can subject it to testing in order to check it (David Hume, John Locke, etc.)

[https://www.youtube.com/watch?v=5CW2ms9s0Y0&list=PLcvEcrsF\\_9zKz1Bb5bLB4kbCK6dgt1O9o](https://www.youtube.com/watch?v=5CW2ms9s0Y0&list=PLcvEcrsF_9zKz1Bb5bLB4kbCK6dgt1O9o) (How can we know the world exists? BBC Teach)

<https://www.youtube.com/watch?v=LmxlcJFTaYU> (How do you know you are real? René Descartes and **rationalism**)

<https://www.bbc.co.uk/programmes/p02pdc6n> (René Descartes and knowledge)

<https://www.youtube.com/watch?v=BQ2qjVkJm6s> (David Hume and the importance of **empiricism**)

Ask students to produce a summary of the four key terms they have explored (**reason**, **experience**, **rationalism** and **empiricism**) and make connections between these ideas and philosopher’s job as one who investigates how we know/gain knowledge. This summary could be visual (a poster/presentation/display/app/vlog) or audio (a podcast or recorded interview).

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<p><i>What is a truth claim?</i></p>	<p><b>Thinking:</b></p> <p>Ask students to consider whether the following are true statements:</p> <ul style="list-style-type: none"> <li>• Tomorrow, the sun will rise.</li> <li>• The England Women’s football team will win the next World Cup</li> <li>• This table exists.</li> <li>• This school is a good school.</li> </ul> <p>Revisit the key concepts <b>reason</b>, <b>experience</b>, <b>rationalism</b> and <b>empiricism</b>.</p> <p>Introduce <a href="#">Socrates</a> (“the only thing I know is that I know nothing at all”) – ask pupils to discuss why <b>curiosity</b> is an important part of seeking truth.</p> <p><u>Truth claims in religion:</u></p> <p>Introduce the idea that one of the key truth claims made by religious people is that God exists. Ask students to mind-map words, images and ideas that they associate with the word ‘God’. You could show students <a href="#">this clip</a> from National Geographic that explores diverse views on the idea of God.</p> <p>Explain that there is a long tradition of people thinking about God, using both <b>reason</b> and <b>experience</b> to try to gain knowledge of God.</p>
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	<p>Introduce one example of this: the <b>First Cause Argument</b> for the existence of God.</p> <p>Provide an activity that helps students explore the idea of <b>cause</b> and <b>effect</b> (e.g. knocking down a row of dominoes or dropping a pencil and working out what will happen next and why).</p> <p>Watch <a href="#">this clip</a> to 2.46 and ask students to record key terms and explain the basic argument of the <b>First Cause Argument</b> for the existence of God. They could do this in writing, as a recorded audio clip or in diagrammatic form.</p> <p>You could also look at <a href="#">this version</a> of the argument from Thomas Aquinas.</p> <p><u>Challenges to this Argument:</u></p> <p>Ask students if they can identify any problems with this argument as a way of supporting the truth claim, ‘God exists’ (e.g. alternative explanations, such as the theory of the Big Bang as an explanation of the origin of the universe and human beings or the fact that this argument only suggests the existence of a being that sets thing off – this is not the same as arguing for the existence of a being with which humans can have a personal relationship, as you find in many religions).</p> <p>Ask students to reflect on whether it is possible to make <b>truth claims</b> about anything based on their learning so far (could revisit Descartes’ argument that the senses can be fooled).</p>
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<p><i>What is belief?</i></p>	<p><b>Thinking:</b></p> <p>Revisit the idea of <b>knowledge</b> and the ways in which human beings use <b>reason</b> and <b>experience</b> to help them know:  <a href="https://www.youtube.com/watch?v=FGhd9cQDJ_o&amp;index=6&amp;list=PLcvEcrcF_9zKz1Bb5bLB4kbCK6dgt1O9o">https://www.youtube.com/watch?v=FGhd9cQDJ_o&amp;index=6&amp;list=PLcvEcrcF_9zKz1Bb5bLB4kbCK6dgt1O9o</a> (How can I know the sun will rise tomorrow? BBC Teach)</p> <p>Ask students to participate in a couple of activities that explore the idea of <b>trust</b> (e.g. trusting someone to guide them safely across an obstacle course when they are blindfolded or trusting someone to give them the correct answer when participating in a group quiz) – why is trust important? What examples of trust might we find in daily living?</p> <p>Make a connection between the idea of <b>trust</b> and the idea of <b>belief</b> (literally, the acceptance that something is true, sometimes without proof).  <a href="https://www.youtube.com/watch?v=9PvCQ9tufeQ&amp;list=PLcvEcrcF_9zKz1Bb5bLB4kbCK6dgt1O9o&amp;index=4">https://www.youtube.com/watch?v=9PvCQ9tufeQ&amp;list=PLcvEcrcF_9zKz1Bb5bLB4kbCK6dgt1O9o&amp;index=4</a> (what is belief? BBC Teach)  <a href="https://www.youtube.com/watch?v=yigmLRZI9Tw&amp;t=0s&amp;list=PLcvEcrcF_9zLvpgjNYPQ0eirVnZcYEnaj&amp;index=27">https://www.youtube.com/watch?v=yigmLRZI9Tw&amp;t=0s&amp;list=PLcvEcrcF_9zLvpgjNYPQ0eirVnZcYEnaj&amp;index=27</a> (U is for Uncertainty BBC Teach)</p>
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	<p>Introduce a statement of belief from a religious tradition (e.g. the <a href="#">Shahadah</a> from Islam, the <a href="#">Shema</a> from Judaism or the <a href="#">Apostles' Creed and the Nicean Creed</a> from Christianity). Ask students to analyse this creed as they might a historical source or a literary text: what does it say? When was it written? By whom? For whom? What does it tell us about key beliefs from that religious tradition?</p> <p>Ask students to consider whether they think there is a difference between <i>believing in</i> and <i>believing that</i> (e.g. 'I believe that I will go to sleep this evening and wake up tomorrow morning', 'I believe that I will become a world-famous cricketer when I leave school', 'I believe in the existence of aliens', 'I believe in the idea of justice'...). Which type of statement do students think has a better claim to truth and why? Ask students to look back at the statement of belief – can these be categorised as <i>belief that</i> or <i>belief in</i>? How would students categorise them and why? What does this mean for the beliefs that are being described in these statements?</p> <p><a href="https://www.bbc.co.uk/programmes/p02yhvkh">https://www.bbc.co.uk/programmes/p02yhvkh</a> (David Hume on believing witnesses of miracles)</p> <p>Ask students to complete the following sentences, showing their process of reasoning:</p> <p>"We take lots of things on trust, for example, that we will wake up each morning. This is important because..."</p> <p>"Everyone believes something. It is important to explore what different people believe because..."</p>
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<p><i>What is religion?</i></p>	<p><b><u>Thinking:</u></b></p> <p>Ask students to think about members of their own family. What things do they all have in common? Are there certain shared values or beliefs? Are there certain key family events that get everyone together? How would you know that they all belong to the same family? How does someone new (e.g. a new partner/spouse/baby) get introduced and welcomed into the family?</p> <p>Ask students to carry out the same process in relation to a religion: what things do members of that religion have in common? Are there certain shared values or beliefs? Are there certain key events that bring the religious community together? How do you know that people belong to that religious group? How is someone new introduced and welcomed into the religion? (See <a href="#">here</a> for some examples from different religions.)</p> <p><u>Different Definitions of 'Religion'</u></p> <p>Explain to students that, despite the fact they are in an RE lesson, there is actually quite a lot of disagreement about what 'religion' actually is. There are various different definitions, e.g.:</p> <ol style="list-style-type: none"> <li>1. A formalised system of belief, teaching (<b>doctrine</b>) and practice</li> <li>2. Devotion to a particular thing (<b>secular</b> or <b>divine</b>)</li> <li>3. Belief in supernatural beings, e.g. <b>animism</b> (belief in spirits), <b>polytheism</b> (belief in many gods), <b>monotheism</b> (belief in one God)</li> </ol>
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	<p>4. Something that reflects the needs of society</p> <p>5. A broad category with certain ‘family resemblances’</p> <p>6. A subjective term that enables scholars to study different beliefs, practices, cultures, questions, etc.</p> <p>(See <a href="#">here</a> for more detail on these. You could also see <a href="#">these interpretations of religion.</a>)</p> <p>Ask students to record the different ways of understanding a religion. They could do this by producing a podcast, a vlog, an app or e-learning course, an animation, a piece of structured writing, a visual diagram, etc.</p> <p>Ask them to select which definition they find the most persuasive, showing the process of reasoning that has led them to this conclusion.</p> <p><u>Why does this matter?</u></p> <p>Ask students to reflect on why the definition of ‘religion’ might matter for Religious Education.</p>
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<p><i>Why does it matter?</i></p>	<p><b>Thinking:</b></p> <p>Ask students to reflect on the different subjects on the school curriculum; why do they think they need to study English, Maths, Science, History, etc.? Do they think there are any subjects missing from the school curriculum that it would be useful for them to study? What is the purpose of studying at school – to prepare for life beyond school, to find out more about humanity and the world, for the sake of learning itself...?</p> <p>Ask students why they think it is important to study Religious Education – what sorts of things might they learn about in RE that they may not encounter anywhere else on the school curriculum? Why might this be useful for them in school and in life beyond school?</p> <p>Introduce the term ‘<b>religious literacy</b>’.</p> <p>Ask students to explain what they think it means. Ask them to describe a religiously literate person and a religiously illiterate person – what is the difference between them? Why might this be important?</p> <p>Provide a few definitions of <b>religious literacy</b> (e.g. <a href="https://rlp.hds.harvard.edu/definition-religious-literacy">https://rlp.hds.harvard.edu/definition-religious-literacy</a>, <a href="http://religionandprofessions.org/religious-literacy-toolkits/what-is-religious-literacy/">http://religionandprofessions.org/religious-literacy-toolkits/what-is-religious-literacy/</a>, <a href="https://candleconferences.com/blogsyncre/">https://candleconferences.com/blogsyncre/</a>, <a href="https://www.sheffield.ac.uk/news/nr/comment-religious-literacy-what-is-the-future-for-religion-and-belief-1.570731">https://www.sheffield.ac.uk/news/nr/comment-religious-literacy-what-is-the-future-for-religion-and-belief-1.570731</a>)</p>
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	<p><a href="https://blog.edx.org/religiously-literate-matters">https://blog.edx.org/religiously-literate-matters</a></p> <p><a href="https://balancedre.org.uk/">https://balancedre.org.uk/</a></p> <p>Ask students to identify the similarities and differences between the definitions. They could also consider whether it matters if there is no one clear definition of <b>religious literacy</b>. Ask students to make a connection between <b>religious literacy</b> and Religious Education as a curriculum subject in school.</p> <p>Introduce <a href="#">Improving Religious Literacy</a>, a report produced by the All-Party Parliamentary Group on Religious Education in 2016. Focus on paragraphs 6.1 to 6.4 and 6.8 to 6.10.</p> <p>What are the key conclusions being drawn by this report? What does this report consider a religiously literate person to be? How might learning about religion and belief in school help students develop their own religious literacy and how does this relate to the findings of the report?</p> <p>What are the wider implications of a society that it is/is not religiously literate? (e.g. <a href="https://www.youtube.com/watch?v=OO7BbvbM9gc">https://www.youtube.com/watch?v=OO7BbvbM9gc</a> – religious literacy and journalism; <a href="https://www.bbc.co.uk/editorialguidelines/guidelines/religion">https://www.bbc.co.uk/editorialguidelines/guidelines/religion</a> - religion and the BBC Charter)</p>
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<p><i>What is Religious Education?</i></p>	<p><b>Thinking:</b></p> <p>Ask students to mind-map words they associate with Religious Education (good and bad!) – introduce the idea that you need to rebrand the subject – what do you think it could be called if it weren't called Religious Education?</p> <p>Ask students to explore different pathways from school to university if you study Religious Education up to A Level:  <a href="https://www.russellgroup.ac.uk/media/5272/informedchoices-print.pdf">https://www.russellgroup.ac.uk/media/5272/informedchoices-print.pdf</a> (cf. reference to Religious Studies on pp. 28-29)  <a href="https://www.ucas.com/job-subjects/religious-studies">https://www.ucas.com/job-subjects/religious-studies</a>  <a href="https://www.religiouseducationcouncil.org.uk/news/a-level-religious-studies-entries-remain-high/">https://www.religiouseducationcouncil.org.uk/news/a-level-religious-studies-entries-remain-high/</a>  <a href="https://www.timeshighereducation.com/student/subjects/what-can-you-do-theology-degree">https://www.timeshighereducation.com/student/subjects/what-can-you-do-theology-degree</a></p> <p>Introduce the key disciplinary areas involved in Religious Education on the school curriculum:</p> <p><b>Theology</b> (believing – exploring what people believe): e.g. <a href="https://www.youtube.com/watch?v=CJNPCL1ZurA">https://www.youtube.com/watch?v=CJNPCL1ZurA</a> (what is theology? Christian perspective); <a href="https://www.youtube.com/watch?v=O6_ARMEhk5A">https://www.youtube.com/watch?v=O6_ARMEhk5A</a> (difference between Theology and Religious Studies – American perspective)</p> <p><b>Philosophy</b> (thinking – exploring how people think about themselves and the world around them): e.g. <a href="https://www.philosophybasics.com/general_what.html">https://www.philosophybasics.com/general_what.html</a></p>
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	<p><b>Human/Social Sciences</b> (living – exploring the different ways in which people live according to the things they believe and the way in which they think about themselves and the world around them; Religious Studies at university level would fit here): e.g. <a href="https://www.youtube.com/watch?v=O6_ARMEhk5A">https://www.youtube.com/watch?v=O6_ARMEhk5A</a> (difference between Theology and Religious Studies – American perspective)</p> <p>You can find out more information about these areas <a href="#">here</a>.</p> <p>Ask students to produce a visual map of these three key areas – ask them to think about how their learning in RE relates to these areas as the year proceeds.</p>
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