

The Northumberland County Council

Agreed Syllabus for Religious Education

2016

Part Three

The Guidance

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The Role of the Subject Leader

Because RE is a statutory subject, there should be a designated member of the teaching staff responsible for RE subject leadership. The RE Subject Leader should:

become familiar with the requirements of the Agreed Syllabus

prepare a school RE policy and scheme of work, the latter based on the Agreed Syllabus, in consultation with the headteacher and the whole staff or RE department, and lead subject development based on the policy and scheme of work

review, monitor and evaluate provision and practice in RE, and work with teachers to set individual, class and year group performance targets

prepare a development or action plan for RE which includes short- and long-term targets

assess the training needs of teachers responsible for RE and advise staff about training opportunities

keep up to date with new developments in RE and new RE resources

give support to non-specialist teachers

arrange visits and visitors to enhance the quality of RE

prepare statements and/or reports about RE for parents and governors, when required

promote RE with staff, pupils/students, parents and governors

arrange for the display of pupils'/students' work relating to RE

manage and expand the school's RE resource bank

devise appropriate procedures for assessing, recording and reporting pupils'/students' attainment in RE

ensure good liaison with partnership schools.

Suggested Content for an RE Policy

Governors must approve an RE policy which should include:

A rationale	a general statement which emphasises the importance and value of RE, makes reference to the current legislative framework and pupils'/students' entitlement to RE, and makes reference to the parents' right to withdraw their children from RE, and the students' right to withdraw themselves, if over 18
Aims and objectives	these can be taken from the Agreed Syllabus and should be linked to more generic school aims and objectives
Arrangements for delivering RE	this should include reference to the time allocated to RE, how the subject is managed, how the subject is delivered, and what resources are available
Summary of the RE content for each year	reference can be made to the Agreed Syllabus group or the school's RE scheme of work based on the Agreed Syllabus
Links with National Curriculum subjects	many schools like to reveal how RE impacts across the curriculum
Links with other aspects of the curriculum	reference can be made to Spiritual, Moral, Social and Cultural (SMSC) development, Personal, Social, Health and Economic (PSHE) development, Citizenship Education (CE), equality and diversity, community and social cohesion, Information and Communication Technology (ICT), etc.
Assessment, recording and reporting	reference can be made to the systems used to assess pupils'/students' progress, to record their progress and to report pupils'/students' progress to parents
Monitoring and evaluation	reference can be made to subject audits, reviews of planning and the scheme of work, use of resources, observation of teaching, scrutiny of pupils'/students' work, comparison of results from year to year, etc.
Some policies also make reference to:	health and safety/risk assessments links with the community, including use made of resource banks, parental involvement, useful visitors and popular places to visit.

Note also that RE has the potential to improve a pupil's/student's employment prospects because it unpacks and critically evaluates the key beliefs and practices of a large part of the world's population. In an increasingly global but fiercely competitive job market, it is important for those seeking employment to be able to understand and empathise with people with vastly different experiences and outlooks who may be future employers, colleagues, employees or customers.

RE and the Early Years Foundation Stage (EYFS)

EYFS professionals believe that young children benefit from some input about RE even if they are unlikely to remember all that they are taught. Content is often organised around topics or themes such as Special Occasions, Festivals and Celebrations, Precious Things, The Natural World, New Life, Growth, Sound, Colour, Clothes, Homes, People Who Help Us, Stories From Around the World and Special Places, all of which provide countless opportunities for RE to be introduced in preparation for Key Stage 1.

Young children experience and respond to the world around them with all their senses. A variety of practical experiences and interesting stories will introduce children to religious beliefs and practices. As children become familiar with a range of religious stories, their comments and questions about them should be encouraged. Children should be given the opportunity to see and, if appropriate, handle religious artefacts and to visit houses of worship so that they have hands-on experience of different traditions.

At the EYFS, therefore, children are more likely to learn if:

- they start with familiar experiences and widen their experiences to take them into new and less familiar territory
- they can do, make, act out and make use of all their senses, and see and touch real things
- videos, posters, artefacts, visitors and visits add variety to the learning activities
- care is taken to use language, activities and materials acceptable to everyone
- regular use is made of stories.

RE at the EYFS will contribute to children:

- developing self-esteem and self-respect
- developing respect for and knowledge about their own and other religions and worldviews
- talking about and recognising similarities and differences
- listening to, retelling and reflecting about stories from different religions and worldviews

- caring for others
- respecting and valuing difference
- thinking about right and wrong.

RE for Key Stage 4 and for students aged 16 to 19

The Agreed Syllabus requires that every secondary and high school provides a course of study for all students in Years 10 and 11. The recommended time allocation for RE at Key Stage 4 is “45 hours per year or a minimum of 70 hours across the Key Stage”. RE must be a clearly discernible element in the curriculum for Years 10 and 11.

Schools will meet their statutory responsibilities by enabling all students to follow a publicly accredited course in RE or Religious Studies (RS) such as:

a GCSE full course in RE or RS, or

a GCSE short course in RE or RS.

If students are not studying a publicly accredited course in RE or RS, a school must design its own programme of study based on the requirements summarised in “RE for Key Stage 4 and for students aged 16 to 19” in Part One of the Agreed Syllabus, “Introduction and the Statutory Programmes of Study”. The guidelines below flesh out that summary and build on the key themes which explicitly or implicitly shape RE content at Key Stages 1, 2 and 3. Advice about which religions and worldviews to teach can be found in Part One of the syllabus in “Which Religions and Worldviews will be taught at Each Phase/Key Stage?” and in Part Two, “The Units of Work”, in “Advice about Teaching the Optional Religions and Secular Worldviews such as Humanism at Each Key Stage”.

During their careers at Key Stage 4, students should move towards acquiring a range of more general concepts based on concrete examples or case studies. There will be more emphasis on promoting understanding of ethical issues and philosophical problems. In particular, students will begin to perceive how beliefs and values, religious or otherwise, are closely interrelated with those human experiences that raise ultimate questions.

Students will be encouraged to evaluate for themselves the beliefs, values and experiences they are exploring. The emphasis will be on developing criteria for critical judgement and sharpening their ability to get to the heart of issues. This should help them to develop further their sense of self, the community and the world beyond.

RE at Key Stage 4 should include study of a variety of religions and worldviews.

Schools should consider devising termly units of work based on at least some of the key questions and suggested content below. All six key themes should be covered, although some of the themes can be examined in greater depth than others. Each unit of work should focus on a variety of religions and worldviews.

Key theme: ideas about humanity

Key concepts	soul, free will, freedom, conscience, consciousness, morality, perception, spirituality, fulfilment, wholeness
Key questions	why am I here? whose body is it anyway? what does it mean to be free? why is there suffering in the world?
Suggested generic content	what it means to be an individual human being the notion of personal freedom and autonomy different facets of the self, including the spiritual dimension living in a community issues relating to alcohol, drugs, eating disorders, the environment, extremism, radicalisation, etc.

Key theme: ideas about God

Key concepts	ultimate, God, monotheism, polytheism, humanism, agnosticism, atheism, transcendence, miracle, sacred, mysticism
Key questions	is there a God? do miracles happen today? is there more to life than meets the eye? can everything be explained?
Suggested generic content	philosophical arguments for and against the existence of God the variety of mysterious phenomena and possible explanations interpretations of miracles including those of Jesus encounters with the divine, sacred and holy

Key theme: sacred time and space

Key concepts	community, ritual, diversity, creativity, interpretation
Key questions	what is worth celebrating? can there be unity in diversity? how is creativity expressed in worship?
Suggested generic content	festivals and rites of passage

work-related issues in a multifaith society such as diet, holidays and dress codes
the value and purpose of celebrations
the importance of tradition in communities and societies

Key theme: ideas about journeys

Key concepts	fulfilment, maturation, purpose, fate, destiny, vocation
Key questions	is life a journey? is there life after death? why am I following this path? why this fate?
Suggested generic content	the human life cycle issues relating to death and belief in resurrection, reincarnation and rebirth issues relating to deja vu, premonitions, near-death experiences and fate the life of a key historical or contemporary figure with an emphasis on their life as a journey and their sense of vocation and purpose beliefs in the afterlife

Key theme: ideas about change

Key concepts	change, success, suffering, utopia, ideal societies, life cycle, renewal
Key questions	why should we give to charity? what do we mean by giving? can we change the world for the better? what does it mean to be successful?
Suggested generic content	the nature of giving, e.g. time, money, service, love in action the role of local, national or international charitable organisations issues concerning the existence of suffering environmental issues wealth and poverty the nature of success and happiness

Key theme: making decisions

Key concepts	good, law, authority, morality, moral relativism, choice, life, death
Key questions	whose body is it anyway? what does it mean to be good? when does life begin? should we have the right to die?

Suggested generic content

- issues concerning the rule of the law
- issues relating to alcohol, drugs, eating disorders, sexual relations, extremism, radicalisation, etc.
- issues relating to abortion, IVF, surrogacy
- issues relating to euthanasia, medical ethics
- types of morality and ethical theories
- an exploration of media used to express beliefs, and how and why
- examples of art can be controversial
- media portrayals of religion and other worldviews.

The Agreed Syllabus requires that every secondary and high school with a sixth form provides a course of study in RE for all students in Years 12 and 13. It is recommended that students will have RE for “about 2.5% of contact time in the classroom per year”. RE must be a clearly discernible element in the curriculum for Years 12 and 13.

Schools will meet their statutory responsibilities by enabling students to follow a publicly accredited course in RE, RS or philosophy and ethics. Alternatively, a school may design its own programme of study based on the requirements summarised in “RE for Key Stage 4 and for students aged 16 to 19” in Part One of the Agreed Syllabus, “Introduction and the Statutory Programmes of Study”. The guidelines below flesh out that summary and build on the key themes which explicitly or implicitly shape RE content at Key Stages 1, 2, 3 and 4. Advice about which religions and worldviews to teach can be found in Part One of the syllabus in “Which Religions and Worldviews will be taught at Each Phase/Key Stage?”.

RE for students post-16 should reflect their increasing maturity. Most Years 12 and 13 students have made a conscious choice to further their education and they have usually made a choice about the subjects they wish to study. Consequently, the issues selected for study in RE should be those most helpful in assisting them to consider their own place, role and purpose as adult members of society.

Students should be provided with learning opportunities and experiences that will allow them to develop their own thinking in relation to important religious, philosophical, social and moral issues. They should have the opportunity to deepen appreciation of their own beliefs, values and attitudes as well as those of other people. Above all, they should be encouraged to reach rational and informed decisions about a variety of topical, ultimate and ethical questions.

The ASC suggests that there are a number of key issues and themes that should appeal to post-16 students when addressing RE, and these issues and themes can be grouped accordingly:

Religion in Life:

the importance of myth, symbol and story

the nature of faith and commitment

rules to live by

religion and the arts

religion and literature

religion and the media

death, the final frontier

the afterlife

Religion in Society:

religion and secularisation

religion and social justice

religion and conflict

religion and politics

religion and race

religion and gender

religion and sexuality

religion and the environment

religion and fundamentalism

religion, extremism and radicalisation

New Religious Movements

Religion, Philosophy and Ethics:

arguments for and against the existence of God

atheism, agnosticism and humanism

free will and predestination

the causes of evil and suffering

happiness and the meaning of life

moral certainty and moral relativism

ethical issues in medicine and science

religion and science

theories of creation.

Some secondary and high schools will timetable RE at Key Stage 5 in exactly the same way that other subjects are timetabled, especially if students are studying a publicly accredited RE, RS or philosophy and ethics course. However, if schools cannot timetable RE they will have to find alternative ways of meeting their statutory obligations. It is more than likely that schools in this situation will experiment with all-day school-based sixth form conferences and/or workshops of varying length based on issues or themes identified above. Alternatively, students may be given specific projects to engage in such as:

action research on religion and belief in the local community

a field study at a site of local religious interest

a field trip to Newcastle, Middlesbrough or Bradford to experience first-hand life in multifaith communities

producing a video or a newspaper reflecting religion and belief in the locality or region

gathering photographic evidence of religious life in the locality or region and researching into the history of various religious communities

organising a themed day of events in which representatives of various religions and worldviews are invited into school to discuss and debate issues of topical interest

visiting shops in the locality or region to assess the extent to which they meet the needs of different communities no matter their religion or worldview.

Where expertise to plan, organise and deliver such events and/or projects is lacking in schools, there are various agencies and organisations in the region to which schools can turn for help and advice. Such agencies and organisations include:

The North East Religious Resources Centre. Tel. 0191 270 4161.

Other possible sources of expertise are identified in "Places to Visit" below.

RE and Assessment

It is widely understood that pupils' and students' achievement in RE must be assessed at every key stage. It is also widely understood that, while it is perfectly acceptable to assess pupils' and students' knowledge, understanding and skills in relation to RE, their religious beliefs (if they have any) and attitudes should not be assessed. As a consequence, assessment in RE must be confined to knowledge, understanding and skills relevant to the subject.

In recent years, much advice has circulated about assessment in general and assessment of RE in particular, and, in making recommendations about assessment, this syllabus reflects the best of that advice.

It is now well understood that assessment in all subjects should be driven by the concept of Assessment for Learning. Assessment for Learning depends on "five deceptively simple key factors:

- the provision of effective feedback to pupils and students

- the active involvement of pupils and students in their own learning

- adjusting teaching to take account of the results of assessment

- a recognition of the profound influence assessment has on the motivation and self-esteem of pupils and students, both of which are crucial influences on learning

- the need for pupils and students to be able to assess themselves and understand how to improve."

(Assessment Reform Group, "Assessment for Learning: beyond the black box", 1999)

When engaging in assessment, RE teachers are urged to bear these key considerations in mind.

But what, more specifically, might qualify as assessment meeting some or all of the above criteria? Once again, "Assessment for Learning: beyond the black box" is very helpful. Methods for acquiring information to assess achievement include:

- observing pupils and students - this includes listening to how they describe their work and their reasoning

- questioning, including using open-ended questions, phrased to invite pupils and students to explore their ideas and reasoning

- setting tasks in a way which requires pupils and students to use certain skills or apply ideas

- asking pupils and students to communicate their thinking through drawings, artefacts, actions, role play and concept mapping as well as writing

- discussing words and how they are being used.

Quite clearly, we are being encouraged to approach assessment in a flexible and imaginative manner. Further suggestions for assessing achievement include:

exemplar work put on display showing the knowledge, understanding or skill developed or refined

keeping a record of achievement of a pupil's or student's work across a key stage

specific assessment tasks which are given a level. These need not be a test although tests may be appropriate in some circumstances

taking photographs of pupils' and students' work, e.g. for progress files, portfolios or display

a "wall of wisdom" showing creative and/or perceptive thoughts

listening to pupils' and students' responses, perhaps especially in the Early Years Foundation Stage and Key Stage 1

observing pupils and students in discussions, drama or practical activities

using pupils' and students' work in an act of collective worship

self-assessment, e.g. "thought bubble" evaluations about the work pupils and students have done during a lesson or project.

Needless to say, many Northumberland RE teachers already experiment with all or some of these techniques. The challenge for us is to ensure that such best practice enlightens RE assessment across the County.

To undertake RE assessment in a manner many Northumberland teachers are already familiar with, it is acceptable to utilise the Level Descriptors first identified by the QCA in 2000. The Level Descriptors, with examples to illustrate what precisely might be assessed, are in Appendix One.

Alternatively, teachers may prefer to utilise the assessment structure identified in Appendix Two. This assessment structure, a modified version of the one first proposed in the REC's 2013 "RE Review" and increasingly popular elsewhere in England and Wales, has the advantage of relating more intimately and obviously to the programmes of study that comprise the statutory components of the Agreed Syllabus for RE.

Although Northumberland's ASC does not therefore require schools/teachers to use a particular assessment structure (teachers are more than qualified to reach decisions among themselves about the assessment structure that is best for them, their pupils or students and/or the circumstances in which they find themselves more generally), it strongly recommends adoption of one of the structures identified in Appendix One or Appendix Two. Moreover, to ensure that assessment of RE is fair to pupils and students throughout their school career, and to ensure that continuity and progression are more likely to manifest themselves, in an ideal world all schools sending pupils to the

same secondary or high school will base assessment on the same assessment structure. This necessarily requires RE teachers in different phases/key stages to liaise with one another to agree an assessment structure that is best for everyone concerned.

Northumberland's ASC would say without question that, if schools/teachers have had, to date, a rather informal approach to RE assessment and NOT utilised the Level Descriptors devised by the QCA in 2000, it would be wise to opt for the assessment structure contained in Appendix Two, primarily for the reason that it relates so intimately and obviously to the statutory programmes of study.

Recording and Reporting of Assessments

Whether teachers base assessment on the QCA Level Descriptors, on the assessment structure first proposed by the REC or on a structure wholly of their own design, RE should be recorded and reported within a framework similar to that used for the foundation subjects.

Teachers must know which children in their class(es) are working within, below or beyond the expectations of a particular programme of study.

Teachers must keep a record of formal assessments and levels of attainment at the end of a key stage.

There is a statutory obligation for schools to include written details of each pupil's/student's progress in RE as part of the annual school report to parents.

Guidance on Whole School Issues and Cross-Curricular Issues, Dimensions and Themes

RE and Equality and Diversity

It is essential that RE is taught in ways that comply with the County Council's policies on equality of opportunity and legislation relating to equality and diversity. When drafting schemes of work based on the Agreed Syllabus, schools should take account in particular of the nine protected characteristics - age, disability, gender, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sexuality - and legislation that makes it unlawful to discriminate against anyone who has one or more of the characteristics just listed (see the 2010 Equality Act for more information about the protected characteristics and to confirm what is and is not lawful).

RE should enhance and foster a feeling of mutual respect and a desire to see a just and equal society for everyone. Teachers should make every effort to ensure that the positive aspects of all religious and belief groups are examined. Teachers should take into account the views and experiences of everyone, irrespective of whether individuals would call themselves religious or not. The Agreed Syllabus actively encourages schools to develop an approach to RE which is inclusive so that all pupils and students can contribute to the subject with integrity. Above all else, meaningful and suitably challenging differentiated learning opportunities should be provided for all pupils and students.

The County Council is fully committed to the concept of inclusion. The ultimate goal of the commitment to inclusion is to make it possible for every child, whatever educational needs they have, to attend their neighbourhood school or school of choice, to have full access to the National Curriculum and RE, to be able to participate in every aspect of mainstream life, and to achieve their full potential.

By respecting, valuing and celebrating diversity; by encouraging pupils and students to develop positive values and attitudes; by encouraging pupils and students to engage responsibly with others locally, regionally, nationally and internationally; and by enhancing pupil and student self-esteem and self-respect, RE can play a key role in ensuring that these aspirations are met. More specifically, teachers can make inclusion more likely to occur by:

- setting suitable differentiated learning challenges

- responding to pupils' and students' diverse learning needs

- overcoming real or potential barriers to learning and assessment for pupils and students, be they individuals or groups.

Government guidance about inclusion has identified that the following groups are most likely to experience social exclusion and should therefore be our priorities when we seek to promote inclusion:

- pupils with special educational needs

- children in the care of the local authorities (looked after children)

minority ethnic children

Gypsy, Traveller and Roma children

young carers

children in families under stress

pregnant schoolgirls and teenage mothers.

However, research suggests that the following groups may also experience social exclusion:

refugee and asylum seeking children

children living in poverty

children living in areas blighted with high rates of crime

children suffering long-term illness

children of one parent families

children of gay or lesbian couples

children living in under-resourced rural areas

children belonging to extremely devout families that encourage a degree of segregation from mainstream society.

RE teachers with commitments to inclusion need to give consideration to:

respecting and valuing individuals and groups likely to experience exclusion

raising the self-esteem and self-respect of such individuals or groups

promoting good behaviour and discipline

combating bullying and harassment

reducing the risk of disaffection

the proper, or appropriate, use of exclusion

the re-integration of disaffected and/or excluded pupils and students.

Although the legislation states that, as far as is practicable, RE will be taught to pupils and students with special needs and to pupils and students in special schools, education professionals know that, provided RE is taught in an appropriate manner, such pupils and students enjoy the subject and benefit considerably from its content. Nowadays, of course, the emphasis on inclusion ensures that most special needs pupils and students are in mainstream classes, with the result that special needs pupils and students are usually taught alongside other pupils and students. This makes it more likely than ever that the RE which special needs pupils and students experience will be the same as or similar to the RE experienced by all other pupils and students. However, differentiation by ability, interest and/or need will ensure that RE is as relevant for special needs pupils and students as for all others. This will apply equally to pupils and students who are gifted and talented, or the most able, as to those with learning difficulties.

To ensure that RE meets the needs of pupils and students with learning difficulties, the ASC recommends that:

teachers set suitably differentiated learning challenges

teachers respond to the diverse needs of pupils and students

where practicable, teachers overcome real or potential barriers to learning and assessment for pupils and students, be they individuals or groups

teachers emphasise learning from religion and belief rather than learning about religion and belief

pupils and students have many opportunities to discuss what they learn and to relate what they learn to their own circumstances

teachers select from the various units of work the possible teaching activities that are least abstract and most concrete

teaching and learning strategies concentrate on knowledge, understanding and skills that are most relevant to the pupils and students themselves

regular use is made of artefacts, audio-visual aids such as music and videos and, where appropriate, visits and visitors

when assessment is undertaken, teachers consider using the QCA Guidance on Teaching Children with Learning Difficulties (2001) and apply the “P” scales, where appropriate.

To ensure that gifted and talented, or the most able, pupils and students benefit fully from RE, teachers should ensure that teaching and learning strategies are sufficiently challenging. “Why?” questions are likely to be emphasised rather than “What?” and “How?” questions, especially when the pupils and students are in Key Stages 2, 3 and 4 or the sixth form. Moreover, such pupils and students are likely to be interested in aspects of the units or work that emphasise thinking skills, philosophical debate and the consideration of topical issues including topical moral or ethical issues.

Although Northumberland is often described as a “white highland” because of the small size of its visible minority ethnic communities, its racial, cultural and religious diversity is being constantly enriched. Such enrichment is something we value, just as the diversity of our community is something we respect and cherish.

Following publication of the 1999 Macpherson Report into the Stephen Lawrence Murder Inquiry, and passage through Parliament of the 2000 Race Relations (Amendment) Act, schools, in common with all other “public bodies”, must promote race equality. In particular, schools must use the curriculum to “celebrate cultural diversity and challenge prejudice and racism”. The Agreed Syllabus will play a key role in meeting such curricular responsibilities.

Northumberland’s different religious and worldview communities can be thought of as a resource that schools and teachers might use sensitively and responsibly (remember, above all, that some such communities are numerically small, so requests for support may result in a few people having to organise or attend an excessive number of educational engagements). Houses of worship, community centres and other destinations (e.g. museums) can be visited, and believers can support teaching and learning in the classroom. But members of such communities can offer insights into more than merely their beliefs and practices by developing knowledge and understanding about the broader cultural context within which their religion or worldview exists and operates. As such, RE can evolve seamlessly into a subject that raises awareness about cultural, racial and linguistic diversity locally, regionally and nationally.

RE, Personal, Social, Health and Economic Development and Citizenship Education

Personal, Social, Health and Economic (PSHE) development and Citizenship Education (CE) seek to give pupils and students the knowledge, understanding and skills they need to lead confident, healthy, independent lives, and to become informed, active and responsible citizens. Pupils and students are encouraged to take part in a wide range of activities and experiences across the curriculum, contributing fully to the life of their school and communities. In so doing they learn to recognise their own worth, to work well with others, and to tackle many of the spiritual, moral, social and cultural issues that are part of growing up. They learn to understand and respect our common humanity as well as humankind’s diversity so that they can form effective and fulfilling relationships.

It is obvious, therefore, that RE can contribute to the aims and objectives of PSHE development and CE because RE deals with religious and other beliefs, with moral dilemmas, with social policies and practices, and with concepts and patterns of health. It also examines voluntary and charitable activities that help to make a healthy society, and provides opportunities for the development of active citizenship and involvement in the community. Issues addressed in RE also connect with social and political awareness (e.g. human rights). Beliefs about the nature of humanity and the world influence how we organise ourselves and relate to others locally, nationally and internationally. In addition, RE promotes the values and attitudes needed for citizenship in a democratic society by helping pupils and students to understand and respect people with different beliefs, practices, cultures and ethnicities. Similarities and differences in commitment, self-understanding and the search for truth and meaning can be identified, respected and valued for the common good. Nonetheless, RE is not a substitute for PSHE development or CE. All three subjects have special contributions to make to pupils’ and students’ knowledge and understanding about these and other issues because they are approached in different but complementary ways.

Note, also, that RE has the potential to improve a pupil's or student's employment prospects because it unpacks and critically evaluates the key beliefs and practices of a large part of the world's population. In an increasingly global but fiercely competitive job market, it is important for those seeking employment to be able to understand and empathise with people with vastly different experiences and outlooks who may be future employers, colleagues, employees or customers.

RE and Learning Outside the Classroom

The concept of learning outside the classroom has been a popular whole school endeavour for a number of years now, not least because it is seen as an invaluable way of making learning more accessible, real and concrete for pupils and students, no matter their age, aptitude or ability. Learning outside the classroom can significantly enrich pupils' and students' educational experiences. If visits are undertaken with sufficient care and attention to detail, they will leave an impact on pupils and students which far exceeds that of most lessons undertaken in the classroom. It is a cliché, but one worth repeating. A well-chosen visit can be worth a hundred lessons in school.

In RE, learning outside the classroom can take many shapes or forms. It may involve a visit to the local church, chapel, meeting house, kingdom hall, mosque or Buddhist monastery. It may involve a visit to Holy Island. It may involve a trip to Tyne and Wear to visit the different Buddhist, Christian, Hindu, Jewish, Muslim or Sikh houses of worship which already welcome groups from Northumberland schools. It may involve, as some of our schools do annually, all-day trips to Glasgow, Edinburgh or Bradford to plug into the multicultural and multifaith opportunities provided by these vibrant cities. It may involve visits to shops, supermarkets, cash and carries or community centres meeting the needs of different belief groups. It may involve taking pupils and students to one-off exhibitions which reflect something of our rich and diverse religious history. It may even involve visits to some of the region's remarkable cemeteries, some of which have burial plots not only for Christians and people devoid of religious faith but also for Jewish people and Muslims.

Members of local religious and belief groups have an enriching contribution to make by hosting visits at community centres, places of worship or sacred spaces. Schools value the opportunity to bring learning to life by giving pupils and students the chance to meet and talk with people from the tradition they are studying, to ask questions, to experience an unfamiliar religious and/or cultural environment, and to meet individuals who can respond to their thoughts and ideas. Such visits contribute to pupils' and students' spiritual development and provide many opportunities for exciting cross-curricular learning. Some religious and belief groups organise annual open days or events for the whole community so that adults as well as pupils and students have the opportunity to find out about a different outlook on life.

Every school will already have its list of favourite RE places to visit locally and regionally. However, there may be some destinations that have not yet been considered. To help identify such places, please examine "Places to Visit" below.

RE and Promoting Community and Social Cohesion

What is community cohesion?

Community cohesion means working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community.
2007 Guidance on the Duty to Promote Community Cohesion, p. 3.

When does community cohesion exist?

Community cohesion exists when:

- all groups in the UK have equal access when it comes to public services such as housing, health and education
- people have pride in their local area
- people recognise that migrant communities enrich and benefit our society
- people welcome different groups, especially those new to the community
- people of diverse backgrounds have spaces and places for meaningful interaction.

How can RE promote community cohesion?

A school can use RE to:

- **establish links with other schools both similar and different from itself**, especially in terms of religion and belief. Such schools might be local (so face-to-face interaction, for staff, for pupils/students, for both, is easily arranged) or elsewhere in the UK/world (so that links can be maintained via e-mail, websites, video conferencing, etc.)
- **ensure that regular/frequent teaching and learning opportunities exist to address matters to do with religion, belief, culture and ethnic identity**
- **ensure that equality of opportunity and inclusion exist** for all pupils and students
- **promote shared values** and encourage pupils and students to actively engage with others to understand what they hold in common, while still valuing diversity
- **provide regular/frequent opportunities for pupils and students to engage with people who seem to differ from them**, perhaps through visits (e.g. to different

houses of worship) or by inviting visitors of diverse backgrounds to assist with lessons, assemblies, acts of collective worship, sixth form conferences, collapsed curriculum/enrichment days for specific year or key stage groups, etc.

Social cohesion, in the eyes of many indistinguishable from community cohesion, will inevitably be enhanced by schools engaging with the above, just as social (and community) cohesion will be enhanced by RE when it contributes to PSHE development and CE.

RE and Spiritual, Moral, Social and Cultural Development

It is the responsibility of the whole curriculum to contribute to pupils' and students' spiritual, moral, social and cultural (SMSC) development. Nonetheless, it is widely recognised that RE can make a unique contribution to SMSC development and the Agreed Syllabus reflects that this is so.

RE provides opportunities for spiritual development by helping pupils and students:

to consider and respond to questions of meaning and purpose in life, and to consider and respond to questions about the nature of values in human society

RE provides opportunities for moral development by helping pupils and students:

to consider and respond to aspects of morality by using their knowledge and understanding of religious and non-religious ethical teaching. This enables them to make responsible and informed judgements about moral issues

RE provides opportunities for social development by helping pupils and students:

to develop their sense of identity and belonging, and by preparing them for life as responsible citizens in an increasingly diverse society

RE provides opportunities for cultural development by:

fostering pupils' and students' awareness and understanding of a range of beliefs and practices in the community and the wider world, and by exploring issues within and between religions and worldviews. This will develop their understanding of the cultural contexts within which they and others live

Here are some further thoughts about contributing to SMSC development at different key stages:

Spiritual Development at Key Stages 1 and 2:

Pupils should:

become familiar with what "spiritual" means in the religions and worldviews they study

reflect on what they learn about religions and worldviews

consider their own beliefs and values

value intuition and the imagination

consider the beauty and order of the natural and the human world

respond to the world with wonder and awe

ask ultimate questions

express their thoughts and feelings imaginatively

Moral Development at Key Stages 1 and 2:

Pupils should:

discuss how characters in religious and other stories behave morally and immorally

examine the moral teaching of religious and non-religious founders and leaders

explore key themes such as good and evil in religious and other stories

reflect on what different moral codes identify as right and wrong

learn that there may be more than one side to an argument

explore human rights and responsibilities

Social Development at Key Stages 1 and 2:

Pupils should:

learn about different religious and non-religious communities and how they work together

hear religious and other stories that examine a variety of relationships

understand how moral codes bind communities together

explore events such as festivals and rites of passage that bring communities together

discuss religious and non-religious attitudes to social and environmental issues

Cultural Development at Key Stages 1 and 2:

Pupils should:

explore Britain as a multifaith and multicultural society, with particular emphasis on

Christianity, Hinduism, Islam and Judaism

discuss how people's beliefs and cultural traditions affect the way they live their lives

explore religious and non-religious traditions in their own community and how these shape people's lives

use the arts as a stimulus to learning and reflection

give expression to cultural identity in various artistic forms

Spiritual Development at Key Stages 3 and 4:

Students should:

develop an understanding of religious concepts

explore how religions and worldviews define and harness the spiritual

reflect on creation and religious and non-religious responses to it

explore questions for which there are no absolute answers

learn to accept that uncertainty is a fact of life

reflect on religious and non-religious responses to ultimate questions

explore religious and non-religious beliefs and compare and contrast them with the students' own beliefs

understand what is meant by "spiritual values" and how these affect one's involvement with society

Moral Development at Key Stages 3 and 4:

Students should:

develop an awareness of the links between beliefs, values and behaviour

question moral stances in religions and worldviews

look at how religions and worldviews compare and contrast in relation to moral issues

examine moral dilemmas within and between religions and worldviews

compare and contrast religious and non-religious stances on moral issues with their own beliefs, values and attitudes

Social Development at Key Stages 3 and 4:

Students should:

- examine how British society is enriched by the variety of religions and worldviews
- understand how tension may exist because of differing stances about moral issues
- discuss how and why religious laws may conflict with the laws of the land
- study what religions and worldviews have to say about the individual, the family, relationships and the community
- meet with people of different religions and worldviews

Cultural Development at Key Stages 3 and 4:

Students should:

- understand that religious belief is an integral part of most cultures
- evaluate the extent to which British history and culture have been shaped by Christianity
- examine Britain as a multifaith and multicultural society, with particular reference to Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and Humanism
- examine how beliefs and values are influenced by different cultural perspectives
- explore how religion is expressed in a variety of artistic media
- meet people and visit places reflecting a variety of religious, philosophical and/or cultural traditions.

RE, Skills and Attitudes

Progress in RE is dependent upon the application of general educational skills. The following skills are central to RE and are reflected in the Requirements that make up the statutory programmes of study and the possible teaching activities in the units of work:

Investigation, which includes:

- asking relevant questions
- knowing how to use different types of sources as a way of gathering information
- knowing what may constitute evidence for understanding religion

Interpretation, which includes:

- the ability to draw meaning from artefacts, works of art, poetry and symbolism
- the ability to interpret religious language
- the ability to extract meaning from religious texts

Reflection, which includes:

- the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices

Empathy, which includes:

- the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others
- developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow
- the ability to see the world through the eyes of others, and to see issues from their point of view

Evaluation, which includes:

- the ability to debate issues of religious significance with reference to evidence and argument
- weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience

Analysis, which includes:

- distinguishing between opinion, belief and fact
- distinguishing between the features of different religions and worldviews

Synthesis, which includes:

- linking significant features of a religion or worldview together in a coherent pattern
- connecting different aspects of life into a meaningful whole

Application, which includes:

- making the association between religion and individual, community, national and international life
- identifying key religious values and their interplay with secular values

Expression, which includes:

- the ability to explain concepts, rituals and practices
- the ability to identify and articulate matters of deep conviction and concern, and to respond to religious questions through a variety of media

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

Commitment, which includes:

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

Fairness, which includes:

- listening to the views of others without pre-judging one's response
- careful consideration of other views
- willingness to consider evidence and argument
- readiness to look beyond first or superficial impressions

Respect, which includes:

- respecting those who have different beliefs and customs to one's own
- recognising the rights of others to hold their own views
- avoidance of ridicule
- discerning what is worthy of respect and what is not
- appreciation that people's religious convictions are often deeply felt
- recognising the needs and concerns of others

Self-understanding, which includes:

- development of a mature sense of self-worth and value
- developing the capacity to discern the personal relevance of religious questions

Enquiry, which includes:

- curiosity and the desire to seek the truth
- developing a personal interest in metaphysical questions
- an ability to live with ambiguities and paradoxes
- the desire to search for meaning in life
- being prepared to acknowledge bias and prejudice in oneself
- willingness to value insight and imagination as ways of perceiving reality

The above confirms that RE can play a central role in developing valuable life skills among children and young people. More specifically, RE can play a role in developing life skills that will help pupils and students to become:

- independent enquirers
- creative thinkers
- reflective learners
- team workers
- self-managers
- effective participants

Independent enquirers can:

- identify questions to answer and problems to resolve
- plan and carry out research, appreciating the consequences of decisions
- explore issues, events or problems from different perspectives
- analyse and evaluate information, judging its relevance and value
- consider the influence of circumstances, beliefs and feelings on decisions and events
- support conclusions, using reasoned arguments and evidence

Creative thinkers can:

- generate ideas and explore possibilities
- ask questions to extend their thinking
- connect their own and others' ideas and experiences in inventive ways
- question their own and others' assumptions
- try out alternatives or new solutions and follow ideas through
- adapt ideas as circumstances change

Reflective learners can:

- assess themselves and others, identifying opportunities and achievements
- set goals with success criteria for their development and work
- review progress, acting on the outcomes
- invite feedback and deal positively with praise, setbacks and criticism
- evaluate experiences and learning to inform future progress
- communicate their learning in relevant ways for different audiences

Team workers can:

- collaborate with others to work toward common goals
- reach agreements and manage discussions to achieve results
- adapt behaviour to suit different roles and situations, including leadership roles
- show fairness and consideration to others
- take responsibility, showing confidence in themselves and their contribution
- provide constructive support and feedback to others

Self-managers can:

- seek out challenges or new responsibilities and show flexibility when priorities change
- work toward goals, showing initiative, commitment and perseverance
- organise time and resources, prioritising actions
- anticipate, take and manage risks
- deal with competing pressures, including personal and work-related demands
- respond positively to change, seeking advice and support when needed
- manage their emotions, and build and maintain relationships

Effective participants can:

- discuss issues of concern, seeking resolution where needed
- present a persuasive case for action
- propose practical ways forward, breaking these down into manageable steps
- identify improvements that would benefit others as well as themselves
- try to influence others, negotiating and balancing diverse views to reach workable solutions
- act as an advocate for views and beliefs that may differ from their own.

RE, Creativity, Imagination, Critical Thinking and Thinking Skills

When RE helps to develop some of the skills and attitudes identified in “RE, Skills and Attitudes” above, it is also enhancing pupils’ and students’ creativity, imagination, critical thinking and thinking skills.

Creativity involves the use of imagination and the intellect to generate ideas, insights and solutions to problems and challenges. Coupled with critical thinking, which involves evaluative reasoning, creative activity may produce outcomes that are original, expressive and have value.

Thinking skills are refined every time pupils and students are confronted with situations in which they are encouraged to, among other things, engage in enquiry, investigation, interpretation, reflection, evaluation, analysis, synthesis, the application of outcomes and empathic understanding. Thinking skills are also refined when pupils and students are encouraged to express with clarity and in a manner accessible to others their thoughts, ideas, and/or understanding about what they have learned.

Creativity, imagination, critical thinking and thinking skills develop young people’s capacity for original ideas and purposeful action. Experiencing the wonder and inspiration of human ingenuity and achievement, whether artistic, scientific or technological, can spark individual enthusiasms that contribute to personal fulfilment.

Creativity can be an individual or collaborative activity. By engaging in creative activities, young people can develop the capacity to influence and shape their own lives and wider society. Everyone has the potential for creative activity and it can have a positive impact on self-esteem, emotional well-being and overall achievement.

Creative activity is essential for the future well-being of society and the economy. It can unlock the potential of individuals and communities to solve personal, local and global problems. Creativity is possible in every area of human activity - from the cutting edge of human endeavour to ordinary aspects of our daily life.

Creativity, critical thinking and thinking skills are not curriculum subjects, but they are crucial aspects of learning that should permeate the curriculum and the life of the school. As such, RE can play a role in cultivating all three.

RE can provide opportunities for pupils and students to apply their creativity, imagination, critical thinking and thinking skills when they:

- make visits to houses of worship and reflect sympathetically on what they encounter
- have encounters with people who appear to differ from them and evaluate what such people say and do
- reflect critically but sensitively on their own beliefs and the beliefs of others
- identify that there may be more that unites than divides people who seem on the surface to differ
- work on group tasks that require collaboration and cooperation to achieve a successful outcome
- have direct encounters with audio-visual material that derives from various religions and worldviews and critically evaluate such material
- engage with ideas, theories, beliefs, works of literature and art, etc. which affect them spiritually or emotionally
- engage with ideas, theories, beliefs, works of literature and art, etc. which inspire them to generate their own ideas, theories, beliefs, works of literature and art, etc.
- engage with some of the big or ultimate questions that RE addresses
- justify an opinion or standpoint through reasoned argument or the provision of evidence
- begin to see the world from the perspective of someone very different from themselves.

The more that pupils and students engage in discussion and debate, the more likely it is that they will cultivate their creativity, imagination, critical thinking and thinking skills. As a general rule, RE teachers can guarantee that there will be plenty of discussion and debate if they teach about topical or controversial issues which cut across traditional subject boundaries. Of particular interest are issues where science, ethics and religion interact. These issues include the origins of the universe and the evolution of life on Earth, advances in genetics and medicine, and environmental issues. But there are many other issues likely to inspire discussion and debate such as migration; the plight of refugees and asylum seekers; conflict, war and peace; extremism and radicalisation; the concept of stewardship; the persistence of slave relations; child labour; and meeting the dietary needs of diverse communities.

Teachers are necessarily committed to a respect for truth and evidence, and to developing their pupils' and students' critical thinking and thinking skills. Teachers want to discriminate between fact or well established theories (matters for which there is good evidence, or matters about which there is a scientific consensus) on the one hand, and stories or opinion (or matters of personal belief) on the other.

Teachers are also committed to respecting diversity and to dealing with pupils' and students' beliefs tactfully and diplomatically. Religious and other beliefs are often sincerely and strongly held, and are often aspects of a pupil's or a student's family and/or cultural background. To criticise those beliefs can seem to the pupil or student like belittling their family and/or culture.

Teachers need to establish ground rules about discussion and debate: pupils and students should learn to listen politely to each other, and to agree to differ on occasion. Teachers can model calm and polite behaviour, without giving in to irrationality. It is equally important not to be contemptuous or dismissive of deeply held beliefs.

There are topics where "balance" or equal treatment is not called for. You can value both story and science if everyone acknowledges the differences and values them for different reasons - myths, legends and stories can be very beautiful and pleasing and may even tell us much about ourselves and our emotions - while science explains how the world works.

RE teachers are used to dealing sensitively with differences in matters of personal belief, so what follows should not prove particularly challenging. In RE lessons, as in all other lessons, it is reasonable to ask for reasons and evidence for any hypothesis put forward, and to differentiate between strong and weak evidence. You can say things such as: "How interesting that you believe that...." and use this as an opportunity to demonstrate that different people believe different things for different kinds of reason, and to demonstrate the kinds of reason that are considered appropriate in particular lessons, assignments and exams. Do correct factual misinformation, wherever possible without confrontation, and cite supporting evidence. In RE lessons, although empirical evidence is less often called for than in some other subjects, reasons and explanations for beliefs and opinions should still be required.

Controversial issues such as cloning are a good opportunity in RE to demonstrate the diversity of views within religions and worldviews as well as between them. For example, pupils and students may be aware that some religious groups oppose human cloning, but may be less aware of liberal thinkers who support therapeutic cloning. The Church of Scotland has produced a number of useful discussion papers dealing with controversy in the development of bio-medicine. See the Church of Scotland's website.

Many religious groups do not think that the creation stories in Genesis are literally true and accept the evidence for evolution - they simply believe that God plays a part in evolution. Science can demonstrate that there is no real necessity for divine intervention in evolution, but not conclusively that it did not or cannot happen - and at that point the religious and the non-religious have to agree to differ.

Religion and science are not necessarily in competition. Science has little or nothing to say about ethics, although science can provide the evidence base for ethical reasoning, and religion a great deal - although religion is not the only source for moral ideas. Both subjects would benefit from drawing on, for example, philosophy and medical ethics, and teachers from different departments would gain from working together on some topics.

Are there some questions RE teachers can ask of the very youngest children to inspire discussion and debate?

Yes. Such questions include:

- In what ways are you special?
- Tell me something you really like and why?
- Can you think of a time when you were brave?
- Can you tell us about something that makes you happy/sad/cross/upset?

Are there some questions we can ask of older children to sustain discussion and debate?

Yes. Such questions include/might begin with:

- What do you think and why?
- Can you explain that?
- How do you know that?
- Have you always thought that?
- Are there other ways of seeing/interpreting this?
- What would count as evidence for or against your point of view?
- How could you test to see if it were true?
- What do you think might cause you to change your mind?
- What would someone who disagreed with you say?
- What do you mean by....?
- Can you give me an example of....?
- What are your reasons for....?
- Do you have evidence in support of....?
- What would be the consequence of....?

Enquiry-based Learning

The most effective RE teaching places enquiry at the heart of learning. Enquiry is most effective and consistent where it is based on a straightforward model, e.g.:



Effective enquiry in RE:

- **is not age limited.** It is effective at all ages
- **involves sustained learning.** The pupils and students set up the enquiry, carry it out, evaluate their learning and revisit the questions set
- **starts by engaging pupils and students in their learning.** Enquiry makes sure that pupils and students can see the relevance and importance of the enquiry and how it relates to their own concerns
- **allows pupils and students time to gather information and draw conclusions before asking them to reflect on or apply their learning.** The focus on “learning from” usually comes later as they ask the key question, “So what?”
- **enables pupils and students to reconsider their initial thinking and extend their enquiry as they begin to see new levels of possibility.** If pupils and students have identified key questions at the outset, they reconsider these, add more, or re-prioritise them
- **allows pupils and students to use their creativity and imagination.** Teaching and learning ensure that experiential learning and opportunities to foster spiritual and creative development are built into the process of enquiry
- **emphasises “impersonal evaluation”.** Enquiry asks pupils and students to give well-founded reasons and justify their conclusions or views rather than simply expressing their personal feelings or responses to the enquiry

Good examples of learning based on enquiry are listed below.

Use “big questions” to give a context for enquiry.

Engaging pupils and students from the outset in “big questions” provides a context for carrying out an investigation.

Use reflection and creativity effectively to deepen pupils’ and students’ understanding of religious material.

The most effective RE teaching integrates opportunities for reflection and creativity effectively within the process of enquiry which arise directly from pupils’ and students’ engagement with religious and other material.

Use enquiry effectively when investigating religions and worldviews.

Where RE works well, teachers give pupils and students carefully structured opportunities to find out for themselves, make their own connections and draw their own conclusions.

Use enquiry approaches to promote questioning and discussion about religious and other material.

Using the approach of philosophical enquiry can deepen and extend pupils’ and students’ investigation into religions and worldviews.

Use digital technology to support enquiry.

Teachers are increasingly using high-quality, web-based resources to stimulate pupils’ and students’ learning and to provide examples of living religious practice. Similarly, pupils and students make greater use of technology to research RE topics and present their findings.

To ensure enquiry-based learning is at its most effective, teachers:

- need to have a clear rationale for the place of enquiry in RE, e.g. how the principle of asking open-ended critical questions about religion and belief is balanced and with the need to respect differences of opinion and lifestyle
- need breadth and balance in selecting enquiry based on a clear, shared understanding of the rationale for RE
- need an appropriate repertoire of approaches to learning that match different types of enquiry, e.g.:
 - using experiential and creative activities where pupils and students need to develop their insight into the “experience” of religion
 - using reasoned argument and debate when pupils and students are exploring controversial issues
 - using investigative and interpretative skills when pupils and students need to gather, analyse and present information
- need to sequence enquiries to make sure pupils and students build effectively on prior learning and can see the relevance of their investigations
- need to know how the process of enquiry can be built into the way pupils’ and students’ progress in RE is defined and assessed.

RE, British Values and Challenging Extremism and Radicalisation

In November 2014, the Department for Education (DfE) issued “Promoting fundamental British values as part of SMSC development in schools”, since when the issue of whether schools are promoting such values has been high on the agenda of most, if not all, Ofsted inspection teams up and down the land.

Most schools in Northumberland have embraced the examination of the British values through assemblies/acts of collective worship and/or lessons (lessons in English/literacy, RE, PSHE development, CE and history lend themselves most obviously to the examination of such values). Many schools have mounted excellent displays that identify the values; that unpack their implications for school practice and wider society; that critically evaluate their strengths, weaknesses and limitations; that reflect on the extent to which the selected values really are British; and/or that ask whether other values which define Britishness have been excluded (e.g. freedom of expression/speech, support for the underdog, a sense of humour, encouraging discussion and debate).

The values that HAVE to be addressed are:

- democracy
- the rule of law
- individual liberty
- mutual respect and tolerance of different faiths and beliefs.

As an Agreed Syllabus Conference we would recommend that, as a bare minimum, schools should have a display in a prominent place that identifies and reflects on the implications of the values. They should also address the values, either individually or collectively, in a few assemblies/acts of collective worship every year and engage in some in-depth study of the values in subjects such as RE, PSHE development and/or CE. Also, do not forget that, when a school gives its pupils or students a chance to vote, partake in mock elections, reflect on the idea that everyone is equal in the eye of the law, discuss how they have choices they can make in life and/or learn about religions and beliefs that differ from those they or their parents subscribe to, they are engaging with the values above in an obvious and overt manner.

It goes without saying that, where schools address the British values in a coherent and/or systematic way, they are creating the conditions in which it is less likely that children and young people will incline toward extremism and radicalisation (insofar as many people argue that, if you subscribe to the values above, you are predisposed to distrust extremism and radicalisation and are therefore likely to challenge both), whether such extremism or radicalisation is political or religious. This said, staff in a number of Northumberland secondary, high and special schools have already examined extremism in the classroom and/or the assembly hall, sometimes because their pupils or students are curious about extremism as a consequence of its topicality in the media. Moreover, most teachers have had training about extremism and how the topic might be addressed in the classroom, and an RE teacher in one of our high schools have re-written the Year 9 RE syllabus to ensure that regular opportunities exist to explore religious extremism and how people of faith challenge such extremism.

There are many definitions of extremism and radicalisation currently in the public domain, but, for the sake of brevity, what follows are the definitions accepted by the government and most statutory agencies in England and Wales.

Extremism is defined as “the vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs. We also include in our definition of extremism calls for the death of members of our armed forces, whether in this country or overseas.”

Radicalisation is defined as “the process by which a person comes to support terrorism and forms of extremism leading to terrorism.”

One of the first things that teachers will wish to do when discussing extremism and radicalisation is to provide pupils and students with definitions of the terminology that they can readily understand. Some teachers will simply use the definitions above, but others will recognise that both definitions just provided may have shortcomings and, as a consequence, discuss with pupils and students other understandings of the concepts.

If schools/teachers wish to address extremism and radicalisation in the classroom and/or assembly hall, rest assured that there are already lots of excellent teaching and learning materials that can be used as they are or adapted to suit particular audiences. For schools/teachers not familiar with such teaching and learning materials, contact Phil André (the local authority’s part-time RE consultant) at phil.andre@ntlworld.com who can provide you with the names of/websites for such resources (e.g. www.preventforschools.org, “Learning together to be safe”, Centre for Urban Education). Phil can also provide ideas for lessons that have been successfully tried and tested in schools across the region.

Although most manifestations of extremism in the North-East appear to derive from what might be called the far right of the political spectrum, every so often the statutory authorities hear of extremism that has a religious dimension. If schools are concentrating on extremism of a religious character, there are many examples of people with religious commitments who confound manifestations of, or challenge, extremism. Teachers who wish to identify such people can contact Phil André in the first instance.

It is essential that somewhere schools have documentation explaining how they will challenge extremism and radicalisation. Most schools that have such documentation have a stand-alone “Challenging/Tackling Extremism and Radicalisation Policy” (many such policies exist on the internet for schools to examine for content), and the best such policies establish a link with the British values and how commitment to such values makes it less likely that people, young or old, will incline toward extremism and radicalisation.

RE and the Study of the Northern Saints

The statutory components of the Agreed Syllabus for RE include exploring the meanings or messages in the religious and moral stories of faith communities, questions of right and wrong, and sources of wisdom, beliefs and teachings. Northumberland has a rich spiritual heritage well worth exploring in school, not only for its cultural value, but also because our early Christian history reveals fascinating insights into how people can be led and inspired by religious faith. The Anglo-Saxon world of the Northumbrian saints might seem totally alien to life in modern Britain, but, sadly, some human dilemmas never change, and the responses of early British Christians like Aidan, Oswald, Hilda and Cuthbert to the problems and challenges of their age can inform discussion about their contemporary equivalents.

When studying the lives of the Northern Saints, as these religious figures are collectively called, please keep your RE objectives in mind so that the RE lesson does not become (by default) a lesson in History, because RE should prepare our pupils for life in the modern world! However, you could consider making Northern Saints a focus for some rich cross-curricular work led by RE.

General Background

After the Roman legions left Britain in 410 CE (after occupying and ruling it from 43 CE), these islands became an unstable patchwork of small warring kingdoms ruled by powerful families and clans. Other people such as the Saxons migrated across the North Sea to settle here, and many British people migrated to Northern France (part of which was named “Brittany” in their memory). The result in Britain was a turbulent ethnic mix. Christianity had previously been spreading north and west across the Roman Empire to Britain (Roman Christian symbols have been found near Hadrian’s Wall), but the Roman retreat from Britain stopped the process. The remaining British religions were mostly pagan and involved worshipping nature gods.

However, this situation slowly changed again over the next few hundred years as missionaries came from two directions, Ireland and Europe, to spread Christianity again, but sometimes in a rather different version to Roman Christianity, a version that better suited the contemporary culture, especially in the north of England. In this new Christian message (especially the Gaelic-Irish version brought by Aidan and his followers), God was particularly interested in the lives of ordinary people and also expressed Himself through the natural world. For such Christians, God was a powerful creator and sustainer of all things, but also knew what it was like to be hungry and thirsty, and to suffer and to overcome death, as Jesus had. This understanding of God actively cared about the world and its people and was a part of their everyday lives (contemporary Celtic Christianity harks back to these insights in a variety of Christian denominations).

The people spreading this idea about God were often monks, nuns or priests who were completely committed to serving God. Many of them chose to work in one community, setting up small teams to run schools or hospitals for local people. Sometimes they had the protection of local rulers (Christian or otherwise) and sometimes not. Gradually, their influence grew into a broader network until Christianity became the most popular and established faith across these islands. Many of the best-known monks, nuns and priests became saints who have particular stories associated with them. Some of the stories are fanciful, of course, and it should be remembered that their biographies (such as those contained in Bede’s “Ecclesiastical History of the English People”) have been written with a

view to either uplift the faithful (hagiography) or to reinforce particular world views. However, the stories remain and some still carry a modern resonance.

Oswald's surprising desire, as a man of war, to spread Christianity by peaceful means, by inviting the Celtic Mission from Ireland to his kingdom, is significant, as is his willingness to serve as a cross-cultural communicator and translator for Aidan, the mission's first successful leader.

Aidan's original refusal to seek sanctuary for his mission in a royal castle, choosing instead to base it on the more vulnerable island of Lindisfarne, is significant for its courage, as is his direct challenge to his later patron King Oswin, over the passing-on of the royal gift of a horse.

Hilda's original desire to flee Britain in search of a safer life was overtaken by a challenge to stay and serve as a powerful spiritual leader, educator and administrator.

Caedmon's original disability and illiteracy became the catalyst for a powerful gift in leading worship.

Cuthbert's difficult start in life led him to become a powerful and courageous priest, but, later, also something of a mystic.

Eadfrith's artwork for the Lindisfarne Gospels unwittingly became a model of social cohesion through its use of diverse cultural influences.

Resources

Primary and middle schools can download, at no cost, the following cross-curricular lesson materials from the Barnabas in Schools website:

<http://www.barnabasinschools.org.uk/who-were-the-northern-saints>

<http://www.barnabasinschools.org.uk/present-the-the-life-of-st-aidan/>

<http://www.barnabasinschools.org.uk/saint-aidan-flame-of-the-north/>

<http://www.barnabasinschools.org.uk/saint-eadfrith-and-the-lindisfarne-gospels/>

<http://www.barnabasinschools.org.uk/the-secret-talents-of-hilda-and-caedmon-two-early-christian-saints/>

<http://www.barnabasinschools.org.uk/saint-oswald/>

The original Lindisfarne Gospels, along with the St. Cuthbert's Gospel, are now kept at the British Library in London, although they are sometimes withdrawn for conservation purposes and display elsewhere. Online editions and images can be found on the library's website along with background material and lesson ideas: <http://www.bl.uk/onlinegallery/virtualbooks/index.html#>

Study Trips

The island of Lindisfarne (Holy Island) is still a place of Christian pilgrimage with its important English Heritage archaeological site, study centre, museums and churches. School visits should be planned carefully, with particular care taken in relation to the tides that block off access to the road connecting the island with the mainland: <https://www.lindisfarne.org.uk/>

Bede's World in Jarrow is a museum that recreates the Anglo-Saxon world of the Northern Saints: <http://www.bedesworld.co.uk/>

Durham Cathedral houses the shrine of St. Cuthbert and also possesses the head of St. Oswald:
<http://www.durhamcathedral.co.uk/learning/school-visits>

St Oswald's Church in Wall near Hexham was built near the site of Oswald's important Battle of Heavenfield: <http://www.dalbeattie.com/stoswalds-heavenfield/index.html>

Hexham Abbey was built under the leadership of Saint Wilfred, another significant Northern Saint.

Famous Northern People of more recent origin whose beliefs shaped their engagement with the world

William Turner (1508-1568).

"Those dark doctors ... which suddenly, like toadstools, start as physicians within two or three years' study." (William Turner, commenting on poorly trained physicians)

William Turner, who was born in Morpeth, Northumberland, is remembered above all as a dean, a reformer, a physician, an MP and a natural scientist. As a student at Cambridge University, he took great interest in studying the natural and medicinal qualities of plants, describing them in great detail and accuracy. In his official roles within the Church of England, he disagreed deeply with some "Catholic" practices, the wearing of ornate robes (vestments) by clergy in particular, which he believed were of superstitious origin. He objected to ornate robes partly because they implied that the clergy were more worthy than ordinary members of the laity. He was famous for training his pet dog to jump up and steal the headwear favoured by bishops. He was sometimes imprisoned for his views, especially if his views conflicted with those of the religious faction that dominated political power at the time.

Turner was a keen scholar and impatient with anyone in authority who did not take an interest in education and learning more generally. He sometimes travelled around Europe to supplement his studies. A prolific author, he published a series of books on birds (his was the world's first printed book on ornithology), wine, treacle and, most famously, plants and herbs. He published the first of three parts of his famous "Herbal" in 1551. The "Herbal" was the world's first truly systematic study of plants and herbs. It was written in everyday language with woodcut hand-drawn illustrations.

John Martin (1789-1854).

"It shall make more noise than any picture ever did before... only don't tell anyone I said so." (John Martin, describing his painting "Belshazzar's Feast".)

Born in Haydon Bridge and famous above all for his oil paintings in the Romantic style, John Martin made his mark producing vast apocalyptic paintings such as "Joshua Commanding the Sun to Stand Still upon Gibeon" and "Belshazzar's Feast". Such works show landscapes and other scenes inspired by the Bible. His best-known paintings have a contemporary twist while being conceived on an ambitious scale that cannot help remind people today of biblical epics deriving from Hollywood.

Martin was a devout Christian influenced by the poetry of John Milton, but he was also interested in the discoveries of natural science. As a society painter, he entertained and enjoyed the company of scientists, artists and writers, and in later life took a personal interest in a range of engineering projects. During the last four years of his life, Martin was engaged in a trilogy of large paintings of biblical subjects: “The Last Judgement”, “The Great Day of His Wrath” and “The Plains of Heaven”. Their style and content prefigure the CGI achievements of modern disaster movies.

Martin was a defender of deism, natural religion, evolution (before Darwin) and rationality.

“Belshazzar’s Feast” is on permanent display at the Laing Art Gallery, Newcastle-upon-Tyne, with accompanying lighting effects similar to the ones used when it was originally exhibited.

Grace Darling (1815-1842).

“She often deflected the warm praise received from others and preferred to acknowledge that it was God that helped her find such strength that day out at sea.”

Grace Darling is best known for her role in the rescue of survivors from a shipwreck. She became something of an early Victorian celebrity due to her bravery, but the celebrity status thrust upon her was not to her liking.

Grace was born in 1815 at Bamburgh, Northumberland, and spent her youth in two lighthouses (Brownsman and Longstone) where her father, William, was the keeper. In the early hours of the 7th September 1838, Grace, looking out from an upstairs window of the Longstone Lighthouse on the Farne Islands, spotted the wreck and the survivors of the “Forfarshire” on Big Harcar, a low rocky outcrop. The “Forfarshire” had foundered on the rocks and broken in half; one of the halves had sunk during the night. Amidst tempestuous waves and gale force winds, there followed an amazing rescue of the survivors when Grace and her father used a rowing boat to lift nine men from the sea. Grace's life would never be the same again.

The point was made in the media frenzy following the rescue that Grace had risked her life for people she did not know, for complete strangers. There was a call from some quarters that this deed of exceptional bravery should be rewarded. William’s involvement received little comment; it was all about Grace.

Presents and donations came flooding in. Subscription funds were set up in her name and members of the public sent money directly to her. Fine items of silk and silverware, books and bibles arrived from admirers the length and breadth of the country. The young Queen Victoria herself, just nineteen, sent Grace £50 as a token of her esteem.

Fuelled by the publicity, Grace’s fame swept the nation. She received hundreds of letters praising her actions. Many people requested her signature, locks of her hair or a piece of the garment she wore during the rescue. Grace was flattered at first, but dutifully replying to all the well-wishers became an ordeal as the attention towards her intensified

A certificate testifying to the Darlings’ bravery was sent directly to the Duke of Wellington as Master of Trinity House. The Duke, effectively William Darling’s employer, asked for a full account of events from William himself.

Grace Darling's act of selfless courage - in her own mind she was just doing her duty - was recognised as something special and sealed her name in the annals of great British heroes. Her name became synonymous with outstanding bravery.

Josephine Butler (1828-1906).

"God and one woman make a majority." (Josephine Butler)

Josephine Butler, an evangelical Anglican Christian, is remembered as a successful campaigner for women's rights during the Victorian era.

Born and raised in Northumberland, Butler's early activism centred on a campaign to help prostitutes leave their profession. She supported a respite home in Liverpool which provided a place of refuge for sex workers who wanted to learn an alternative, less dangerous way of making a living.

Butler's work on the fringes of the sex industry developed into a growing awareness of the way prostitution was regarded by the authorities, who were primarily concerned with the spread of sexually transmitted diseases among the armed forces. At the time, men were seen as potential victims and women as potential threats, although infections could be passed on by men as well as women. However, the Contagious Diseases acts of the 1860s deemed female prostitutes to be the source of the problem, not male sexual appetite, and the police were therefore given powers to arrest, detain and enforce invasive medical examinations on any woman thought to be a prostitute. The mere suggestion that a woman was a prostitute contaminated with a sexually transmitted disease was enough for many women to lose their livelihood, even if they were not prostitutes, and many women were the targets of police raids and forcibly subjected to medical examinations.

Butler led the campaign to repeal the Contagious Diseases acts, referring to forced medical examination as "surgical rape" which exposed the inequalities that women suffered vis-à-vis men. She helped build up a broad coalition of support that led to the repeal of the acts in 1886. She also campaigned against child prostitution and took part in a successful campaign to raise the age of legal consent from 13 to 16. During her career of international social activism she suffered a great deal of abuse and the occasional physical assault, but her determination, fuelled by her Christian faith, won a great deal of popular support. It is now thought that her activism helped pave the way for later campaigns for women's suffrage.

Emily Wilding Davison (1872-1913).

"Rebellion against tyrants is obedience to God." (From Emily Wilding Davison's prison diary)

Born in London to a Northumberland family with roots in Morpeth and Longhorsley, Emily is best known as a militant member of the Women's Social and Political Union (WSPU), which campaigned at the beginning of the 20th century for women's suffrage (the right to vote). She is remembered in particular for the way her life ended at the 1913 Epsom Derby when she was trampled by the King's horse, Anmer, during part of a staged protest. It is now thought that her death was not suicide, but the result of a desire to raise the profile of the WPSU by attaching a sash or flag around the horse's neck. The flag or sash would have carried the name of the WPSU.

Emily Wilding Davison was an energetic and sometimes violent campaigner who believed that social change often required unusual acts of self-sacrifice before anything would be done to overcome

serious problems. Emily was once found hiding in the Palace of Westminster on the day of the national census so she could declare her place of residence to be The House of Commons. Frequently arrested, she took part in prison hunger strikes and once hurled herself down some stairs in a bid to gain wider recognition of the brutal forced-feeding endured by herself and many fellow campaigners. After her death, Emily's body was brought to Northumberland with much ceremony and was buried in the family plot of St. Mary the Virgin Church, Morpeth.

To confirm how so much was stacked against women at the time Emily was alive, she went to Oxford University where she obtained first class honours in her final exams, despite the fact that at the time Oxford did not confer degrees on women.

RE Resources for Reception to Year 11

Reception and Years 1 to 4.

General, including books for teachers and books addressing many religions and worldviews:

- D. Bastide Religious Education, 5-12 Falmer 2001
- O. Bennett Exploring Religion Series (People, Buildings, Worship, Writings, Festivals, Signs and Symbols, Teacher's Guide) Unwin Hyman 1999
- E. Breuilly and S. Palmer A Tapestry of Tales Collins Educational 1999
- J. Brooke The RE Teacher's Survival Guide BRF 2014
- A. Brown World Religions in Education CRE 1994
- D. Burke Understanding Religions Series (Birth Customs, Death Customs, Food and Fasting, Initiation Customs, Marriage Customs, Pilgrimage and Journeys) Wayland 1995
- CEM World Faiths Jigsaw CEM 2000
- T. and G. Copley Religious Education in Key Stage 1 and Religious Education in Key Stage 2 Southgate 1997
- C. Court Autumn and Winter Festivals Scholastic 1997
- C. Court Spring and Summer Festivals Scholastic 1997
- M. Doney Festivals Around the World Franklin Watts 2002
- J. Evans-Lowndes Exploring a Theme Series (The Environment) CEM 1990
- A. Ewens and M. Stone Teaching about God, Worship and Spirituality RMEP 2001
- A. Ganeri Festival Stories Series (Buddhist, Christian, Hindu, Islamic, Jewish, Sikh) Evans 2006
- A. Ganeri Sacred Texts Series (Bible, Guru Granth Sahib, Qur'an, Ramayana, Tipitaka, Torah) Evans 1999
- P. Gateshill and J. Thompson Visiting Places of Worship Hodder and Stoughton 2000
- P. Gateshill and J. Thompson Religious Artefacts in the Classroom Hodder and Stoughton 1995
- L. and G. Gent Curriculum Bank: RE KS1 and RE KS2 Scholastic 1997
- R. Graham One Wintry Night Lion 1994
- C. Howard Investigating Artefacts in RE RMEP 1996
- C. Hudson What Price Peace? BRF 2014
- C. Hudson What Makes a Winner? BRF 2014
- C. Hudson Valuing Money BRF 2015
- H. Jaeger RE in the Classroom with 4 to 5s BRF 2015
- M. and J. Keene Junior Steps in RE Year 3 and Year 4 Stanley Thornes 1997
- G. Langtree Are You Ready? Developing Quality RE in Primary Schools RMEP 1997
- J. Lindon Understanding World Religions in Early Years Practice Hodder and Stoughton 1999
- A. Matthews and S. Moxley How the World Began and Other Creation Stories Macdonald 1996
- C. Moorcroft Badger RE Scheme from Reception to Year 6 (Posters, Teacher's Books, Pupils' Books) Badger 2002
- W. Owen Cole and J. Evans-Lowndes RE in the Primary Curriculum RMEP 1994
- W. Owen Cole and J. Evans-Lowndes Stories from World Religions Series Heinemann 1995
- S. Palmer and E. Breuilly Infant Teachers Handbook Collins Educational 2005
- S. Palmer and E. Breuilly Junior Teachers Handbook Collins Educational 2005
- L. Rock I Wonder Why? Lion 2000
- L. Rock I Wish Tonight (a child's wish for all the world) Lion 1999
- M. Rosen and A. Young What is Humanism? Wayland 2015

D. Self World Religions Lion 1998
 Shap Working Party Shap Calendar of Religious Festivals Shap Working Party New ed. every 18 months
 S. Tulloch Who Made Me? Lion 2000
 S. Warrier and J. Walshe Dates and Meanings of Religious and other Multi-Ethnic Festivals, 2002-2005 Foulsham Educational 2001
 P. Weller Religions in the UK: a Multifaith Directory University of Derby 2003
 V. Williams Caring Beliefs - Valued People CEM 1991
 V. Williams Human Beliefs - Personal Values CEM 1991
 V. Williams Green Beliefs - Valued World CEM 1991
 A. Wood Creation Stories Anthology Channel 4 1996
 C. Wood Emotionally Intelligent RE BRF 2014
 M. Woodbridge and C. Johnson RE in Practice Series (Is it true? Why do people suffer? Finding the real me) CEM 2000
 M. Woodbridge Special Places CEM 2002
 P. Woodward Festivals of the World Religions RMEP 2000

General Internet Sites:

The RE Site
theresite.org.uk/

RE Exchange Service
<http://re-xs.ucsm.ac.uk/re/places>
<http://re-xs.ucsm.ac.uk/re/pilgrimage>

Culham College Institute
www.culham.ac.uk/

Dottie and Buzz
www.dottieandbuzz.co.uk

RE from IT (Professional Council for RE)
<http://refit.ucsm.ac.uk/>

Humanism for Schools
www.humanismforschools.org.uk/teachingtoolkits

Buddhism:

Adiccabandhu and Padmasri Siddharta and the Swan Windhorse 1998
 S. Armstrong Where we Worship: Buddhist Temple Franklin Watts 1998
 A. Ganeri Buddhist Festivals Through the Year Franklin Watts 2003
 A. Ganeri Beliefs and Cultures: Buddhist Franklin Watts 1996
 D. Samarasekara and U. Samarasekara My Belief: I am a Buddhist Franklin Watts 1994
 R. White Jataka Tales for Children (20 titles in the series) Dharma Publishing 1998
 J. Wood Our Culture: Buddhist Franklin Watts 2003

www.buddhanet.net

Christianity:

- N. Allan Jesus' Christmas Party Hutchinson 1991
- C. Baker and D. Dalby The Beginners Bible for Toddlers Word 1995
- L. Berg Celebrations: Christmas Ginn 1993
- L. Berg Celebrations: Easter Ginn 1993
- L. Berg Celebrations: Carnival Ginn 1993
- C. Chambers A World of Festivals: Christmas Evans 1997
- C. Chambers A World of Festivals: Easter Evans 1997
- M. Cooling Using the Bible in Literacy Teaching, books 1-4 Stapleford Centre 1999
- M. Cooling Resource Bank Series: Using the Bible in the Primary Curriculum Hodder and Stoughton 1997
- M. Cooling Bible Storybags BRF 2011
- M. Cooling More Bible Storybags BRF 2012
- M. Cooling and D. Walker The Bible through Art from Genesis to Esther RMEP 2000
- M. Cooling and D. Walker Jesus through Art RMEP 2001
- J. Dunbar and G. Blythe This is the Star Corgi 1998
- J. Evans-Lowndes Jesus Worldwide (Poster and Poster Notes set) CEM 1995
- A. Ewens Living Festivals Omnibus RMEP 1994
- A. Ewens and M. Stone Teaching about Jesus RMEP 2001
- J. Fitzsimmons, J. Palmer and R. Whiteford Christmas, KS 1 and Christmas, KS 2 Stanley Thornes 1993
- A. Ganeri Christian Festivals Through the Year Franklin Watts 2003
- C. Goodings Celebrating Christmas Lion 1998
- C. Goodings Bartimouse and the Christmas Mystery Lion 1999
- C. Goodings Bartimouse and the Harvest Garden Lion 1999
- C. Goodings Bartimouse Aboard the Ark Lion 1998
- S. Henderson Poetry Emotion BRF 2012
- J. Herriot The Christmas Day Kitten Picture Piper 1990
- K. Kinnear Deedee's Easter Surprise Lion 2000
- A. MacDonald The King Next Door: Stories of Jesus Lion 1999
- N. Martin Moving Mountains (Bible stories for reading aloud) NCEC 1991
- M. McBride Living Church BRF 2006
- R. Nelson My Life, My Religion: Anglican Curate Franklin Watts 2001
- W. Owen Cole The Christian Bible Heinemann 1997
- M. Payne A-cross the World BRF 2011
- M. Payne Where in the World? BRF 2012
- B. Pettenuzzo My Belief: I am a Roman Catholic Franklin Watts 1985
- S. Pirotta The Treasure of Santa Cruz (Easter Story) Wayland 2002
- S. Pirotta The Best Prize of All (Harvest Story) Wayland 2002
- K. Prior World Religions: Christianity Franklin Watts 1999
- J. Reeve Sarah and Paul Resource Books RMEP 1998
- J. Roche My Life, My Religion: Catholic Priest Franklin Watts 2001
- L. Rock First Festivals: Harvest Lion 1999
- L. Rock Festivals of the Christian Year Lion 2002
- L. Rock and D. Mayo The Easter Story Lion 2001
- L. Rock and D. Lush The Ten Commandments Lion 2000

D. Self Stories from the Christian World Macdonald 1996
 A. Shilson-Thomas A First Puffin Picture Book of Bible Stories Puffin 1997
 W. Wangerin Mary's First Christmas Lion 1999
 C. Watson Beliefs and Cultures: Christian Franklin Watts 1996
 B. Wildsmith The Easter Story Oxford 1993
 P. Wilkinson Teaching RE: Christmas 5-14 CEM 1993
 P. Wilkinson Teaching RE: Easter 5-14 CEM 1993
 A. Wood Where we Worship: Christian Church Franklin Watts 1998
 C. Wood Christianity: Key Beliefs and Traditions BRF 2013

www.educhurch.org.uk

www.jesus2000.com

www.cafod.org.uk/

www.baptist.org.uk/

www.churchofengland.org/

www.congregational.org.uk/

www.methodist.org.uk/

www.epcew.org.uk/

www.quaker.org.uk/

www.catholic.org/

www.urc.org.uk/

Hinduism:

M. Aggarwal My Belief: I am a Hindu Franklin Watts 2001
 B. Candappa Celebrations: Divali Ginn 1993
 R. Das My Life, My Religion: Hindu Priest Franklin Watts 2001
 R. Das The Heart of Hinduism: a Resource Pack for Primary Teachers ISKCON Educational Services 2002
 C. Deshpande Divali A and C Black 2003
 A. Ganeri Hindu Festivals Through the Year Franklin Watts 2003
 A. Ganeri Beliefs and Cultures: Hindu Franklin Watts 1996
 J. Gavin Coming Home (Divali Story) Wayland 2002
 K. Prior World Religions: Hinduism Franklin Watts 1999
 A. Wood Where we Worship: Hindu Mandir Franklin Watts 1998
 J. Wood Our Culture: Hindu Franklin Watts 2003

www.hindunet.org

www.hindukids.org

Islam:

M. Aggarwal My Belief: I am a Muslim Franklin Watts 2001
 L. Broadbent Exploring Islam CEM 1993
 A. Ganeri Muslim Festivals through the Year Franklin Watts 2003
 S. Juma Stories of the Prophets from the Qur'an RMEP 1999
 M. Kayani Love all Creatures Islamic Foundation 2000
 A. Khan My Life, My Religion: Muslim Imam Franklin Watts 2001
 S. Khan Allah's Best Friend Goodword Books 2001

S. Khan Allah Speaks to the Prophet Musa Goodword Books 2001
S. Khan The First Man Goodword Books 2001
S. Khan The Builder of the Kabah Goodword Books 2002

S. Khan The Brave Boy Goodword Books 2002
M. Lynch Islam: a Pictorial Guide CEM 1990
K. Marchant A Present for Salima (Eid-ul-Fitr Story) Wayland 2002
K. McLeish Celebrations: Eid-ul-Fitr Ginn 1994
P. Meers Make a Model Mosque CEM 1994
R. Tames World Religions: Islam Franklin Watts 1999
A. Wood Where we Worship: Muslim Mosque Franklin Watts 1998
J. Wood Our Culture: Muslim Franklin Watts 2003

<http://islamicity.com/mosque>
www.islam.com/audio/misc
www.muslimdirectory.co.uk
www.islam.org

Judaism:

L. Broadbent Exploring Judaism CEM 1992
M. Cooling and D. Walker The Bible through Art from Genesis to Esther RMEP 2000
A. Ganeri Jewish Festivals Through the Year Franklin Watts 2003
F. Gent Jewish Festivals Omnibus RMEP 1994
A. Geras The Taste of Winter (Hanukkah Story) Wayland 2002
C. Goodings Bartimouse Aboard the Ark Lion 1998
A. Jungman Waiting for Elijah (Passover Story) Wayland 2002
C. Lawton My Belief: I am a Jew Franklin Watts 2001
L. Rock and D. Lush The Ten Commandments Lion 2000
M. Ross My Life, My Religion: Jewish Rabbi Franklin Watts 2001
S. Sheridan Stories from the Jewish World Macdonald 1996
M. Stoppleman Beliefs and Cultures: Jewish Franklin Watts 1996
A. Wood Where we Worship: Jewish Synagogue Franklin Watts 1998
A. Wood World Religions: Judaism Franklin Watts 1999
J. Wood Our Culture: Jewish Franklin Watts 2003

www.jewfaq.org/torah.htm
www.ishwar.com
www.jewish.co.uk
www.torahtots.com
www.myjewishlearning.com

Sikhism:

M. Aggarwal My Belief: I am a Sikh Franklin Watts 2001
Anon. Sikhism: a Pictorial Guide CEM 1990
A. Ganeri Sikh Festivals Through the Year Franklin Watts 2003
K. Kaur-Singh My Life, My Religion: Sikh Granthi Franklin Watts 2001
K. Kaur-Singh Where we Worship: Sikh Gurdwara Franklin Watts 1998

P. Mitchell The Guru's Family (Guru Nanak's Birthday Story) Wayland 2002
 G. Singh Sacha The Sikhs and their Way of Life The Sikh Missionary Society 1988
 J. Wood Our Culture: Sikh Franklin Watts 2003

www.sikhs.org/
www.sikhnet.com

Years 5 to 8.

General, including books for teachers and books addressing many religions and worldviews:

L. Ahluwalia, A. Lovelace, J. Mayled, J Walker and J White Connections Books A, B and C Hodder and Stoughton 2002
 D. Bastide Religious Education, 5-12 Falmer 1991
 O. Bennett Exploring Religion Series (People, Buildings, Worship, Writings, Festivals, Signs and Symbols, Teacher's Guide) Unwin Hyman 1993
 C. Bowness Faith in Action Series (15 different biographies) RMEP 2000
 E. Breuilly and S. Palmer A Tapestry of Tales Collins Educational 1993
 J. Brooke The RE Teacher's Survival Guide BRF 2014
 D. Burke Understanding Religions Series (Birth Customs, Death Customs, Food and Fasting, Initiation Customs, Marriage Customs, Pilgrimage and Journeys) Wayland 1995
 P. Draycott Teaching RE Series, 11-16 (Community, Festival, God, Harvest, Sacred Writings, Symbol, Worship, etc.) CEM 1998
 S. Eddy, E. Osborne and L. Spence Living Faiths Today Chalkface Project 1998
 J. Evans-Lowndes Exploring a Theme Series (The Environment) CEM 1990
 A. Ewens and M. Stone Teaching about God, Worship and Spirituality RMEP 2001
 A. Ganeri Festival Stories Series (Buddhist, Christian, Hindu, Islamic, Jewish, Sikh) Evans 1999
 A. Ganeri Sacred Texts Series (Bible, Guru Granth Sahib, Qur'an, Ramayana, Tipitaka, Torah) Evans 1999
 P. Gateshill and J. Thompson Visiting Places of Worship Hodder and Stoughton 2000
 P. Gateshill and J. Thompson Religious Artefacts in the Classroom Hodder and Stoughton 1995
 J. Green and J. Walker World Issues: Religion and Morality Hodder and Stoughton 1999
 C. Howard Investigating Artefacts in RE RMEP 1996
 C. Hudson What Price Peace? BRF 2014
 C. Hudson What Makes a Winner? BRF 2014
 C. Hudson Valuing Money BRF 2015
 M. and J. Keene Junior Steps in RE Year 5 and Year 6 Stanley Thornes 1997
 M. Kirby Student Handbook for Religious Education Pearson 1999
 R. Kirkwood God Knows who I am Hodder and Stoughton 1998
 R. Kirkwood If I were God, I'd say Sorry Hodder and Stoughton 1998
 G. Langtree Are You Ready? Developing Quality RE in Primary Schools RMEP 1997
 J. Mackley Evil and Goodness CEM 2002
 J. Mackley and C. Johnson RE in Practice Series (Is it true? Why do people suffer? Finding the real me) CEM 2000
 A. Matthews and S. Moxley How the World Began and Other Creation Stories Macdonald 1996
 C. Mercier and J. Fageant Skills in Religious Studies Series Heinemann 2001
 C. Moorcroft Badger RE Scheme from Reception to Year 6 (Posters, Teacher's Books, Pupils' Books) Badger 2002

W. Owen Cole and J. Evans-Lowndes RE in the Primary Curriculum RMEP 1994
 S. Palmer and E. Breuilly Junior Teachers Handbook Collins Educational 1995
 R. Pratt and S. Sutcliffe REACT, Reflect and Evaluate RMEP 2000
 A. Rigall The Other 3Rs - Responsibility, Relationships, Respect for Life Family Education Trust 1995
 M. Rosen and A. Young What is Humanism? Wayland 2015
 D. Self World Religions Lion 1998
 Shap Working Party Shap Calendar of Religious Festivals Shap Working Party New ed. every 18 months
 R. Stannard The Curious History of God Lion 1998
 M. Thompson Leading the Way, vols. 1 and 2 Hodder and Stoughton 1994
 J. Walker Our World: Religion and Environment Hodder and Stoughton 2002
 J. Walker Their World: Religion and Animal Issues Hodder and Stoughton 2002
 S. Warrier and J. Walshe Dates and Meanings of Religious and other Multi-Ethnic Festivals, 2002-2005 Foulsham Educational 2001
 P. Weller Religions in the UK: a Multifaith Directory University of Derby 2003
 V. Williams Caring Beliefs - Valued People CEM 1991
 V. Williams Human Beliefs - Personal Values CEM 1991
 V. Williams Green Beliefs - Valued World CEM 1991
 M. Woodbridge and C. Johnson RE in Practice Series (Is it true? Why do people suffer? Finding the real me) CEM 2000
 M. Woodbridge Special Places CEM 2002
 P. Woodward Festivals of the World Religions RMEP 2000
 C. Wright Religions of the World Oxford 2002
 C. Wright Some Hard Questions Oxford 2002
 C. Wright Does it have to be like this? Oxford 2002
 C. Wright What is our response? Oxford 2002
 C. Wood Emotionally Intelligent RE BRF 2014

General Internet Sites:

The RE Site
theresite.org.uk/

RE Exchange Service
<http://re-xs.ucsm.ac.uk/re/places>
<http://re-xs.ucsm.ac.uk/re/pilgrimage>

Culham College Institute
www.culham.ac.uk/

RE from IT (Professional Council for RE)
<http://refit.ucsm.ac.uk/>

Religious Studies
www.religiousstudies.co.uk

Humanism for Schools
www.humanismforschools.org.uk/teachingtoolkits

Buddhism:

- A. Bancroft The Buddhist World Macdonald 1996
A. Bancroft Buddhist Festivals RMEP 1995
S. Clarke The Buddhist Way Hodder and Stoughton 2001
S. Clarke The Buddhist Way Workbook Hodder and Stoughton 1999
A. Ganeri Buddhist Festivals Through the Year Franklin Watts 2003
A. Ganeri Beliefs and Cultures: Buddhist Franklin Watts 2004
A. Goonewardene Buddhist Scriptures Heinemann 2000
M. Lynch Buddhism: a Pictorial Guide CEM 2000
S. Penney Discovering Religions: Buddhism Heinemann 1999
D. Samarasekara and U. Samarasekara My Belief: I am a Buddhist Franklin Watts 1994
J. Thompson Seeking Religion: The Buddhist Experience Hodder and Stoughton 2001
S. Thornley Buddhism in Words and Pictures RMEP 1999
C. Wright Buddhism for Today Oxford 2001

www.buddhanet.net

Christianity:

- L. Broadbent and J. Thompson Press for Action RE: Festivals (Christmas, Easter, Pentecost, etc.) Folens 1994
A. Brown The Christian World Macdonald 1996
S. Clarke The Christian Way Hodder and Stoughton 2001
S. Clarke Jesus: the Man and his Faith Hodder and Stoughton 2001
M. Cooling Resource Bank Series: Using the Bible in the Primary Curriculum Hodder and Stoughton 1997
M. Cooling Bible Storybags BRF 2011
M. Cooling More Bible Storybags BRF 2012
M. Cooling and D. Walker The Bible through Art from Genesis to Esther RMEP 2000
M. Cooling and D. Walker Jesus through Art RMEP 2001
J. Evans-Lowndes Jesus Worldwide (Poster and Poster Notes set) CEM 1995
A. Ewens Living Festivals Omnibus RMEP 1994
A. Ewens and M. Stone Teaching about Jesus RMEP 2001
A. Ganeri Christian Festivals Through the Year Franklin Watts 2003
C. Goodings Celebrating Christmas Lion 1998
G. Gorman Christian Denomination Series (The Baptists, the Church of England, the Church of Scotland, the Methodist Church, the Orthodox Church, the Pentecostal Churches, the Roman Catholic Church, the Salvation Army, the Society of Friends, the United Reform Church) RMEP 1985
S. Henderson Poetry Emotion BRF 2012
C. Johnson Teaching RE: Christmas 11-16 CEM 1992
C. Johnson Teaching RE: Easter 11-16 CEM 1993
C. Johnson Teaching RE: The Bible 11-16 CEM 1992
M. Keene Issues and Beliefs in the Catholic Faith Hodder and Stoughton 2000
M. Keene Aspects of Christianity Series (Books 1-3) Nelson Thornes 1999
B. Lealman Christian Buildings CEM 1990
A. MacDonald The King Next Door: Stories of Jesus Lion 1999
J. Mayled Christian Festivals Teacher's Book RMEP 1997

M. McBride Living Church BRF 2006
 C. Mercier Christianity for Today Oxford 2001
 S. Morton Encounters: A Sketchbook of World Christianity CEM 1992
 R. Nelson My Life, My Religion: Anglican Curate Franklin Watts 2001
 W. Owen Cole The Christian Bible Heinemann 1997
 M. Payne A-cross the World BRF 2011
 M. Payne Where in the World? BRF 2012
 S. Penney Introducing Religions: Christianity Heinemann 1996
 S. Penney Understanding Christianity (Books 1-3) Heinemann 2000
 B. Pettenuzzo My Belief: I am a Roman Catholic Franklin Watts 1985
 K. Prior World Religions: Christianity Franklin Watts 1999
 J. Roche My Life, My Religion: Catholic Priest Franklin Watts 2001
 L. Rock Festivals of the Christian Year Lion 2002
 L. Rock and D. Lush The Ten Commandments Lion 2000
 J. Thompson Seeking Religion: The Christian Experience Hodder and Stoughton 2000
 S. Thornley Christianity in Words and Pictures RMEP 1999
 W. Wangerin Mary's First Christmas Lion 1999
 O. Warburton Teaching Narnia BRF 2013
 C. Watson Beliefs and Cultures: Christian Franklin Watts 1996
 P. Wilkinson Teaching RE: Christmas 5-14 CEM 1993
 P. Wilkinson Teaching RE: Easter 5-14 CEM 1993
 C. Wood Christianity: Key Beliefs and Traditions BRF 2013

www.educhurch.org.uk

www.jesus2000.com

www.cafod.org.uk/

www.baptist.org.uk/

www.churchofengland.org/

www.congregational.org.uk/

www.methodist.org.uk/

www.epcew.org.uk/

www.quaker.org.uk/

www.catholic.org/

www.urc.org.uk/

Hinduism:

M. Aggarwal My Belief: I am a Hindu Franklin Watts 2001
 P. Bahree The Hindu World Macdonald 1996
 R. Das My Life, My Religion: Hindu Priest Franklin Watts 2001
 R. Das The Heart of Hinduism: a Resource Pack for Primary Teachers ISKCON Educational Services 2002
 R. Das The Heart of Hinduism: a Resource Pack for Secondary Teachers ISKCON Educational Services 2002
 A. Ganeri Hindu Festivals Through the Year Franklin Watts 2003
 A. Ganeri Beliefs and Cultures: Hindu Franklin Watts 1996
 V. Kanitkar Hindu Scriptures Heinemann 1994
 J. Mayled Hindu Festivals Teacher's Book RMEP 1995

C. Mercier Hinduism for Today Oxford 2001
S. Penney Discovering Religions: Hinduism Heinemann 1999
K. Prior World Religions: Hinduism Franklin Watts 1999
J. Thompson Seeking Religion: The Hindu Experience Hodder Stoughton 2002
S. Thornley Hinduism in Words and Pictures RMEP 1999
J. Wood Our Culture: Hindu Franklin Watts 2003

www.hindunet.org
www.hindukids.org

Islam:

M. Aggarwal My Belief: I am a Muslim Franklin Watts 2001
L. Broadbent Exploring Islam CEM 1993
A. Ganeri Muslim Festivals through the Year Franklin Watts 2003
A. Heywood The Muslim Way Hodder and Stoughton 1999
A. Heywood The Muslim Way Workbook Hodder and Stoughton 1999
M. Khalidi Saladin the Chivalrous Hood Hood Books 2001
A. Khan My Life, My Religion: Muslim Imam Franklin Watts 2001
S. Khan Tell Me About the Prophet Muhammad Goodword 2002
M. Lynch Islam: a Pictorial Guide CEM 1990
R. Maqsood The Qur'an Heinemann 2000
J. Mayled Muslim Festivals Teacher's Book RMEP 1995
S. Penney Introducing Religions: Islam Heinemann 1996
R. Shah-Kazemi Avicenna Hood Hood Books 2002
R. Tames World Religions: Islam Franklin Watts 1999
R. Tames The Muslim World Macdonald 1996
J. Thompson Seeking Religion: The Muslim Experience Hodder and Stoughton 2002
S. Thornley Islam in Words and Pictures RMEP 1999
A. Wood Islam for Today Oxford 2001
J. Wood Our Culture: Muslim Franklin Watts 2003

<http://islamicity.com/mosque>
www.islam.com/audio/misc
www.muslimdirectory.co.uk
www.islam.org

Judaism:

L. Broadbent Exploring Judaism CEM 1992
D. Charing The Torah Heinemann 2000
M. Cooling and D. Walker The Bible through Art from Genesis to Esther RMEP 2000
A. Ganeri Jewish Festivals Through the Year Franklin Watts 2003
F. Gent Jewish Festivals Omnibus RMEP 1994
C. Lawton My Belief: I am a Jew Franklin Watts 2001
J. Mayled Jewish Festivals Teacher's Book RMEP 1995
S. Penney Discovering Religions: Judaism Heinemann 1996
L. Rock and D. Lush The Ten Commandments Lion 2000
M. Ross My Life, My Religion: Jewish Rabbi Franklin Watts 2001

M. Stoppleman Beliefs and Cultures: Jewish Franklin Watts 1996
S. Thornley Judaism in Words and Pictures RMEP 1999
A. Wood World Religions: Judaism Franklin Watts 1999
A. Wood Judaism for Today Oxford 2001
J. Wood Our Culture: Jewish Franklin Watts 2003

www.jewfaq.org/torah.htm

www.ishwar.com

www.jewish.co.uk

www.torahtots.com

www.myjewishlearning.com

www.aish.com

Sikhism:

M. Aggarwal My Belief: I am a Sikh Franklin Watts 2001
Anon. Sikhism: a Pictorial Guide CEM 1990
A. Ganeri Sikh Festivals Through the Year Franklin Watts 2003
K. Kaur-Singh My Life, My Religion: Sikh Granthi Franklin Watts 2001
K. Kaur-Singh Sikhism for Today Oxford 2001
W. Owen Cole Teach Yourself Sikhism Hodder and Stoughton 1998
S. Penney Discovering Religions: Sikhism Heinemann 1999
D. Singh and A. Smith The Sikh World Macdonald 1996
G. Singh Sacha The Sikhs and their Way of Life The Sikh Missionary Society 1988
P. Singh Sambhi The Guru Granth Sahib Heinemann 1994
S. Thornley Sikhism in Words and Pictures RMEP 1999
J. Wood Our Culture: Sikh Franklin Watts 2003

www.sikhs.org/

www.sikhnet.com

Years 9 to 11.

General, including books for teachers and books addressing many religions and worldviews:

L. Ahluwalia, A. Lovelace, J. Mayled, J Walker and J White Connections Books A, B and C Hodder and Stoughton 2002
G. Beckerlegge Religion and Science in Context Open University 1998
L. Blaylock Taking Issue CEM 2001
C. Bowness Faith in Action Series (15 different biographies) RMEP 2000
P. Draycott Teaching RE Series, 11-16 (Community, Festival, God, Harvest, Sacred Writings, Symbol, Worship, etc.) CEM 1998
S. Eddy, E. Osborne and L. Spence Living Faiths Today Chalkface Project 1998
P. Gateshill and J. Thompson Visiting Places of Worship Hodder and Stoughton 2000
P. Gateshill and J. Thompson Religious Artefacts in the Classroom Hodder and Stoughton 1995
J. Green and J. Walker World Issues: Religion and Morality Hodder and Stoughton 1999
M. Harrison and S. Kippax Thinking about God (Teacher's Book and Students' Book) Collins Educational 1996
J. Jenkins Contemporary Moral Issues Heinemann 1992

M. Kirby Student Handbook for Religious Education Pearson 1999
 R. Kirkwood God Knows who I am Hodder and Stoughton 1998
 R. Kirkwood If I were God, I'd say Sorry Hodder and Stoughton 1998
 A. Lovelace and J. White Beliefs, Values, Traditions Heinemann 2000
 J. Mackley Evil and Goodness CEM 2002
 J. Mackley and C. Johnson RE in Practice Series (Is it true? Why do people suffer? Finding the real me) CEM 2000
 C. Mercier and J. Fageant Skills in Religious Studies Series Heinemann 2001
 W. Owen Cole Moral Issues in Six Religions Heinemann 1991
 L. Parry Thinking about God and Morality Hodder and Stoughton 1998
 R. Pratt and S. Sutcliffe REACT, Reflect and Evaluate RMEP 2000
 J. Rankin, A. Brown and P. Gateshill Ethics and Religion Longman 1997
 Shap Working Party Shap Calendar of Religious Festivals Shap Working Party New ed. every 18 months
 M. Thompson Leading the Way, vols. 1 and 2 Hodder and Stoughton 1994
 J. Walker Our World: Religion and Environment Hodder and Stoughton 2002
 J. Walker Their World: Religion and Animal Issues Hodder and Stoughton 2001
 S. Warrier and J. Walshe Dates and Meanings of Religious and other Multi-Ethnic Festivals, 2002-2005 Foulsham Educational 2001
 V. Watton Religion and Society Hodder and Stoughton 2002
 V. Watton Religion and Life Hodder and Stoughton 2002
 P. Weller Religions in the UK: a Multifaith Directory University of Derby 2003
 B. Williams One World: Many Issues Nelson Thornes 2002
 P. Woodward Festivals of the World Religions RMEP 2000
 C. Wright and C. Mercier Thinking through Religion (Students' Book and Teacher's Guide) Oxford 2000
 C. Wright Religions of the World Oxford 2002
 C. Wright Some Hard Questions Oxford 2002
 C. Wright Does it have to be like this? Oxford 2002
 C. Wright What is our response? Oxford 2002

General Internet Sites:

The RE Site
theresite.org.uk/

RE Exchange Service
<http://re-xs.ucsm.ac.uk/re/places>
<http://re-xs.ucsm.ac.uk/re/pilgrimage>

The GCSE RE Site
www.paulhopkins.org.uk/re

Culham College Institute
www.culham.ac.uk/

RE from IT (Professional Council for RE)
<http://refit.ucsm.ac.uk/>

Religious Studies
www.religiousstudies.co.uk

Humanism for Schools
www.humanismforschools.org.uk/teachingtoolkits

Buddhism:

- A. Bancroft Buddhist Festivals RMEP 1995
- S. Clarke The Buddhist Way Hodder and Stoughton 2001
- S. Clarke The Buddhist Way Workbook Hodder and Stoughton 1999
- S. Clark and M. Thompson Buddhism: A New Approach Hodder and Stoughton 1997
- A. Ganeri Buddhist Festivals Through the Year Franklin Watts 2003
- A. Goonewardene Buddhist Scriptures Heinemann 2000
- M. Lynch Buddhism: a Pictorial Guide CEM 2000
- S. Penney Discovering Religions: Buddhism Heinemann 1999
- J. Snelling The Elements of Buddhism Element 1996
- S. and B. Sutcliffe A Buddhist Community Hodder and Stoughton 1998
- J. Thompson Seeking Religion: The Buddhist Experience Hodder and Stoughton 2001
- C. Wright Buddhism for Today Oxford 2001

Christianity:

- Anon. What the Churches Say CEM 2000
- M. Burrell Christian Fringe: a Critical Assessment of Seven Religious Alternatives to Mainstream Christianity Canterbury 1996
- S. Clarke The Christian Way Hodder and Stoughton 2001
- S. Clarke Jesus: the Man and his Faith Hodder and Stoughton 2001
- C. Clinton, S. Lynch and J. Orchard Religion in Focus: Christianity in Today's World Murray 1998
- R. Cooper Mark's Gospel Hodder and Stoughton 1997
- R. Cooper Luke's Gospel Hodder and Stoughton 1997
- A. Ganeri Christian Festivals Through the Year Franklin Watts 2003
- G. Gorman Christian Denomination Series (The Baptists, the Church of England, the Church of Scotland, the Methodist Church, the Orthodox Church, the Pentecostal Churches, the Roman Catholic Church, the Salvation Army, the Society of Friends, the United Reform Church) RMEP 1985
- J. Jenkins Christianity Heinemann 2001
- C. Johnson Teaching RE: Christmas 11-16 CEM 1992
- C. Johnson Teaching RE: Easter 11-16 CEM 1993
- C. Johnson Teaching RE: The Bible 11-16 CEM 1992
- M. Keene Issues and Beliefs in the Catholic Faith Hodder and Stoughton 2000
- M. Keene Aspects of Christianity Series (Books 1-3) Nelson Thornes 1999
- D. Kibble Charities Series (9 different charities) RMEP 2000
- B. Lealman Christian Buildings CEM 1990
- J. Mayled and J. Green RS for OCR GCSE: Christianity Hodder and Stoughton 1998
- J. Mayled and J. Green RS for OCR GCSE: Christian Perspectives Hodder and Stoughton 1998
- J. Mayled Christian Festivals Teacher's Book RMEP 1997
- C. Mercier Christianity for Today Oxford 2001
- S. Morton Encounters: A Sketchbook of World Christianity CEM 1992

K. O'Donnell Christianity: A New Approach Hodder and Stoughton 1997
 S. Penney Introducing Religions: Christianity Heinemann 1996
 S. Penney Understanding Christianity (Books 1-3) Heinemann 2000
 K. Prior World Religions: Christianity Franklin Watts 1999
 S. and B. Sutcliffe An Anglican Community Hodder and Stoughton 1998
 S. and B. Sutcliffe A Pentecostal Community Hodder and Stoughton 1998
 S. and B. Sutcliffe A Roman Catholic Community Hodder and Stoughton 1998
 S. and B. Sutcliffe An Eastern Orthodox Community Hodder and Stoughton 1998
 S. and B. Sutcliffe A Quaker Community Hodder and Stoughton 1998
 J. Thompson Seeking Religion: The Christian Experience Hodder and Stoughton 2000

www.educhurch.org.uk

www.jesus2000.com

www.cafod.org.uk/

www.baptist.org.uk/

www.churchofengland.org/

www.congregational.org.uk/

www.methodist.org.uk/

www.epcew.org.uk/

www.quaker.org.uk/

www.catholic.org/

www.urc.org.uk/

Hinduism:

V. Baumfield Stories of Krishna RMEP 1999
 R. Das The Heart of Hinduism: a Resource Pack for Secondary Teachers ISKCON Educational Services 2002
 A. Ganeri Hindu Festivals Through the Year Franklin Watts 2003
 J. Hirst Sita's Story RMEP 1999
 W. Johnson The Bhagavad Gita Oxford 1998
 V. Kanitkar Hindu Scriptures Heinemann 1994
 A. Lovelace and J. White Beliefs, Values, Traditions: Hinduism Heinemann 2000
 J. Mayled Hindu Festivals Teacher's Book RMEP 1995
 C. Mercier Hinduism for Today Oxford 2001
 S. Penney Discovering Religions: Hinduism Heinemann 1999
 S. and B. Sutcliffe A Hindu Community Hodder and Stoughton 1998
 J. Thompson Seeking Religion: The Hindu Experience Hodder and Stoughton 2002
 V. Voiels Hinduism: a New Approach Hodder and Stoughton 2001

www.hindunet.org

www.hindukids.org

Islam:

A. Ganeri Muslim Festivals through the Year Franklin Watts 2003
 J. Green RS for OCR GCSE: Islam Hodder and Stoughton 1998
 A. Heywood The Muslim Way Hodder and Stoughton 1999
 A. Heywood The Muslim Way Workbook Hodder and Stoughton 1999

M. Khalidi Saladin the Chivalrous Hood Hood Books 2001
 S. Khan Tell Me About the Prophet Muhammad Goodword 2002
 R. Maqsood The Qur'an Heinemann 2000
 R. Maqsood Islam Heinemann 2000
 J. Mayled Muslim Festivals Teacher's Book RMEP 1995
 S. Penney Introducing Religions: Islam Heinemann 1996
 M. Reiss Sex Education and Religion The Islamic Academy 1998
 R. Shah-Kazemi Avicenna Hood Hood Books 2002
 S. and B. Sutcliffe A Muslim Community Hodder and Stoughton 1998
 J. Thompson Seeking Religion: The Muslim Experience Hodder and Stoughton 2002
 J. Thompson Islam: A New Approach Hodder and Stoughton 1998
 A. Wood Islam for Today Oxford 2001

<http://islamicity.com/mosque>
www.islam.com/audio/misc
www.islamicculturalcentre.co.uk
www.muslimdirectory.co.uk
www.islam.org

Judaism:

D. Charing The Torah Heinemann 2000
 A. Forta Judaism Heinemann 2000
 A. Ganeri Jewish Festivals Through the Year Franklin Watts 2003
 F. Gent Jewish Festivals Omnibus RMEP 1994
 J. Mayled RS for OCR GCSE: Islam Hodder and Stoughton 1998
 J. Mayled Jewish Festivals Teacher's Book RMEP 1995
 S. Penney Discovering Religions: Judaism Heinemann 1996
 C. Pilkington Judaism: An Approach for GCSE Hodder and Stoughton 1998
 S. and B. Sutcliffe A Jewish Community Hodder and Stoughton 1998
 I Taylor Judaism and Jewish Moral Issues Nelson Thornes 2000
 J. Thompson Seeking Religion: The Jewish Experience Hodder and Stoughton 2002
 A. Wood Judaism for Today Oxford 2001

www.jewfaq.org/torah.htm
www.ishwar.com
www.jewish.co.uk
www.myjewishlearning.com
www.aish.com

Sikhism:

Anon. Sikhism: a Pictorial Guide CEM 1990
 P. Draycott Sikhism: A New Approach Hodder and Stoughton 1998
 A. Ganeri Sikh Festivals Through the Year Franklin Watts 2003
 E. Nesbitt and G. Kaur Guru Nanak RMEP 1999
 W. Owen Cole Teach Yourself Sikhism Hodder and Stoughton 1998
 S. Penney Discovering Religions: Sikhism Heinemann 1999
 G. Singh Sacha The Sikhs and their Way of Life The Sikh Missionary Society 1988

P. Singh Sambhi The Guru Granth Sahib Heinemann 1994
S. and B. Sutcliffe A Sikh Community Hodder and Stoughton 1998
J. Thompson Seeking Religion: The Sikh Experience Hodder and Stoughton 2001

www.sikhs.org/
www.sikhnet.com

The following resources can be used with pupils and students of many different ages, although some indicate in their title their main target group.

Videos:

Animated Bible Stories Channel 4
Aspects of Religions Series (Christianity, Hinduism, Islam, Judaism, Sikhism) RMEP
Belief File Christianity in Britain (programmes 1-5) BBC and CEM
Believe it or Not (videos 1-4) RMEP
Buddha's Life and Teaching RMEP
Buddhism Video for KS1 (The Monkey King) Religion in Evidence
Buddhism for KS2 Religion in Evidence
Buddhist Way of Life RMEP
Christianity BBC
Festivals: Nativity BBC
God's Story - New Testament Yorkshire TV
Hajj - Pilgrimage to Mecca RMEP
Holy Meat RMEP
Jesus of Nazareth Channel 5
Pathways of Belief BBC
Sarah and Paul Videos RMEP
Shema: The Promise Begins RMEP
Testament: the Bible in Animation BBC, S4C and RMEP
The Miracle Maker BBC
Watch: Places of Worship BBC
Watch: Faith Stories BBC
Watch: Celebrations BBC

CDs

A Jewish Odyssey, Jewish music for children of all ages The Festival Shop
Buddhist Sacred Ceremonies The Festival Shop
Traditional Cantonese Music The Festival Shop
Christian Gregorian Chants The Festival Shop
Indian Classical Music The Festival Shop
Music of Islam The Festival Shop
Japanese Koto Music The Festival Shop
Two Candles Burn, Jewish festival music for younger children The Festival Shop
Celebrating Festivals - music from the six world religions The Festival Shop

CD ROMs

A Christmas Story Education Interactive Ltd

Bible Picture Library of Line Art CD Christian Computer Art
Christian Clip Art Colour CD Christian Computer Art
Compton's Children's Bible Stories AVP
Conflict in Jerusalem: Jesus' Last Days Lion
ICT Activities for RE Heinemann
Investigating Christianity Heinemann
Investigating World Religions, version 2.1 Heinemann
Investigating World Religions, version 2 Heinemann
Living Stones: the History of Christianity in Britain CEM
My First Bible Stories Dorling Kindersley
Religions of the World Education Interactive Ltd
Risen Jesus: the Week that Changed History Lion
World Religions Open Mind

Posters:

Folens, Nelson Thornes and PCET are among the best suppliers of RE posters. PCET, for example, have sets about

Buddhist Festivals
Chinese Festivals
Christian Festivals
Hindu Festivals
Jewish Festivals
Muslim Festivals
Sikh Festivals
Faith Stories
My Neighbour's Religion
Birth Rites
Initiation Rites
Marriage Rites
Death Rites
Creation Stories 1 and 2
Holy Places
Places of Worship
Bullying

Nelson Thornes have sets about

Buddhism
Christianity
Hinduism
Islam
Judaism
Sikhism

and Teacher's Resource Books exist to support each pack.

Folens have photo-packs about

Buddhism
Christianity
Hinduism
Islam
Judaism
Sikhism

Daydream Education (Unit 8, Denvale Trade Park, Ocean Way, Cardiff, CF24 5PF) has posters about

Buddhism
Christianity
Hinduism
Islam
Judaism
Sikhism

The Festival Shop, Birmingham stocks posters, one of the best being The Festival Year which is renewed annually.

Supplement to the lists of RE Resources above

The following resources can be used with pupils and students of many different ages, although in some instances their main target group is identified.

DVDs:

Holocaust Education Trust and the Shoah Foundation Institute, "Recollections: eyewitnesses remember the Holocaust" (suitable for Key Stage 3 and above).

Jewish Way of Life/Pears Foundation, "The Jewish Way of Life" (circulated free of charge to all NCC schools in 2008).

Northumberland County Council, "Worship in Northumberland" (circulated free of charge to all NCC schools in 2007).

RE: Quest, "Christianity Unpacked" (circulated free of charge to all NCC schools in 2008).

Show Racism the Red Card, "Islamophobia" and "A Safe Place" (the former is self-explanatory. The latter addresses the plight of refugees and asylum seekers in the North-East. Both are suitable for Key Stage 3 and above).

The Word, "Respect the Word", Thornhill School, Sunderland (a DVD explaining the work of a school-based rap and hip hop group which puts on concerts across the region examining ethnic, faith and racial diversity, and challenging prejudice and racism. Suitable for Key Stage 2 and above).

Websites:

<http://scheinerman.net/judaism/index.html>

For a website set up by an American rabbi which provides a thorough guide to Judaism and information about the Hebrew alphabet.

www.bbc.co.uk/religion/religions/

For information about all the world's major religions as well as about some of the less well known religions such as the Bahai Faith and Jainism.

www.britishmuseum.org/learning/schools

For "Discover the Arab World", a resource for Key Stages 3 and 4 which explores Arab people and culture through RE, art, design, history and CE.

www.cleo.net.uk

For videos of a visit to the Gujerati Hindu Temple/Mandir in Preston, a baptism and a presentation of key Sikh artefacts. This website also has about 50 other downloadable videos for the interactive whiteboard relating to the main religious traditions in the UK.

www.friendsandheroes.tv

For a high quality RE website designed to introduce Years 2 to 6 pupils to stories, characters, etc. in the Torah and the Bible. There are interactive elements to the website. This website has been developed at the cost of £10 million and is much admired by the National Association of SACREs.

www.humanismforschools.org.uk/teachingtoolkits and www.understandinghumanism.org.uk

For ready-to-use worksheets and other teaching and learning materials addressing topics such as “What makes us special?”, “What do we celebrate and why?”, “How do you know it’s true?”, “How do you tell right from wrong?” and “What’s it all for?” Suitable for Key Stage 1 and above.

www.islamicity.com

For information about the Qur’an, the Five Pillars of Islam, Muhammad and Islamic views of other religions.

www.jewishnet.net/

For information and lesson ideas relating to all things Jewish.

www.rejesus.co.uk

For information about Jesus based on a series of frequently asked questions. The questions include “Why did Jesus make so many enemies?” and “Did he really die?”

www.relessononline.com

For lesson plans and ideas for Key Stages 3 and 4. A new lesson is added every week during term time. Over 500 lesson plans are on file.

www.religionfacts.com

For an online encyclopaedia of religion. The “Big Religion Chart” is an at-a-glance guide to most faiths, and its “Comparisons” section allows you to quickly compare them - for example, Catholicism with Protestantism, and Sunni Islam with Shia Islam.

www.reonline.org.uk

For, among other things, the “Places of Worship” section which has videos of visits to sacred sites for the six main religions, along with details on planning your own visit.

www.request.org.uk

For pupils to learn about a day in the life of a monk and a missionary on this Christianity-focused site, and for learning about the different Christian denominations.

www.totallyjewish.com

For information about all things Jewish.

<http://yadvashem.org>

For information about all aspects of the Holocaust.

Books, teaching and learning packs, posters, etc.:

Anita Ganeri has published many collections of Buddhist, Christian, Hindu, Jewish, Muslim and Sikh stories (some are already listed in “RE Resources” preceding this section). Most collections are for use at EYFS and Key Stages 1 and 2. To find out how many collections there are, and to identify the various publishing houses which market her work, type “Anita Ganeri” into your search engine and examine the many websites that come up.

Jewish Way of Life Exhibition Lite (JWOLE Lite), a set of 8 posters designed to explain the basics of Judaism to a non-Jewish audience. Suitable for EYFS and Key Stages 1 and 2. Topics include Keeping Kosher, Shabbat, The Shema, The Life Cycles and Jewish Values. A1 size, laminated. £25. Available from the Jewish Way of Life Education Department on 020 7543 5400, or e-mail jwole@bod.org.uk

The Shap Working Party, "Calendar of World Religions". Printed to cover an 18 month period, the calendar lists and briefly describes all major and many minor festivals, celebrations, commemorations and seasons in the world's most popular/important religions. Copies can be purchased for approximately £6 from The Shap Working Party, PO Box 38580, London, SW1 3XF. The calendar comes with wall charts and other inserts for quick and easy reference.

The Word, "The Word on the World", Thornhill School, Sunderland. A teaching and learning pack full of ready-to-use worksheets, questionnaires, etc. which address race, culture, religious diversity and community cohesion. Covers the age range 4 to 19.

University of Birmingham, "Religion and Science in the 21st Century Classroom". An informative book which includes exemplar lesson plans ready for immediate use with Key Stage 3 pupils and above. Ring 0121 415 8395 for more information.

L. Blaylock, K. Christopher and F. Moss, "RE and British Values", RE Today Services, 2015. For Years 1 to 9.

C. Fishman, "On Rosh Hashanah and Yom Kippur", Atheneum Books for Young Readers, 1997. For Years 1 to 4.

C. Fishman, "On Purim", Atheneum Books for Young Readers, 2000. For Years 1 to 4.

P. Gates, "Evolve or Die", Hippo Horrible Science, 2010. For Years 5 to 9.

M. and J. Gribbin, "Time and the Universe", Hodder, 2011. For Years 4 to 7.

J. Lever, "RE: how do I do it?", Discovery RE Limited, 2015. For Foundation Stage to Year 6.

M. Palmer and E. Bisset, "Worlds of Difference", Thomas Nelson and WWF. For Years 4 to 9.

L. Rosenberg, "Jewish Synagogue", A and C Black, 2000. For Years 3 to 8.

T. Rosenberg and S. Fishel, "Teaching Rosh Hashanah: a practical guide for Early Years Pre-School", AJE, 1997. For EYFS.

A. Shaha, "The Young Atheist's Handbook: lessons for living the good life without God", Scribe, 2012. For Years 10 to 13.

O. Smith, "Mixing it up with the Simpsons", Church House Publishing, 2005. For Years 5 to 8.

R. Winston, "Evolution Revolution", Dorling Kindersley, 2012. For Years 5 to 8.

For more books than those above that address Humanism and other non-religious worldviews, access the British Humanist Association (BHA) website (www.humanism.org.uk) and click on the page entitled "Recommended Resources". Ever inclusive, the BHA list of resources includes books, etc. that reflect sympathetically and/or incisively on expressions of religious faith. "Recommended Resources" is currently divided into sections such as "For Infants and the Very Young (Junior Fiction)", "Primary, Non-Fiction" and "Secondary Resources for Teaching about Science, Humanism and Ethics". A few of the resources recommended in "Recommended Resources" are listed above and below.

Many of the above resources, and 38,000 others, can be borrowed by schools which belong to the North East Religious Resources Centre. The Centre has a branch at Church House, St. John's Terrace, Percy Main, North Tyneside, NE29 6HS, tel. 0191 270 4161. Paying the small annual subscription to access the RE resources is one of the best investments any school can make to enrich RE provision.

RE Books, etc. for Sixth Form Students and their Teachers

K. Armstrong, "The Battle for God: fundamentalism in Judaism, Christianity and Islam", Harper Collins, 2000.

A. Bullock and S. Trombley (eds.), "The New Fontana Dictionary of Modern Thought", Harper Collins, 1999.

D. Cohn-Sherbok, "The Jewish Heritage", Blackwell, 1998.

D. Cohn-Sherbok, "A Concise Encyclopedia of Judaism", Oneworld, 1998.

W. Owen Cole and P. Singh Sambhi, "The Sikhs: their religious beliefs and practices", RKP, 1988.

J. D. Crossan, "Who Killed Jesus?", Harper Collins, 1995.

D. Davis and B. Hankins (eds.) "New Religious Movements and Religious Liberty in America", Baylor University, 2002.

R. Dawkins, "The God Delusion", Black Swan, 2007.

R. Dworkin, "Life's Dominion: an argument about abortion and euthanasia", Harper Collins, 1995.

N. M. Ford, "When did I begin? - conception of the human individual in history, philosophy and science", Cambridge University, 1999.

J. Fowler, "Humanism: beliefs and practices", Sussex Academic, 1999.

V. Green, "A New History of Christianity", Blitz, 1996.

B. Hall, "Humanists and Protestants, 1500-1900", T. and T. Clark, 1990.

J. Hinnells (ed.), "The Penguin Dictionary of Religions", Penguin, 2005.

J. Hinnells (ed.), "Who's Who in Religions", Penguin, 2003.

K. Klostermaier, "A Concise Encyclopedia of Hinduism", Oneworld, 1999.

M. Marty and R. Scott Appleby (eds.), "Fundamentalisms Observed", University of Chicago, 1994.

G. Messadie, "The History of the Devil", New Leaf, 1996.

G. Parrinder, "A Concise Encyclopedia of Christianity", Oneworld, 1998.

K. M. Sen, "Hinduism", Penguin, 1992.

G. Robinson, "Essential Judaism: a complete guide to beliefs, customs and rituals", Pocket Books, 2000.

G. Russell, "Heirs to Forgotten Kingdoms: journeys into the disappearing religions of the Middle East", Simon and Schuster, 2014.

R. Schulze, "A Modern History of the Islamic World", I. B. Tauris, 2000.

S. Schwartz, "The Other Islam: Sufism and the road to global harmony", Doubleday, 2008.

A. Shaha, "The Young Atheist's Handbook: lessons for living the good life without God", Scribe, 2012.

N. Smart, "The World's Religions", Cambridge University, 1998.

G. Wills, "Why Priests? A failed tradition", Viking, 2013.

The Word, "The Word on the World", Thornhill School, Sunderland. A teaching and learning pack full of ready-to-use worksheets, questionnaires, etc. which address race, culture, religious diversity and community cohesion. Covers the age range 4 to 19.

www.bbc.co.uk/religion/religions/

For information about all the world's major religions as well as about some of the less well known religions such as the Bahai Faith and Jainism.

www.religionfacts.com

For an online encyclopaedia of religion. The "Big Religion Chart" is an at-a-glance guide to most faiths, and its "Comparisons" section allows you to quickly compare them - for example, Catholicism with Protestantism, and Sunni Islam with Shia Islam.

<http://yadvashem.org>

For information about all aspects of the Holocaust.

Some Useful Suppliers of RE Resources, including Artefacts

Articles of Faith
RE Source House
Kay Street
Bury
Lancashire BL9 6BU

BBC Educational Publishing
Customer Services
Po Box 234
Wetherby LS23 7EU

Bombay Stores
Shearbridge Road
Bradford BD7 1NX

Books and More
135 Bradford Road
Shipley BD18 3TB

Christian Education Movement
Royal Buildings
Victoria Street
Derby DE1 1GW

Festival Shop
56 Poplar Road
Kings Heath
Birmingham BJ4 7AG

Franklin Watts
96 Leonard Street
London EC2A 4XD

Heinemann Educational
Freepost
PO Box 380
Oxford OX2 8BR

Jewish Education Bureau
8 Westcombe Avenue
Leeds LS8 ZBS

Nelson Thornes
Delta Place
27 Bath Road
Cheltenham GL53 7TH

Pictorial Charts Educational Trust (PCET)
27 Kirchen Road
West Ealing
London W13 0UD

Religion in Evidence
TTS
Nunn Brook Road
Huthwaite
Sutton-in-Ashfield
Nottinghamshire NG17 2HU

RMEP
St Mary's Works
St Mary's Plain
Norwich
Norfolk NR3 3BH

Shap Working Party on World Religions in Education
PO Box 38580
London SW1 3XF

Ta Ha Publishers
1 Wynne Road
London SW9 0BB

Westhill Project
Westhill RE Centre
Westhill College
Selly Oak
Birmingham B29 6LL

Wing Hong's Supermarket
Stowell Street
Newcastle-upon-Tyne NE1 3PD

Wing Hong's Cash and Carry
George Street
Newcastle-upon-Tyne NE1 4SF

To borrow excellent RE resources (addressing religions and worldviews) including books, artefacts, CDs, CD ROMs, posters and videos:

The North East Religious Resources Centre
St John's Terrace
North Shields NE29 6HS
Tel. 0191 270 4161

The North East Religious Resources Centre
Carter House
Pelaw Leazes Lane
Durham DH1 1TB
Tel. 0191 375 0586

Recommended Places To Visit

All the following welcome visits by pupils, students and teachers, or, in some instances, provide information about specific religious groups. However, some of the following prefer to host pupils and students of specific ages, so, when arranging a visit, clarify how young or old the pupils or students will be.

Well before a planned visit (four to six weeks), make contact with the place concerned. Allow plenty of time to agree a date, time, etc. convenient to everyone involved. Remember that some of the places listed below have many groups already making visits, so, if possible, have more than one date for when you wish to attend. Also remember that some of the places listed below have only one or two people who host the visits, and that such hosting is often done voluntarily when other duties and responsibilities allow. While almost all the places listed below welcome groups free of charge, do check that a fee or donation is NOT required. Where a fee or donation is NOT required, do bear in mind that your hosts are giving of their time freely and/or providing groups with light refreshments, so, at the very least, a charitable donation would be appropriate. Also check about dress conventions. Some places listed below require visitors to remove their shoes, and some require visitors (sometimes everyone, sometimes only males, sometimes only females) to cover their heads. If heads must be covered, confirm what constitutes an acceptable headcovering when arranging the date and time of the visit.

As you can see, flexibility and forward planning will work to your advantage. We are confident that at all the places listed below you will receive a warm welcome and have an enlightening visit.

Bahai Local Spiritual Assembly
30D Victoria Square
Newcastle upon Tyne
NE2 4DE
07842 212 053

Brighton Grove Oriental Food Store
14-18 Brighton Grove
Newcastle upon Tyne
NE4 5NR
0191 273 1070

Elsdon Avenue Church (United Reformed and Methodist)
Elsdon Avenue
Seaton Delaval
Whitley Bay
NE25 0BW
0191 2371527 and ask for Reverend Greg Thompson or write to thompson.369@btinternet.com

Fazal's Sweet Centre and General Store
39 Hadrian Road
Newcastle upon Tyne
NE4 9HN
0191 273 3048

Friends Meeting House
Archbold Terrace (off Sandyford Road)
Jesmond
Newcastle upon Tyne
NE2 7FT
0191 281 7367 and ask for the Warden

Gurdwara Sri Guru Singh Sabha
Tindal Close
Newcastle upon Tyne
NE4 5SA
0191 273 8011
Or, even better, contact Cloud Singh on 0783 4698 104 or at NorthEastSikhService@hotmail.com

Guru Gobind Sikh Gurdwara
Ashbrooke Hall
The Cloisters
Sunderland
SR2 7ED
0191 567 2939

Harnham Aruna Ratanagiri Buddhist Monastery
2 Harnham Hall Cottages
Belsay
Northumberland
NE20 0HF
01661 881612

Hindu Mandir
172 West Road
Corner of Baxter Avenue and West Road
Newcastle upon Tyne
NE4 9QB
0191-273-3364

International Society for Krishna Consciousness
Hare Krishna Centre
304 Westgate Road
Newcastle upon Tyne, NE4 6AR
0191 272 1911 and ask for Kirtida Dasi or Bhakti Rasa

Islamic Society Mosque
University of Newcastle upon Tyne
King's Walk (off St Thomas Street)
Newcastle upon Tyne
NE1 8AB
0191 232 6889
Or, even better, contact Mahmoud Kurdi on 0781 1096 885 or at mwh@mwhouse.freeseve.co.uk

Longframlington United Reformed Church
Front Street
Longframlington
Morpeth
NE65 8DU
01670 783452 and ask for Ed Butlin or write to ed.butlin@googlemail.com

M A Brothers Supermarket
173 Elswick Road
Newcastle upon Tyne
NE4 6SR
0191 273 1016

Madina Masjid (Mosque) and Community Centre
Marine Terrace East
Blyth
Northumberland
NE24 2JJ
Contact Sadiq Rahman, the imam, at mmccblyth@yahoo.com

Mosque of Sunderland
73-75 Chester Road
Sunderland
SR2 7YF
0191 565 8708

Muslim Welfare House
6 North Terrace
Spital Tongues
Newcastle-upon-Tyne
NE2 4AD
0191 232 3055 or mwh@mwhouse.freeseve.co.uk

Naji's Supermarket
405-409 Westgate Road
Newcastle-upon-Tyne
NE4 6PB
0191 273 2757

Newcastle Buddhist Centre
3rd Floor
9-11 Carliol Square
Newcastle-upon-Tyne
NE1 6UF
0191 261 1722

Newcastle Mosque and Islamic Centre
4 Malvern Street (off Elswick Road)
Newcastle upon Tyne
NE4 6SU
0191 226 0562

North-East Chinese Community Association and Temple
25-27 Stowell Street
Newcastle upon Tyne
NE1 5QN
0191 261 5052 or 0191 261 8583

Reform Synagogue
The Croft
Kenton Road
Kenton
Newcastle upon Tyne, NE3 4RF
0191 284 8621 and ask for the Warden or the Rabbi. More contact details can be found via the synagogue website, www.nertamid.org.uk

Rothbury United Reformed Church
Market Place
Rothbury
Morpeth
Northumberland
NE65 7TG
01670 783452 and ask for Ed Butlin or write to ed.butlin@googlemail.com

St. Andrew's United Reformed Church
West Turnpike
Glanton
Alnwick
Northumberland
NE66 4AN
01670 783452 and ask for Ed Butlin or write to ed.butlin@gmail.com

St. George and St. Athanasius Coptic Cathedral
67 Brighton Grove
Newcastle upon Tyne
NE4 5NT
0191 289 4047 and ask for Reverend Father Karas Anba Bishoy

Throssel Hole Zen Buddhist Monastery
Carrshield
Near Allendale Town
Northumberland
NE47 8AL
01434 345204

Trinity Church Bedlington (Methodist and United Reformed Local Ecumenical Partnership)
Front Street West
Bedlington
Northumberland
NE22 5TZ
0191 2371527 and ask for Reverend Greg Thompson or write to thompson.369@btinternet.com

United Hebrew Orthodox Synagogue
Graham Park Road
Gosforth
Newcastle upon Tyne
NE3 4BH
0191 284 0959 or secretary@uhc-newcastle.org

Al-Azhar Yemeni Mosque of South Shields
Laygate
South Shields
NE33 5RW
0191 454 0738 and ask for the Imam
0191 454 9064 and ask for Yusuf Abdullah

Wing Hong's Supermarket
Stowell Street
Newcastle upon Tyne
NE1 3PD

Wing Hong's Cash and Carry
55 George Street
Newcastle upon Tyne
NE4 7JN
0191 272 3888

Obvious places to visit such as Holy Island, the United Reformed Church Centre on Holy Island, Hexham Abbey, Jarrow, Monkwearmouth, Durham Cathedral, St. Nicholas Anglican Cathedral (Newcastle), St. Mary's Roman Catholic Cathedral (Newcastle) and Sunderland Minster are so well known that their location, and the educational opportunities they provide, do not require emphasis.

The North East Religious Resources Centre has its own list of places to visit, and the list is regularly updated to take account of new places emerging and old places no longer able to host group visits. To access the list, examine the Centre's excellent website: www.resourcescentreonline.co.uk

The list above was accurate at the time it was published (September 2016), but suitable places to visit come and go, contact details change and/or potential hosts move on. If you find it difficult to contact a particular place for a visit, or seek up-to-date information about existing or new places to try, contact Phil André at: phil.andre@ntlworld.com

Members of the Northumberland County Council RE Agreed Syllabus Conference **(at various stages of the revision process)**

Chairperson of the Conference

Councillor G. R. Arckless

Representatives of the other Churches and Faiths

Bhakti Rasa Adhikhara
Mrs. J. Cousin
Mr. D. Fenwick
Reverend E. H. Marley OBE
Mr. Harpal Singh
Mrs. D. Van Der Velde

Church of England

Mrs. E. Bainbridge
Mr. C. Hudson
Rev. J. Scott

Representatives of the Teachers' Associations

Mr. A. Duffield
Ms. F. Gannon
Mr. T. Nicholls
Mrs. H. Shaw

Local Authority Representatives

Councillor A. H. Murray
Councillor B. Pidcock
Councillor J. E. Smith

Co-opted Members

Mrs. C. Butterworth

Local Authority Officers in Attendance

Mr. P. André
Mr. D. Jackson
Mrs. L. Papaioannou

Members of the RE Agreed Syllabus Working Group

Councillor G. R. Arckless
Mrs. C. Butterworth
Mr. C. Hudson
Reverend E. H. Marley OBE
Reverend J. Scott
Mrs. D. Van Der Velde
Mr. D. Jackson
Mr. P. André

Appendix One**Using the 2000 QCA Level Descriptors to Assess RE**

There are eight Level Descriptors of increasing difficulty, with a further level for exceptional performance. Teachers should also consider using the QCA “Guidance on Teaching Children with Learning Difficulties” (2001) and apply the “P” scales in assessments, where appropriate.

In relation to those aspects of RE which can be assessed with levels (knowledge, understanding and skills), assessment based on the Level Descriptors will:

indicate to the teacher what progress individual pupils/students and groups of pupils/students are making

indicate to pupils/students what level they have reached and what they now need to do in order to do even better

help teachers to provide suitable learning opportunities for all pupils/students

help teachers to plan schemes of work and set appropriate tasks

meet the aims and objectives of Assessment for Learning.

Expectations in RE Using the Level Descriptors

	Majority of pupils working within:	Expected attainment at the end of the
KS:		
Key Stage 1	Levels 1 - 3	Levels 1 - 3
Key Stage 2	Levels 2 - 5	Level 4
Key Stage 3	Levels 4 - 7	Level 5 or 6
Key Stage 4	Some students will take a GCSE full course or short course in RE or RS which have their own assessment arrangements. School-designed units should continue to assess children using the Level Descriptors.	

The Level Descriptors and examples of how each component can be assessed

Please note: to achieve each Level Descriptor, pupils/students must manifest knowledge, understanding and skills in relation to six very precise components.

Level Descriptor One

1. Recount outlines of some religious stories:
pupils talk about the events in the story of Jesus' birth, the Jewish creation story, and/or the Rama and Sita story
1. Recognise features of religious life and practice:
pupils recognise that a church is a place of worship for Christians, that Shabbat is the Jewish day of rest, and/or that Muslims fast during Ramadan
1. Recognise some religious symbols and words:
pupils recognise the cross and the star of David; and recognise the importance of prayer, meditation and celebration
1. Identify aspects of their own experiences and feelings in religious material studied:
pupils identify ways in which they feel special; talk about feelings they have on special occasions; and describe their feelings when they watch a candle or a diva lamp burning
1. Identify things they find interesting or puzzling in religious topics studied:
pupils ask why religious people wear special clothes or eat special food; talk about the importance of light and dark in religions; respond in some way to finding out that some religions believe in angels
1. Identify what is of value and concern to themselves in religious topics studied:
pupils talk about what giving presents means at Christmas, Eid-ul-Fitr, Hannukah and/or Divali; describe the things that are special about their family; identify and talk about their own special objects

Level Descriptor Two

2. Re-tell religious stories and identify some religious beliefs and teachings:
pupils know that Jewish people, Christians and/or Muslims believe in God; and know which stories relate to festivals such as Hannukah, Christmas and Divali
2. Identify some religious practices, and know that some are characteristic of more than one religion:
pupils know that Christians, Muslims and Hindus pray regularly; know that candles and lights are important in various religions and festivals; and know that some religions encourage pilgrimage
2. Suggest meanings in religious symbols, language and stories:
pupils know that Christians often think of God as Father; know what the star of David signifies for Jewish people; and know that the Rama and Sita story celebrates the victory of good over evil
2. Respond sensitively to the experiences and feelings of others, including those with a faith:
pupils talk sensitively about prayer; describe how and why candles and lights are used for festivals in various religions; draw pictures to show what they think God is like
2. Realise that some questions that cause people to wonder are difficult to answer:
pupils talk about occasions when people are upset or sad and why; and know that there are different creation stories because no one is certain how things began
2. Respond sensitively to the value and concerns of others, including those with a faith, in relation to matters of right and wrong:
pupils talk sensitively about religious rules that relate to stealing and lying; know that it is important to look after things that belong to other people; and know that religious artefacts should be treated with respect

Level Descriptor Three

3. Describe some religious and non-religious beliefs and teachings and why they are important:
pupils know how Muhammad gave expression to God's will; know that what Muhammad did when he was alive affects how Muslims live today; and know why Muslims engage in fasting during Ramadan
3. Describe how some features of religions and worldviews are used or exemplified in festivals and practices:
pupils describe how stories about important people are used in festivals (e.g. stories about Jesus at Christmas and Easter) and in practices (e.g. stories about Moses at Pesach); describe why bread and wine constitute the Christian Eucharist/Holy Communion; and know why kosher food is eaten during Jewish festivals such as Pesach and Sukkot
3. Make links between religious symbols, language and stories and the beliefs or ideas that underlie them:
pupils explain the connection between Easter symbols of new life and the resurrection of Jesus; know why the cross is the main symbol of Christianity; and know why diva lamps are so important at Divali

3. Compare aspects of their own experiences and those of others, identifying what influences their lives:

pupils talk about people and events that they like and why; write about why it is important to look after the world/the environment; and compare and contrast their beliefs with the beliefs of various religions

3. Compare their own and other people's ideas about questions that are difficult to answer:

pupils compare their own ideas with those of others on why God cannot be seen; compare their own ideas with those of others about the afterlife; describe various ways in which buildings or places are special

3. Make links between values and commitments, including religious ones, and their own attitudes or behaviour:

pupils talk about their behaviour and how it relates to what religious people think people ought to be like; identify rules that they think are important to live by; and identify and explain why certain things are very important to them

Level Descriptor Four

4. Describe the key beliefs and teachings of the religions and worldviews studied, connecting them accurately with other features of the religions and worldviews and making some comparisons between religions and worldviews:

pupils describe Christian belief in the Trinity and how this is reflected in prayer and worship; know about the synagogue and how its appearance reflects Jewish belief; know how the daily routine of a Muslim reflects her/his beliefs; and know how beliefs about God in Judaism, Christianity and Islam compare and contrast

4. Show understanding of what belonging to a religion or worldview involves:

pupils understand how Hindus practice their faith at home and in the community; know about worship in synagogues, churches and/or mosques; and know why people like to belong to religious groups

4. Show how religious and other beliefs, ideas and feelings can be expressed in a variety of forms, and give meanings to symbols, stories and language using correct technical terminology:

pupils name, identify and describe the artefacts important for a faith community; describe what Hindus believe about the cycle of life; identify and describe some of the daily actions and rituals of a Muslim; and explain terms such as myth, ritual and sacred

4. Ask questions about the significant experiences of key figures from religions and worldviews studied and suggest answers from their own and others' experiences, including believers:

pupils talk about the biblical story of the Burning Bush and how they may have had significant experiences in their lives; compare and contrast what is important in their lives with what is important in the lives of Buddhist monks and nuns; and consider journeys undertaken by religious leaders and founders such as Moses, Jesus, Muhammad and Guru Nanak and how they would feel if they had to undertake similar journeys

4. Ask questions about puzzling aspects of life and experiences and suggest answers, making reference to the teachings of religions and worldviews studied:

pupils talk about why plants, animals and people die, and how Hindus explain death; describe different beliefs about life after death and which they agree and disagree with and why; and describe different beliefs about why there is suffering and which they agree and disagree with and why

4. Ask questions about matters of right and wrong and suggest answers that show understanding of moral and religious issues:

pupils give their own views about vegetarianism and explain why religious people differ about whether it is right or not; discuss rules to live by in different religions and select from the rules those that they think are relevant to their lives; and engage in an informed discussion about a commandment such as Do not steal or Do not kill/murder

Level Descriptor Five

5. Explain how some beliefs and teachings are shared by different religions and worldviews and how they make a difference to the lives of individuals and communities:

students explain how believing in God and the afterlife affects the behaviour of people in different religions; explain how such beliefs make a difference to the lives of individuals and communities; describe how the teachings of the Gurus influence the daily life of a Sikh; and how religions have rules that people should live by and how such rules can be compared and contrasted

5. Explain how aspects of religious and non-religious life and practice make a difference to the lives of individuals and communities:

students explain how going to worship regularly makes a difference to the lives of believers and their communities; explain how the five pillars of Islam give Muslims a distinctive lifestyle; describe how the five precepts shape the lives of lay Buddhists; and how the ten precepts shape the lives of members of the Sangha

5. Explain how some forms of religious expression are used differently by individuals and communities:

students know about the five Ks of Sikhism but appreciate that not all Sikhs possess all five and why; know that some Christians like religious imagery in their houses of worship and others do not and why; and know what idolatry is and why idolatry is condemned in some religions

5. Make informed responses to questions of identity and experience in the light of their learning:

students talk about the ways in which they understand their identity in the light of their learning; identify some or all of the groups they belong to and the benefits they get from being part of such groups; explain how they would feel if they were a Buddhist, a Christian, a Hindu, a Jewish person, a Muslim, a Sikh, etc.

5. Make informed responses to questions of meaning and purpose in the light of their learning:

students give an informed view on whether humans have souls; discuss the strengths and weaknesses of Buddhist and Christian beliefs about life after death; and identify and explain why certain things in their lives give them meaning and purpose

5. Make informed responses to people's values and commitments, including religious ones, in the light of their learning:

students make informed responses to a question such as "Does charity begin at home?" or "Is it ever right to engage in war?"; identify key values associated with a religious leader or founder and compare and contrast such values with their own values; and recognise the right of other people to subscribe to beliefs and values that differ from their own

Level Descriptor Six

6. Use their knowledge and understanding to explain the principal beliefs and teachings of the religions and worldviews studied in the context of different groupings, denominations and traditions:

students compare and contrast Roman Catholicism and Anglicanism and/or Sunni and Shia Islam; explain the connection between the Christian belief about the Fall and beliefs about Jesus' death and resurrection; and explain why some religious groups emphasise the importance of pilgrimage more than others

6. Use their knowledge and understanding to explain what it means to belong to a faith community in the context of different groups, denominations and traditions within religions studied:

students explain how Theravada and Mahayana Buddhists understand and practice their faith; describe how different religions and groups within religions respond to and care for the environment; know some of the rules that shape the lifestyle of different religious groups; and know how following the five pillars reinforces the sense of communal identity in Islam

6. Use their knowledge and understanding to explain how religious and non-religious beliefs and ideas can be expressed in a variety of forms, using technical terminology correctly:

students explain how and why a pilgrimage or rite of passage symbolises the commitment of a believer, using correct terminology such as Hajj, ihram or confirmation; know how and why Jews and Muslims do not decorate their houses of worship with images of God or people; know how and why the Hajj gives expression to important Muslim ideas such as equality and forgiveness; and know what the swastika and aum mean to Hindus and the Ik Onkar and the Khalsa symbol mean to Sikhs

6. Respond to the teachings and experience of inspirational people by relating these to their own and others' lives:

students explain how the life and experience of Martin Luther King relates to their own and others' lives today; explain the teaching of the Buddha in their own words and offer their own views about the value of his teaching; describe what Mahatma Gandhi achieved in his life and how they found his life story inspirational

6. Respond to religious and non-religious perspectives on questions of meaning and purpose by relating them to their own and others' lives:

students explain clearly why there is suffering in the world, and how they respond to Buddhist understandings of why suffering exists; study the Sikh understanding of life's purpose and come up with four/five statements that summarise life's purpose for them; describe ways in which meditation and other ritual practices bring meaning and purpose to people's lives

6. Respond to religious and non-religious perspectives on a range of contemporary moral issues by relating these to their own and others' lives:

students explain clearly what a religion teaches about divorce and relate this to their own and others' views; describe how and why believers in the same faith may disagree about a moral problem such as suicide and relate this to their own beliefs; make an informed response to the suggestion that abortion is always wrong

Level Descriptor Seven

7. Relate religious and non-religious beliefs and teachings to their historical and cultural contexts:

students describe how and why there are similarities and differences between Roman Catholic and Orthodox Christian beliefs and/or Sunni and Shia Muslim beliefs; explain how and why Theravada and Mahayana Buddhist beliefs compare and contrast; and explain how and why Christians have a range of attitudes towards issues such as abortion, suicide and euthanasia

7. Relate religious and non-religious practices and lifestyles to their historical and cultural contexts:

students explain the beliefs behind how the Society of Friends practice their faith; explain how Orthodox and Reform Jewish people differ in their understanding of what constitutes work on Shabbat; and explain how and why different Christians have different views about creation and/or the resurrection

7. Relate the forms of religious and non-religious expression, including texts, figurative language and symbolism, to their historical and cultural contexts:

students explain how and why the meaning of the creation stories in Genesis have been interpreted differently; explain how and why some Jewish people try to live according to all the commandments and others live by a selection of the commandments; and explain why some faiths encourage and others discourage the translation of scripture

7. Evaluate religious and non-religious views on human identity and experience, using appropriate evidence and examples:

students evaluate religious, non-religious and their own views on the right to die using appropriate evidence and examples; explain different ideas about the truth of the biblical creation story and whether it matters if the story is not literally true; and discuss how religious people differ in their understanding of what is sacred

7. Evaluate religious and non-religious views on questions of meaning and purpose using appropriate evidence and examples:

students evaluate a variety of views, including their own, on the origin and purpose of the universe; explain why they think the beliefs of Martin Luther King are still relevant today; and describe why it is their view that there is no life after death using evidence to support their opinions

7. Evaluate religious and non-religious views on values and commitments, using appropriate evidence and examples:

students evaluate a variety of views on third world debt and support their argument with evidence; identify values that religious people try to live up to and examine why it is sometimes hard to live up to such values; and identify aspects of self-sacrifice made by the religious and discuss the kind of sacrifices they make

Level Descriptor Eight

8. Analyse and account for the varying influence of religious and non-religious beliefs and teachings on individuals and society, using appropriate evidence and examples:

students explain how and why Buddhism varies among individuals and communities, using evidence of different teachings and practices; and describe how and why Buddhists and/or Christians hold different views about issues such as war, gender equality, care of the environment and genetic engineering

8. Analyse and account for different views of religious and non-religious practices and lifestyles, using appropriate evidence and examples:

students explain how and why Orthodox Christians practice Lent in ways very different to Anglicans and Roman Catholics; explain why Sufi Islam is sometimes criticised by Sunni Muslims; and explain how and why the rise of Hindu nationalism seems to conflict with the traditional Hindu emphasis on tolerance of diversity

8. Analyse and account for different interpretations of religious and non-religious expression in texts, figurative language and symbolism, using appropriate evidence and examples:

students explain how and why Christians vary in their interpretations of the Bible, using evidence and examples of different views of authority; explain how and why some Sikhs support the creation of a Sikh homeland in Khalistan and others oppose the idea; and explain how and why some Jewish people have concluded that some commandments need not be followed in the modern era

8. Give an informed and well-argued account of their own and others' views on human identity and experience in the light of different religious and non-religious views:

students give an informed and well-argued explanation of where they think they are going in life, and what meaning life has for them, in the light of various religious and non-religious views; give an informed and well-argued account of what makes a person a person in the light of various religious and non-religious views; and recognise that their perception of their identity may not coincide with how others see them

8. Give an informed and well-argued account of their own and others' views on questions of meaning and purpose in the light of different religious and non-religious views:

students give an informed and well-argued explanation of their own views on life after death in the light of various religious and non-religious views; give an informed and well-argued explanation of why it is important to care for your neighbour in the light of various religious and non-religious views; and debate the strengths and weaknesses of different understandings of what gives life meaning and purpose

8. Give an informed and well-argued account of their own and others' values and commitments in the light of different religious and non-religious views on contemporary moral issues:

students give an informed and well-argued explanation of their own views on dying for what you believe in in the light of different religious and non-religious views; identify what they have committed themselves to and provide informed reasons why; and provide a well-argued justification for some of the values they think are important

Level Descriptor for Exceptional Performance (EP)

EP. Distinguish and investigate different interpretations of the nature of religious and non-religious beliefs and teachings, giving a balanced analysis of their sources, validity and significance:

students discuss the origin, development and meaning of the Apostles' Creed, and how the Apostles' Creed varies from other creeds; and describe how and why Jewish beliefs today are sometimes at variance with Maimonides 13 Principles of Faith

EP. Distinguish and investigate different interpretations of the nature of religious and non-religious beliefs and teachings, giving a balanced analysis of their sources, validity and significance:

students discuss the variety of religious festivals and their importance in a multifaith society; explain how and why Christians interpret the resurrection of Jesus in different ways; and how and why the Buddha is viewed differently in Theravada and Mahayana communities

EP. Distinguish and investigate different interpretations of the meaning of language in religions and worldviews in the light of philosophical questions about its status and function:

students discuss the importance of analogy and metaphor in explaining meaning in religious language; and know that the devout often speak about scripture containing exoteric and esoteric meanings and what these terms mean and imply

EP. Place religious, non-religious and their own views of human identity and experience within a comprehensive religious and philosophical context, and make independent, well-informed and reasoned judgements about their significance:

students evaluate a proposition such as "It is the spiritual that makes us fully human"; and compare and contrast their understanding of what is important in life with what religions and worldviews identify as important

EP. Place religious, non-religious and their own views of the nature of reality within a comprehensive religious and philosophical context, and make independent, well-informed and reasoned judgements about their significance:

students evaluate a proposition such as "Nothing is real except God"; and draw on evidence from various sources to prove or disprove the proposition that "There is more to life than meets the eye"

EP. Place religious and non-religious ethical theories concerning contemporary moral issues within a comprehensive religious and philosophical context, and make independent, well-informed and reasoned judgements about their significance:

students evaluate a proposition such as "You are what you believe"; and make informed decisions about a contemporary moral problem based on the range of standpoints that exist in various religions and worldviews

Appendix Two

An assessment structure based on the programmes of study in the 2016 Northumberland Agreed Syllabus for RE

In the tables below, the Aims in RE (the statements in the left-hand column) relate intimately to the Requirements in the programmes of study. The statements in the next three columns (the end of Key Stage statements) therefore become the statements for which evidence has to be generated to confirm that pupils and students have acquired the expected knowledge, understanding and skills. In other words, the end of Key Stage statements become level descriptors, to use the jargon that we are familiar with from earlier versions of the Agreed Syllabus for RE (note, also, how a lot of the language of the old QCA eight-level scale has transferred to the end of Key Stage statements).

Northumberland's Agreed Syllabus Conference is therefore of the opinion that the assessment structure laid out below is a very good one to apply to the classroom situation, given the statutory content of the syllabus, and given the content of the non-statutory units of work.

A: Know about and understand	At the end of Key Stage 1 pupils will be able to:	At the end of Key Stage 2 pupils will be able to:	At the end of Key Stage 3 students will be able to:
A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities.	<i>recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.</i>	<i>describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect on their ideas.</i>	<i>explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences.</i>
A2. Identify, investigate and respond to questions posed by, and responses offered by, some of the sources of wisdom found in religions and worldviews.	<i>re-tell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom, and recognising the communities from which they come.</i>	<i>describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</i>	<i>explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world.</i>
A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.	<i>recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.</i>	<i>explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</i>	<i>explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</i>

B: Express and communicate	At the end of Key Stage 1 pupils will be able to:	At the end of Key Stage 2 pupils will be able to:	At the end of Key Stage 3 students will be able to:
B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities.	<i>ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make.</i>	<i>observe and understand different examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.</i>	<i>explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</i>
B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.	<i>observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.</i>	<i>understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.</i>	<i>observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</i>
B3. Appreciate and appraise different dimensions of religion.	<i>notice and respond sensitively to some similarities between different religions and worldviews.</i>	<i>observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews.</i>	<i>consider and evaluate the question: what is religion? They analyse the nature of religion using the main disciplines by which religion is studied.</i>

C: Gain and deploy skills	At the end of Key Stage 1 pupils will be able to:	At the end of Key Stage 2 pupils will be able to:	At the end of Key Stage 3 students will be able to:
C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively.	<i>explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.</i>	<i>discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including, e.g., reasoning, music, art and poetry.</i>	<i>explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy.</i>
C2. Enquire into what enables different communities to live together respectfully for the well-being of all.	<i>find out about examples of co-operation between people who are different and respond with thoughts and ideas.</i>	<i>consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.</i>	<i>examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from various religions and worldviews.</i>
C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	<i>find out about questions of right and wrong and begin to express their ideas and opinions in response.</i>	<i>discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</i>	<i>explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</i>