



# Faith and Belief in the 21st Century

The Agreed Syllabus  
for RE in East Sussex  
2022-2027

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# Contents

	Page
Forewords	2
Introduction	3

## Intent

<b>Teaching and learning requirements</b>	
The purpose of RE	7
The aims of RE	8
Legal requirements: what does the legislation in England say?	9
Time for religious education	11
What religions are to be taught?	12
The RE teaching and learning approach in East Sussex	13
How to use this agreed syllabus: 12 steps	15
Religious education key questions: an overview	16
End of phase outcomes	18

## Implementation

<b>RE in EYFS</b>	
Programme of Study	23
EYFS units of study	29
<b>RE in KS1</b>	
Programme of Study and planning steps	37
KS1 units of study	43
<b>RE in KS2</b>	
Programme of Study and planning steps	55
Lower KS2 units of study	61
Upper KS2 units of study	75

<b>RE in KS3</b>	
Programme of Study and planning steps	89
KS3 units of study	95

<b>RE in KS4 and 5: 14–19 Statutory requirements</b>	115
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<b>RE in special schools</b>	119
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## Impact

<b>Assessment</b>	
Assessment, achievement and attainment	125
Using unit and end of phase outcomes for assessing learning	126
Unit outcomes	127

<b>Guidance</b>	
1 Core concepts in world religions	137
2 Demographics of religion and belief in East Sussex	146
3 Sample long-term plan: Model 1	147
4 How RE promotes spiritual, moral, social and cultural development	148
5 RE and British Values	151
6 Developing knowledge, skills and attitudes in RE	152
7 Models of curriculum provision	156

## Appendix

East Sussex Guidance for core RE at KS4 (see separate document)

## Forewords

It is important to prepare children and young people in East Sussex for life in a 21st Century world, and it is clear that religion and belief play a central role in local and global affairs. Religious education gives East Sussex pupils an ideal opportunity to explore matters of religions and non-religious beliefs, to find out what matters most to people in a wide range of traditions represented in our county and beyond, and to discern what is of value for themselves as they develop their own ideas and ways of living.

Christianity first arrived in Britain in 597 CE and started nearby in Kent. It has been a fundamental part of life for 1400 years. Twenty-five years later Islam became a major world influence and soon dominated western Asia, North Africa and parts of Europe. Judaism has been a formative influence on Western Civilisation. In the East millions have followed Hinduism, Buddhism and Sikhism. In the modern world all these religions come together in our great human melting pot. Then we need to add a wide range of non-religious views. Understanding all of this is critical to leading full, rounded lives.

This new Agreed Syllabus updates and replaces the 2017 syllabus and takes into account recent thinking and research. It will be an excellent resource to support pupils in this endeavour. It sets out what should be studied in RE and offers clear advice and guidance on how this can be done so that pupils can develop a coherent understanding of religions and non-religious beliefs. It is an innovative and rigorous syllabus that will promote high standards of RE in our schools, and we are pleased to commend it to all East Sussex.

It has been chosen after extensive consultation with teachers and school leaders from both primary and secondary sectors.

This Agreed Syllabus for Religious Education sets out the statutory requirements for schools in East Sussex. It is the result of considerable hard work by the members of the Standing Advisory Council on Religious Education (SACRE) and of teachers who have been part of the working group. This process has modelled the kind of co-operation and dialogue between individuals of different religions and non-religious beliefs that we would like to see pupils develop; for their benefit, that of our community and the wider world.

This dialogue is based on mutual respect and understanding, listening to each other's views without denying differences, and being able to explore disagreements with evidence and argument. The new Agreed Syllabus underpins the kind of RE that enables pupils to develop the knowledge, understanding and skills to be able to hold such informed dialogue.

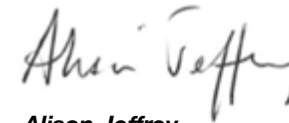
We are grateful to all those who had a part in putting it together, but also to those teachers who will be taking it forward from here and putting it into practice in East Sussex classrooms. We believe that it will make an essential and significant contribution to every pupil's personal development.

The syllabus offers teachers the opportunity to plan and to deliver lessons which are informative, engaging and challenging and which will allow pupils to gain a developing understanding of the range of religious and non-religious

world views studied, over a period of time. It gives us great pleasure to present this syllabus to you, confident in the knowledge that it will be a useful guide in promoting excellent RE across the county.



**Councillor Roy Galley,  
Chairman of SACRE**



**Alison Jeffrey,  
Director of Children's Service**

# Introduction

We are very excited to introduce 'Faith and Belief in the 21st Century' the 2022–2027 East Sussex Agreed Syllabus for RE. It has been created for East Sussex Schools and SACRE and approved by East Sussex County Council. It provides a syllabus for RE for all our schools. Since 1944, all schools have been required to teach RE to all pupils on roll (except those withdrawn by their parents, see p. 9). RE remains part of the core curriculum entitlement for all pupils.

The new syllabus has been informed by developments in thinking and research around religion and worldviews in recent years. Of particular note is the new Ofsted framework's emphasis on a more broad and balanced, knowledge rich curriculum, and the Ofsted Research Review's account of factors that influence high quality RE. These sit alongside the Commission on Religious Education 2018 report, 'Religion and Worldviews: the way forward'. All of these contextual publications and research helped to inform the consultation and decision making process.

This syllabus explains the value and purposes of RE for all pupils and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in the subject. It is designed to engage pupils in thinking about their own beliefs and the beliefs of those around them, promoting tolerance and understanding. It builds on the good practice established in the previous East Sussex syllabus over many years. These elements will be familiar to teachers:

## Continuity:

**Religions and beliefs:** Pupils are still required to learn about the six major religions, as set out in law (see p. 9), alongside non-religious worldviews. The 2022 syllabus

broadly maintains the required study of religions and beliefs in each key stage, as in the previous syllabus (see p. 12).

**RE and personal development:** The 2022 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religions and beliefs. It also helps pupils to develop their own understanding of the world – their personal worldview – and how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as offering important opportunities for exploring British values.

**Open, enquiring RE:** The 2022 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have religious faith of their own as well as for those who have no religious faith – the latter form a substantial proportion of pupils in many of our classrooms (note the local Census statistics on p. 146).

## New emphasis:

**Coherent understanding:** There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year (see the sample long-term plan on p. 147).

**Worldviews:** The syllabus focuses on the major world religions and what it means to live a life within those faiths in the 21st Century. It is also designed to encourage debate and exploration of faith and beliefs in all their guises from a range of worldview perspectives, both religious and non-religious.

**Understanding Christianity:** The 2016 resource from RE Today is being used in many schools in East Sussex. This syllabus incorporates the Understanding Christianity approach, so that schools who are using that resource can be confident that they are meeting the requirements of the agreed syllabus with regard to the teaching of Christianity.

**Core concepts:** Clarity about identifiable core concepts of religions and beliefs helps teachers and pupils to understand how beliefs and practices connect, so that pupils are able to build effectively on prior learning as they progress through the school (see the key question overview on pp. 16–17 and concept outlines on pp. 137–145).

**Teaching and learning approach:** There is a clear teaching and learning approach at the heart of the 2022 syllabus, whereby all units enable pupils to 'make sense' of the religions and beliefs studied, 'understand the impact' of these beliefs in people's lives, and to 'make connections' in their learning and their wider experience of the world (see pp. 13–14).

**Planning process:** A planning process has been included that is integral to the new syllabus. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through the steps of using the syllabus to underpin their planning and creative classroom practice.

**Assessment:** Flexible assessment opportunities are given, based on end-of-phase outcomes, linked to the teaching and learning approach. Each unit has specific outcomes that help pupils to achieve the end-of-phase outcomes (see pp. 18–19).

## The purpose of religious education

The East Sussex Agreed Syllabus 2022 asserts the importance and value of religious education (RE) for all pupils, with on-going benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus,<sup>1</sup> which is constructed to support pupils and teachers in fulfilling them:

- Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE pupils learn about religions and beliefs in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to weigh up the value of wisdom from different sources, to develop and express their insights in response and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and beliefs, enabling them to develop their ideas, values and identities.
- RE should develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and beliefs.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

The purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. It should be considered as a doorway into the wider purpose articulated above.

### Principal aim

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

Schools should make use of this principal aim throughout their planning to ensure that all teaching and learning contributes to enabling pupils to achieve this aim. Schools and RE departments will find that discussing how the principal aim relates to the purpose of RE, and talking about how classroom RE can contribute to the aim, will be helpful for teachers in clarifying what RE is for in their school and classroom.

<sup>1</sup> These purpose statements are taken from *A Curriculum Framework for Religious Education in England* (REC 2013).

## The aims of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

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

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

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

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

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

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

Throughout schooling, teachers should consider how their teaching contributes towards the principal aim of RE in East Sussex, and how they help pupils to achieve the threefold aims above.

#### Notes:

These aims incorporate the former attainment targets of 'learning about religion' and 'learning from religion'.

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory framework from 2013.<sup>2</sup> It takes account of recent reports, including the RE Council of England and Wales Commission Report, *Religion and Worldviews: The Way Forward* (2018), the OFSTED Education Inspection Framework (2019), and the OFSTED Research Review in Religious Education (2021).

<sup>2</sup> A Curriculum Framework for Religious Education in England (REC 2013).

## Legal requirements: what does the legislation in England say?

### RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).<sup>3</sup>
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.<sup>4</sup>
- The 'basic' school curriculum includes the national curriculum, RE and relationships and sex education.

### RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.<sup>5</sup>
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally

agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in East Sussex to meet the requirements of their funding agreement.

### RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.<sup>6</sup>
- According to case law, the agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.<sup>7</sup> Note that the term 'religion' encompasses both religious and non-religious beliefs.<sup>8</sup>

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

### Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum<sup>9</sup> and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive

<sup>3</sup> School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

<sup>4</sup> The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

<sup>5</sup> Education Act 1996 Schedule 31.

<sup>6</sup> Education Act 1996 section 375.

<sup>7</sup> [www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf](http://www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf). 'Equal respect' does not entail equal time.

<sup>8</sup> In accordance with Human Rights Act 1988.

<sup>9</sup> School Standards and Framework Act 1998 S71 (3).



external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at [www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010](http://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010)

### **RE, academies and free schools**

Free schools are academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to academies includes free schools.

As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal.

An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purposes of study, aims, attainment targets and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council's *Curriculum Framework for Religious Education in England* (2013).

The East Sussex Agreed Syllabus 2022--2027 fulfils the legal requirements set out above, and builds upon the REC's curriculum framework (2013), in the light of the 2018 Commission on RE report and the 2019 Ofsted Education Inspection Framework. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

## Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p.9).

**Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.**

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is **a minimum allocation of five per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

<b>4–5s</b>	<b>36 hours of RE per year</b> (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
<b>5–7s</b>	<b>36 hours of tuition per year</b> (e.g. an hour a week, or less than an hour a week plus a series of RE days)
<b>7–11s</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
<b>11–14s</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week)
<b>14–16s</b>	<b>5% of curriculum time, or 70 hours of tuition across the key stage</b> (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
<b>16–19s</b>	<b>Allocation of time for RE for all should be clearly identifiable</b>

### Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. humanism) is a core subject and an entitlement for all pupils throughout their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. (Note that teachers should ensure that KS4 accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.)
- **RE is different from assembly/collective worship.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for RE.
- **Flexible delivery of RE.** An RE themed day, or week of study can complement (but not usually replace) the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to enable pupils to achieve the standards set out in this syllabus. While schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this agreed syllabus to provide coherence and progression in RE learning.

## What religions are to be taught?

This agreed syllabus requires that all pupils develop understanding of Christianity in each key stage. In addition, across the age range, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study in thematic units.

**Pupils are to study in depth the religious traditions of the following:**

<b>4-5s Reception</b>	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
<b>5-7s Key Stage 1</b>	Christians, Jews and Muslims.	
<b>7-11s Key Stage 2</b>	Christians, Muslims, Hindus and Jews.	
<b>11-14s Key Stage 3</b>	Christians, Muslims, Sikhs and Buddhists.	
<b>14-16s Key Stage 4</b>	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96. <sup>8</sup>	
<b>16-19s RE for all</b>	Religions and worldviews to be selected by schools and colleges as appropriate.	

### Important notes:

This is the **minimum requirement**. Many schools may wish to go beyond the minimum.

- **The range of religious groups in the UK.** Groups such as Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** 'Christians' rather than 'Christianity', 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following units: F4, 1.9, 1.10, L2.11, L2.12, U2.10, U2.11, U2.12, 3.13, 3.14, 3.15, 3.16 and 3.17.
- **Depth rather than breadth.** Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth.
- **Flexible thematic units.** The thematic units offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

<sup>10</sup> Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. See <https://section96.education.gov.uk/> and <https://register.ofqual.gov.uk/>

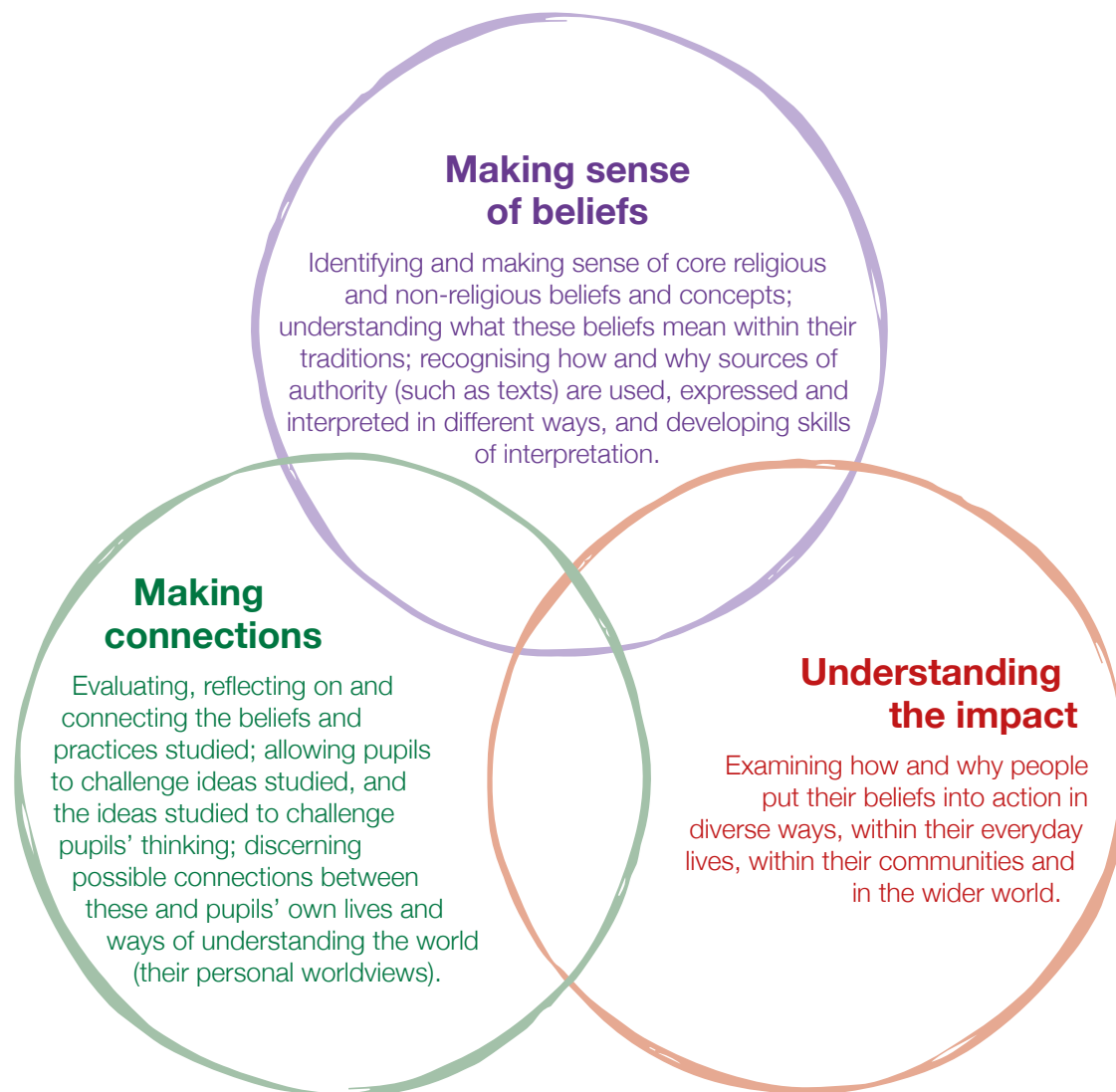
## The RE teaching and learning approach in East Sussex

This syllabus is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'.<sup>11</sup> It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied.

In order to support teachers in exploring the selected beliefs, this syllabus sets out an underlying teaching and learning approach, whereby pupils encounter core concepts in religions and beliefs in a coherent way, developing their understanding and their ability to handle questions of religion and belief.

The teaching and learning approach has three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, underpinning the aims of RE outlined on p.8. Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion, concept and question being explored.

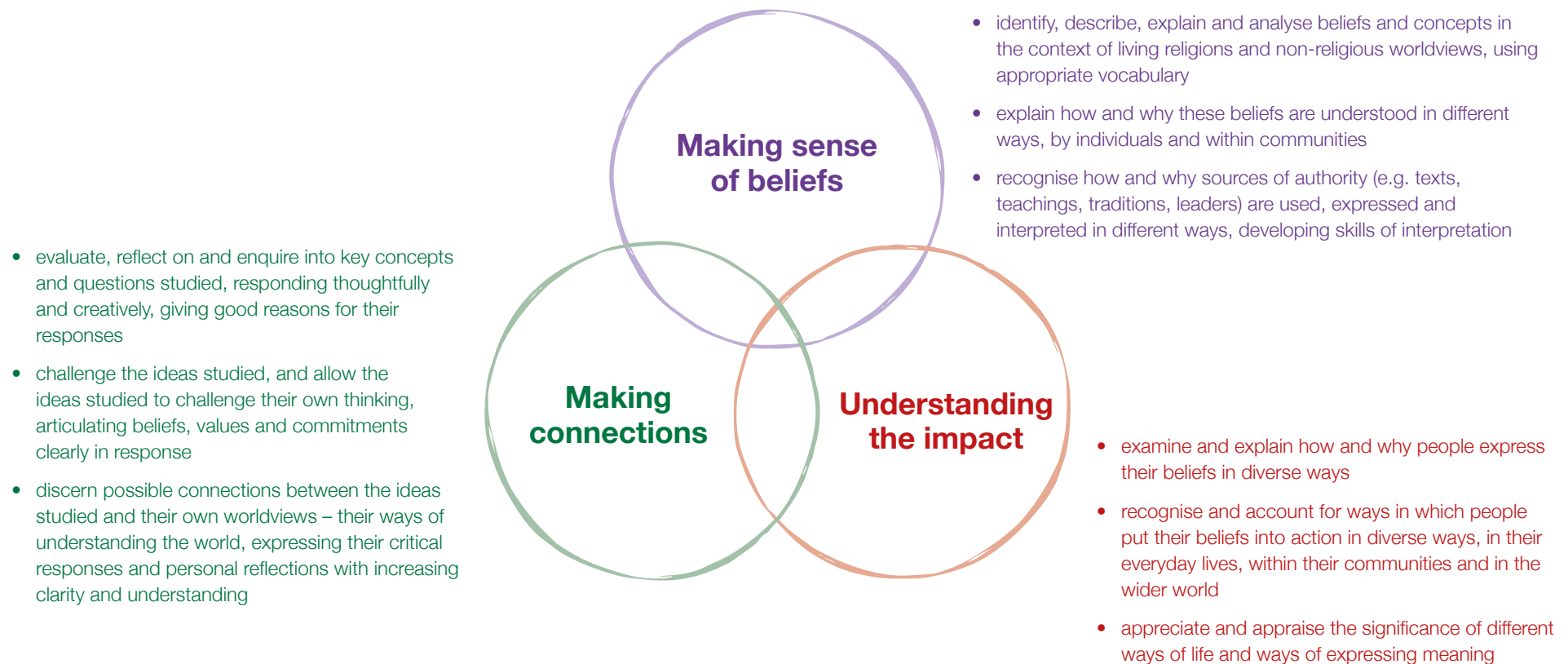
These elements set the context for open exploration of religion and belief. They offer a structure through which pupils can encounter diverse religious traditions alongside non-religious worldviews – which reflect the backgrounds of many pupils in our schools. The elements present a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting different approaches, for example, from religious studies, philosophy, sociology, ethics and theology.



<sup>11</sup> e.g. OFSTED (2013) *Religious Education: Realising the Potential*; Clarke, C. and Woodhead, L. (2015) *A New Settlement: Religion and Belief in Schools*, London, Westminster Faith Debates; Dinham, A. and Shaw, M. (2015) *RE for REal: The future of teaching and learning about religion and belief*, London, Goldsmiths University of London/Culham St. Gabriel's; Commission of Religion and Belief (2015) *Living with Difference: Community, Diversity and the Common Good*, The Woolf Institute.

## Teaching and learning approach and the aims for RE in East Sussex

This diagram shows how the three elements of the teaching and learning approach in this syllabus reflect the aims for RE set out on p.8. Units of study offer content and ideas for enabling pupils to achieve these aims.



**Note:** The three elements of this teaching and learning approach also incorporate the elements of the teaching resource, *Understanding Christianity: Text Impact Connections* (RE Today 2016) which is being used in a significant number of local schools. Schools that are using *Understanding Christianity* will find that they are delivering the Christianity sections of this agreed syllabus.

## Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Religion/belief	Christianity plus others	Christians, Jews and Muslims	Christians, Muslims, Hindus and Jews		Christians, Muslims, Buddhists, Sikhs
<b>Christianity:</b> God Creation Fall People of God Incarnation Gospel Salvation Kingdom of God	F1 Why is the word 'God' so important to Christians? [God] F2 Why is Christmas special for Christians? [Incarnation] F3 Why is Easter special for Christians? [Salvation]	1.1 What do Christians believe God is like? [God] 1.2 Who do Christians say made the world? [Creation] 1.3 Why does Christmas matter to Christians? [Incarnation] 1.4 What is the 'good news' Christians believe Jesus brings? [Gospel] 1.5 Why does Easter matter to Christians? [Salvation]	L2.1 What do Christians learn from the creation story? [Creation/Fall] L2.2 What is it like for someone to follow God? [People of God] L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation] L2.4 What kind of world did Jesus want? [Gospel] L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation] L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]	U2.1 What does it mean if Christians believe God is holy and loving? [God] U2.2 Creation and science: conflicting or complementary? [Creation] U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation] U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel] U2.5 What do Christians believe Jesus did to 'save' people? [Salvation] U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]	3.1 What does it mean for Christians to believe in God as Trinity? [God] 3.2 Should Christians be greener than everyone else? [Creation] 3.3 Why are people good and bad? [Fall] 3.4 Does the world need prophets today? [People of God] 3.5 What do people do when life gets hard? [Wisdom] 3.6 Why do Christians believe Jesus was God on Earth? [Incarnation] 3.7 What is so radical about Jesus? [Gospel]
<b>Buddhism:</b> Buddha Dhamma Sangha					3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [Buddha/dhamma/sangha]
<b>Hinduism:</b> Samsara and moksha Brahman (God) and atman Karma and dharma			L2.7 What do Hindus believe God is like? [Brahman/atman] L2.8 What does it mean to be Hindu in Britain today? [Dharma]	U2.7 Why do Hindus want to be good? [Karma/dharma/samsara/moksha]	3.9 Why don't Hindus want to be reincarnated and what do they do about it? [Samsara/moksha/Brahman/atman/karma/dharma]
<b>Islam:</b> God/Tawhid Iman (faith) Ibadah (worship) Akhirah (life after death) Akhlaq (virtue/morality)		1.6 Who is a Muslim and how do they live? [God/Tawhid/ibadah/iman]	L2.9 How do festivals and worship show what matters to a Muslim? [Ibadah]	U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]	3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [Iman/ibadah/akhlaq]

Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
<b>Judaism:</b> God Torah The People and the Land		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]	<b>3.11</b> What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land]
<b>Sikhism:</b> God Values (Nam Simran, kirat karna, vand chhakna, seva) The Gurus Panth (community)					<b>3.12</b> How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/Panth]
<b>Non-religious worldviews</b>				U2.10 What matters most to Humanists and Christians?	<b>3.13</b> What difference does it make to be non-religious in Britain today?
<b>Thematic</b>	F4 Being special: where do we belong?	1.8 What makes some places sacred to believers?	L2.11 How and why do people mark the significant events of life?	U2.11 Why do some people believe in God and some people not?	<b>3.14</b> Good, bad; right, wrong: how do I decide?
	F5 Which places are special and why?	1.9 How should we care for others and the world, and why does it matter?	L2.12 How and why do people try to make the world a better place?	U2.12 How does faith help when life gets hard?	<b>3.15</b> How far does it make a difference if you believe in life after death?
	F6 Which stories are special and why?	1.10 What does it mean to belong to a faith community?			<b>3.16</b> Why is there suffering? Are there any good solutions?
				Note: For Church schools, two additional units are provided in the Understanding Christianity materials: How can following God bring freedom and justice? [People of God]	<b>3.17</b> Should happiness be the purpose of life?
				What difference does the Resurrection make for Christians? [Salvation]	<b>3.18</b> How can people express the spiritual through the arts?



## End of phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them.

Below are the end of phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end of phase outcomes.

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
<b>Element 1:</b> <b>Making sense of beliefs</b> Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.	<ul style="list-style-type: none"> <li>identify core beliefs and concepts studied and give a simple description of what they mean</li> <li>give examples of how stories show what people believe (e.g. the meaning behind a festival)</li> <li>give clear, simple accounts of what stories and other texts mean to believers</li> </ul>	<ul style="list-style-type: none"> <li>identify and describe the core beliefs and concepts studied</li> <li>make clear links between texts/sources of authority and the core concepts studied</li> <li>offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers</li> </ul>	<ul style="list-style-type: none"> <li>identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions</li> <li>describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts</li> <li>give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority</li> </ul>	<ul style="list-style-type: none"> <li>give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied</li> <li>taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently</li> <li>in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas</li> </ul>
<b>Element 2:</b> <b>Understanding the impact</b> Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.	<ul style="list-style-type: none"> <li>give examples of how people use stories, texts and teachings to guide their beliefs and actions</li> <li>give examples of ways in which believers put their beliefs into practice</li> </ul>	<ul style="list-style-type: none"> <li>make simple links between stories, teachings and concepts studied and how people live, individually and in communities</li> <li>describe how people show their beliefs in how they worship and in the way they live</li> <li>identify some differences in how people put their beliefs into practice</li> </ul>	<ul style="list-style-type: none"> <li>make clear connections between what people believe and how they live, individually and in communities</li> <li>using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures</li> </ul>	<ul style="list-style-type: none"> <li>give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities)</li> <li>show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today</li> </ul>



Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
<p><b>Element 3:</b> <b>Making connections</b></p> <p>Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and worldviews - their ways of understanding the world.</p>	<ul style="list-style-type: none"> <li>think, talk and ask questions about whether the ideas they have been studying, have something to say to them</li> <li>give a good reason for the views they have and the connections they make</li> </ul>	<ul style="list-style-type: none"> <li>make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly</li> <li>raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live</li> <li>give good reasons for the views they have and the connections they make</li> </ul>	<ul style="list-style-type: none"> <li>make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)</li> <li>reflect on and articulate lessons people might gain from the beliefs/ practices studied, including their own responses, recognising that others may think differently</li> <li>consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make</li> </ul>	<ul style="list-style-type: none"> <li>give coherent accounts of the significance and implications of the beliefs and practices studied in the world today</li> <li>evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world</li> <li>respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses</li> </ul>

The outcomes for EYFS are the Early Learning Goals (see p. 24).

## Unit F3: Why is Easter special for Christians?

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

Suggested questions you could explore:	Learning outcomes:	Suggested content:
<p>What happens at the end of winter and the beginning of spring? How do 'dead' plants and trees come alive again?</p> <p>What do Christians believe happened to Jesus? Why do Christians think this is such an important story?</p> <p>What do Christians do at Easter?</p> <p>Why do we have Easter eggs?</p>	<p>Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> <li>• Recognise and retell stories connected with celebration of Easter</li> <li>• Say why Easter is a special time for Christians</li> <li>• Talk about ideas of new life in nature</li> <li>• Recognise some symbols Christians use during Holy Week, e.g. palm leaves, cross, eggs, etc., and make connections with signs of new life in nature</li> <li>• Talk about some ways Christians remember these stories at Easter.</li> </ul> <p>Colour key:</p> <p><b>Making sense</b></p> <p><b>Understanding impact</b></p> <p><b>Making connections</b></p>	<p>Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate.</p> <p><i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>A way into this unit could be to bring some crocus or daffodil bulbs and tree buds into the classroom early in the term and keep an eye on how they grow over the weeks.</p> <ul style="list-style-type: none"> <li>• Recall any stories children have heard about Jesus in collective worship/assembly or in RE lessons.</li> <li>• Unpack a bag containing items related to Palm Sunday (e.g. Bible or storybook of Palm Sunday, donkey mask, white cloth or robe, cut-out palm leaves, flags, ribbons, percussion, the word 'Hosanna'). Ask children what they think they are for.</li> <li>• Tell the story of Palm Sunday. You could act it out, laying palm leaf cut-outs on the floor, etc., helping children to remember the story. Point out that people thought Jesus was going to come as a king and rescue them from the Romans – they wanted to be saved. Show some pictures of Palm Sunday celebrations (search 'Palm Sunday church'), and find out about how Christians celebrate it today.</li> <li>• Look at a palm cross – compare with the palm leaves from Palm Sunday. Compare with cross on hot cross buns. Talk about how the cross reminds Christians that the Bible says Jesus died on a cross, and then was buried in a cave tomb. Use a Story Bible or video clip (e.g. Channel 4's animated Bible stories) to tell the story. Use images and story cubes to get children to remember what happens in the story. (Note that with young children it is better not to focus too much on the death of Jesus, but to move on to Christian belief in resurrection.)</li> <li>• Create an Easter garden in the classroom (there are plenty of examples online) asking children what needs to be included – don't forget the cross. Help children to learn that most Christians believe Jesus did not stay dead, but came to life again. That's why Easter is a happy festival for Christians. It is also why eggs are linked to Easter – symbols of new life. Connect with the idea of new life by looking at the buds and bulbs growing in your classroom and outside. Why not do an Easter egg hunt and get children to tell each other why eggs are part of Easter celebrations?</li> <li>• Take photos of children's faces showing how Jesus' followers might feel at different stages of the story, and get them to put the faces alongside a timeline of photos from Palm Sunday to Easter Sunday. Watch the CBeebies 'Let's Celebrate Easter' clips and make a collage cross.</li> <li>• Talk to someone who celebrates Easter to find out what parts of the celebration are most special to them.</li> </ul>

These outcomes and activities are abridged from *Understanding Christianity (Unit F3: Why do Christians put a cross in an Easter garden?)*, published by RE Today © 2016. Used by permission.

## Unit 1.8 What makes some places sacred to believers?

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

**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Recognise that there are special places where people go to worship, and talk about what people do there
- Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean
- Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship

### Understand the impact:

- Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe
- Give simple examples of how people worship at a church, mosque or synagogue
- Talk about why some people like to belong to a sacred building or a community

### Make connections:

- Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas
- Talk about what makes some places special to people, and what the difference is between religious and non-religious special places.

### Ideas and some content for learning:

**Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with Christian and Muslims/Jewish beliefs and practices studied? E.g. key stories of Jesus are shown in a church, including clear links to Easter; the mosque is used as a place of prayer, and often contains calligraphy; many Jewish symbols are seen in synagogues and in the home.

- Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred?
- Look at photos of different holy buildings and objects found inside them: can pupils work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords.
- Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands; treating objects in certain ways, or dressing in certain ways).
- Explore the main features of places of worship in Christianity and at least one other religion, ideally by visiting some places of worship. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song; explore the unusual things they see, do some drawings of details and collect some keywords.
- Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners.
- Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God.
- Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. **church**: altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: vestments and colours, icons, Stations of the Cross, baptismal pool, pulpit; **synagogue**: ark, *Ner Tamid*, Torah scroll, *tzitzit* (tassels), *tefillin*, *tallit* (prayer shawl) and *kippah* (skullcap), *chanukiah*, *bimah*; **mosque/masjid**: *wudu*, calligraphy, prayer mat, prayer beads, *minbar*, *mihrab*, *muezzin*.
- Explore how religious believers sometimes use music to help them in worship e.g. Christians and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary, with varied instruments and voices. Music can be used to praise God, thank God, say 'sorry' and to prepare for prayer. Muslims do not use music so freely, but still use the human voice for the Prayer Call and to recite the Qur'an in beautiful ways.
- Listen to some songs, prayers or recitations that are used in a holy building, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, peaceful, secure, hopeful.
- Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library or school.

## Unit L2.8 What does it mean to be a Hindu in Britain today? [Dharma]

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

**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:

### Understand the impact:

- Describe how Hindus show their faith within their families in Britain today (e.g. home *puja*)
- Describe how Hindus show their faith within their faith communities in Britain today (e.g. *arti* and *bhajans* at the *mandir*; in festivals such as Diwali)
- Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India)

### Make sense of belief:

- Identify the terms dharma, Sanatan Dharma and Hinduism and say what they mean
- Make links between Hindu practices and the idea that Hinduism is a whole 'way of life' (*dharma*)

### Make connections:

- Raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas.

### Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. Some people within the tradition itself prefer to call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word **dharma** – this describes a Hindu's whole way of life, there is no separation between their religious, social and moral duties. *Note that this explains why the 'Understanding the impact' element comes first in this unit.*

- Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. *murtis*; a family shrine; statues and pictures of deities; a *puja* tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, *Aum* symbols. Find out what they mean, how they are used, when and why.
- Explore the kinds of things Hindu families would do during the week e.g. daily *puja*, blessing food, *arti* ceremony, singing hymns, reading holy texts, visiting the temple, etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class?
- Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together and why e.g. visiting the temple/*mandir*, performing rituals, including prayer, praise such as singing hymns/songs (*bhajans*), offerings before the *murtis*, sharing and receiving *prashad* (an apple or sweet) representing the grace of God, looking at Hindu iconography – make links with learning from Unit L2.7 about how the different images show the different characters and attributes of the deities.
- Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated (search online for local Diwali celebrations) and recall the story of Rama and Sita from Unit L2.7. Identify the characters, connect with ideas of Rama as the god Vishnu in human form (*avatar*); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad, and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain.
- Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. BBC clip on Durga Puja in Kolkata here: [www.bbc.co.uk/programmes/p010xmhy](http://www.bbc.co.uk/programmes/p010xmhy))
- Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

## Unit U2.10 What matters most to Humanists and Christians?

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

**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist)
- Make links with sources of authority that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen', and Humanists saying people can be 'good without God')

### Understand the impact:

- Make clear connections between Christian and Humanist ideas about being good and how people live
- Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view

### Make connections:

- Raise important questions and suggest answers about how and why people should be good
- Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.

### Ideas and some content for learning:

**Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

- Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why?
- Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists are one group of non-religious people (see Guidance p.145); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'.
- Talk about how having a 'code for living' might help people to be good.
- Look at a Humanist 'code for living', e.g. Be honest; Use your mind to think for yourself; Tell the truth; Do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like?
- Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? Give some examples.
- Christian codes for living can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit?
- Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family/friends/Xbox/pets/God/food/being safe/being clever/being beautiful/being good/sport/music/worship/love/honesty/human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives.
- Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves?
- Consider similarities and differences between Christian and Humanist values. They often share similar values but the beliefs behind them are different – see Unit U2.11 for more. What have pupils learned about what matters most to Humanists and Christians?

## Unit 3.3 Why are people good and bad? [Fall]

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

**Learning outcomes** (intended to enable students to achieve end of key stage outcomes):

Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Explain how the idea of 'the Fall' is found in the text of Genesis 3, and that this is a significant part of the 'salvation narrative' of the Bible
- Explain the nature of the texts in Genesis 1, 2 and 3; give at least two examples of how they have been interpreted differently by Christians and explain why
- Give reasons and arguments for why most Christians view humans as 'fallen', using examples

### Understand the impact:

- Explain the impact of Genesis 3 and how belief in the Fall has affected the treatment of women
- Show how Christians have responded to the idea of being 'fallen', in the church community and personal living, for example, through confession, forgiveness, and seeking a holy life

### Make connections:

- Give a coherent account of how being 'fallen' has influenced how people live and behave
- Evaluate personally and impersonally how far this helps to make sense of the world.

### Ideas and some content for learning:

**Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.

- Reflect on why human beings are both good and bad, considering example of what Pascal called 'the glory and wretchedness' of humanity.
- Investigate the different presentations of God in Genesis 1 (Elohim – powerful, eternal, transcendent) and 2 (Yahweh – personal, parental, immanent). Explore what it means for Christians to believe that humans are made 'in the image of God' (Genesis 1:27).
- Contrast the relationship between God and humans in Genesis 1 and 2 with the story of 'the Fall' in Genesis 3 – read it, highlighting characters, and recording how the relationships change as a result of the actions of the man and the woman. Consider the type of text this could be (e.g. history, myth) and what difference that makes to how people interpret it.
- Examine the mainstream Christian view that this account expresses a truth about the human condition – that humans are 'fallen', people's character is spoiled by sin, and the relationship between humans and God is seriously damaged, so that something needs to be done to put it right, according to Christians. Consider how persuasive this account is in terms of explaining why humans are both good ('image of God') and bad ('fallen').
- Explore some consequences of belief in fallen human nature: if humans are fallen, what evidence is there for this? Build on examples from the start of this unit, and Unit 3.2; include additional case studies e.g. gender issues: how has male language dominated the language about God (King, Lord, Father etc) and what impact has this had on the role, place and treatment of women? Consider some examples of the general role of women through history; consider role of women priests in Anglican Church as a specific example. How far can the idea of 'fallen human nature' explain gender inequality?
- Show how the idea of 'the Fall' leads to the belief that humanity needs to be saved – rescued by God; and how this leads to belief in Jesus as Saviour – repairing the effects of sin. Explore examples of how Christians acknowledge their 'sinfulness' and need for a Saviour, so they can receive forgiveness and reconciliation (e.g. Roman Catholic practice of confession).
- Explore alternative explanations for human nature: e.g. Hindu ideas of karma/samsara; psychological accounts such as Freud's; sociological accounts such as Durkheim; evolutionary accounts; Humanist accounts of human responsibility. How effective are these at explaining why humans are good and bad?

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