

Religious Education | Long Term Planning Overview

Our RE curriculum has been designed based on the Middlesbrough Agreed Syllabus for RE 2020-25: academy status gives us the freedom to choose the best approach for our children and community. This syllabus was chosen as the basis of our curriculum, after extensive research, as it is one of the most current syllabi nationally; it is progressive and reflects a full range of religions and diversity within them, as well as non-religious views. It also draws parallels between religions, being it shared beliefs of practices, or different approaches to the same life events. It was revised in the light of the OFSTED RE research review of 2021 and was designed by one of the most credible leaders of RE in the country; the author of 'RE Today', Lat Blakelock.

Our Principal Aim for RE

The principal aim of RE is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

This principal aim is delivered through the curriculum which facilitates children to:

1. Know about and understand a range of religions and worldviews, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
- identify, investigate and respond to questions posed, and responses, offered by some of the sources of wisdom found in religions and worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

2. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
- appreciate and appraise varied dimensions of religion.

3. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

The curriculum is structured around the three aims above and the three strands of:

- **Believing**
Religious beliefs, teachings, sources; questions about meaning, purpose and truth
- **Expressing**
Religious and spiritual forms of expression; questions about identity and diversity
- **Living**
Religious practices and ways of living; questions about values and commitments

The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. **The Long Term Plan - overview of questions** - shows how the key questions relate to the strands.

Questions are arranged horizontally that relate directly to each other as part of the curriculum delivery.

	Discovering	Exploring		Connecting			
	Reception (6 strands)	Year 1 (4 units)	Year 2 (4 units)	Year 3 (5 units)	Year 4 (4 units)	Year 5	Year 6
Believing		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe?	1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?		U2.1 Why do some people believe God exists?	
	F1 Which stories are special and why?		1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?			
	F2 Which people are special and why?				L2.3 Why is Jesus inspiring to some people?		U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century?
							U2.3 What do religions say to us when life gets hard?
Expressing	F3 Which places are special and why?	1.5 What makes some places sacred?		L2.4 Why do people pray?		U2.4 If God is everywhere, why go to a place of worship?	
	F4 What times are special and why?		1.6 How and why do we celebrate sacred and special times?	L2.5 Why are festivals important to religious communities?	L2.6 Why do some people think that life is a journey and what significant experiences mark this?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	

Living	F5 Being special: where do we belong?	1.7 What does it mean to belong to faith community?		L2.7 What does it mean to be a Christian in Britain today?	L2.8 What does it mean to be a Hindu in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	
			1.8 How should we care for the world, and why does it matter?		L2.9 What can we learn from religions about deciding what is right and wrong?		U2.7 What matters most to Christians and Humanists?
	F6 What is special about our world?						U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?
						U2.9 What can be done to reduce racism?	U2.10 Green Religion: What can be done about climate and environment?

Developing a Deep Conceptual Understanding Over Time

A thorough understanding of RE requires children to grasp and tackle some concepts over time, through repeated exposure and the development of their understanding in a variety of contexts and religions. As such, we have chosen to develop specific conceptual understanding of key terms across Early Years and Key Stage 1, in order to prepare for building children's specific understanding of the religion specific concepts at Key Stage 2. These concepts are outlined below:

Early Years and Key Stage 1

Children **DO NOT** need to know these specific definitions, but build their own schema over time of the concepts, through the substantive content taught

Worship

Worship is an act of religious devotion usually directed towards a god. An act of worship may be performed individually, in an informal or formal group, or by a designated leader.

Symbol

A religious symbol is an iconic representation intended to represent a specific religion, or a specific concept within a given religion.

Festival

A religious festival is a time of special importance marked by adherents to that religion. Religious festivals are commonly celebrated on recurring cycles in a calendar year or lunar calendar.

Religious Ceremony and Ritual

A ritual is a sequence of activities involving gestures, words, actions, or objects, performed according to a set sequence – to mark an occasion or event.

'Church' (beyond the building)

The full body or organisation of religious believers

Community

A shared sense of belonging – faith, locality, beliefs

Faith

Belief in a god or in the teachings of a religion

Sacred

Considered to be holy and deserving respect, especially because of a connection with a god

Key Stage 2

Children **DO NOT** need to know these specific definitions, but build their own schema over time of the concepts, through the substantive content taught

Judaism | Covenant***Promising to follow the path of God***

A covenant is a special promise. The Torah relates how God made a covenant with all humanity in the aftermath of the Flood in Noah's generation. God promised never again to destroy the world in this way. The rainbow was given as a sign of this first covenant. God made 'The Covenant' with Abraham. According to the covenant, God would offer protection and land to Abraham and his descendants, but they must follow the path of God. This is the origin of the terms 'chosen people' and 'promised land'. The covenant can have different meanings to different people based on stream, belief, practice, and culture.

Buddhism | Enlightenment***Achieving inner peace and wisdom***

The word Buddha means "enlightened one." Followers of Buddhism do not acknowledge a supreme god or deity. They instead focus on achieving enlightenment—a state of inner peace and wisdom. When followers reach this spiritual state, they are said to have experienced nirvana. Buddhists believe a person can become enlightened by following the Middle Way; the Middle Way is not too extreme in either way of living, neither an extremely luxurious life of ease and enjoyment nor an extremely harsh life on living on the minimum of the most basic necessities. One develops Sila (morality), Samadhi (concentration), and Prajna (insight or wisdom). This is thought to take a very long time, according to many Buddhist monks and nuns.

Christianity | Incarnation***God sent Jesus to earth in human form to repair the relationship between humans and God***

Christians believe in one God and they believe that Jesus Christ was his son who died in order to bring humans salvation from sin. A key belief of most Christians is the belief in the Trinity – Father, Son and Holy Spirit, who were all present at the Creation of the world and who all take on different roles. The incarnation is the Christian belief that God took human form by becoming Jesus. Incarnation literally means 'to take on flesh'. For Christians, the incarnation shows that Jesus was fully God and fully human. It is an essential part of belief in the Trinity, and in many ways it forms the basis of Christianity. Through the incarnation of Jesus, humans were able to start repairing their damaged relationship with God. This relationship had been imperfect since Adam and Eve disobeyed God. Through Jesus' incarnation, God began the process of salvation from sin, making it possible for humans to have a full relationship with him and go to Heaven.

Islam | Tawhid

God is one and that there is only one God, Allah

Muslims believe Tawhid is the fundamental belief that God is one and that there is only one God, Allah, who created everything in the world. Tawhid means 'oneness' and is at the heart of the Muslim faith. The Qur'an contains guidance for Muslims on the nature of Allah, and how to live a good life that pleases him. Muslims believe that Allah has many qualities. Some qualities are beyond human understanding, but all of them help Muslims understand what Allah is like.

Hinduism | Atman

The 'real person' (Atman) inside the individual continues to move on after death

Atman is a Hindu word that means 'soul or spirit'. Essentially, it refers to the real person inside an individual. It is made of part of the spirit of Brahman, who Hindus believe is the one true ultimate God. Therefore, it is not something that can be seen or touched, but it is eternal and everlasting. This is different from the physical body, or matter, which can be seen and touched. A key Hindu belief is the idea that when a person dies the atman will move on into the body of another being. Hindus believe that the atman is about accumulating knowledge. When the atman moves on to another life, it is as if it is letting go of the ego and gaining true knowledge.

Humanism | Reason

Valuing human traits and science, over religious views and a believe in a higher power, or god

Humanists do not believe in a god. They believe it is possible to live a good and fulfilling life without following a traditional religion. They do not follow a holy book either. Instead, Humanists value traits like reason and rely on science to explain the way things are. Humanists believe that people have one life to live - there is no afterlife. As a result they focus on being happy and making the most of their life. They also believe they have a duty to support others. Humanists do not have a regular place of worship. They do, however, hold talks, lectures and discussion groups all around the country where they may discuss, debate and reason together.

All RE lessons start with a review of 'What RE is' – and the world religion or context that the unit is linked to. This is to continually remind children of the nature of study, the studied religions and the interplay between them. The above concepts are deepened in the plenary session or all RE lessons – where the common infographics are shared – asking children to draw together their thoughts about how the learning has further deepened their understanding of the core concepts.

Assessing RE

The assessment of RE is linked to the substantive knowledge that we deem as essential knowledge that children require in order to continue to build their understanding of the core aims of RE over time. This 'key knowledge' is detailed on our school 'key of knowledge' documentation. We recognise that the disciplinary concepts are deepened through substantive content. Assessment takes the form of quizzes, recall sessions, writing about their learning and teacher discussions with children. Where children are assessed as not retaining key knowledge, this is revisited throughout a series of recall time sessions to secure the knowledge over time. Teachers also plan this knowledge into further units, where appropriate, in order to afford an opportunity to revise key content as a platform for future learning. At the end of each term, teachers demarcate which children are not keeping pace with the planned curriculum –and why. The RE leader reviews this information to adapt the curriculum, develop CPD or support the teaching of specific concepts over time.



**Christians -
Christianity**



**Buddhists -
Buddhism**



**Humanists -
Humanism**

Religious Education

Learning about and from religious and world views. Understanding what people may believe, and how they might live with and show their faith.



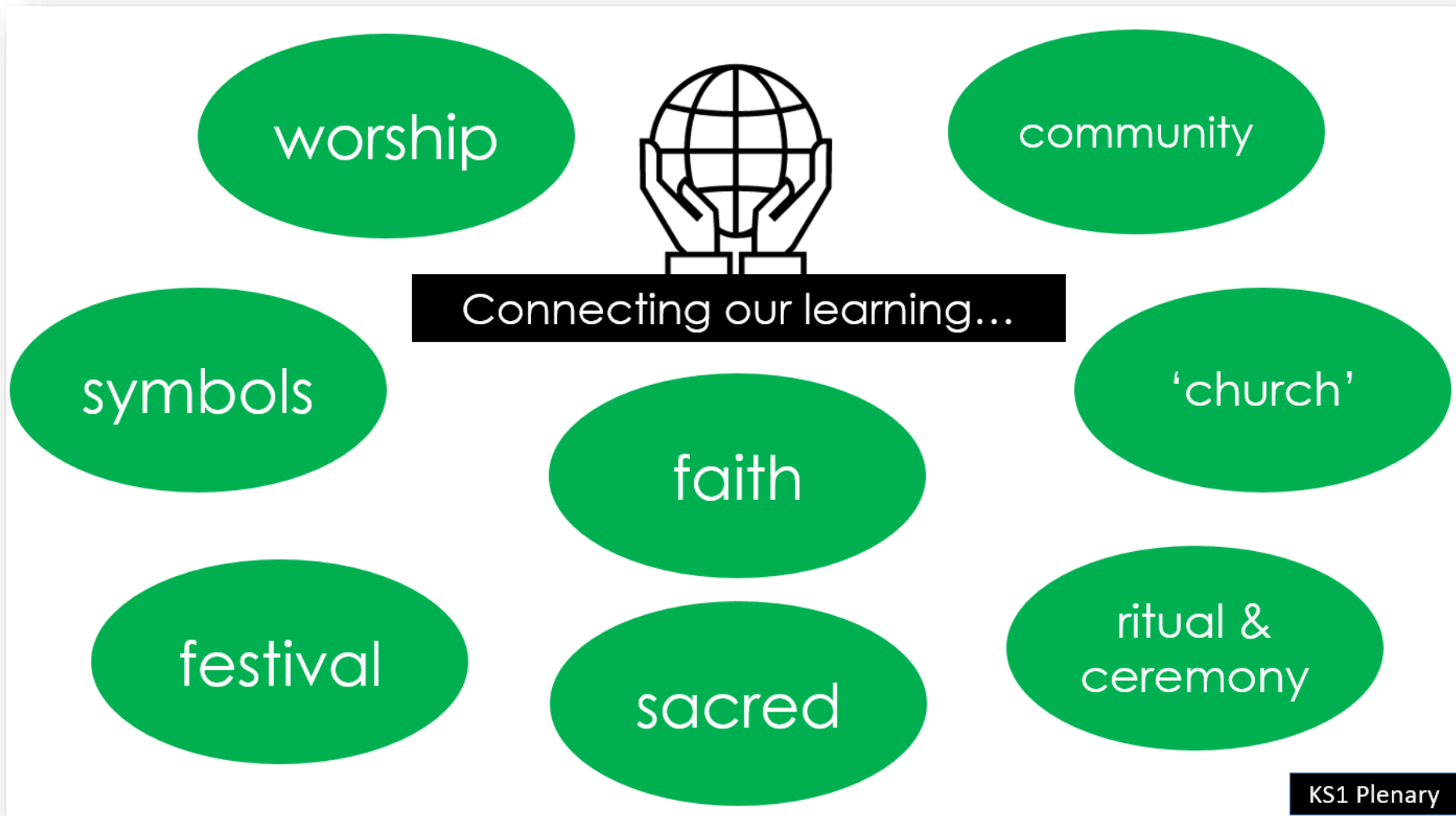
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Hinduism**



**Jewish -
Judaism**



**Muslims -
Islam**





**Christians -
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Incarnation

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Connecting our learning...



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Atman

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