

Harmony and Diversity

Religious Education in Leicester City

Non-statutory guidance 2019-2024



Introduction

It is a statutory requirement that every SACRE (Standing Advisory Council on Religious Education) carries out a review of their agreed syllabus every five years¹. Leicester City's agreed syllabus was reviewed in 2014 and a supplement was drawn up, dated 2014-19. In 2018 schools were consulted about the next review and SACRE set up an Agreed Syllabus Conference, as required². Consultation with teachers showed that there was no desire to make any major changes to the 2014-19 supplement. However, outcomes of visits to schools and feedback from some teachers indicate that planning in RE is in need of improvement, especially at key stages 1 and 2, mainly in terms of progression and challenge. In other words, teachers are using the 2014-19 document (and in some cases, the previous syllabus) but there is little evidence of coherence or sequential planning.

The proposed new Ofsted Framework which will come into place in September 2019 has a focus on the intent, implementation and impact of the 'wider curriculum', which includes RE. In response to this, a teachers' working party was set up in 2018 to consider how best to support teachers and improve learning. This document is the result of the work of those teachers. It uses the present 2014-19 document to give examples of how RE can be planned in a more systematic way, based on key concepts in three religions. These religions are Christianity, Hinduism and Islam. More detailed guidance than previously is given for teaching RE in the Early Years. There may be further additions during the next five years, for example, to support the teaching of other religions and assessment. This new guidance also includes information/updates about RE in different types of schools, teaching about non-religious worldviews (Humanism) and visits to places of worship.

This guidance is **not** statutory and teachers may want to introduce the new ideas gradually. Further support in terms of training will be provided to help teachers plan and assess work.

This guidance was approved by Leicester SACRE on 4th April 2019.

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April 2019*

¹ Circular 1/94, Religious Education and Collective Worship, p.15, para 29

² Circular 1/94, Religious Education and Collective Worship, p.28, paras 101-103

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Leicester Agreed Syllabus for Religious Education: 2019 update/guidance

Statutory Section: Legal Requirements

All maintained schools in England must provide Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents.³ This requirement does **not** apply to:

- children below compulsory school age in nursery schools or classes
- any person aged nineteen or above for whom further education is being provided at school
- any person over compulsory school age who is receiving part-time education.

Separate legislative provision for RE in maintained special schools requires them to ensure that RE provision is made for pupils, as far as practicable, in terms of the special educational needs of the pupils. [*Regulations 5A, Education, Regulations 2001*⁴].

The locally agreed syllabus (LAS) must be consistent with Section 375(3) of the Education Act 1996⁵, School Standards and Framework Act, 1998⁶, Schedule 19, which states that it must 'reflect that the religious traditions of Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' The law does not define what these principal religions are. Each Local Authority (LA) is required to review its LAS every five years.

RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers [*School Standards and Framework Act, 1998, Section 71*]⁷.

Right of Withdrawal: Parents/Carers

Parents/carers may withdraw their children from all or part of the RE curriculum⁸. They do not have to provide a reason for this and the school must comply with the request. The school has a duty to supervise any pupils who are withdrawn from RE but is not required to provide additional teaching or incur extra costs. If parents/carers wish their child to receive an alternative programme of RE it is their responsibility to arrange this. This could be provided at the school in question or another local school. The pupil may receive external RE teaching provided that this does not significantly impact on his/her attendance.

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

⁴ The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006, Regulation 5A.

⁵ <http://www.legislation.gov.uk/ukpga/1996/56/contents>

⁶ <http://www.legislation.gov.uk/ukpga/1998/31/schedule/19>

⁷ <http://www.legislation.gov.uk/ukpga/1998/31/section/71>

⁸ Education Reform Act 1988, S2 (1)(a)].

How to deal with requests for withdrawal

This can sometimes be difficult to handle, especially when parents/carers request withdrawal from part of RE, e.g. a visit to a place of worship, or when RE is integrated into a topic. It is important to remember that parents/carers are not asking permission, they are informing the school that this is the case. Every effort should be made to clarify the purpose of RE, especially in relation to visits, i.e. that they are educational and not intended to promote a particular religion or convert pupils. Equally, it is essential when visiting a place of worship to ensure that the host is clear about the purpose of the visit. There must be clarity about what will happen during the visit, general etiquette, gifts/food that might be offered to visitors, etc. (See 'Visiting places of worship/ the role of visitors in school', p.40). It is always a good idea to invite parents to accompany visits – and to have displays of visits around the school. If further guidance is needed please contact the Consultant RE Adviser – also, members of Leicester SACRE represent a number of different faith communities and may be able to provide assistance.

Right of Withdrawal: Teachers

Teachers may withdraw from the teaching of RE on grounds of conscience unless they have been specifically employed to teach or manage the subject. An application to withdraw must be given in writing to the headteacher and Chair of Governors. Alternative arrangements must be made for pupils to be taught RE.

Information for parents

A school's prospectus and website must include details regarding:

- the RE provided by the school
- parents' rights of withdrawal

Progress in RE should be reported to parents according to current requirements.

In all schools, the policy for teaching RE is the responsibility of the governing body and as with all other curriculum subjects, the delivery is the responsibility of the teachers led by the headteacher.

Curriculum time for RE

It is up to schools to decide how they plan their RE curriculum and there are many models in place, e.g. weekly sessions, blocked time, RE days/weeks. In this guidance it is recommended that approximately two thirds of time (over a year) is spent on the core units (p.21-37) and the remainder of the time on work designed by the school.

The recommended minimum time is set out in the Dearing Review (1996):

KS1: 36 hours per year

KS2: 45 hours per year

KS3: 45 hours per year

KS4: 5% of curriculum time or 70 hours across the key stages

Different types of schools and RE

Academies and free schools

There are different types of academies in England but they all have the same status in law. They are publicly-funded independent schools, free from LA control, made accountable through a legally-binding funding agreement. They have more freedom and control over curriculum design, school hours, term dates, staff pay and conditions. Free schools are similar but are set up by teachers, parents, existing schools, educational charities, etc. They are academies in law and have the same requirement to provide RE. Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether or not the academy has a religious designation. For academies **without** a religious character RE is likely to be based on the LAS though there is no legal requirement for an academy to adopt a LAS, provided its RE syllabus meets the legal requirements. Academies **with** a religious character must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a LAS and teach about other faiths if they choose. **Free schools** are academies in law and have the same requirement to provide RE.

Maintained schools

These schools are maintained by the LA and must follow the national curriculum and national pay and conditions. There are four different types of maintained schools:

- **Community schools**

These are controlled and run by the LA, which employs the staff, owns the land and buildings and determines the admissions arrangements. They must follow the LAS.

- **Foundation and trust schools**

These schools are run by the governing body which employs the staff and sets its own admissions criteria. The land and buildings are usually owned by the governing body or, in trust schools, a charity. RE must be taught in accordance with an LAS unless the school has a religious foundation, in which case parents may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.

- **Voluntary Aided (VA) schools**

The majority of these are faith schools. A foundation or trust (usually a religious organisation) puts a proportion of the capital costs for the school and forms a majority on the school's governing body. The governors employ the staff and set admissions criteria. The land and buildings are usually owned by the religious organisation. In Voluntary Aided schools RE must be taught in accordance with the trust deed.

- **Voluntary Controlled (VC) schools**

These are like VA schools but controlled by the LA, which employs the staff and sets admissions. The foundation or trust (usually a religious organisation) owns the land and buildings and generally forms a quarter of the governing body. In Voluntary Controlled schools **with** a religious character RE must be taught according to the LAS unless parents request that it be taught in line with the trust deeds of the school.

Other types of school

Grammar schools

These are state-funded schools which usually select their pupils on the basis of academic ability. They can also be maintained schools. These schools follow the LAS.

Independent schools

These are schools which charge fees and are governed and operated by the school itself. They are lightly regulated by the government and inspected by a range of bodies. Some are set up by long-established foundations, some by companies and charities. They are funded by fees, gifts and endowments and the governors are independently elected. These schools may follow their own curriculum, including RE.

The aims and purpose of RE in Leicester

RE contributes dynamically to the education of children and young people 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 worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions. They 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 worldviews, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in society with its diverse religions and worldviews. Pupils should gain and deploy the skills needed^[1] 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^[2] to differ.

Aims of RE in Leicester

RE supports the aims for education, outlined in the National Curriculum 2013⁹, to:

- promote the spiritual, moral, social, cultural, mental and physical development of pupils at the school and of society, and
- prepare pupils for the opportunities, responsibilities and experiences of later life.

⁹ <https://www.gov.uk/government/publications/national-curriculum-in-england-primary-curriculum>

Core purpose for RE in Leicester City:

The core purpose of RE is to engage pupils in systematic enquiry into challenging questions raised by religion and worldviews, 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 own¹⁰. [L]
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¹⁰ Harmony and Diversity: Religious Education in Leicester City – Agreed Syllabus Update 2014-19 (Supplement to 2009-14 Agreed Syllabus)

Planning the RE curriculum

The following sections are to assist teachers in planning and delivering the programmes of study set out in the 2014-19 Agreed Syllabus Update. There are no plans to replace this document at present.

Understanding Christianity

This is a substantial resource which is designed to support the teaching of Christianity in RE. The key purpose is to help all teachers support pupils in developing their own thinking and their understanding of Christianity, as a contribution to their understanding of the world and their own experience within it. It is suitable for primary and secondary schools, from EYFS right through to KS3, laying down excellent foundations for further study at GCSE and beyond. It is relevant to RE in every classroom in every school, in Church of England and in Community, Academy and Free schools.

Link: <http://www.understandingchristianity.org.uk>

In this document, text in green indicates where there are links to Understanding Christianity. Schools which have received the training should follow these links rather than creating extra units of work.



The Understanding Christianity frieze

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Early Years Foundation Stage: [Agreed Syllabus Update 2014-19, p.16-19]

Text in green refers to sections of the Understanding Christianity resource

Specific RE knowledge, skills and understanding	Outcomes related to RE	Activities/examples	Exemplification from 2009 syllabus	Links to ELGs	Links to values, including fundamental British values
1. Know and understand that beliefs matter to people Concept: God	Ask and answer questions about people's experiences of faith, life and culture Why is the word 'God' so important to Christians? Accept that people have different views and beliefs Become aware that some people believe that God made them and made the world, though others do not accept this. Being able to talk about their own beliefs Sense of belonging	Circle Time Persona dolls Philosophical enquiry (P4C) Incidentally throughout the day as opportunities occur Stories from different faiths Creation stories Discuss family life, its diversity and what makes some times special for families.	Friends Unit 1 Beginnings Unit 3 Friends Unit 1	People and communities Listening and attention Speaking Managing Feelings and Behaviour	Tolerance and respect Freedom Sense of belonging Loyalty Love Friendship

		Recognise the key people in their loves and how these people influence them. Learn that many people pray to and learn about God -to help them with their lives.	Special People Unit 5 Friends Unit 1		
2. Know and understand that people believe and live differently	Being able to talk about how and why people are similar and different.	Meet people from a range of communities for discussion and sharing ideas. Enjoy sharing food from different cultures – cooking, eating and talking together. Use a variety of strategies, e.g. Circle Time, persona dolls, role-play, creative story-telling, to discuss what they might do in given situations. Notice and talk about how to show respect and care for other people, plants and animals.	Friends Unit 1 Special People Unit 5 Special People Unit 5 Special people Unit 5 Plants and Animals Unit 4 Being Responsible Unit 6	People and communities Self Confidence and Self Awareness Managing Feelings and Behaviour	Equality Love Respect Uniqueness

3. Know some stories from different religious and cultural backgrounds	Re-tell stories in their own words Reflect on the meaning of stories Understand why books, narrative and story-telling is important to people	Develop their own narratives in relation to stories they hear from different communities. Listen to those stories and reflect on their own experiences and feelings. Understand that books are special and some religious books are very special to some people.	Special books Unit 2 Special books Unit 2 Special books unit 2	Listening and Attention Reading Understanding People and communities	Honesty Humility Inner harmony Wisdom Pleasure
4. Recognise some religious symbols, objects and religious vocabulary and use them correctly	Use some religious words when re-telling something they have learnt from a religious visitor/visit. Talk about things that are special to them and why. Show respect for the beliefs of others.	Learn new words associated with the life-stories people have and the artefacts and language they use. Understand that there are special objects, 'artefacts', which people use as part of their faith experience. Know how and why to treat artefacts with care and respect. Visit and explore places of worship and learn new words associated with them.	Special people Unit 5 Friends Unit 1 Special people Unit 5 Special Books Unit 2 Special books unit 2	Understanding Speaking People and Communities	

5.Explore features of celebrations, festivals and special times Incarnation Salvation	Recognise festivals, celebrations and special times that are important to them.	Enjoy times of joy and exploration using sight, touch, sounds, taste and smell.	Beginnings Unit 3	Being Imaginative	Pleasure
	Show respect for festivals and special times that are important to others.	Share together different times of celebration and festival, using food, clothing, art, drama - e.g. Diwali, Chinese New Year, Harvest, Christmas, birthdays using food, clothing and drama.	Special books Unit 2	Technology	Enjoying life
	Why do Christians perform nativity plays at Christmas?	Use a variety of festivals as stimuli to talk about the special events, places, food and clothing associated with the celebration.	Beginnings Unit 3	Managing Feelings and Behaviour	Love
	Why do Christians put a cross in an Easter garden?	Find out about and share their own experience using IT – photographs, video clips of celebrations, special food and clothing.	Beginnings Unit 3	Speaking Health and self care	Loyalty Meaning in life

6.Explore features of special places	Talk about places that are special to them. Name some places that are special to people. Recognise that people behave in special places and begin to understand why.	Discuss their appreciation of beautiful objects, experiences and places. Enjoy times of calm and quiet for reflection. Visit and explore places of worship, e.g. church, synagogue, mandir, mosque, gurdwara, and learn new words associated with them. Show respect when visiting places of worship. Understand that there are places which people use as part of their faith experience. Know about similarities and differences between themselves and others, and among families, communities and traditions.	No main links to exemplification materials Friends Unit 1	Being imaginative Managing Feelings and Behaviour People and communities	Self-discipline Obedience Religious devotion Politeness Humility Honouring elders Respect
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7.Have an understanding of right and wrong and how to treat others/show respect	Able to talk about some rules or laws from religions Say why rules or laws are important. Understand how people develop moral codes, through religion or otherwise. Identify some ways we can care for the world Identify how some people of faith show respect	Talk about their own behaviour, right and wrong behaviour and consequences of actions. Talk and listen with other children in circle times and role play, exploring their own emotions and those of others. Experience thanking and being thanked, praising and being praised. Consider how we treat the world and how we should care for it, e.g. re-cycling, conservation. Talk about the different rules people live by, including class rules, laws and religious rules. Consider life without these rules and why people do or don't follow them.	Being Responsible Unit 6 Being Responsible Unit 6 Being Responsible Unit 6 Special people unit 5	Managing feelings and behaviour Self Confidence and Self Awareness	Rule of law Tolerance and respect Protecting the environment Social justice A beautiful world Meaning in life
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8. Ask questions about things that puzzle them in life and stories.	Ask some puzzling and mysterious questions of their own. Offer possible answers to these questions from their own ideas. Discuss what they like/dislike about possible answers offered by religious and non-religious texts and stories.	Enjoy talking about puzzling and mysterious questions, e.g. Why are there animals in the world? Who made the world? Why are there so many mysteries? Why do plants grow and die? What happens when we die? Look at how religious and non-religious stories try to answer some of these questions. Explore the children's own thoughts and ideas.	Plants and animals Unit 4 Beginnings Unit 3 Special books Unit 2	Understanding The World	Curiosity Creativity Independence Wisdom Inner harmony
9. Identify and notice what is important or concerns them in religious stories, artefacts or people they encounter.	Reflect on religious stories, artefacts, people and ideas and consider what is important to others and how this relates to themselves. Express their own opinions in response to what they have seen or heard.	Ask and answer questions, with sensitivity, about people's experiences of faith, life and culture, in circle time, persona dolls sessions, philosophical enquiry and incidentally throughout the day as topics occur. Use religious and other artefacts as a stimulus for	Friends Unit 1 Special Books Unit 2 Special People Unit 5	People and communities Being Imaginative Making relationships	Respect Tolerance Compassion Community Friendship

		thinking about and expressing meanings associated with the artefacts. Show appropriate concern and sympathy for others in joy and distress. Talk about people who help others by taking on responsibilities in the community-religious and otherwise. Establish effective relationships with other children and adults by talking about friendship.			
10.Explore how they feel about themselves and the religious stories, artefacts, people or ideas they encounter	Reflect on religious stories, artefacts, people and ideas and consider what is important to others and how this relates to themselves.	Listen to stories about people from a range of religious and cultural backgrounds and use these for role play, philosophical discussions and creative storytelling to reflect on their own experiences and feelings. Take myriad opportunities to respond in a creative,	Friends Unit 1 Special Books Unit 2 Special People Unit 5	Listening and attention Being imaginative Managing feelings and behaviour	Respect Tolerance Compassion Community Friendship

		imaginative and meaningful way to colour, music, movement, natural objects, religious artefacts, poetry, stories, light, pattern, shape and the seasons. Recognise and explore their own feelings and those of others through a variety of role play situations and by using the persona dolls strategy.			
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Key stages 1-2: Core units

These core units are based on the Leicester Agreed Syllabus Update and have been introduced to set out **what all pupils should be expected to learn during key stages 1-2**. The purpose is to ensure progression and continuity as well as consistency across schools so that pupils move into secondary school with a good foundation in terms of knowledge and understanding in RE. It is not expected that these take up the whole of the RE curriculum time. **Time should also be allocated to additional religions, e.g. Judaism, Sikhism, as well as school designed topics.**

Text in green refers to sections of the Understanding Christianity resource.



Using the 2014-19 syllabus for further guidance (page numbers in the third column refer to the syllabus), schools should cover the following:

Key Stage 1 Christianity

Key Questions/Concepts	Suggested content	Links to 2014-19 syllabus
What do Christians believe? God Gospel	• God as Father, Son and Holy Spirit, Creator of the world, attributes of God. • God's relationship with people in the Bible, e.g. Noah, Moses, Paul. • Jesus as the Son of God: parables, people who followed Jesus. What do Christians believe God is like?. Who made the world? What is the good news that Jesus brings?	p. 24: Who is a Christian and what do they believe? p.34: What do different people believe God is like? p.40: The beginning of the world: What can we learn from stories Christians tell?
How do Christians worship?	• How going to church helps Christians to worship, e.g. sense of community, praying together, music. • How symbols aid worship, e.g. cross, stained glass windows, statues, candles, water. • Special times, e.g. baptism, confirmation. • Special people – ministers, elders, priests.	p.35: Can we find the meaning of the symbols? p.37: What makes some places special?
Why is the Bible important to Christians?	• The Bible as a sacred text for Christians – its use in corporate and individual worship/reflection. • Types of writing in the Bible, e.g. stories, poems. • The Bible as a life guide, e.g. texts about how Christians should live and treat each other.	p.38: What can stories teach us about life? p.39: How do we show we care for others?

Which special days and festivals are important to Christians? Incarnation Salvation	Stories about religious celebrations, e.g. Christmas, Easter – stories and symbols, what happens and why. Why does Christmas matter to Christians? Why does Easter matter to Christians?	p.36: Who celebrates what and why?
How do Christians celebrate the life journey?	- What do Christians do to celebrate birth? Significance of actions and symbols, the idea of belonging. - How the church brings people together, e.g. at important festivals.	p.29: Where do I belong? What do I believe?

Key Stage 2 Christianity

Key Questions/Concepts	Suggested content	Links to 2014-19 syllabus
What do Christians believe? God Creation People of God	- The nature of God - God as Father, Son and Holy Spirit, concept of the Trinity. - Jesus: miracles, teachings, key features of Jesus' life – what Christians believe about Jesus. - How does the Bible tell Christians to live their lives? Trinity/Incarnation (Y 3-4) What does it mean if God is holy and loving? (Y 5-6) What do Christians learn from the Creation story? (Y 3-4) Creation and science: conflicting or complementary? (Y 5-6) What is it like to follow God? (Y 3-4) How can following God bring freedom and justice? (Y5-6)	p.50: How does a Christian follow Jesus? p.54: Who is my neighbour? p.64: What can we learn from religions about temptations and finding your way through the moral maze?

How do Christians worship?	• Diversity within Christianity – different churches, different styles of worship, e.g. Anglican, Baptist, Evangelical, Christianity as a world faith. • The church as a community of believers. • Symbolism of Holy Communion, the Eucharist, The Lord's Supper, breaking of Bread. • Use of silence and language in worship. • Importance and significance of prayer, including the Lord's Prayer. • Role of communal celebration – worshipping together, sharing key life events.	p.65: What will make our city a more respectful place? <i>[Focus on worship/faith communities in the locality]</i>
Why is the Bible important to Christians? Gospel	• What the Bible includes, different types of writing, e.g. stories, history, poetry. • Uses of the Bible, e.g. as a life guide - 10 Commandments, Sermon on the Mount, the Golden Rule/the Greatest commandment. • Use of Bible in personal devotion and public worship. What kind of world did Jesus want? (Y 3-4) What would Jesus do? (Y 5-6)	p.50: How does a Christian follow Jesus? p.54: Who is my neighbour? p.63: What can we learn from reflecting on wisdom? p.64: What can we learn from religions about temptation and finding your way through the moral maze?
Which special days and festivals are important to Christians? Incarnation	• Symbolism and meaning behind Christian celebrations, e.g. incarnation, salvation, light/dark. • How Christians celebrate key festivals – rituals, symbols. What is the Trinity? (Y 3-4) Was Jesus the Messiah? (Y5-6)	p.57: What are the deeper meanings of the festivals?

Salvation	Why do Christians call the day Jesus died 'Good Friday?' (Y 3-4) What did Jesus do to save human beings? (Y5) What difference does the resurrection make for Christians? (Y6)	
Kingdom of God	When Jesus left, what was the impact of Pentecost? (Y3-4) What kind of king is Jesus? (Y5-6)	
How do Christians celebrate the life journey?	• Signs of belonging and commitment: baptism (including believers' baptism), confirmation, marriage – the importance of promises and vows. • Death, different types of funerals.	p. 56: How is new life welcomed into the world? p.61: What is so special about marriage? p.66: What happens when we die?

Key Stage 1 Hinduism

Key Questions	Suggested content	Links to 2014-19 syllabus
What do Hindus believe?	- Hindu beliefs about the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer) – links to ancient stories. - Other deities e.g. Lakshmi - goddess of fortune, Hanuman - god of protection, Ganesh -god of wisdom. - Importance of the Earth – Festival of Holi. - Values: devotion to God, respect for mother and Mother Earth, respect for father and ancestors, respect and care for other people and all living things, importance of honesty and truthfulness. - Importance of family – the community as family.	p.32 Who is a Hindu and what do they believe? p.34: What do different people believe God is like?
How do Hindus worship?	- How going to the Mandir helps Hindus to worship – sense of community. Symbols in the mandir, e.g. murtis of gods and goddesses, arti ceremony and puja tray, Aum symbol, flowers, offerings of food, divas, bells. - Importance of home shrines.	p.32 Who is a Hindu and what do they believe? p.35: Can we find the meaning of the symbols? p.37: What makes some places special?
Which sacred texts are important to Hindus and why?	- The Bhagavad Gita as a sacred text for Hindus - focuses on a person's inner struggles for self-control, selfless duty and spiritual progress in an imperfect world. - Vedas, Ramayana. - Stories: Rama's exile and return, childhood of Krishna	p.32: Who is a Hindu and what do they believe?
Which special days and festivals are important to Hindus?	- Raksha Bandhan (Rakhi ceremony) – celebration of family unity - Diwali, Ramayana, Holi, birthdays of Rama and Krishna.	p.32: Who is a Hindu and what do they believe?

		p.36: Who celebrates what and why? p.40 the beginning of the world.
How do Hindus celebrate the life journey?	Naming ceremony (Namkarna).	p.29: Where do I belong? What do I believe?



Key Stage 2 Hinduism

Key Questions	Suggested content	Links to 2014-19 syllabus
What do Hindus believe?	• Hindu beliefs about the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer). • Male and female deities • Rituals at home e.g. puja, aarti, devotion shown to personal deities-how and why they are used. • Dharma (moral values) – including duty towards self, deities, fellow human beings, other living beings (including vegetarianism), society. • Ahimsa (non-violence) – the greatest dharma. • The universe, the endless cycle of creation, preservation and destruction. • Reincarnation (cycle of birth and death).	p.52: What does it mean to be a Hindu? p.60: What do the religions teach about the natural world and why should we care about it?
How do Hindus worship?	• Visual symbols in the mandir and why they are important, e.g. Aum, swastika, lingam (Linga or Shiva linga), Nandi, Ganesh (god of wisdom and son of Lord Shiva), lotus flower, murtis, puja tray, water, bell, food, incense, prashad. • The role of the mandir - rules of visiting a mandir – removing shoes and washing hands. • Worship at home – the importance of the family.	p.52: What does it mean to be a Hindu? p.65: What will make our city a more respectful place? <i>[Focus on worship/faith communities in the locality]</i>
Which sacred texts are important to Hindus and why?	• Key scriptures – Vedas, Bhagavad Gita, Ramayana, Mahabharata – how they are used in communities and homes.	p.52: What does it mean to be a Hindu?

Which special days and festivals are important to Hindus?	• Festivals e.g. Diwali, Holi, Navrati, Dassehra – stories, practices, food, worship, diversity, shared experiences. • Pilgrimage, sacred places e.g. River Ganges, Varanasi, Ayodhya and associated stories. • Diwali in Leicester	p.52: What does it mean to be a Hindu? p.57: What are the deeper meanings of the festivals? p.55: What does dark mean? What does light mean?
How do Hindus celebrate the life journey?	• Four stages of life (ashramas) and associated duties. • Samskaras (passage of life). • Jatakarma (welcoming the baby into the family). • Ear piercing (Karnavedha) and first haircut (mundan). • Upananyana or sacred thread ceremony. • Hindu marriage – meaning of the seven steps. • Hindu death - re-birth of atman (reincarnation), karma, samsara, moksha.	p.56: How is new life welcomes into the world? p.61 The journey of life: what is so special about marriage? p.66: what happens when we die?

Key Stage 1 Islam

Key Questions	Suggested content	Links to 2014-19 syllabus
What do Muslims believe?	• Tawid (Oneness of Allah), Creator, provider of all good things, 99 names of Allah, symbolism. • Imam (Faith). • The prophet Muhammed – stories about his life and about other prophets. • The five pillars of Islam. • Belief in angels.	p.31: Who is a Muslim and what do they believe? p.34: What do different people believe God is like?
How do Muslims worship?	• Ibadah (worship and belief in action) – use of significant objects, e.g. prayer beads, prayer mats, compass, Qur'an. • Salah – one of the Five Pillars. • Wudu (washing). • Worship in the home and mosque. • Features of a mosque, e.g. dome, minaret, mimbar, prayer mats, qiblah, mihrab and symbolism.	p.31: Who is a Muslim and what do they believe? p.35: Can we find the meaning of the symbols? p.37: What makes some places special?
Why is the Qur'an important to Muslims?	• The Qur'an as the revealed holy book for Muslims – how it should be treated with respect. • The Qur'an as a life guide, e.g. texts about how Muslims should live, and respect others. • Akhlaq (character, moral conduct). • Guidance about serving others, supporting the poor, e.g. zakat, almsgiving. • Stories which help Muslims to understand the power of Allah, e.g. the Night of Power, the Creation story.	p.38: What can stories teach us about life?

Which special days and festivals are important to Muslims?	• Ramadan. • Eid-UI-Fitr – celebration of the successful completion of Ramadan. • Eid-Al-Adha – Ibrahim’s test of faith.	p.31: What is a Muslim and what do they believe? p.36: Who celebrates what and why? p.37: what makes some places special?
How do Muslims celebrate the life journey?	• Birth of a baby as a blessing (barakah) – aqiqah ceremony, why belonging is special. • Adhaan - call to prayer into baby’s ear. • Shaving of head, weighing of hair.	p.29: Where do I belong? What do I believe?

Key Stage 2 Islam



Key Questions	Suggested content	Links to 2014-19 syllabus
What do Muslims believe?	- Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief) – faith in action, includes five pillars - the value and challenge of following the five pillars, akhlaq (behaviour and morality). - The six Articles of Faith – belief in the unity of God, angels (messengers) of God, the books of God, especially the Qur'an, the prophets of God, especially Muhammad, the day of judgement, the supremacy of God's will. - Shahadah – statement of faith. - Attributes of Allah in the Qur'an, signs of Allah's creation through nature. Human beings as the best of Allah's creation, Allah's guidance through messengers, including Muhammed, Jesus, Moses, sacred texts. - The Prophet Muhammed – his role as the final Prophet.	p. 51: What does it mean to be a Muslim?

How do Muslims worship?	• The purpose of visual symbols and objects in a mosque - e.g. dome, minaret, prayer mats, qiblah, mihrab – how they aid worship. • Masjid – ‘place of prostration’. • Wudu – ablution. • Symbolism in Islamic art as expression of faith, Islamic calligraphy. • Diversity within Islam. • Role of communal worship/celebration – worshipping together, sharing key life events, attending madrassa.	p.51: What does it mean to be a Muslim? p.65: What will make our city a more respectful place? [<i>Focus on worship/faith communities in the locality</i>]
Why is the Qur’an important to Muslims?	• The Qur’an as a life guide - how to live by the rules of Islam - personal and corporate action, agencies and charities, e.g. Islamic aid. • Stories from the Quran, Hadith, Sunnah and Sirah. • How to treat people – how to live by the rules of Islam. • Personal and corporate action. • Agencies, charities, e.g. Islamic aid.	p.51: What does it mean to be a Muslim? p.55: What does light mean? What does dark mean? p.63: What can we learn from reflecting on wisdom?
Which special days and festivals are important to Muslims?	• How Muslim communities in Leicester celebrate festivals. • Significance of stories/events behind festivals. • Shared key elements of festivals.	p.57: What are the deeper meanings of the festivals?
How do Muslims celebrate the life journey?	• Aqiqah ceremony – compare with other birth ceremonies. • Akhirah – belief in the hereafter.	p.56: How is new life welcomed into the world? p.61: The journey of life: What is so special about marriage?

Additional guidance

Teaching about non-religious worldviews

In a survey of 2,942 adults carried out by the National Centre for Social Research in 2016, 53% of people described themselves as having 'no religion.' Among those aged between 18 and 25, the proportion was higher at 71%¹¹. This reflects the findings of the 2011 census which showed that between 2001 and 2011 there has been a decrease in the proportion of people who identify as Christian and an increase in those reporting to have no religion¹². It is therefore important that RE is delivered in an inclusive way and takes into account the views of those who do not have religious beliefs. The term 'non-religious world-views' covers a wide range of life stances but the most visible in terms of the RE curriculum is Humanism.

Humanism

It is important that Humanism is not presented as a religion or faith. This sometimes happens because the beliefs that pupils learn about are usually religious and Humanism is often the only example of a non-religious worldview, philosophy or 'belief'. However, pupils should be made aware that under normal definitions of the words 'religion' and 'faith', Humanism is not included. Humanists do not rely on any claims about supernatural or transcendent beings or forces, as religions do, and it is implicit in Humanism that there is no reliance on faith for knowledge but only on reason, evidence and experience. The most important Humanist beliefs are that that people can live good lives without religion or a belief in God, and that knowledge about what is good is found by using reason, experience and empathy with others, not by reference to religious rules and traditions. In summary, most people who call themselves humanists:

- do not believe in God: they may be agnostic or atheist
- believe that the world and what is true is best understood through experience and reason
- believe that people, whatever their backgrounds, have much in common - that many, perhaps most, of our moral values are shared because they are based on shared human nature and needs, and what works best when people have to live together
- believe that this life is all there is – there is no afterlife and that the rewards and punishments for the way people live our lives are here and now; so everyone should make the best use they can of their lives

Humanist beliefs are often arrived at independently, by evaluating the beliefs around one and thinking about how well they relate to the real world and one's own understanding. There are no obligatory practices for Humanists. They may choose to join a Humanist organisation such as Humanists UK or seek out other humanists for comradeship and support – or not; they may choose Humanist ceremonies for rites of passage, or opt for civil ceremonies or none at all.

¹¹ <https://www.bbc.co.uk/news/uk-41150792>

¹² <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11>

With this in mind, teaching must not exclude Humanist and other non-religious pupils, for example, by:

- assuming that all pupils belong to a religion or believe in an afterlife, or that the existence of God is a given fact
- confusing 'moral' and 'religious', and omitting non-religious ethical perspectives on moral issues
- using language or tasks that exclude, e.g. that involve making up prayers
- confusing story or myth with historic or scientific fact
- omitting humanist ceremonies when teaching about rites of passage - so that pupils remain ignorant of ceremonies for the non-religious
- omitting humanist perspectives on the fundamental questions of life, such as death or the purpose of life.

[Adapted from The RE CPD Handbook¹³ and RE:Online¹⁴]

What could be taught?

A study of Humanism might include:

- An exploration of Humanist beliefs and values
- A study of historical and contemporary Humanists
- Humanist ceremonies

The Humanists UK has made copies of the book '*What is Humanism?*', by Michael Rosen and Annemarie Young, available for free to schools. 'Understanding Humanism' is a useful website which includes resources for different key stages: www.understandinghumanism.org.uk.

¹³ The RE CPD Handbook, Section 2: Religious Traditions and Beliefs – Humanism

¹⁴ <http://www.reonline.org.uk/knowning/what-re/humanism/>

Visiting places of worship/ the role of visitors in school

This section makes use of material from Religious Education: The Teacher's Guide – RE Today Services¹⁵ and NATRE – 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct' ¹⁶

Why visit places of worship?

Visits can provide excellent support for RE but must be managed in a thoughtful and sensitive way. They can enrich pupils' learning process by:

- providing experiences which involve the senses of touch, smell, taste, hearing and sight
- providing opportunities to meet and talk to people within faith communities within an appropriate setting
- developing their understanding of sensitive and respectful behaviour
- enabling them to experience the atmosphere of a place of worship which cannot be simulated in the classroom
- providing first hand experiences of sacred places, objects, etc. – many artefacts and some scriptures can only be seen in the place where they are used
- building up their positive attitudes towards different faiths and cultures.

In addition, visits can contribute to the self-esteem of pupils whose place of worship is being visited and can facilitate school and community links. Some places of worship facilitate pupils' exploration of rites of passage (birth, coming of age, marriage, etc.) Visits can contribute to the provision for pupils' spiritual, moral, social and cultural development.

The context

A visit to a place of worship is only one aspect of RE. Any visit should be seen in the broader context of classroom activities rather than as a 'one off', self-contained exercise. Thought needs to be given to the age and ability of pupils as well as preparation and follow up work.

Types of visits or trails to places of worship

A study visit to **one** place of worship can provide a clear and sharp focus for pupils' learning. Comparing **two** places of worship from the same or different faith traditions can help learners to explore diversity within and between faith traditions.

¹⁵ <https://www.retoday.org.uk/news/religious-education-the-teachers-guide>

¹⁶ <https://www.natre.org.uk/uploads/Free%20Resources/Voices%20of%20faith%20and%20belief%20in%20schools.pdf>

Preparation

Initial planning - Teachers must consider the following:

- The purpose of the proposed visit – the precise aims, in terms of the development of knowledge, understanding, skills, etc. in relation to RE and the agreed syllabus.
- The appropriateness for the ages and abilities of pupils.
- Practical procedures – e.g. risk assessments, travel, timing, expenses.
- The right of refusal – parents have this right but if possible discuss concerns as refusals are often based on misunderstandings. A letter should be sent home making clear that the visit is educational and that pupils will observe, not participate in, worship. It may be a good idea to ask parents to accompany the visit. Guidance should be provided about possible dress requirements such as covering the head, etc.
- Giving of gifts, etc. Many places of worship offer food and refreshments to visitors. It is important to prepare pupils and adults for this as refusing to accept may cause offence. In a Hindu mandir it is likely to be prashad which may take form of crystal sugar, almonds, sweets or snack food. This is not considered sacred and can be eaten on the spot. In a gurdwara it may be karah prashad (a semi-solid cold food made from butter, semolina, sugar and milk) – again, this is not considered sacred.

Preliminary visit

- It is essential that teachers make contact with the host beforehand and arrange a preliminary visit. This enables him/her to discuss possibilities with the host and check the appropriateness of the building. It is important to give clear information about the age and ability of the pupils so that any talk given can be pitched at the correct level. Teachers must not assume that hosts will be familiar with jargon, e.g. key stages, learning objectives, levels, etc.
- It is extremely important to stress that the visit is educational and about learning through observation and talking – pupils must not be expected to engage in worship, even if they are members of the religion represented.

The host at the place of worship will need to be told:

- the specific aim of the visit
- the age and gender of pupils
- the approximate number of pupils and teachers
- the ability range
- the range of religious/non-religious backgrounds
- the pupils' level of knowledge about the religion concerned
- what the school would like the pupils to be able to do during the visit
- what time the party will arrive and leave
- the appropriate length of time for any talk which may be given by a member of the community – *again, it cannot be stressed enough how important it is to ensure that the talk is pitched at the correct level.*

The host will need to be asked the following questions:

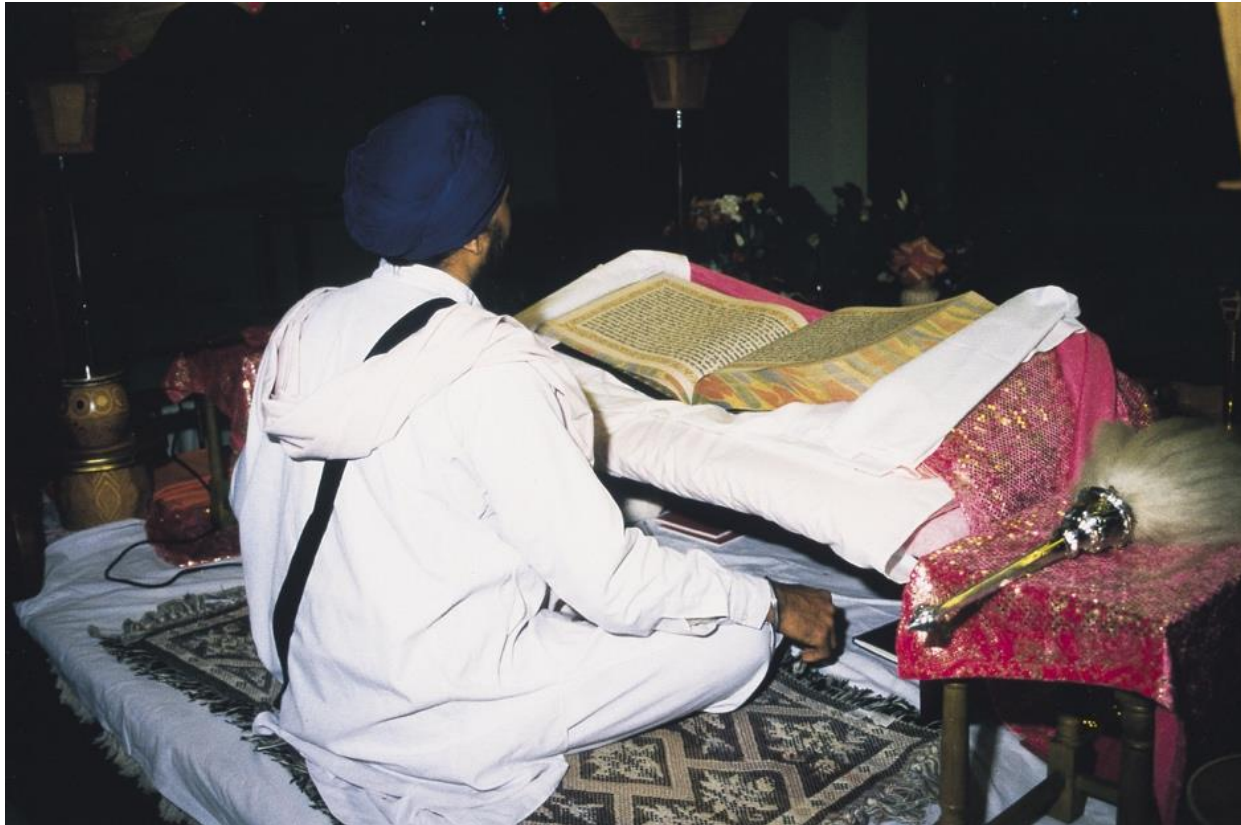
- Are there special requirements regarding clothing, head coverings, etc. and how do these apply to both sexes?
- What are the requirements regarding general behaviour, e.g. where or how pupils should sit?
- Are any activities prohibited, such as the taking of photographs?
- Is it best to visit on a particular day or at a particular time? It may be worth considering whether the building is likely to be in use or empty when pupils visit.
- Are there any topics the host can talk about to pupils which may be of particular interest, e.g. for those studying at examination level?
- Are there toilet facilities and specific facilities for those with disabilities?
- Is there somewhere for pupils to eat their own food and will they be offered food (if so, what – parents may need to be informed)?
- Is there a charge or requirement for a donation?



Guidance for visiting specific places of worship and suggested venues

Visiting a gurdwara

- Visitors should remove shoes before entering.
- Clothing should be modest – females should cover their legs and everyone should cover their heads.
- Tobacco and alcohol must not be brought into gurdwaras.
- Visitors may be invited to wash their hands as a sign of purification.
- Visitors may be offered karah prashad (holy food).
- Visitors should avoid sitting with their feet pointing towards the Guru Granth Sahib



Visiting a Hindu mandir

- Visitors should remove shoes before entering shrine room – racks are usually provided.
- Females may be asked to cover their heads.
- Visitors may approach but not enter shrines and may make an offering if they wish, but teachers should check beforehand.
- Visitors will usually be offered prashad (or prasada – food which may have been offered to murtis). This could be sweets, fruit or food on a tray.
- Visitors may be offered the aarti lamp to pass their hands over the flame and then over the eyes, forehead and head in one movement. These are rites for Hindus and have religious significance. Visitors should avoid sitting with their feet pointed towards a shrine or pointing their fingers at a shrine.
- If visitors are unable to sit on the floor they may request a seat.
- If the visit takes place during the day, particularly the morning, there will be worshippers present. A bell is rung when worship is about to begin.
- 'Namaste' is the customary courtesy greeting

Visiting a mosque (masjid)

- Visitors should remove shoes before entering.
- Clothing should be modest for males and females. Females should cover their head, arms and legs and avoid tight fitting clothes
- Males should cover heads with covering of a suitable nature as a token of respect.
- If prayers are being said the female visitors may be separated from the male visitors as this is the accepted practice in a mosque though normally the segregation is not applied to visitors.
- It is considered disrespectful to sit with feet pointing towards the qibla wall, so preferable to sit with feet tucked underneath or to the side.
- The Qur'an should not be handled by anyone who has not recently washed their hands.
- Visitors may be greeted with the Arabic, 'As salaam-u-'alaikam' ('peace be upon you') and the correct response is, 'Wa' alaikam-us-u-salaam' ('peace be upon you too').

Visiting an Orthodox Jewish synagogue:

- Male visitors are usually required to cover their heads – kippurs may be provide by the host.
- In general, dress should be modest.
- Respect should be shown when viewing the Torah scrolls



Places of worship in Leicester

Churches are not included as most schools make arrangements with the one(s) nearest to them.

Hinduism

Shri Sanatan Mandir

84 Weymouth Street

Leicester

LE4 6FP

Contact Name

President: Mr. Ramanbhai Barber MBE

For visits: Contact Riataben – (0116) 266 1402

Telephone: 0116 266 1402

Website: www.sanatanmandirleicester.com

Email: sanatanmandir1@gmail.com

Background Information

Shree Sanatan Mandir was one of the first Hindu Temples in Leicester. It was originally a Baptist Church.

Shri Swaminarayan Mandir

135 Gipsy Lane

Leicester

LE4 6RH

Contact Name: Dipak Kalyan

Telephone: 0116 262 3791

Website: www.baps.org/leicester

Email: info.leicester@uk.baps.org

Background Information

Officially inaugurated in October 2011, the mandir houses a beautiful central shrine, well resourced classrooms and activity rooms, a dining hall and a café/shop.

Islam

Masjid Umar Evington Muslim Centre

1-3 Evington Drive

Leicester

LE5 5PF

Contact name: Gulam Hussein

Telephone: 0116 273 5529

Website: www.masjid-umar.org

Email: info@masjid-umar.org

Background Information:

This mosque was previously two residential properties, which were used as a mosque and madrasah. In 1999 the properties were demolished and a purpose built mosque was built. The construction funds were donated entirely by the Muslim community with over 90% raised from local Muslims in Leicester.

The Leicester Central Mosque

Conduit Street

Leicester

LE2 0JN

Contact name: Haji Bashir Ahmed (Treasurer)

Telephone: 0116 254 3359

Website: www.islamicentre.org

Background Information

Pakistani Muslims in Leicester initiated this masjid project in 1968. They had previously worshipped at a private house in Leicester. It was the first purpose built mosque in Leicester and was opened in 1988. There is prayer accommodation for 1500 male worshippers and 300 female worshippers. This mosque has traditionally

Judaism

Leicester Hebrew Congregation

Highfield Street

Leicester

LE2 1WZ

Contact name: Howard Freeman

Telephone: 0116 270 6622

Website: www.jewish-leicester.co.uk

Email: rabbipink@btinternet.com

Background Information

The synagogue was purpose built and opened in 1896 and is a listed building. It is very experienced at managing school visits and is in the process of extending its facilities to become an educational resource centre.

Sikhism

Guru Nanak Gurdwara

9 Holy Bones

Leicester

LE1 4LJ

Telephone

0116 262 8606

Website: www.guranaanakgurdwara.org.uk

Email: info@gurunakgurdwara.org.uk

Background Information

This gurdwara was founded in the 1960s in New Walk Leicester and dedicated to Guru Nanak (1469-1538), the first Guru and founder of the Sikh religion. It moved to the current building in 1987 and is thought to be the largest gurdwara in the Midlands. It has a good tradition of schools' study visits.

Guru Tegh Bahadur Gurdwara

106 East Park Road

Highfields

Leicester

LE5 4QB

Contact name: Harpreet Kaur

Telephone: 0116 274 2453 (gurdwara number), 0116 276 9297 (to arrange school visits)

Website: www.leicestergurdwara.com

Email: sikhcommunitycentre@hotmail.co.uk

Guidance about using visitors in school

Learning can be enriched by welcoming visitors from local religious and non-religious communities into school. This should be part of the RE curriculum, not an 'add on' activity. It needs to be made clear to visitors that they should:

- be prepared to share their personal experiences, beliefs and insights but not impose them on pupils or criticise the beliefs or life stances of others
- be familiar with the aims, ethos and policies of the school
- actively engage pupils and ensure that the content is pitched at the appropriate level for their age and ability
- explain clearly to pupils who they are and their role in relation to the community they are representing
- respect the faith and beliefs of pupils when it is different to their own
- avoid any suggestion of attempting to convert pupils

NATRE's helpful guidance¹⁷ suggests that there are three main contexts in which visitors from communities of religion and belief might participate in school life. These are collective worship, the curriculum and voluntary/extra-curricular groups.

Visitors from Leicester SACRE (Standing Advisory Council on Religious Education)

Many different religions and worldviews are represented on our SACRE. Some members are willing to visit schools to talk about their beliefs. For more information please contact the Clerk to SACRE, Farida Mansoor: farida.mansoor@leicester.gov.uk

For general advice about visiting places in Leicester: Contact Riaz Ravat at the St Philip's Centre, 2A Stoughton Drive North, Leicester, LE5 5UB. Tel: 0116 273 3459 –Email: admin@stphilipscentre.co.uk Website: www.stphilipscentre.co.uk Tel: 0116 273 3459

¹⁷ 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct', NATRE: NATRE – 'Voices of Faith and Belief in Schools: Guidance and a Code of Conduct' - <https://www.natre.org.uk/uploads/Free%20Resources/Voices%20of%20faith%20and%20belief%20in%20schools.pdf>