

RE IN ACTION

Examples of successful RE

This book contains over 40 pieces of pupil work to show the impact of RE from 4-16

High standards for every learner in RE

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RE Today Services

Acknowledgements

This book has been edited by Lat Blaylock and Angela Hill.

The RE Today adviser team has written the book: Lat Blaylock, Julia Diamond-Conway, Angela Hill, Fiona Moss and Stephen Pett.

We are very grateful to all the schools, teachers and pupils who have provided examples for the book, some of which have not been included in the final text for reasons of space. We have used only pupils' first names for reasons of privacy, but we thank them all.

We would like to thank:

Naomi Anstice, Rachel Buckby, Catriona Card, Pat Cassidy, Joanne Crabtree, Katie Freeman, Chris Giles, Fiona Greening, Julie Grove, Joanne Harris, Debbie Helme, Nikki McGee, Liz Mills, Lisa O'Connor, Sarah Payne, Adam Robertson, Saima Saleh, Barbara Sands, Rachel Spadaccini, Ben Wood, Carly Woodall, Debbie Yeomans.

Schools

- Bickleigh Down CE Primary School, Devon
- Bluecoat Primary School, Wootton-under-Edge
- Bottesford CE Primary School, Nottinghamshire
- Broughton High School, Lancashire
- Chalford Hill Primary School, Gloucestershire
- Gilmorton Chandler Church of England Primary School, Leicestershire
- Hartpury CE Primary School, Gloucester
- Haslingden High School, Lancashire
- Hindley Green Community Primary School, Wigan
- Holmfield Avenue Primary School, Leicester
- Kings Norton Girls School, Birmingham
- Lytchett Minster School, Dorset
- Newbold Church of England Primary School, Leicestershire
- St David's CE Primary School, Moreton-in-Marsh
- St John the Baptist VA Primary School, Leicester
- St John's CE Primary School, Gloucester
- St Leonard's VA Lower School, Leighton Buzzard
- St Margaret's Church of England Primary, Stoke Golding
- Lancashire SACRE

This book is supported by online PPT additional resources which readers will find useful in supporting staff to assess RE effectively. The link is **www.retoday.org.uk/reinaction** To access these resources use the password REIACE2020!

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Editorial Assistant: Orion Johnson

Designed by: epls.design

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Published by: RE Today Services, 5–6 Imperial Court, 12 Sovereign Road, Birmingham, B30 3FH

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ISBN: 978-1-910261-65-1

A CIP Catalogue record for this book is available from the British Library.

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Contents

	PAGES
Introduction	4-5
What are we aiming for pupils to achieve? End of phase outcomes for RE, ages 5-14 years	6-7
Examples of achievement in RE Pupils aged 4-6 years	8-16
Examples of achievement in RE Pupils aged 7-9 years	17-26
Examples of achievement in RE Pupils aged 10-12 years	27-39
Examples of achievement in RE Pupils aged 13-16 years	40-45
Afterword: impacts and assessment in RE	46-47

Examples showcased are available online for purchasers of the book to view at any size: go to **www.retoday.org.uk/reinaction** Password: REIACE2020!

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RE Today Services is committed to the teaching of the major world faiths in religious education, and to an accurate and fair representation of their beliefs, values and practices in all its teaching materials.

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RE in Action: the impacts of good teaching and learning

Introduction: a showcase for good RE

This book intends to provide all teachers of RE with some interesting examples of practice from the 'final user' in RE: the pupil.

Wouldn't it be good to see examples of children aged 4–14 doing work in RE that enabled them to gather rich knowledge of different religions? Wouldn't it be good to look at pupils' work that clearly showed what progress looks like in the subject? Wouldn't it be good to see how our age-related expectations and outcomes for RE translate into actual examples of what children write in RE? Wouldn't it be good to show inspectors that our school RE teachers and leaders are confident and clear in the ways in which they describe the impacts of their teaching? Potentially, this book contributes to all these key areas.

The book intends to address some longstanding issues in RE around achievement and assessment. It does so through the exploration of over 40 pieces of pupils' work and through the analysis of the kinds of learning tasks that have enabled these pupils to demonstrate their achievements. You will also find pointers for how teachers can suggest meaningful ways in which pupils might further develop their knowledge, understanding and engagement.

In recent years, teachers of RE have been given no active leadership from the Department for Education (DfE) about how to assess the subject, and this has led to very diverse approaches to all the big questions about outcomes, achievement, marking, recording and reporting RE. Of course, in a short book like this it isn't possible to solve these complex issues, but by focusing on individual pieces of work we intend to show what good RE looks like in ways that will make all teachers of the subject think carefully and reflect on their own practices. RE Today also publishes *Assessment in RE: A Practical Guide*, edited by Fiona Moss and Stephen Pett (ISBN: 9781910261293).

What kinds of examples? Variety, balance, learning, creativity

The work we have chosen here is very varied. From pupils aged 4–14+, and from dozens of different schools all over the country, the items we selected reflect the wide scope of RE: work about Christians, Muslims, Hindus, Buddhists, Sikhs, Jewish people and non-religious people, as well as some examples on ethical and philosophical themes, is included. There is a lot of boys' work, and a lot of girls' work. Some of the work samples come from within different faith communities, and other examples are from outside any faith. Some of the case studies are very much about the skills of reasoning and argument; others look at reflective, creative and expressive skills applied to RE. Some of the material is focused on developing key disciplinary knowledge. We have taken a great interest in what pupils do with the rich knowledge offered in the RE classroom, and also in the skills of personal engagement and expression that they build and use through RE. The writing team is very aware of the diversity of teaching styles, school settings and syllabuses that have led to these examples being produced, and we think that is an asset to the book. Some teachers may react to some of the items by saying, 'I would never do that.' Fine – those may be the examples from which you can learn the most.

It's also really significant that these are not all excellent examples of RE. We have chosen some where the age-related standards with which we work have been exceeded by young people who are very capable. But we also feature a lot of work that is 'ordinary good' RE. This is important: sometimes projects that seek to exemplify RE can over-reach the possible achievement of most children and young people. We hope you will see that we have tried to 'keep it real' in this book, and showcase good practice that is possible in the day-to-day world of classroom life and at the sharp end of RE where time is tight, specialist staffing not all it could be and everything has to be done in less than an hour a week.

Readers will see that we do not feature tests here. Although many of our interests in creating the book have been to do with assessment, we don't take the view that testing pupils in RE is where most help is needed in the subject. Setting a simple low-stakes knowledge test is a straightforward thing to do, and teachers may need less help with this than other aspects of the questions about achievement. Instead, here we hope you will find and recognise deep learning that matches the ambition of RE to challenge pupils' thinking, to urge them to put their knowledge of religions and worldviews to use in expressing ideas clearly and connecting their learning to widening and deepening understandings of the place of religion and belief in the modern world.

No good RE unless pupils think for themselves

This all means that one key feature of the book is its focus on lesson ideas and learning activities as well as on outcomes and impacts. We hope readers will see clear progression in RE through the examples here, but we think it likely that teachers may gain as much from reading our examples in relation to the business of creating well-formed tasks. To give one example, we have some work from pupils responding to their introduction to Old Testament Prophets. It would be straightforward, and not without merit, to ask them to create a factsheet or knowledge organiser of their own to include the 20 most significant pieces of information they had learned about a prophet or prophets. But the example featured here uses the question 'Does the world need prophets today?' This question can't be answered well without a rich contextual knowledge, but its premise is that pupils will deploy their knowledge in a judgement task, without a final correct answer, engaging with what they have learnt in ways that demand much of their own thinking.

There is a school in Derbyshire where the RE departmental motto is 'You haven't finished your RE until you have given reasons for your own view.' When we consider questions about RE outcomes, impacts and assessment, as this book certainly does, then it is easy for the debates to slither towards scores, data and statistics. This book sees achievement in RE as characterised, above all, by thoughtfulness from pupils, and seeks to describe the impact of the subject in the light of that key insight.

Is there time to assess RE well?

Of course the questions about marking, recording and reporting on the subject are still valid and significant, and schools are finding fresh, lightweight, fair and manageable routes to credit what every pupil achieves in the subject that are not data-heavy or over-dependent on marking huge volumes of work. Primary teachers, who have to mark 30 pupils' work in ten subjects, or secondary teachers, who may see many hundreds of RE pupils each week, well know that some systems of recording achievement built for English or Maths are top-heavy to the point of impossibility for subjects like RE – or Music, PE or Art. Subject leaders need to be assertive about what is valid, fair and manageable here.

Outcomes and impact: what have we used to describe achievements?

At RE Today we have wide experience in RE project work (for example, in Understanding Christianity) and in writing agreed syllabuses (in partnership with over 50 SACREs in recent years). From all of our work in this area, we have developed approaches to describing RE achievement that fit smoothly with the current language of inspection ('What is the impact of learning?' is the inspectors' key question). We seek to balance the knowledge pupils gain in RE with the development of their skills in handling information, understanding diversity and expressing reasoned views of their own. This has led us to include in the book the grid on the next page, which specifies outcomes for most pupils for the ages of 7, 9, 11 and 14, in a progressed way. We have used this grid in our descriptions of the achievements of pupils throughout the book, and we offer it to teachers as a well-worked and carefully designed description of the impacts in learning that RE seeks where standards are good and planning is secure.

Support for the book and the processes of judging the impact of RE

We have created an online support section of the RE Today website for this book, which showcases the examples in the book in ways that can be shared with colleagues. PowerPoint sequences and paper handouts of key sections of the book are available for purchasers to use in their own schools. For details of this, see **www.retoday.org.uk/reinaction**

What are we aiming for pupils to achieve?
End-of-phase outcomes for RE 5–14

This table of outcomes or impact statements for RE has guided our commentaries on the examples of pupils' work we have presented in the book. Many RE syllabuses offer outcome statements like these, and there is no uniformity in their exact wording or indeed in the standards they set. But these statements will be useful to teachers – they are drawn from our national work in writing RE syllabuses, and use three elements of the aim of RE: making sense of beliefs, understanding the impacts of religion and making connections, including connections to pupils' own lives.

Teaching and learning approach	End of Key Stage 1, aged 7 *Pupils can ...*	End of lower Key Stage 2, aged 9 *Pupils can ...*	End of Key Stage 2, aged 11 *Pupils can ...*	End of Key Stage 3, aged 14 *Pupils can ...*
Element 1: Making sense of beliefs 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	• *Identify some core beliefs and concepts studied and give a simple description of what they mean* • *Give examples of how stories show what people believe (e.g. the meaning behind a festival)* • *Give clear, simple accounts of what stories and other texts mean to believers*	• *Identify and describe the core beliefs and concepts studied* • *Make clear links between texts/sources of authority and the core concepts studied* • *Offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers*	• *Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions* • *Describe examples of ways in which people use texts/ sources of authority to make sense of core beliefs and concepts* • *Give meanings for texts/ sources of authority studied, comparing these ideas with some ways in which believers interpret texts/ sources of authority*	• *Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied* • *Taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently* • *In the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas*
Element 2: Understanding the impact Examining how and why people put their beliefs into practice in diverse ways,	• *Give examples of how people use stories, texts and teachings to guide their beliefs and actions*	• *Make simple links between stories, teachings and concepts studied and how people live, individually and in communities*	• *Make clear connections between what people believe and how they live, individually and in communities*	• *Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in*

within their everyday lives, within their communities and in the wider world	• *Give examples of ways in which believers put their beliefs into practice*	• *Describe how people show their beliefs in how they worship and in the way they live* • *Identify some differences in how people put their beliefs into practice*	• *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)*	*various communities (e.g. denominations, times or cultures; faith or other communities)* • *Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today*
Element 3: Making connections 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 ways of understanding the world	• *Think, talk and ask questions about whether the ideas they have been studying have something to say to them* • *Give a good reason for the views they have and the connections they make*	• *Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live* • *Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly* • *Give good reasons for the views they have and the connections they make*	• *Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)* • *Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently* • *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*	• *Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today* • *Evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world* • *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*

ARTICLE 1:
Examples of achievement in RE, ages 4-6

WHAT GIFTS WOULD WE GIVE JESUS?

Names: Dexter, Josie, Harley, Alice, Jessica and Jack **Age:** 4

Topic/theme/religion(s):
Understanding Christianity, Incarnation

Aims and outcomes

This example shows that the learner can understand that many Christians believe Jesus was not just an ordinary baby and that he is a saviour. It is an example of a child working above age-related expectations. Dexter can give a simple example of how a story shows what people believe.

Context

This piece of work came from a classroom where RE is taught by a specialist who teaches RE across all year groups. The work was part of a planned investigation on why Christians perform Nativity plays at Christmas. The whole page of the class portfolio shows ideas from six children, all different. Dexter's shows the most depth. Earlier in this unit pupils looked at stories that they knew about the life of Jesus, and then they learnt about the story of his birth and how this is marked by Christians in church.

Commentary

This example of work shows that Dexter is aware of the relevance of the gifts that the wise men gave to Jesus. He clearly understands that many Christians believe Jesus is a king, and a saviour. This work is displayed in a 'floor book' format, allowing us to see what other pupils have said would be a good gift to Jesus. We can see that the work of Dexter, Jack and Harley expresses more understanding than the other pupils' work shown on the page. One key quality of this work is Dexter's clear understanding of the meaning of the gift of gold. The next piece of work these pupils did was to look at a series of Christmas cards and note how well they expressed the story of the Nativity.

NOTES

While one piece of work does not show achievement generally, we have used one example that shows the standard of work that Dexter produces and reflects his understanding shown through discussion and other learning activities.

Detailed curriculum ideas that go with this example can be found in the Understanding Christianity Foundation Stage unit 'Why do Christians perform Nativity plays at Christmas?' Further ideas can be found in *RE Ideas: Christmas* – 'Why do Christians give gifts at Christmas?' You can find details of the publication at the RE Today online shop: **shop.retoday.org.uk/9781905893904**

'I will give Jesus a blanket to keep him warm.'

'I will give Jesus gold for being a good king who comes to save us.'

'I will give Jesus chocolate because it is yummy.'



Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

WHY DID GOD MAKE ...?

Names: Jovan, Nila, David, Rihana, Rose, Violet, David and Sean **Age:** 4 or 5

Topic/theme/religion(s): Judaism and Christianity

Aims and outcomes

This example shows that some of the learners can meet the requirements of early learning, using 'so that' to show they can answer a 'why' question. Not all the replies show that the pupils can do this; some are just reflections on the story.

With regard to age-related expectations, this work shows that children can express a personal response to the natural world and answer 'why' questions in response to stories from religious sources.

Commentary

This example of work shows good teaching in short-story-based RE sessions within the integrated learning environment of a Reception class. The pupils develop knowledge of the creation story in the Bible and relate it to their own experience of the natural world. Their simple thinking about the reasons why different parts of the created world are connected is seen in their responses.

Next steps: teachers might consider whether the children are ready to think about different stories of how the world came to be as it is.

NOTE

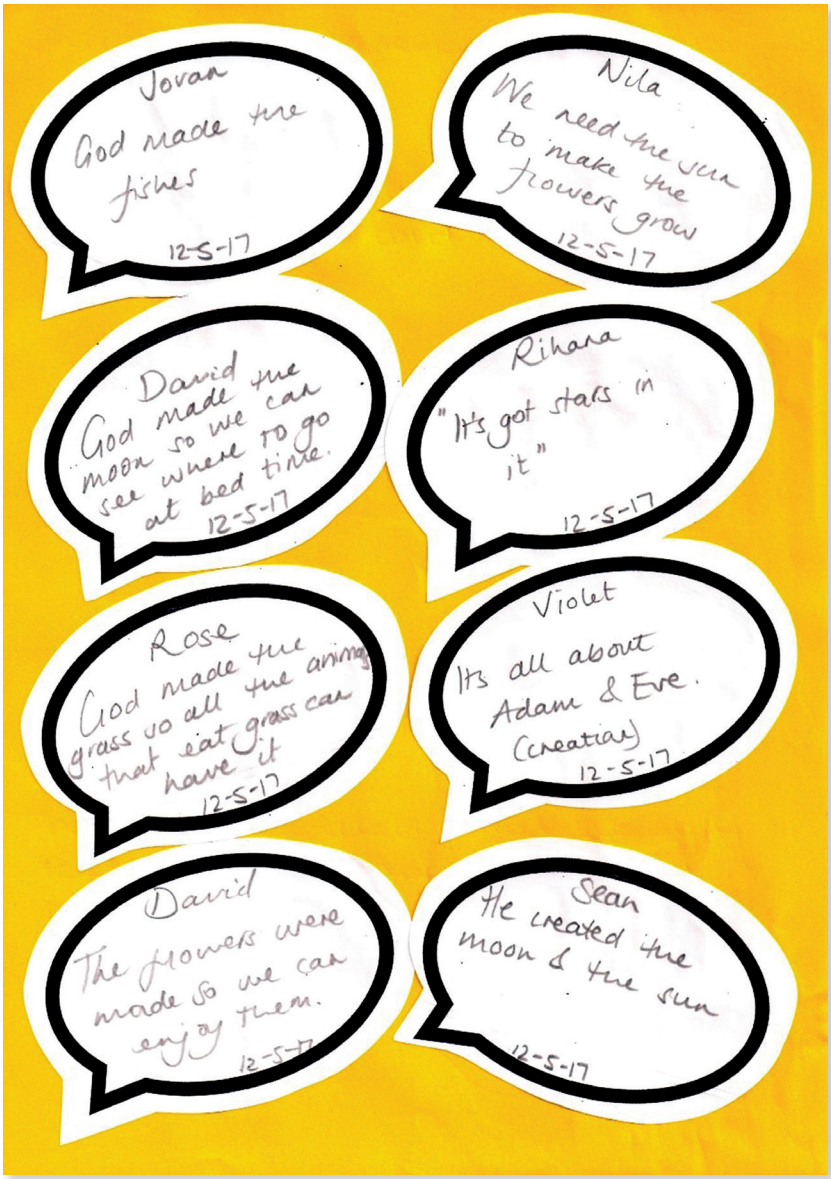
This learning links RE to language and communication, where the religious story is the basis for developing pupils' speaking and listening. This is good for all kinds of religious content.

Context

This piece of work came from a Reception classroom where pupils were thinking about the Jewish and Christian story (from Genesis 1) of the creation of the world. The teacher wanted them to use 'why/because' structures in their talking, and the teaching assistant wrote down the replies of all the children for a display. This sheet shows eight different replies.

Prior learning: children were used to hearing stories from different religions and had been thinking about a question that one of the class had asked: 'Why did God make jellyfish?'

The planned unit of work was 'Which places are special and why?' The children were learning about the world as a special place.



JOSEPH'S COAT OF MANY COLOURS (WHAT MATTERS MOST: BROTHERS AND SISTERS OR CLOTHES?)

Names: Darren and Philip **Age:** 5

Topic/theme/religion(s):
Jewish story

Aims and outcomes

This example shows that the learner can think for themselves about the meaning in a Jewish story. Their simple sentences recorded from classroom talk show their engagement and their ability to make a link from an ancient Jewish story to their own lives.

With regard to age-related expectations, this work shows that the children can listen with enjoyment to stories from different communities and respond with relevant comments (Early Learning Goals).

Context

This piece of work came from a setting where children had heard the story of Joseph and his 'coat of many colours'. They drew pictures of Joseph as they imagined him, and considered a question about what matters most: brothers and sisters or clothes? This is an important question in relation to the story, and the two answers show the boys are thoughtfully linking the story to their own interests.

Prior learning: the teaching planned to tell stories from identified faith communities to the children in engaging ways each week.

The planned unit of work was 'Which stories are special, and why?'

Commentary

This example of work shows in the pictures and comments that the pupils have engaged with the story thoughtfully for themselves.

Core knowledge: children are beginning to learn about why some stories are sacred in religions, and about the Bible as a book of stories shared between Jewish and Christian people.

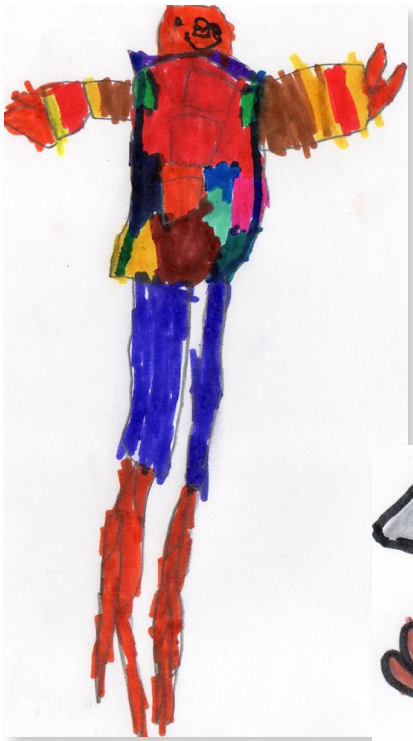
Concepts: the teacher's question about what matters most is a core question for RE – whenever pupils aged 4–7 encounter religious material, it is a good question to ask. The concept behind it is that religions draw attention to values and to what matters most in life.

One key quality of this work is that the teacher has planned to expand the task beyond memory: the learning doesn't require merely that the children recall the story, but also that they think about it.

Next steps: teachers might consider applying the 'what matters most' question to other Jewish stories (Moses, Miriam, David, Jonah) or to faith stories from other religions.

NOTE

Early Years RE provision is at its best when learning is integrated with play and self-directed by pupils. Songs, stories, activities and team learning all have key parts to play.



'Joseph had a lovely coat but he didn't have to boast about it.'

'It is nice to have your favourite clothes but it is nice to be kind to your brother as well.'



Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

EXPLORING THE CHURCH

Name: Isaac **Age:** 5

Topic/theme/religion(s):
Christianity, the Church

Aims and outcomes

This example shows that the learner can express a series of ideas and questions of his own after a visit to a church.

It shows that Isaac is working at age-related expectations. This is one piece of evidence showing that he is achieving in communication and language. He is able to ask and answer 'who', 'how' and 'why' questions in response to an experience.

Context

This piece of work came from a classroom where pupils had been learning about what happens in church. The work focuses on what the pupil has found out on his visit to a local church. It is part of a planned investigation entitled 'What happens in the church?'

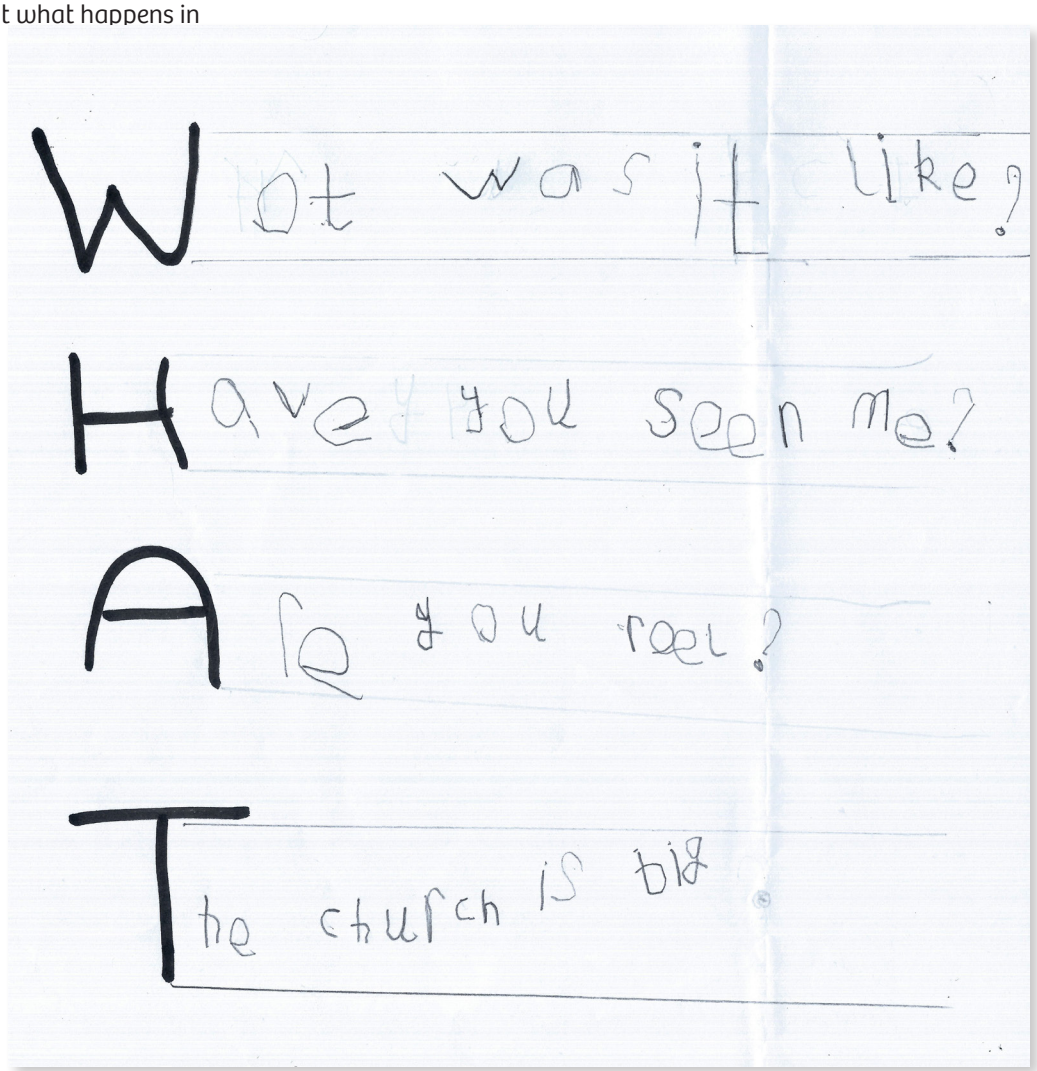
Previously they had learnt about the importance Christian people placed on celebrating Christmas.

Commentary

This example of work shows that Isaac can raise questions around whether God is real or not. He is also able to make simple observations about the church he visited. In conversation on the carpet and in groups, Isaac made further observations about the vicar and special places in the church, like the altar. He is also aware that people visit the church on a Sunday to come together as a community. In terms of next steps, teachers might consider looking at some different aspects of the church and recreating a model church in the classroom.

NOTE

Detailed curriculum ideas that go with this example can be found in *RE Ideas: Sacred Places* from **shop.retoday.org.uk/9781905893850**



VISITING A CHURCH: MY PICTURE

Name: Joshua **Age:** 5

Topic/theme/religion(s):
What makes some buildings holy?, Christianity

Aims and outcomes

This example shows that the learner can recall and express his own learning from a visit to a place of worship. His comment on his picture lists some details, and his work shows he has begun to understand that the church is a sacred place for Christians.

With regard to age-related expectations, this work shows he can give examples of ways in which Christians put their beliefs into practice.

Context

This piece of work came from a classroom where pupils' RE included walking to church to hear a story, sing a song and meet the vicar. Back in school, they were asked to make a picture of all they had found out. They had some photos to remind them of the visit.

Prior learning: this was the first RE in the class.

The planned unit of work around this gave children lots of opportunities to play, integrated with their learning about a church building. The unit was called 'What makes some places sacred to believers?'

'We went to look at the church. In my picture you can see bread and wine on the table, and the holy cross. The chairs were all red. All the people are coming to church to see Jesus. We saw the vicar.'

Commentary

This example of work shows that Joshua has collected some simple facts from his church visit.

Core knowledge: he identifies and names some things that matter to Christians – church, bread, wine, the cross, Jesus.

Concept learning is focused on the idea that the church is a community: 'All the people are coming …'

One key quality of this work is that it's based in the experience of the religion the school has offered to pupils. Taking a trip is never easy, so make the most of the learning before and after going on a visit.

Next steps: teachers might consider a parallel piece of work about a mosque or synagogue and invite children to talk about the ways the buildings are the same and different. Children might find out more about what happens in holy buildings, using singing, play, visual learning, video clips, models or persona doll work.

NOTE

RE ought to include trips to places of worship for every pupil, as one of the many ways in which RE contributes to building up their cultural capital. There are about 50,000 Christian places of worship in the UK and around 2,000 mosques, as well as over 400 synagogues and mandirs. The buildings express the religious make-up and culture of British life



Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

WHAT WOULD I DO? WHAT WOULD A BUDDHIST DO?

Name: Olivia **Age:** 5

Topic/theme/religion(s):
Buddhism, through looking at stories and the character of the Buddha

Aims and outcomes

This example shows that the learner can give examples of ways in which Buddhists might put their beliefs into practice. The learner can identify some similarities and differences in the way that she and a Buddhist would act in different situations.

Context

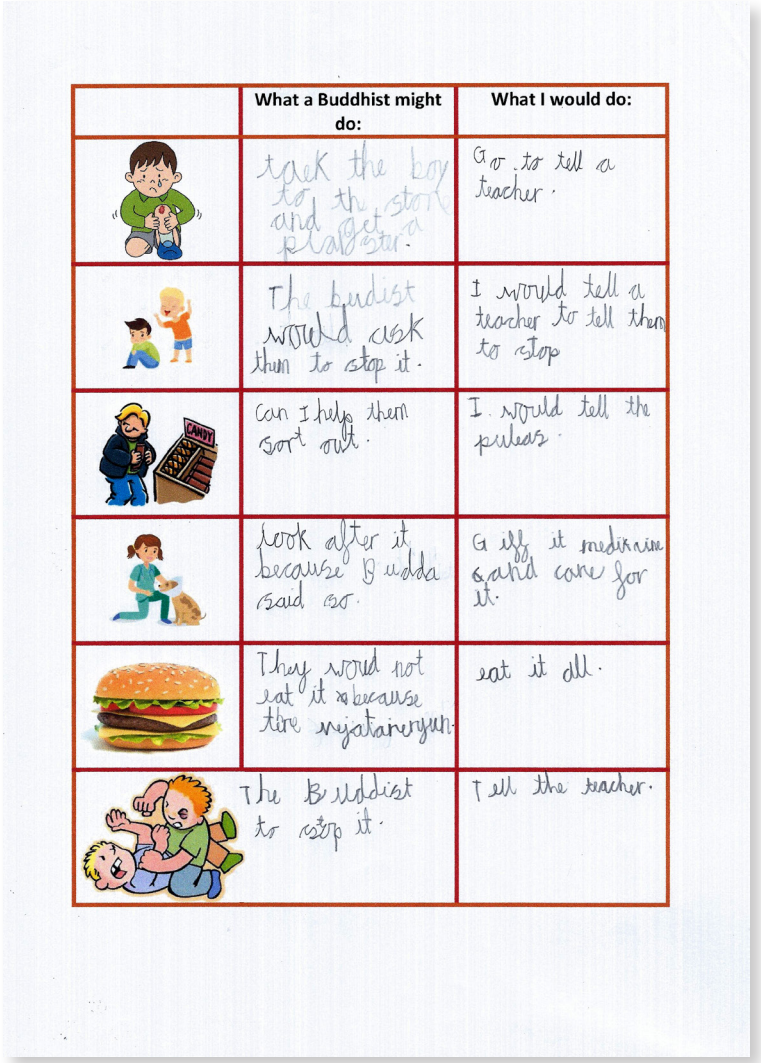
This was the final piece of work in the class's topic on Buddhism. Pupils learnt several stories from this faith tradition and used these to help them reflect on the character of the Buddha. They identified the characteristic of 'kindness' and thought about how it could be shown. Their final task was to identify and compare how they and a Buddhist might act in given situations.

Commentary

The pupil was able to draw on her knowledge of Buddhism in order to make sensible predictions about what a Buddhist would do in the situations. She clearly understands the link to kindness and has thought hard about attitudes towards animals, which are generally seen as sentient beings in Buddhism, before forming her answers. The pupil's answers in the second column are obviously related to prior learning, but this has not been made explicit, so she could be encouraged to explain orally or write about the links further. In her future learning about Buddhism, Olivia's teacher may help her to think about different attitudes Buddhists have towards the issue of vegetarianism.

NOTE

For more ideas about how to teach Buddhism to pupils aged 4–11, see *Opening Up: Community*. For more details on this publication, see **shop.retoday.org.uk/9781905893621**



	What a Buddhist might do:	What I would do:
	take the boy to the store and get a plaster.	Go to tell a teacher.
	The budist would ask them to stop it.	I would tell a teacher to tell them to stop
	can I help them sort out.	I would tell the pulees.
	look after it because Buddha said so.	Give it medicine and care for it.
	They word not eat it because the vejatarieyan.	eat it all.
	The Buddist to stop it.	Tell the teacher.

WHAT JEWISH PEOPLE BELIEVE ABOUT GOD – AND WHAT WE THINK

Names: Max, Fearne, Poppy, Sophie, Ella, John, Elliott, Aiden, Alex **Age:** 6

Topic/theme/religion(s):
Judaism, beliefs about God

Aims and outcomes

This example shows that the learners can handle the fact that beliefs about God are diverse, and can express their own understanding of both Jewish belief and their own belief.

With regard to age-related expectations, these pieces of writing show that they can identify core Jewish beliefs and express their own beliefs and ideas.

Context

This sequence of learning activities for 5–7s began by asking pupils to list words that describe God to different people. From Torah quotes, the children then agreed a list of words that describe what Jewish people say about God. They added their names to the words if they agreed with them. Then they chose one, two or three words that expressed their own ideas about God (see the photos).

Prior learning: the children had heard stories from the Jewish tradition in which the voice of God plays a key part (creation, Abraham, Jacob, Moses). They inferred beliefs from the stories.

The planned unit of work was 'Who is Jewish and how do they live?'

Commentary

This example of work shows how good teaching and high-quality learning activities can enable 6-year-olds to engage for themselves with diversity in belief. The simple stages of the learning build from identifying key words to describing Jewish belief, and then move on to giving children a chance to express their own learning and ideas in simple writing – making good literacy connections.



Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

All the children are guided towards deeper thinking about big ideas to do with God and the fact that people's beliefs are varied. This diversity is celebrated in the range of replies the children give.

Next steps: teachers might move on to show children some of the ways the Jewish psalms use symbolic language about God (why do the scriptures suggest God is like a light, rock, fortress, shepherd, shield?), and talk about what these symbols mean, and why Jewish people say God is invisible.

NOTE

This learning sequence shows the value of building learning steps one on top of another in ways that enhance both knowledge and understanding of Judaism and the ability of pupils to connect their learning to their own ideas. The prior learning from Jewish story seems to be essential to the understandings of God the children infer, showing how important planned progression is in RE.



Selected children's comments about Jewish belief in God: 'I believe in true God. Jews believe God is powerful.' 'I believe God is real, Jews believe God is King.' 'I believe God is amazing. Jews believe God is creator.' 'I believe God is special. Jews believe God is a king.' 'I believe God is imaginary and not real.' 'I believe God is wise and kind and good.' 'I believe God is a person. Jews believe God is a creator.' 'I believe God is powerful, magical creator. Jews believe God is true.' 'Jews believe God is a king and he made the world. I believe God is special.'

A SIKH POEM

Name: Sam **Age:** 6

Topic/theme/religion(s):
Guru Nanak and his teachings, Sikhism

Aims and outcomes

This work shows that the learner can give examples of what many Sikh people believe about Guru Nanak and their attitude towards him, based on stories from the religious tradition. The learner can explain thinking using a developing technical vocabulary.

Context

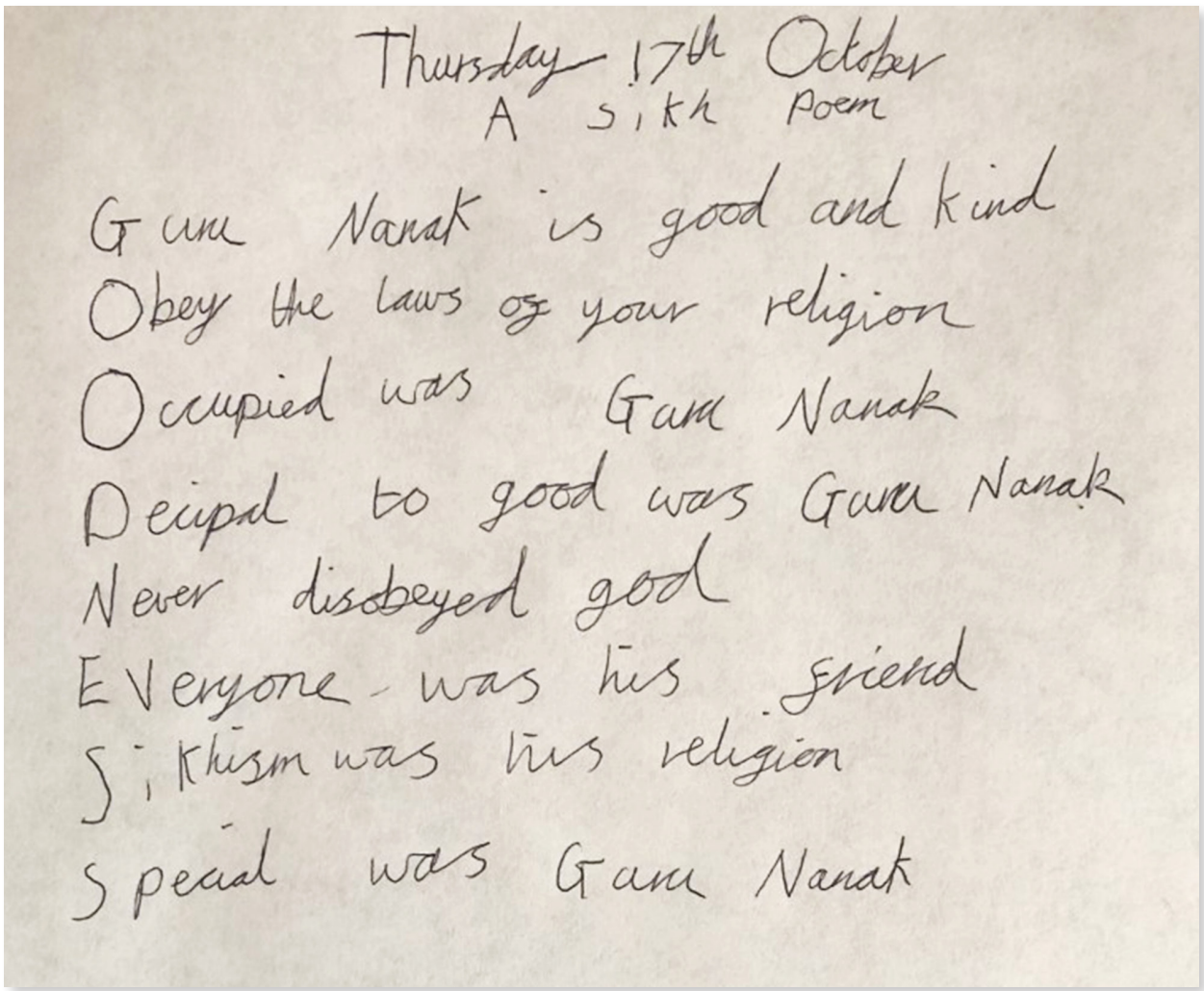
Pupils in this class had learnt about Guru Nanak. They started off by analysing images of him before finding out that he was the first of the ten human Gurus in Sikhism. Pupils then learnt stories of Guru Nanak's life, with special focus on his disappearance in the river. While focusing on stories, there was explicit emphasis on the teachings of the Guru.

Commentary

This pupil has developed some knowledge of some significant ideas linked to Guru Nanak in Sikhism; these include his God-centredness, that he is a special person to Sikhs and his acceptance of people from different backgrounds. Clear understanding is shown that Guru Nanak is linked to the Sikh religion. Appropriate religious vocabulary is used, including 'Guru Nanak', 'laws', 'God', 'Sikhism' and 'disciple' (*decipal*). For next steps, the teacher might consider developing this pupil's understanding of how Sikhs today put their understanding of Guru Nanak's teachings into practice.

NOTE

Check out *Inspiring RE: Sikhs* for more ideas about teaching Sikhism, including three stories about Guru Nanak and how following his example might affect the actions of Sikh people living today. Details of this publication can be found in the RE Today online shop at **shop.retoday.org.uk/190101**



Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

ARTICLE 2:
Examples of achievement in RE, ages 7-9

GOD IS INVISIBLE, BUT GIVES PEOPLE THEIR ABILITIES

Name: Emily **Age:** 7

Topic/theme/religion(s):
Jews, Muslims and Christians, beliefs about God

Aims and outcomes

This example shows that the learner can express her own beliefs and ideas, with several examples, in relation to the idea of God as the giver of abilities to humans. It is an unusually deeply understood example from a 7-year-old pupil, but shows that teachers should put no ceiling on achievement in RE.

With regard to age-related expectations, this work shows that Emily can offer informed suggestions about how her beliefs about God are to be understood, expressing her own ideas clearly. She is working well beyond the age-related expectations for 7-year-olds.

Context

This piece of work came from a classroom where children were thinking about different religions' beliefs about God. They were preparing entries for the NATRE 'Spirited Arts' competition on the theme 'Where is God?' Emily discussed her idea about finding God in human abilities before creating her work.

Prior learning: the children had studied scripture texts showing what Jews, Christians and Muslims say about God.

The planned unit of work was 'What can we learn from sacred books?'

Commentary

This example of work shows an unusually high standard of thinking. The writing quality is not the point here – RE is too often 'graded' with reference to written language rather than the quality of thinking. Instead, the pupil selects and gives reasons for three examples, from acting, singing and dancing, to support her view that God is seen in people's abilities.

Emily's deeper thinking about big ideas about the nature of God and how humans might perceive the reality of God is unusually clear and well expressed for a girl of her age.

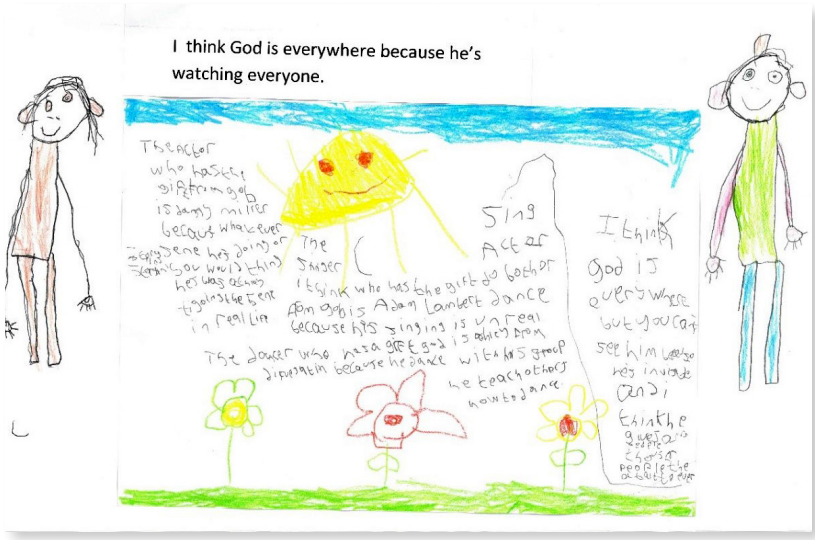
Next steps: teachers might consider inviting Emily to use some of the scriptures from three religions she has learned about to connect the scriptures to her ideas about God as the enabler.

NOTE

Spirited Arts is an annual competition run by NATRE to encourage deep thinking and creativity in RE. There are lots of good examples of pupils' work on the theme 'Where is God?' in the Web Gallery at **www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2019/?ThemeID=66**

'I think God is everywhere, but you can't see him because he's invisible and I think he gives people – all these people – their abilities forever.'

'The actor who has the gift from God is Danny Miller because whatever scene he is doing you would think he was actually doing the scene in real life. The singer I think who has the gift from God is Adam Lambert because his singing is unreal.'



QUESTIONS? QUESTIONS? QUESTIONS?

Name: Finlay **Age:** 7

Topic/theme/religion(s):
Christianity, Easter

Aims and outcomes

This example shows that the learner is able to think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to pupils themselves about sadness, hope or heaven, exploring different ideas.

This work shows that Finlay is working at a level at or above age-related expectations. He can make simple links between stories, teachings and concepts. He can clearly express some ideas of his own.

Context

This piece of work came from a classroom and school where RE is given curriculum prominence. High standards are expected in RE just as they are in English, which is exemplified by this task combining RE and English. The work was part of a planned investigation on the story of Easter and what it means to Christians. It was a winning entry in the NATRE Spirited Arts and Poetry competition, providing an exciting context for learning.

Commentary

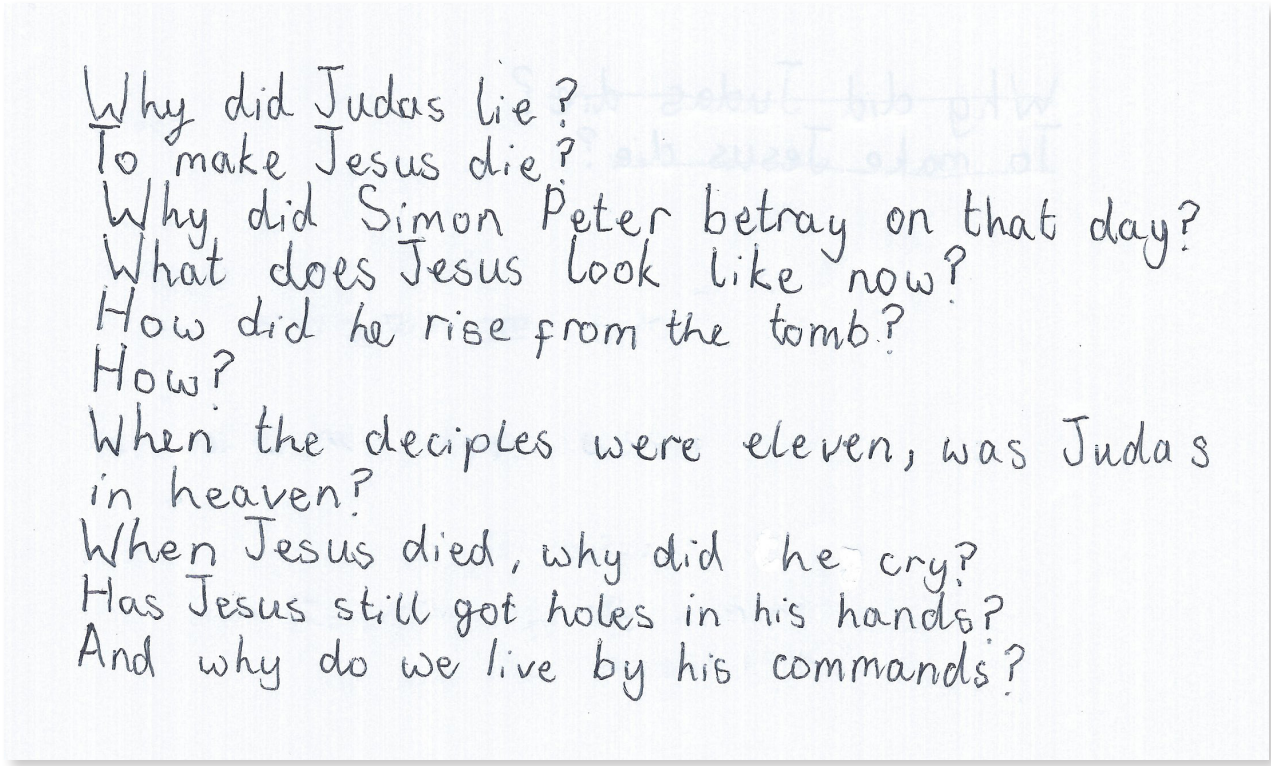
This example of work shows that Finlay has an extremely good understanding of the story of Easter and that the story is multi-faceted and difficult to understand. He also comprehends that, for Christians, believing in God should be more than a belief: it should affect how Christians choose to live their lives.

One key quality of this work is that it goes beyond simply retelling the story in the poem, leaving questions hanging for the reader to consider. This demonstrates a high level of critical thinking on the part of the pupil. For the next steps, teachers might consider looking at the events of Holy Week, the way they reflect the story in the Gospels and the symbolic nature of some of the acts of worship.

NOTES

Online support for this example includes poet and Spirited Arts and Poetry judge Paul Cookson reading the poem: **www.natre.org.uk/about-natre/projects/spirited-arts/spirited-poetry-2019/spirited-poetry-collection/2019/?ThemeID=49**

Detailed curriculum ideas that include further suggestions for writing poetry in RE can be found in *REtoday* January 2020.



Why did Judas lie?
To make Jesus die?
Why did Simon Peter betray on that day?
What does Jesus look like now?
How did he rise from the tomb?
How?
When the deciples were eleven, was Judas in heaven?
When Jesus died, why did he cry?
Has Jesus still got holes in his hands?
And why do we live by his commands?

Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

TREASURE AND MONEY

Name: Harley **Age:** 7

Topic/theme/religion(s):
Money and being generous, Islam and Christianity

Aims and outcomes

This example shows that Harley can think for himself about the idea that some things are more valuable than money. The stimulus for this was from Islamic story and teaching, alongside Christian story and teaching.

With regard to age-related expectations, this work shows that Harley and the other pupils can give clear simple accounts of a way religion makes a difference to life, and of their own ideas about values.

Context

This piece of work came from a classroom where children learnt about religious ideas to do with money and generosity from Muslim and Christian stories, and some quotes about the value of being generous with money and time from both religions. They were given a six-box fill-in sheet to complete, with an emphasis on their own thoughts about the themes of the lesson.

Prior learning: the children were learning about values and the ways religions promote generosity and kindness.

The planned unit of work was 'How should we care for others and why does it matter?'

Commentary

This example of work shows that 6–7s can engage with some big questions about values when the activity is simple. Building on stories and key quotations, they develop and express important ideas about their own values, noticing the possible difference between 'money' and 'treasure'.

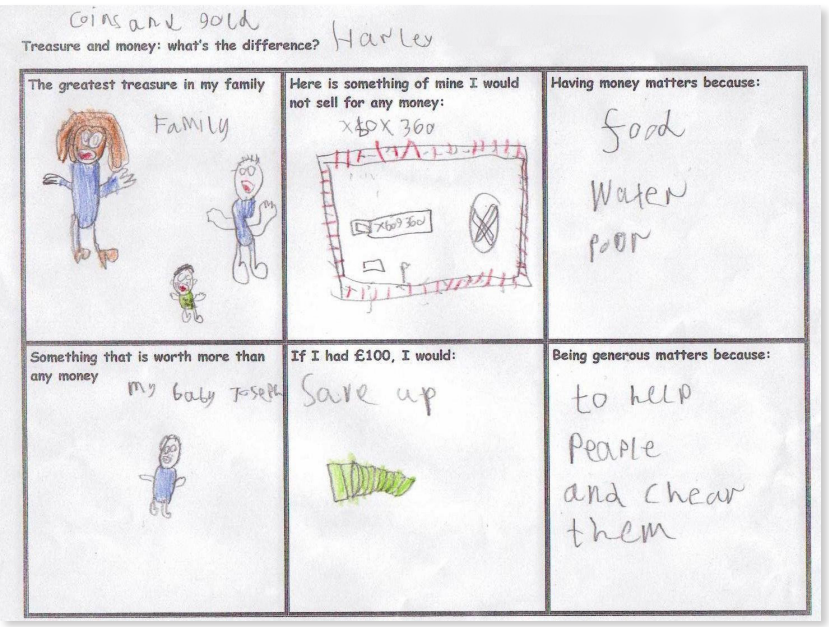
Core knowledge: the children used a story of the Prophet to think about this Hadith: 'Generosity is near to Allah, near to Paradise, near to the people … Miserliness is far from Allah, far from Paradise, far from the people.'[1] They heard a story of Jesus and thought about his sayings: 'Give expecting nothing in return' and 'Sell what you have and give to the poor and come and follow me.'

This kind of RE asks pupils to engage through deeper thinking about big ideas for themselves, exploring questions about how different people use money.

Next steps: teachers might consider asking the class to make direct use of the Muslim and Christian quotes they have learnt so that they link the religious materials more directly to their own ideas.

NOTE

While it is never a good idea to tackle too many religions in the same unit of work in RE (as this confuses teachers as well as pupils), this lesson shows that a simple comparison with a focus on good learning from two religions can be very effective.





[1] Al-Tirmidhī

QUESTIONS FOR GURU NANAK (GURU NANAK'S VISIT TO THE COURT OF HEAVEN)

Name: Jasnet, Hester and their classmates **Age:** 7–8

Topic/theme/religion(s): Origins of Sikhism

Aims and outcomes

This example shows that the learners can engage empathically with the story of Guru Nanak's vision of God and raise appropriate questions about the story for themselves, which help to develop their understanding. With regard to age-related expectations, this work shows they can offer informed suggestions about the meanings in the story from their questions.

Context

This piece of work came from a classroom where pupils were beginning the study of Sikhism by learning about Guru Nanak. The planned unit of work is 'What does it mean to different people to follow God?' Pupils were finding out about how the Sikh religion began from a mysterious experience of God for Guru Nanak. They heard the story of Nanak's experience of the heavenly court, and were invited to imagine the questions they might ask the Guru, and try to answer from his perspective to better understand the story.

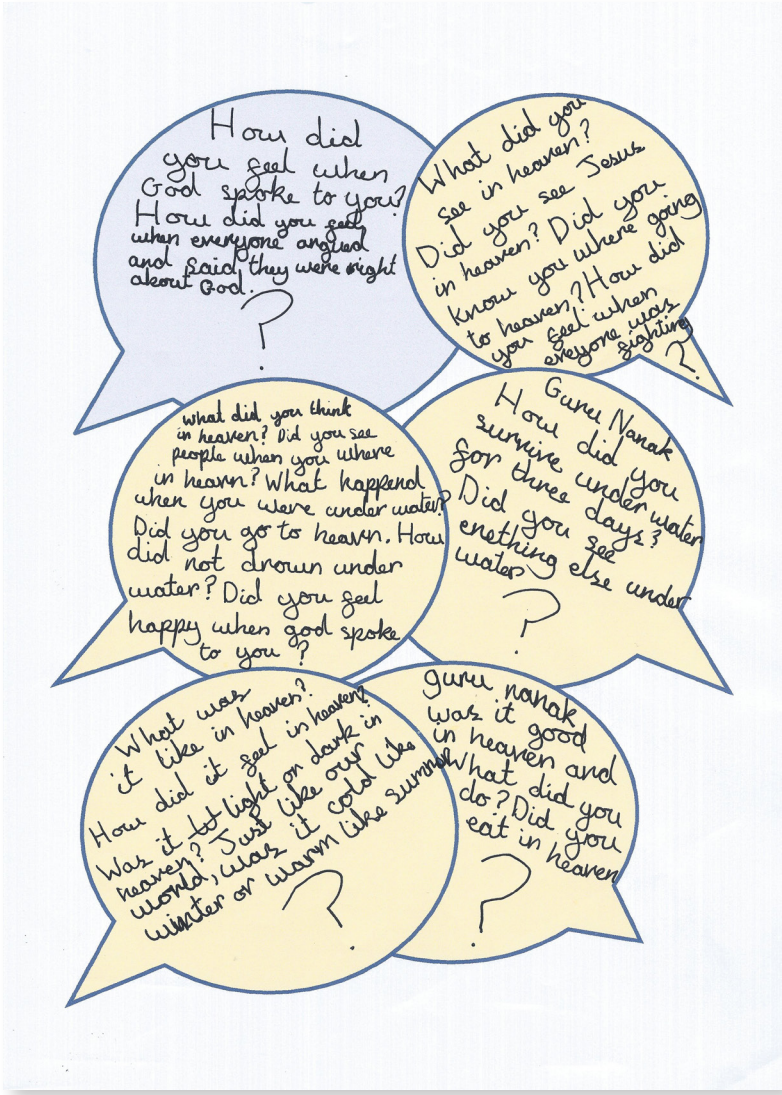
Commentary

This example of work shows the value and importance of getting pupils to raise questions themselves in RE. If the subject is to be enquiry-focused, then good teaching makes time and space for the learners to think about their own questions. Some of these questions come directly from the 7–8s' consciousness; others are more about interpreting the story.

The work enables deeper thinking about big ideas by taking these questions seriously, exploring them in class discussion and then returning to Sikh sources to explore some answers. Teachers might consider, for the next steps, presenting sayings of Guru Nanak to the class and considering whether they will help in handling the questions raised.

NOTE

Inspiring RE: Sikhs has lots more material on Guru Nanak's life: **shop.retoday.org.uk/190101**



Sample questions: 'How did you feel when God spoke to you?' 'How did you feel when everyone argued and said they were right about God?' 'Was it good in heaven?' 'What did you do?' 'What did you eat in heaven?' 'Did you see people you are related to?' 'Was it dark in heaven?' 'Was it weird?' 'Under water, how did you not drown?' 'Where did you get your ideas from?' 'How did you survive under water for three days?' 'Did you see anything else under water?'

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HOW DOES AN ADVENT CALENDAR SHOW THE MEANING OF CHRISTMAS FOR CHRISTIANS?

Name: Harry **Age:** 8

Topic/theme/religion(s):
Christianity, Advent and Christmas

Aims and outcomes

This example shows that the learner can express key Christian beliefs about Advent and Christmas.

With regard to age-related expectations, this work shows Harry can describe how Christians show their beliefs and use scripture as they mark, celebrate and worship at Advent and Christmas, achieving well for his age.

Context

This piece of work came from a classroom where pupils were given the opportunity to spend time creating a quality, purposeful piece of work as part of a planned investigation around Christian celebrations of Advent and Christmas.

Prior to this learning, pupils studied texts from the Bible about the significance of the birth of Jesus for Christians, and studied how Christians worship at Advent and Christmas.

The planned unit of work also included looking at a Christingle service, the symbolic nature of the Christingle, the origin of the celebration and the reason why these services are held at Christmas.

Commentary

This example of work shows that Harry has a clear understanding of the meaning of the period of Advent for Christians as a time of preparing, waiting and anticipating what is to come. He is aware that it is a celebration that has many pressures for Christian and non-Christian families, and states clearly in the calendar that, for Christians, the festival is not about shopping, baking or buying presents.

Core knowledge: Harry understands that, for Christians, the story of the birth of Jesus is good news, and that this good news is something Christians want to share with other people. A key quality of this work is the depth of knowledge and understanding of Christian beliefs shown by the pupil; for example, that Jesus is considered by Christians to be a king and the Son of God. Teachers might consider, as the next step, looking at a variety of ways in which Christians choose to support others at Christmas.

NOTE

Detailed curriculum ideas that go with this example can be found in *RE Ideas: Christmas* – 'Why does Christmas matter to Christians?'
shop.retoday.org.uk/9781905893904





WANTED: MESSIAH!

Name: Puja **Age:** 9

Topic/theme/religion(s):
Understanding Christianity, Incarnation (the concept of Messiah)

Aims and outcomes

This example shows that the learner can explain, using theological terms, connections between biblical texts, Incarnation and Messiah. This work shows that Puja is at least achieving age-related expectations and may be exceeding them. She can explain a core Christian concept using examples from the Bible and can make connections between beliefs and practices.

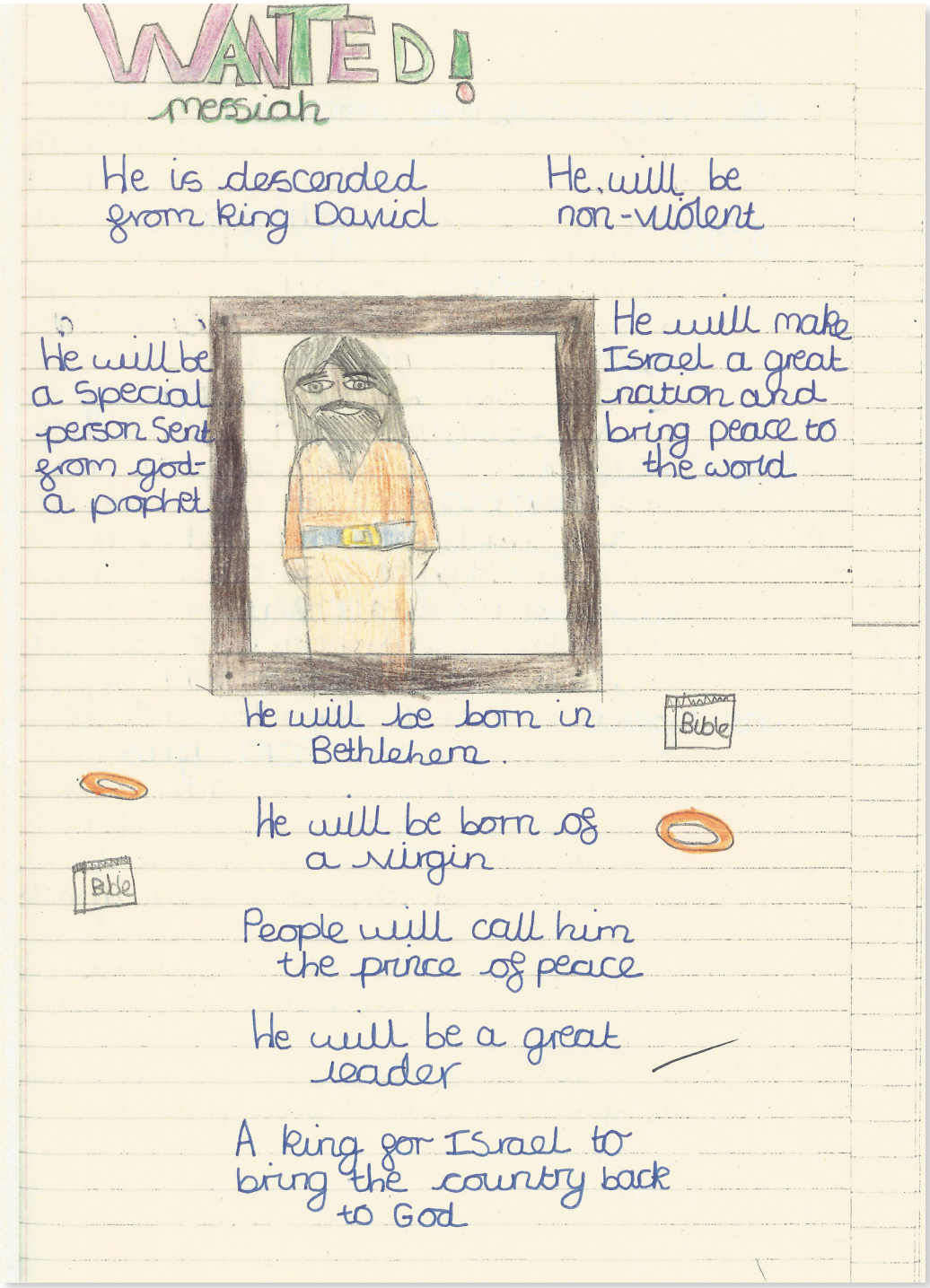
Context

This work came from a classroom where the Understanding Christianity resource is being used alongside the agreed syllabus for RE. Pupils were considering the belief of Christians that Jesus was the Messiah. The class had begun learning about the concept of Incarnation in lower Key Stage 2 and in Key Stage 1.

This work is an example from close to the beginning of the unit of work called 'Was Jesus the Messiah?' Previously, pupils had found out about the concept of the 'people of God' in the Old Testament and looked at some of the prophecies that many Christians believe are found in the Book of Isaiah.

Commentary

Puja's work shows an understanding of some of the prophecies in Isaiah, and how many Christians believe this shows that Jesus was the Messiah. Puja has used biblical text from the Old Testament to support the viewpoint that Jesus was the Messiah. She has also explained how some of the events described in the Gospels provide support for the

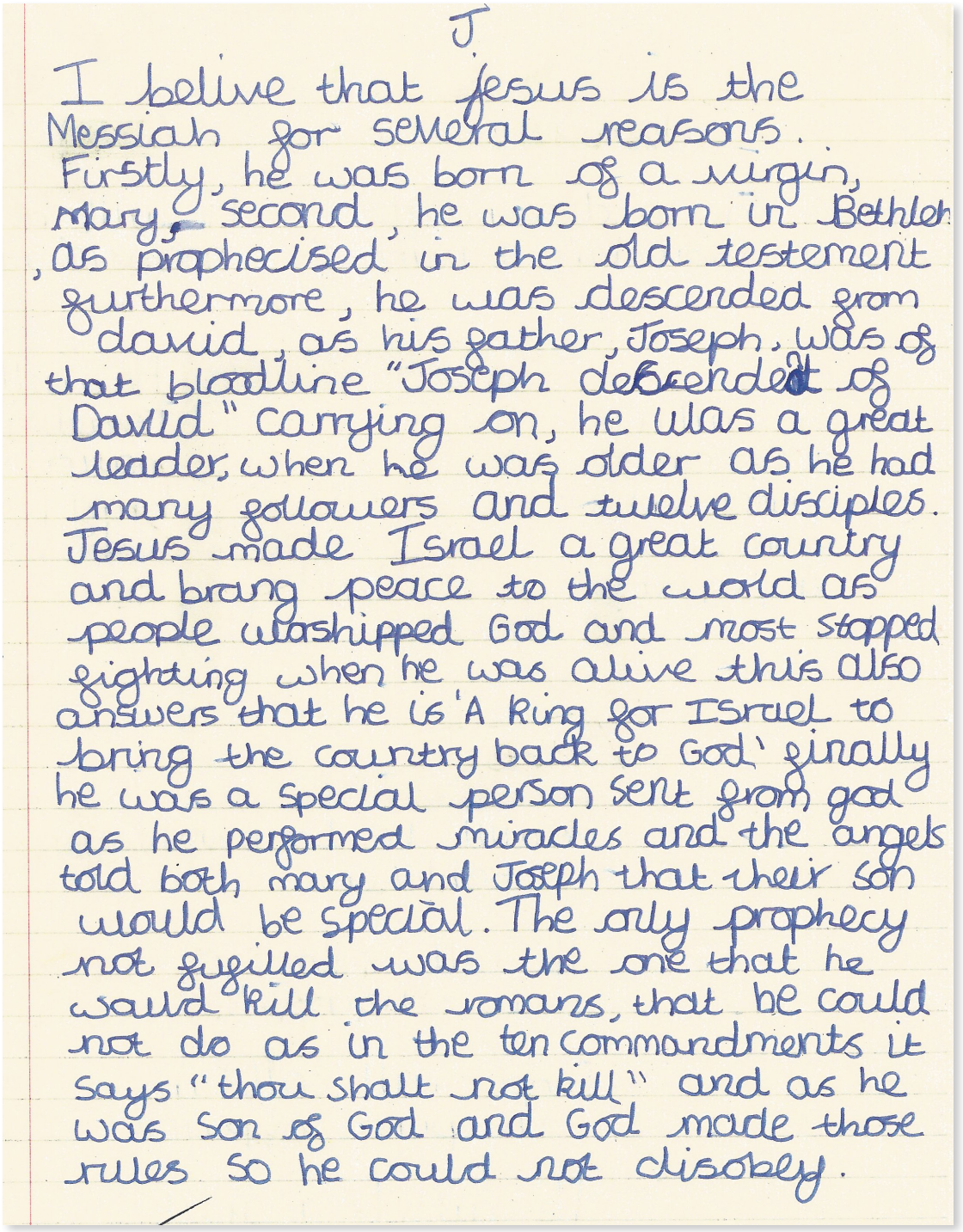


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Christian belief in Jesus as the Messiah ('God's chosen one'). While the task was to explain why Christians think Jesus was the Messiah, she has chosen to personalise this piece. One key quality of this work is her clear understanding of the biblical texts she has explored and also the key concepts of Incarnation and Messiah. Teachers might go on to consider why many Christians believe the world needs a saviour.

NOTE

Detailed curriculum ideas that go with this example can be found in Understanding Christianity (**www.understandingchristianity.org.uk/**) and in *RE Ideas: Jesus* – 'Why do Christians call Jesus the Messiah?' For more details on this publication, visit **shop.retoday.org.uk/9781910261118**



J

I belive that Jesus is the Messiah for several reasons. Firstly, he was born of a virgin, Mary, second, he was born in Bethleh, as prophecised in the old testement furthermore, he was descended from david, as his father, Joseph, was of that bloodline "Joseph decendet of David" carrying on, he was a great leader, when he was older as he had many followers and twelve disciples. Jesus made Israel a great country and brang peace to the world as people worshipped God and most stopped fighting when he was alive this also answers that he is 'A King for Israel to bring the country back to God' finally he was a special person sent from god as he performed miracles and the angels told both mary and Joseph that their son would be special. The only prophecy not fufilled was the one that he would kill the romans, that he could not do as in the ten commandments it says "thou shalt not kill" and as he was son of God and God made those rules so he could not disobey.

WHY IS THE HOLY SPIRIT SIGNIFICANT TO CHRISTIANS?

Name: Ruth **Age:** 9

Topic/theme/religion(s):
Understanding Christianity, kingdom of God (Holy Spirit)

Aims and outcomes

This example shows that the learner knows the story of the events of Pentecost and understands the way that many Christians see the Holy Spirit as something that helps Christians love God and their neighbour and is a manifestation of God on Earth today. Ruth's work shows that she can make links between the concept of the kingdom of God (explored in the Bible texts) and what people believe about following God in the world today.

Context

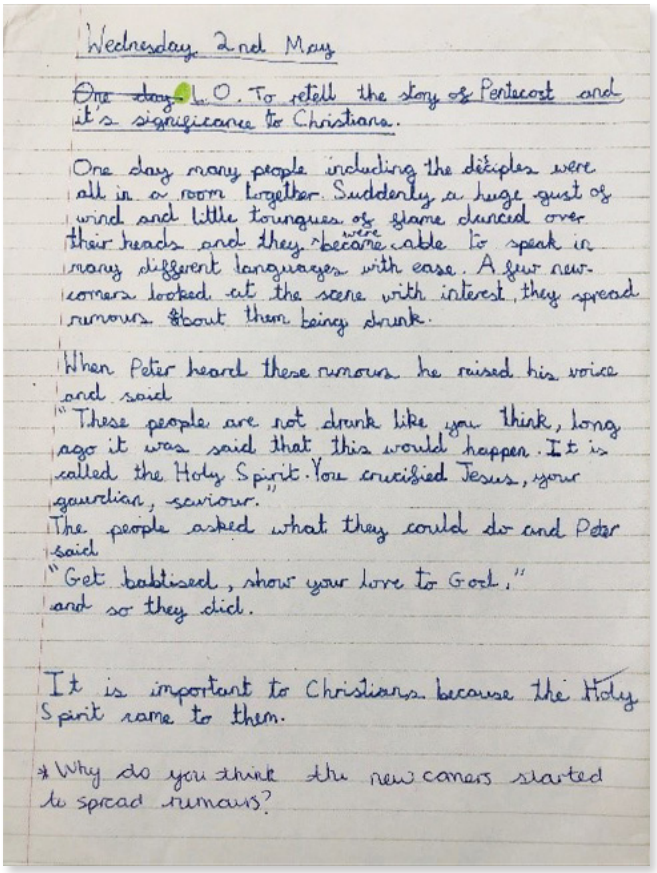
This work is from a classroom where Understanding Christianity is used as a resource to meet some of the outcomes of the locally agreed syllabus. This unit was the first time the pupils had learnt in detail about the Christian idea of the kingdom of God, but they were aware of the concept from their understanding of a 'big story' of the Bible. Pupils considered the story of the events of Pentecost and the importance of the Holy Spirit in the life of many Christians. The planned unit of work is 'When Jesus left … What was the impact of Pentecost?' This was studied in the early summer of Year 4, to coincide with Pentecost.

Commentary

This example shows that Ruth knows the story of the events of Pentecost as told in the Bible and is beginning to understand their significance for many Christians. Ruth demonstrates that she can consider her own concerns and worries. She is able to explain how Christians' practices such as prayer might bring them closer to God. One key quality of this work is her ability to consider how Christians might have worries and that many of them believe that prayer strengthens their relationship with God. For the next steps, teachers might consider looking at the concept of the Holy Spirit as a comforter and consider how and why that might be helpful to Christians.

NOTE

Detailed curriculum ideas that go with this example can be found in *Big Big Questions* (Fischy Music with RE Today; **shop.retoday.org.uk/9780993165207**)



Wednesday 2nd May

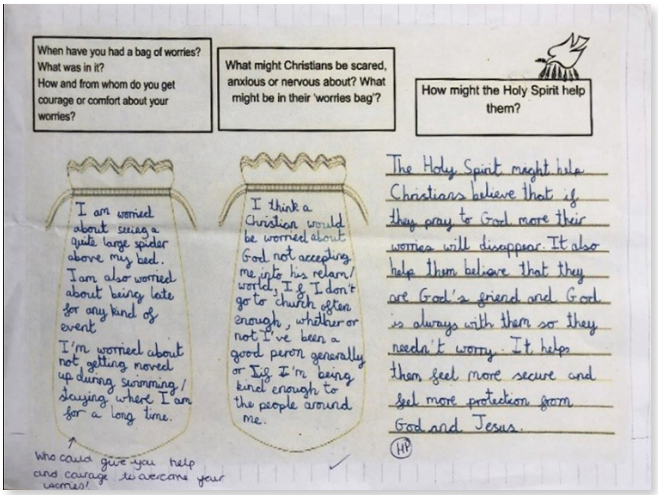
~~One day~~ L.O. To retell the story of Pentecost and it's significance to Christians.

One day many people including the diciples were all in a room together. Suddenly a huge gust of wind and little tounges of flame danced over their heads and they became able to speak in many different languages with ease. A few new-comers looked at the scene with interest, they spread rumours about them being drunk.

When Peter heard these rumours he raised his voice and said
"These people are not drunk like you think, long ago it was said that this would happen. It is called the Holy Spirit. You crucified Jesus, your gaurdian, saviour."
The people asked what they could do and Peter said
"Get babtised, show your love to God."
and so they did.

It is important to Christians because the Holy Spirit came to them.

* Why do you think the new comers started to spread rumours?



When have you had a bag of worries? What was in it? How and from whom do you get courage or comfort about your worries?

I am worried about seeing a quite large spider above my bed. I am also worried about being late for any kind of event.

I'm worried about not getting moved up during swimming / staying where I am for a long time.

Who could give you help and courage to overcome your worries?

What might Christians be scared, anxious or nervous about? What might be in their 'worries bag'?

I think a Christian would be worried about God not accepting me into his realm / world, I & I don't go to church often enough, whether or not I've been a good person generally or I & I'm being kind enough to the people around me.

How might the Holy Spirit help them?

The Holy Spirit might help Christians believe that if they pray to God more their worries will disappear. It also help them believe that they are God's friend and God is always with them so they needn't worry. It helps them feel more secure and feel more protection from God and Jesus.

(HP)

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COMPARISON OF CELEBRATIONS

Name: Sammy **Age:** 9

Topic/theme/religion(s):
Celebrations – Christianity, Judaism, personal

Aims and outcomes

This pupil can give examples of how Jewish people celebrate a special time (Shabbat), and simple explanations of why Easter and Mother's Day are celebrated. The pupil can identify some similarities in how people from different religions celebrate.

Context

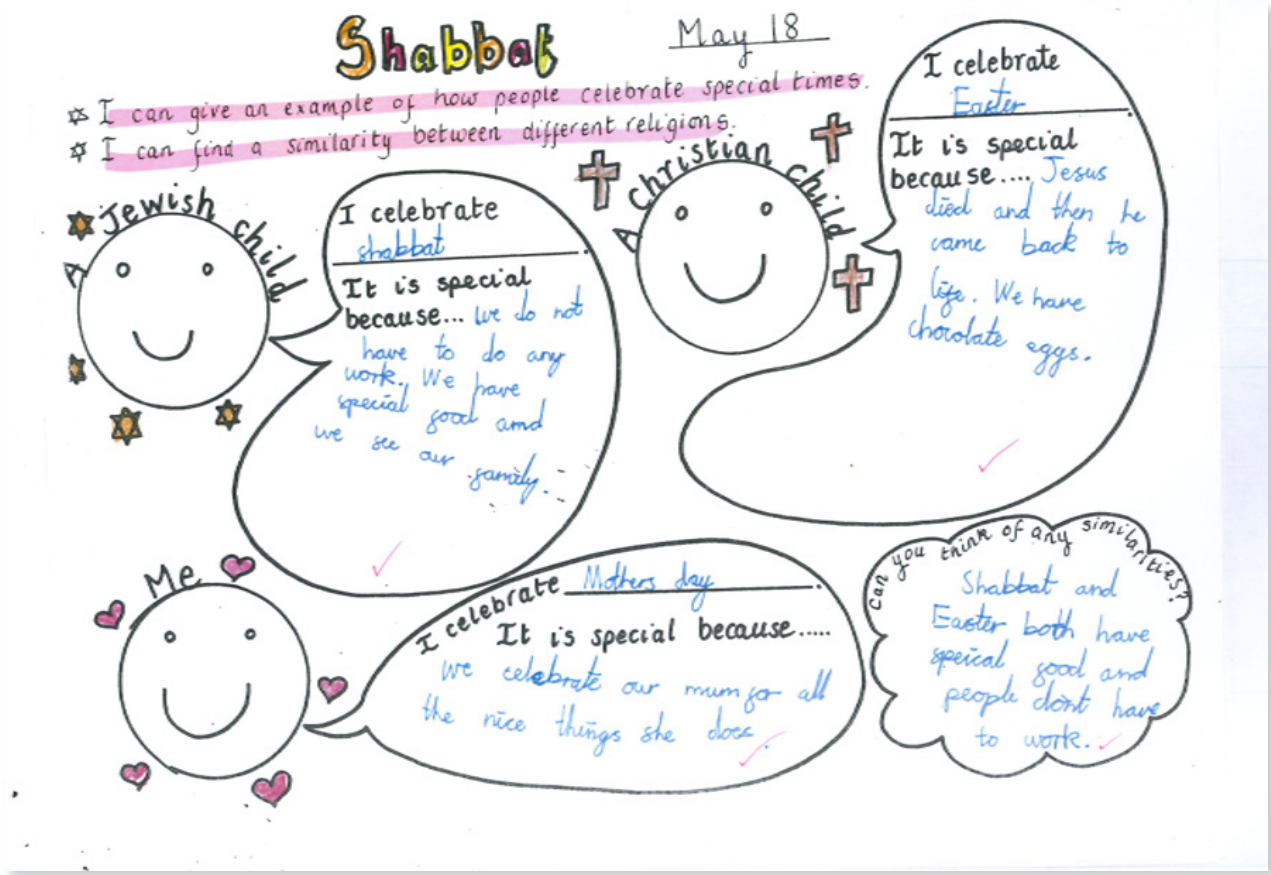
The class had been learning about celebrations linked to different religions and non-religious worldviews. They were asked to put themselves in the shoes of both a Jewish and Christian child to explain one celebration linked to each religion, before writing about an extra time that they personally celebrate. Finally, the pupils were asked to find a similarity between celebrations in the Christian and Jewish traditions.

Commentary

This pupil was able to simply explain some of the traditions linked with Shabbat in Judaism. The learner was able to give a basic reason for the celebration of Easter and Mother's Day. There is a comparison of some traditions at Easter and Shabbat. Next steps for this pupil would be to focus on the reason that Jewish people celebrate Shabbat, and further the understanding of the significance of Jesus' death at Easter. The pupil may well have wider knowledge of practices associated with the festival of Easter but has not demonstrated the knowledge on this work. To be certain of the pupil's knowledge, the teacher should look at other pieces of work or speak to the pupil.

NOTE

RE Ideas: Celebration has plenty of ideas for learning about a wide range of celebrations. This includes work on comparing different special times and festivals of both religious and non-religious provenance. Details of this publication can found on RE Today's online shop:
shop.retoday.org.uk/9781910261217



WHEN ALLAH GAVE LIFE

Name: Tarandeep and Tiya **Age:** 9

Topic/theme/religion(s):
Islamic ideas about God

Aims and outcomes

This example shows that the learners can understand what it means to Muslims to believe that Allah is beneficent, and the Lord of the World.

With regard to age-related expectations, this work shows that Tarandeep and Tiya can both make links between the Muslim beliefs they are studying and their own ideas, expressing their thoughts clearly.

Context

These two pieces of work came from a classroom where pupils were encouraged to connect their learning about the Muslim belief in God as creator with their own appreciation of the natural world. The planned unit of work is 'How does worship show what matters to Muslims?' The pupils learnt that many Muslims believe Allah is good to humanity (beneficent) and is the creator, the Lord of our world. Prior to this, they had studied the idea that Jews, Christians and Muslims share some ideas about the one God they believe in.

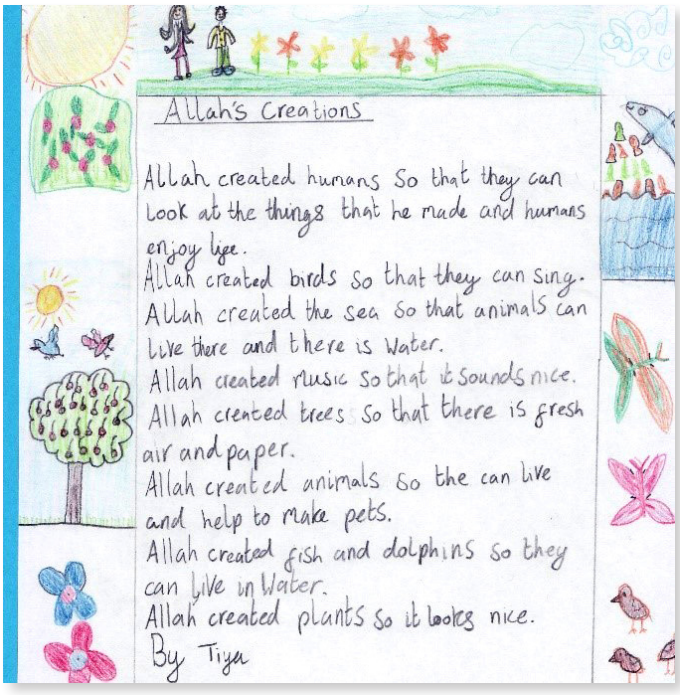
Commentary

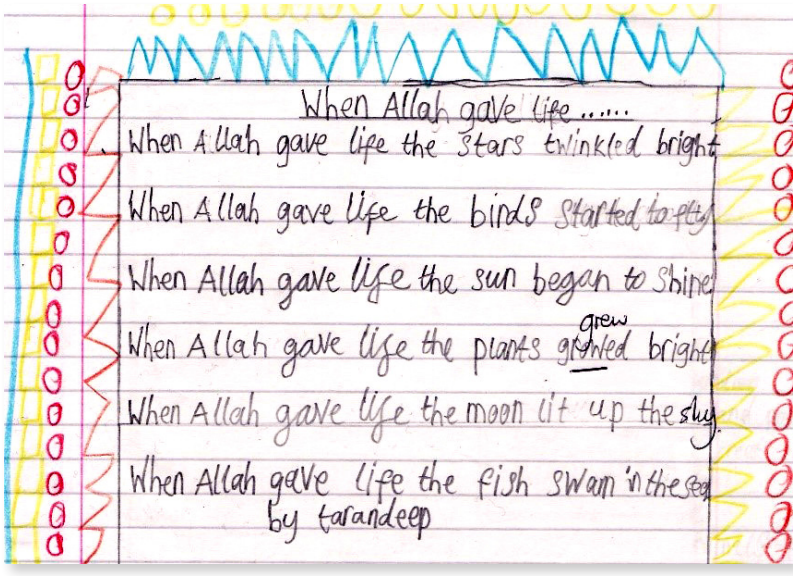
This example of work shows an imaginative teaching strategy: pupils listed some of the things they love about our natural world, then considered why Muslims praise and thank Allah/God for these things. They were given time to think about the ways in which a verse from the Qur'an (31.10) makes a difference to how Muslims see the world, then they were invited to write poems explaining some details about how many Muslims see God as creator: the teacher explained that the Qur'an says that Allah created the heavens above, placed firm mountains on the Earth so it does not shake, scattered throughout the world all types of creatures, and sends rain from the sky, causing every type of fine plant to grow on Earth.

One key quality of this work is that it clarifies Muslim belief for the learners, but another is that it gives an open opportunity for all pupils to express the main ideas of the lesson in their own terms: the two pieces from the pupils are both of good quality, but quite different. Teachers might consider, for next steps, connecting the idea of Allah's care for the Earth as creator with environmental expressions of Islam in the contemporary world.

NOTE

The Islamic Foundation for Ecology and Environmental Science is a British agency for green Islam, and will help teachers understand how some Muslim communities are responding to climate change: **www.ifees.org.uk/**





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ARTICLE 3:
Examples of achievement in RE, ages 10-12

CREATION AND SCIENCE: CONFLICTING OR COMPLEMENTARY?

Name: Isaac **Age:** 10

Topic/theme/religion(s):
Religion and science (Christianity focus)

Aims and outcomes

This example shows that Isaac's learning has engaged with a variety of viewpoints about creation and science. With regard to age-related expectations, this work shows that Isaac can compare the different ways in which Christian people interpret texts from the Bible and explain some core beliefs and concepts they have studied.

Context

This piece of work came from a classroom where RE is taught by a specialist who teaches RE across several year groups. Understanding Christianity is used as a resource to meet some of the outcomes of the locally agreed syllabus.

The class had learnt about the concept of creation in lower Key Stage 2.

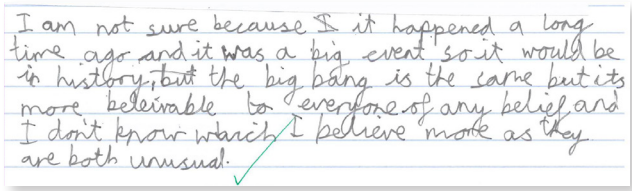
The planned unit of work is 'Creation and science: conflicting or complementary?' This included work on text types and the purpose for writing, looking at the genre of Genesis 1. Pupils explored possible meanings of the text and how different Christians might interpret it, as well as looking at cosmological explanations of the beginning of the world. A variety of strategies were used during the unit of work, including debate on the question Genesis explores of why the universe and life exists, and interviews with visitors, who were Christians as well as scientists. Pupils considered the view that science explores how the universe works the way it does.

Commentary

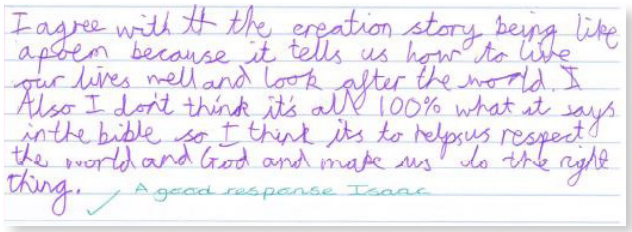
These examples of work show that Isaac is able to explain and interpret ideas from the Bible and the views of a scientist who is a Christian. He is able to use terms such as 'poetic' and 'literal' to describe ways of interpreting scripture. He is able to explain his response to the unit question, and views and opinions held by different people on this topic.

NOTE

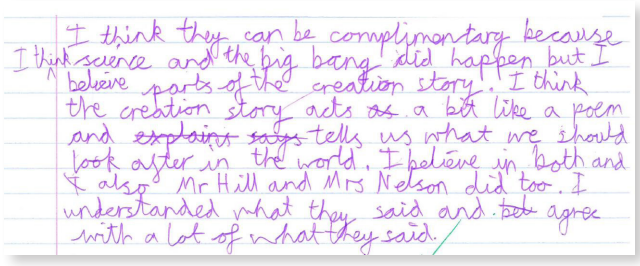
Detailed curriculum ideas that go with this example can be found in Understanding Christianity (**www.understandingchristianity.org.uk/**)


I am not sure because I it happened a long time ago and it was a big event so it would be in history, but the big bang is the same but its more believable to everyone of any belief and I don't know which I believe more as they are both unusual.

Isaac began the unit by saying he was not sure whether he found the Bible credible alongside scientific accounts of the Big Bang.


I agree with it the creation story being like a poem because it tells us how to live our lives well and look after the world. I Also I don't think it's all 100% what it says in the bible so I think its to help us respect the world and God and make us do the right thing. A good response Isaac

Isaac developed his opinion during the unit, deciding he chooses to see Genesis 1 as poetic.


I think they can be complimentary because I think science and the big bang did happen but I believe parts of the creation story. I think the creation story acts as a bit like a poem and ~~explains~~ ~~says~~ tells us what we should look after in the world. I believe in both and I also Mr Hill and Mrs Nelson did too. I understanded what they said and ~~to~~ agree with a lot of what they said.

Can science and religion complement each other? This is Isaac's view at the end of his study (Mr Hill and Mrs Nelson were visitors who discussed science and faith with the class).

MUSLIM SCRIPTURES AND PRAYER AND THE SEARCH FOR PEACE (QUR'AN, PRAYER AND PEACE)

Name: Yolanda **Age:** 10

Topic/theme/religion(s):
The place of the Qur'an and the Pillar of Prayer in Islamic life

Aims and outcomes

These two examples of Yolanda's work show that she has gathered and is able to deploy a lot of information about Islamic belief and practice.

This work shows that, because Yolanda knows a lot about Muslim belief and practice, she can use evidence ideas and examples to show how Islam has an impact on life.

Context

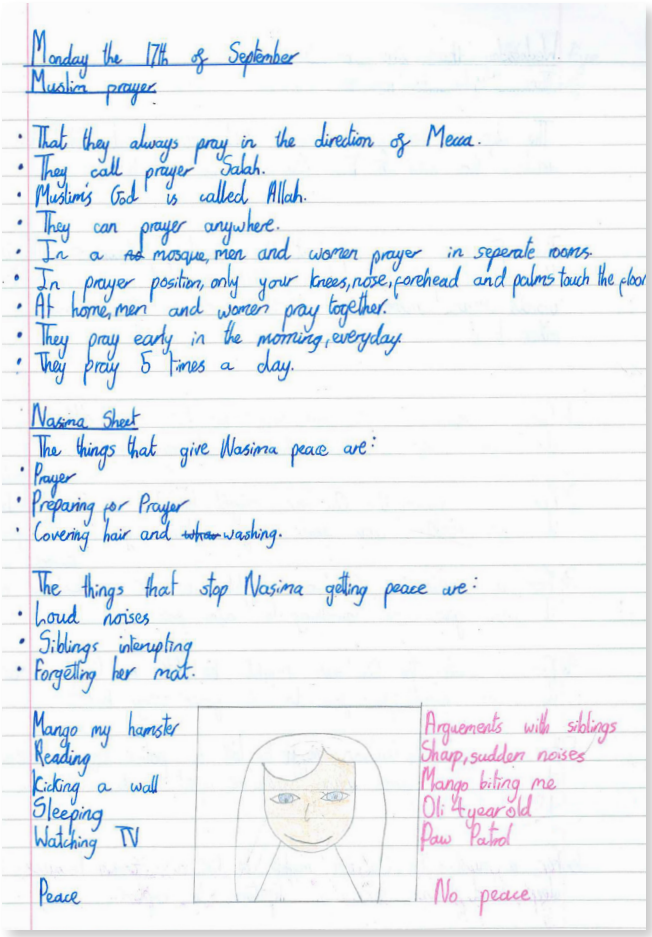
This piece of work came from a classroom where aims include developing a rich knowledge of Islam and also making connections between this learning and the lives of the pupils. Prior learning included some factual information about the life of the Prophet and the place of holy books in different religions. The planned unit of work is 'What does it mean to be Muslim in Britain today?'

Commentary

This example of work shows a 10-year-old who is building her awareness of religion through the example of Islam, using different sources and activities. She is required by the learning activities to think for herself, so her images for the Qur'an (e.g. lighthouse, target, teacher, ocean) require her to apply her factual knowledge. Similarly, her reading of an interview with Nasima, a Muslim, reflecting on how prayer brings peace, leads Yolanda to her own reflections on whether Nasima's faith really enables her to be peaceful. One key quality of this work is that the knowledge gained is clear, and is deployed straight away as Yolanda tackles the thoughtful and imaginative tasks she has been given. In terms of next steps, teachers might consider how to encourage Yolanda to relate her own ideas to some other pillars of Islamic practice.

NOTE

Inspiring RE: Muslims carries these approaches further into action:
shop.retoday.org.uk/9781910261224



Monday the 17th of September
Muslim prayer

- That they always pray in the direction of Mecca.
- They call prayer Salah.
- Muslims God is called Allah.
- They can prayer anywhere.
- In a ~~As~~ mosque, men and women prayer in seperate rooms.
- In prayer position, only your knees, nose, forehead and palms touch the floor
- At home, men and women pray together.
- They pray early in the morning, everyday
- They pray 5 times a day.

Nasima Sheet
The things that give Nasima peace are:

- Prayer
- Preparing for Prayer
- Covering hair and ~~when~~ washing.

The things that stop Nasima getting peace are:

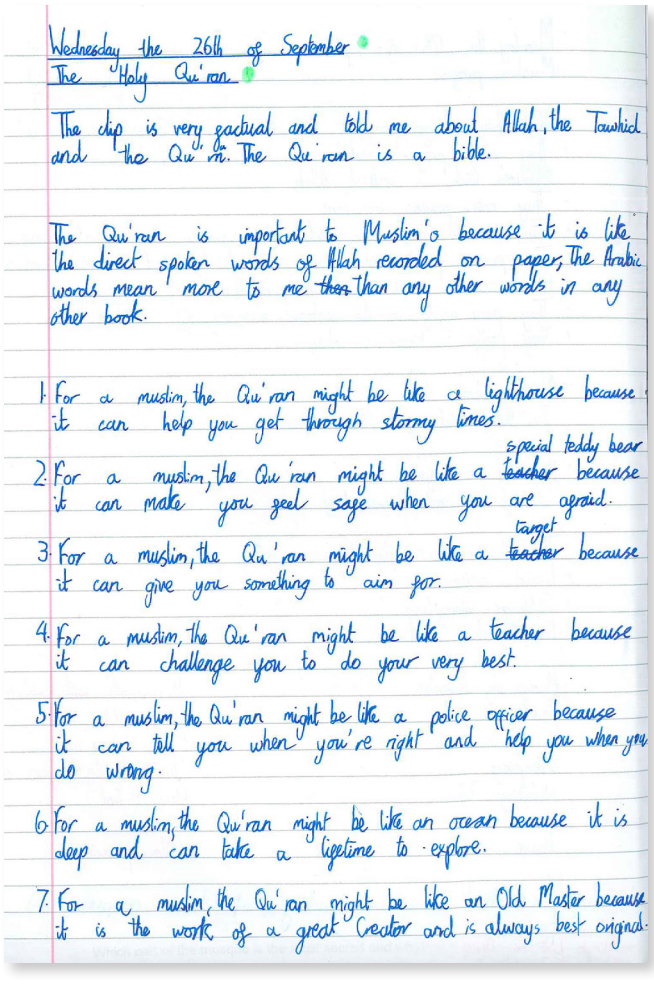
- Loud noises
- Siblings interupting
- Forgetting her mat.

Mango my hamster
Reading
Kicking a wall
Sleeping
Watching TV

Peace

Arguements with siblings
Sharp, sudden noises
Mango biting me
Oli 4 year old
Paw Patrol

No peace



Wednesday the 26th of September
The Holy Qu'ran

The clip is very factual and told me about Allah, the Tawhid and the Qu'ran. The Qu'ran is a bible.

The Qu'ran is important to Muslim's because it is like the direct spoken words of Allah recorded on paper, The Arabic words mean more to me ~~then~~ than any other words in any other book.

1. For a muslim, the Qu'ran might be like a lighthouse because it can help you get through stormy times.
2. For a muslim, the Qu'ran might be like a ~~teacher~~ special teddy bear because it can make you feel safe when you are afraid.
3. For a muslim, the Qu'ran might be like a ~~teacher~~ target because it can give you something to aim for.
4. For a muslim, the Qu'ran might be like a teacher because it can challenge you to do your very best.
5. For a muslim, the Qu'ran might be like a police officer because it can tell you when you're right and help you when you do wrong.
6. For a muslim, the Qu'ran might be like an ocean because it is deep and can take a lifetime to explore.
7. For a muslim, the Qu'ran might be like an Old Master because it is the work of a great Creator and is always best original.

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LIVING AS A MUSLIM – A VISITOR TO OUR CLASS

Name: Harley **Age:** 11

Topic/theme/religion(s):
Islam

Aims and outcomes

This example shows that the learner can describe the impact of prayer on one Muslim's life. The learner understands that religious practices might make a Muslim's life different from their own (even though this is not always noticeable to someone who is not a member of the Islamic community).

Context

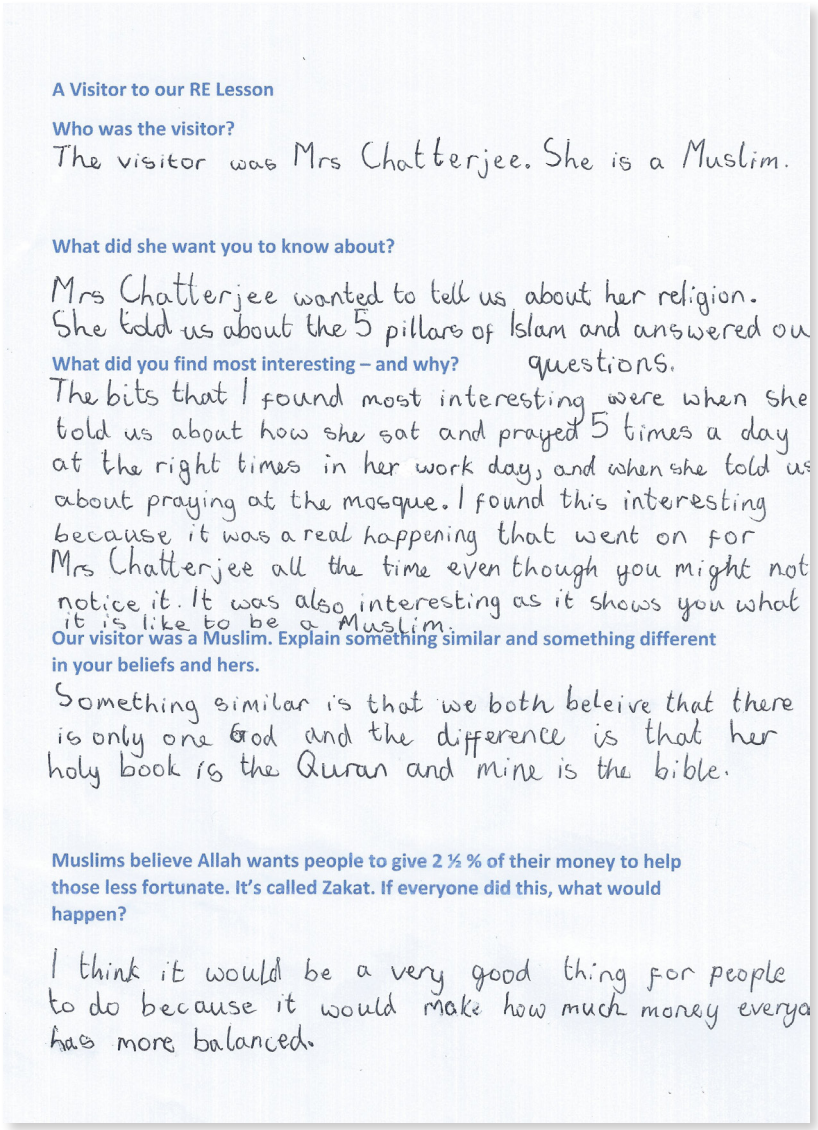
This piece of work came from a classroom where pupils were starting some new learning about Islam. Prior learning had focused on Muhammad, the Qur'an and Muslim beliefs, so pupils were now ready to start thinking about how these impact the lives of Muslims today. To introduce this topic, a Muslim visitor was invited into the class to speak about what Islam means to her and to answer pupils' questions.

Commentary

The pupil found out lots of facts about the importance of prayer in the visitor's life and sensitively reflected on the impact of praying five times a day. He was able to identify a similarity between the visitor's belief and his own, alongside respectfully pinpointing and articulating a difference. The pupil was able to reflect upon the idea of giving *zakat* in Islam (2.5 per cent of one's wealth given as a charitable contribution) and was able to give a considered opinion on what he saw to be the benefits of this. Naturally, the visit was rich in information and the pupil has picked up on several interesting and important facts. For next steps, the teacher might ensure that these facts are consolidated, and that the pupil is secure in his understanding of links between practices and why they are carried out.

NOTE

Having a visitor from a religious background can greatly enhance pupils' understanding in RE and bring theoretical learning to life. Both visits and visitors can enrich the RE curriculum. If you wish to bring the voices of people from different faith and belief backgrounds into your classroom, why not try allowing your pupils to search NATRE's Children Talking database?
old.natre.org.uk/db/profile2a.php



A Visitor to our RE Lesson

Who was the visitor?
The visitor was Mrs Chatterjee. She is a Muslim.

What did she want you to know about?
Mrs Chatterjee wanted to tell us about her religion. She told us about the 5 pillars of Islam and answered our questions.

What did you find most interesting – and why?
The bits that I found most interesting were when she told us about how she sat and prayed 5 times a day at the right times in her work day, and when she told us about praying at the mosque. I found this interesting because it was a real happening that went on for Mrs Chatterjee all the time even though you might not notice it. It was also interesting as it shows you what it is like to be a Muslim.

Our visitor was a Muslim. Explain something similar and something different in your beliefs and hers.
Something similar is that we both beleive that there is only one God and the difference is that her holy book is the Quran and mine is the bible.

Muslims believe Allah wants people to give 2 ½ % of their money to help those less fortunate. It's called Zakat. If everyone did this, what would happen?
I think it would be a very good thing for people to do because it would make how much money everyo has more balanced.

REINCARNATION

Name: Jamie **Age:** 11

Topic/theme/religion(s):
Life and death, with a focus on Hinduism, Buddhism and Jainism

Aims and outcomes

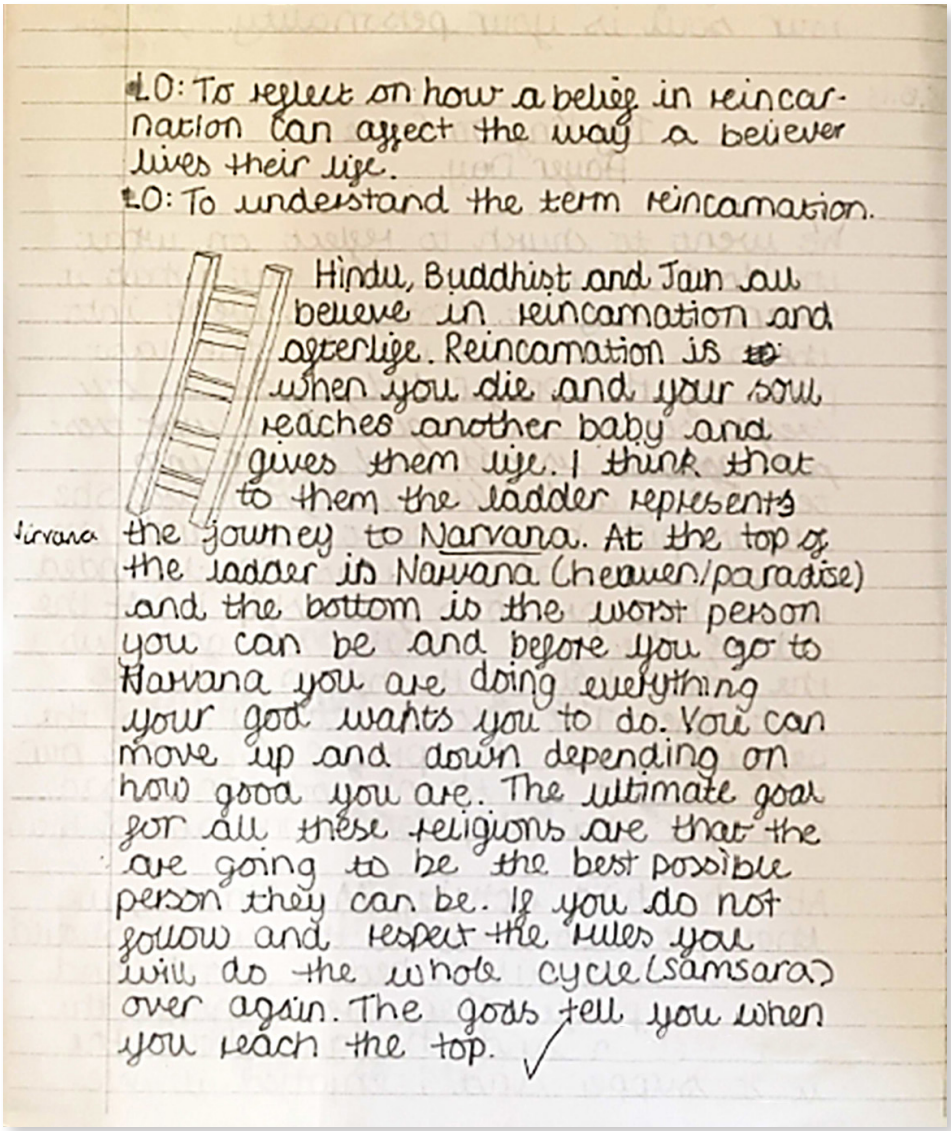
This work shows that the learner can make clear connections between religious beliefs about reincarnation and samsara and ways in which religious followers might live. The learner can identify and explain some Hindu beliefs using some technical words.

Context

This piece of work came from a classroom where pupils had been thinking about big questions and considering their own views on questions relating to death. They had explored the idea of people having a soul or a spirit. The pupils have now started to look at ideas about death within different religious traditions. They considered the idea of reincarnation and were asked to show their understanding in writing and by using an appropriate symbol.

Commentary

This example of work shows that the pupil has understood reincarnation to be your soul being reborn into a new body. The learner has tried to use key words ('samsara', 'nirvana', etc.) and shows some understanding of these. An appropriate symbol has been chosen to depict the process and there is clear understanding that it is not a one-way process, but that a soul may move up or down the 'ladder'. For next steps to help this pupil, the teacher may address exactly what each religion teaches nirvana is and how a soul reaches it, alongside ideas about God in the varying religious traditions (not all of these religious traditions are particularly theistic). The next step for the class was to move on to looking at ideas about life after death in other religious traditions.



NOTE

RE is a subject that focuses on the 'big questions' of life. 'What happens after death?' is one of these questions. Although pupils should be given the opportunity to explore this topic, teachers should be aware that the subject of death needs to be approached in a sensitive manner. Books written specifically for children on this topic, such as *Heaven* by Nicholas Allan (Red Fox 2006), can be helpful.

Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

DIFFERENT VIEWS OF A SACRED SPACE

Name: Jo **Age:** 11

Topic/theme/religion(s):
What would different people say about our church visit?

Aims and outcomes

This example shows that the learner can use a very important RE skill: seeing things from different viewpoints. Jo gave four empathic and informed accounts of the likely different reactions from an atheist, Christian, Muslim and personal perspective. With regard to age-related expectations, this work shows that Jo can offer thoughtful examples of how and why people respond differently to religious expression in architecture.

Context

This piece of work came from a classroom where pupils had visited different places of worship, including Coventry Cathedral. Jo was asked to consider how people with different worldviews would react to the cathedral (a similar exercise was set about a mosque and mandir the class visited).

Prior learning included considering sacred buildings as places where people can experience a sense of holiness, wonder or spirituality.

The planned unit of work on the value and meanings of holy places was designed to use the visits the class made to encourage a range of different kinds of thinking about religion and the spiritual dimensions of life.

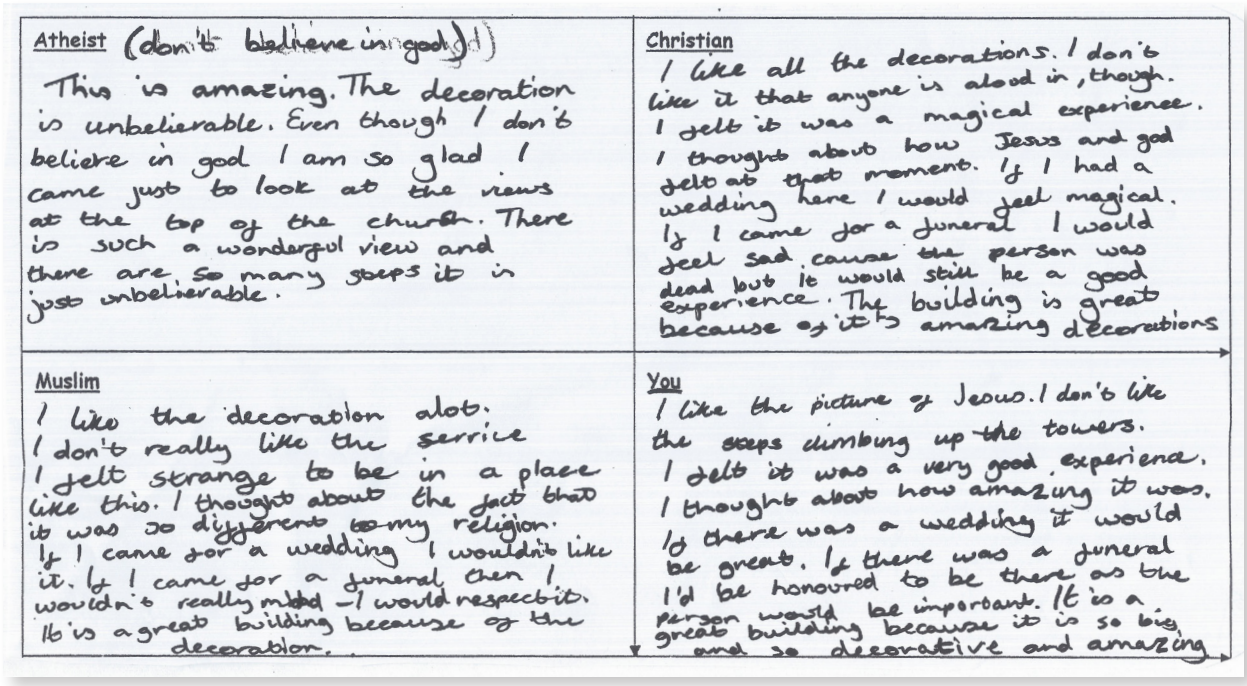
Commentary

This example of work shows Jo's ability to handle a diversity of views. This is seen especially strongly because of the clarity of task the teacher set.
Too often in RE it is assumed that core skills like empathy, respect for others and understanding of multiple viewpoints occur naturally when pupils learn about diversity, but in this example the pupil is required to think along the lines of empathic engagement with other viewpoints. This is a kind of simple starting point for multidisciplinary and multi-perspectival work with older pupils. A key quality of this work is that Jo expresses the positions of others with sensitivity, imagination and clarity. He does not seem to judge any other viewpoint negatively. RE often needs much more of this kind of exercise, in which pupils are encouraged to write objectively about viewpoints other than their own. Next steps could include the teacher asking Jo to consider appropriate designs for a multifaith chapel or prayer space where people of different worldviews might all feel equally at home. In fact, Coventry Cathedral does include a 'chapel of unity' designed for interfaith spiritual uses.

NOTES

RE Today publishes *Picturing Islam*, *Picturing Muslims* and *Picturing Christianity*, packages of visual learning material that might enable similar work to this alongside visits to places of worship in your own local area: **shop.retoday.org.uk/**

Coventry Cathedral has a good educational website: **www.coventrycathedral.org.uk/wpsite/**



Atheist (don't believe in god)

This is amazing. The decoration is unbelievable. Even though I don't believe in god I am so glad I came just to look at the views at the top of the church. There is such a wonderful view and there are so many steps it is just unbelievable.

Christian

I like all the decorations. I don't like it that anyone is dead in, though. I felt it was a magical experience. I thought about how Jesus and god felt at that moment. If I had a wedding here I would feel magical. If I came for a funeral I would feel sad cause the person was dead but it would still be a good experience. The building is great because of it's amazing decorations

Muslim

I like the decoration alot. I don't really like the service I felt strange to be in a place like this. I thought about the fact that it was so different to my religion. If I came for a wedding I wouldn't like it. If I came for a funeral then I wouldn't really mind – I would respect it. It is a great building because of the decoration.

You

I like the picture of Jesus. I don't like the steps climbing up the towers. I felt it was a very good experience. I thought about how amazing it was. If there was a wedding it would be great. If there was a funeral I'd be honoured to be there as the person would be important. It is a great building because it is so big and so decorative and amazing

TRINITY – THREE PERSONS IN ONE GOD

Name: Maisie **Age:** 11

Topic/theme/religion(s):
Trinity, God, Christianity

Aims and outcomes

This pupil has worked hard to interpret some challenging texts and to unpack the idea of the Trinity for Christians, using evidence from three biblical passages. She can identify the roles of God the Father, who creates by speaking and provides for his creatures. She can explain simply that Jesus' death 'makes things right with God'.

Context

The class have been studying the Understanding Christianity unit 3.1 'If God is Trinity, what does that mean for Christians?' They explore three texts as a way to reflect on the nature of God and the roles of the three persons of the Trinity. After considering the idea of God the Father as Creator, their teacher tells the 'big story' of the Bible from creation and Fall to atonement and salvation. They use the passage from Romans to illustrate Jesus' part in this, before looking at the role of the Holy Spirit.

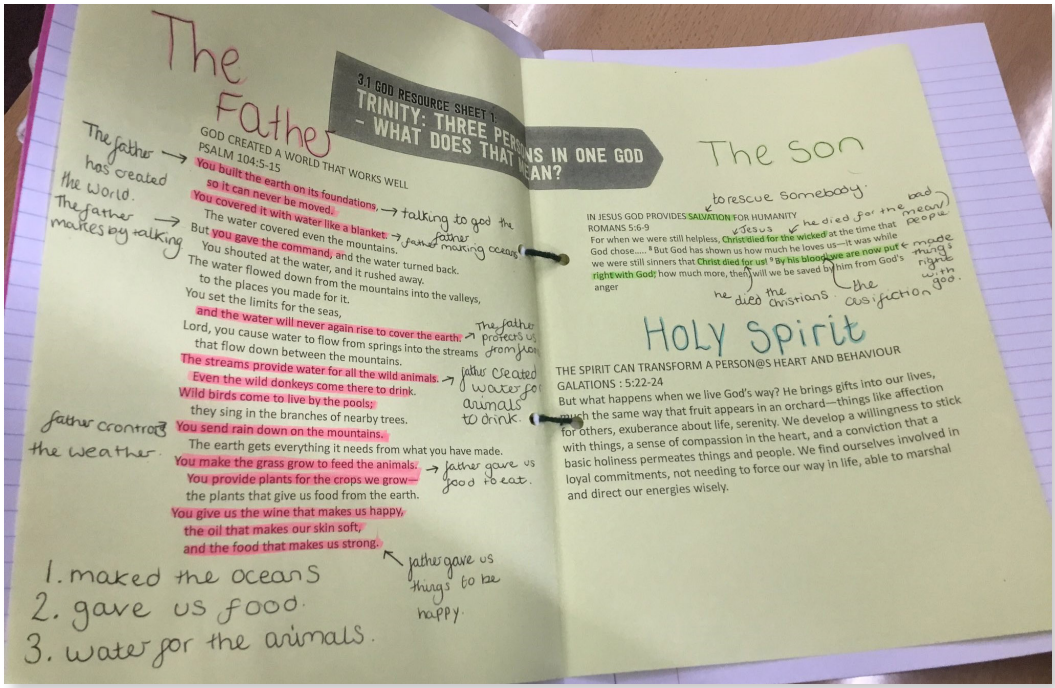
Commentary

In this unit, pupils use Psalm 104 to explore the creation. On first reading, many Year 7 pupils find all three of these passages hugely challenging. Slow, careful reading and modelling enabled Maisie to produce a summary of three things God does for humans, according to the psalm. When scrutinising this passage, the class also had a great conversation about whether God has protected humanity from flooding. This also gave them a chance to check on and build their general biblical literacy, as some pupils made a link with Noah. Their teacher said that the pupils like being able to do 'hard things' and they would spend a full lesson looking at this psalm. Next, their teacher used the Understanding Christianity frieze to tell the story from the Fall to atonement and to unpack the meaning of the concepts of atonement and salvation. Maisie has added her own annotation from Romans and has a basic understanding of the idea that humans have done bad things in some way. Jesus dies on the cross because God chose to save us through Jesus' death. This basic knowledge will help her access key concepts later on.

NOTES

This unit is based on the Understanding Christianity resource (**www.understandingchristianity.org.uk**). The resource is accessed via training – contact **courses@natre.org.uk** for more information.

More examples of exploring the Trinity through text and artwork can be found in *Essential RE: Expressing* **shop.retoday.org.uk/9781910261200**



Bible extracts from versions: ERV, GNT, MSG

Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

MORAL CODE

Name: Susi **Age:** 11

Topic/theme/religion(s):
Ethical teachings – Buddhism, Christianity, Islam, Judaism, Sikhism

Aims and outcomes

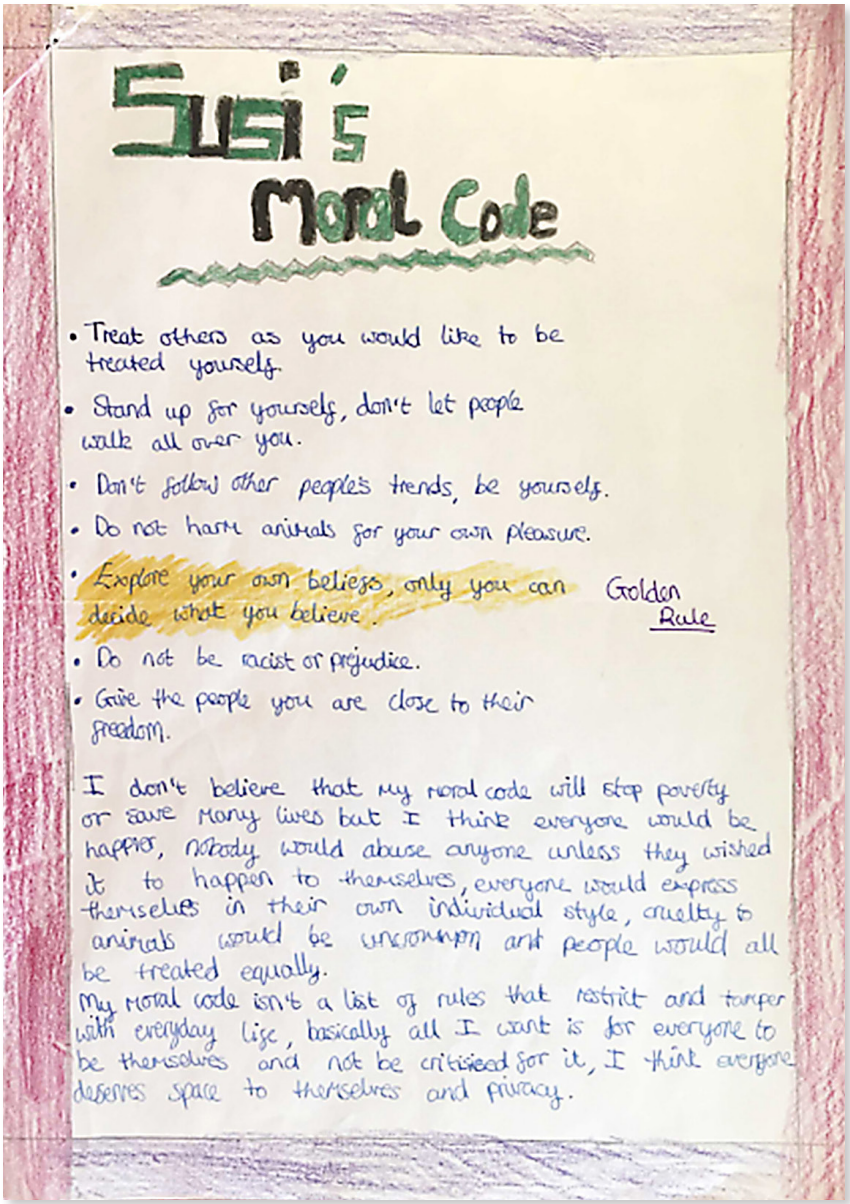
This example shows that the learner can suggest appropriate meanings for the sources of authority studied, and articulate their own responses. The learner can give reasons for the views she has and connections she makes.

Context

This piece of work came from a classroom where pupils were introduced to the idea of the Golden Rule. They analysed ethical teachings from a number of religious traditions and thought about which ones would be useful for themselves personally, the world in general and their school. They were asked to consider this prior learning when creating their own moral code.

Commentary

Here, Susi has effectively reflected on more than 40 pieces of ethical guidance from world religions in order to ascertain which do and do not have meaning for her. She has drawn further on her own personal worldview in order to ascertain whether she found anything missing from the ethical guidance studied. Susi effectively compared and contrasted her ideas with those of her peers to refine her thinking. Based on her final thoughts, Susi created her own moral code that has a strong message of respect to all other living things and values personal freedom and happiness. Her accompanying writing backs up the ideas found within Susi's moral code.



NOTE

More work on the Golden Rule and plenty of ways to help pupils think about decision making can be found in *Exploring a Theme: Codes for Living.* For more details on this publication, visit **shop.retoday.org.uk/9781904024248**

CHRISTIANS, CREATION AND ECO CHURCHES

Name: Tom **Age:** 11

Topic/theme/religion(s):
Creation, stewardship, Christianity

Aims and outcomes

This pupil shows a good understanding of the concepts of stewardship and dominion, and indicates how Christians use these as ways of understanding human responsibility for creation. This pupil is able to apply teachings from Genesis and Psalms to Christian living today, making connections with their own life.

Context

The class has been studying the Understanding Christianity unit 3.2 'Should Christians be greener than everyone else?' They have analysed the text of Genesis 1:1 – 2:4, with a focus on stewardship and human responsibility in the context of God's good creation. They then looked at the Eco Church scheme as an example of how Christians put their beliefs about God, creation and stewardship into action. In a leaflet, they are meant to explain how Christians can be inspired by Genesis and the Psalms to act as good stewards, both as individuals and communities.

Commentary

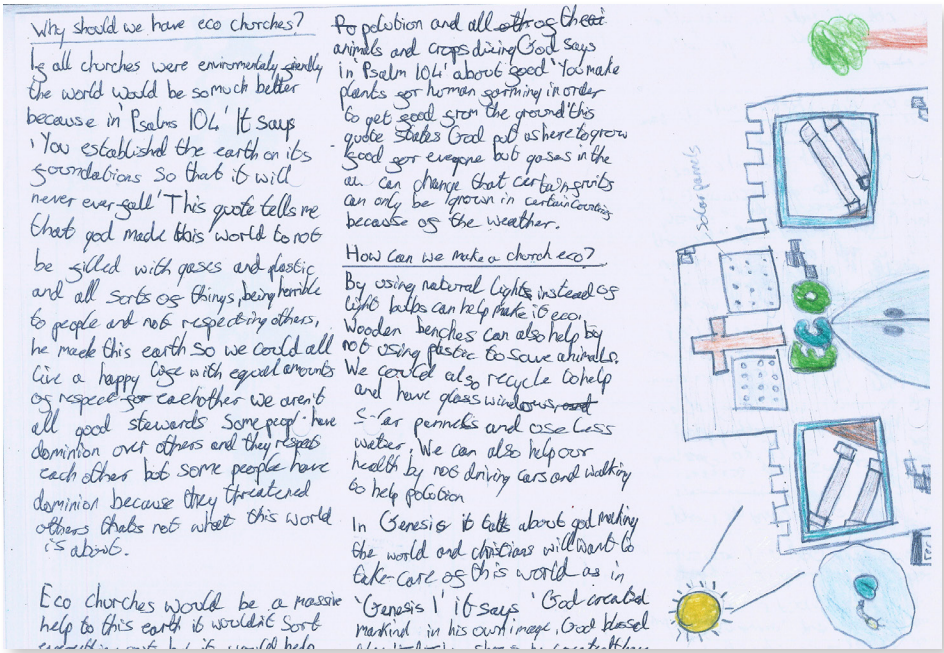
This pupil has studied biblical texts closely, with earlier work showing detailed annotation of the texts. The pupil uses quotes from Psalm 104 and Genesis 1 to explain and justify why Christians might take part in the Eco Church initiative. The pupil unpacks the implications of the texts and their teachings, applying them to contemporary living – skills for GCSE already grasped at Year 7. The pupil recognises what many Christians (and Jews) see as the ideal picture described in Genesis, and how humans do not measure up to their responsibilities. The pupil offers some persuasive writing, with practical ideas for how churches could live more sustainably. The idea that acting as a good steward helps a Christian to feel closer to God is a thoughtful insight. Next steps would be to amplify the brief comments on the kinds of hymns, songs and prayers that might reflect this concern for stewardship and the Creator God. Pupils will then consider the unit question – should Christians be greener than non-Christians? This explores whether there is an added responsibility for Christians, beyond the universal human need to care for our planet.

NOTES

This unit is based on the Understanding Christianity resource (**www.understandingchristianity.org.uk**). The resource is accessed via training – contact **courses@natre.org.uk** for more information.

For an exploration of how Jewish people read creation texts, and some Christian, Hindu and Muslim responses to ideas of creation, stewardship and being 'green', see *Essential RE: Origins and Destiny* (**shop.retoday.org.uk/9781910261071**)





Bible verse: CEB

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WHAT IT MEANS TO BE A MUSLIM

Name: Ella **Age:** 12

Topic/theme/religion(s):
Islam

Aims and outcomes

The task is designed to enable students to show their knowledge and understanding of key Muslim beliefs, teachings and values. This example shows that the learner can explain some of the core values held by Muslims with reference to the Five Pillars of Islam, and is able to counteract some unfair negative stereotypes of Muslims that are often promulgated by the mainstream media.

Context

The class have engaged in a systematic study of Islam and have considered in some depth the beliefs, values and ways of life of Muslims. The class have also considered the issue of Islamophobia and have investigated some possible responses to this problem. The task presented here is a written response to a fictitious (but plausible) negative local newspaper article about the proposed building of a new mosque in the local area. The task gives the learner opportunities to demonstrate their understanding of key Muslim values, practices and ways of life taught throughout the unit of work, as well as to address some common and unfounded concerns about the presence of Muslims in British communities.

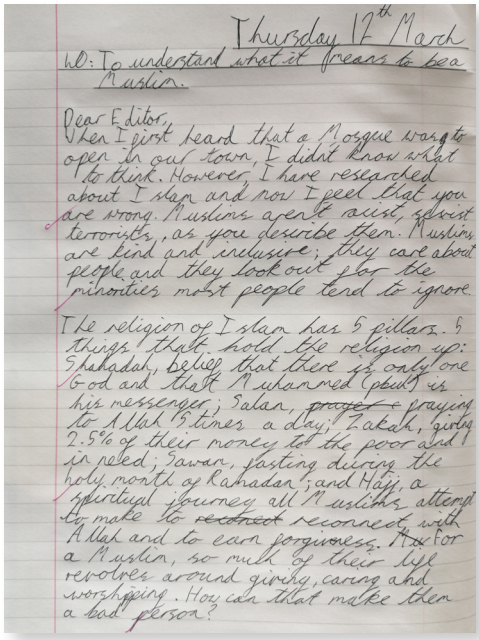
Commentary

This example shows a student who has convincingly referenced some key sources of wisdom to illustrate a number of key Islamic values, while presenting a fairly robust and reasoned challenge to the negative viewpoints expressed in a fictitious article to which the letter is a response. The student clearly articulates a sound understanding of the Five Pillars of Islam and goes on to argue, with sound reasoning employed at every stage, that these practices and beliefs are indicative of a peaceful religion whose followers are kind and considerate of others. There is a strong evidence in this piece of work that learners have been encouraged to engage with deep thinking about the place of Muslim communities within British communities. The learner articulates a clear awareness of some deeper thinking about big ideas. A particular strength of this work is the maturity of the learner's approach to the task, which shows convincing appreciation of the problems faced by some Muslims in relation to negative perceptions from some people in the wider communities.

With regard to next steps, the teacher has suggested that the student compare the experience of being a follower of another religion to that of being Muslim. This is a very sound suggestion for developing the learner's understanding and appreciation of the challenges and benefits of being part of other religious communities. Extending learning in this way can be a good way of enabling learners to revisit, analyse and synthesise past learning, applying it to new contexts.

NOTE

For activities that encourage pupils to think about what it means to be a young Muslim in Britain today, see *Examining Religion and Belief: Muslims, Volume 2*, pp. 8–11. For more details, visit the RE Today shop at **shop.retoday.org.uk/190202**



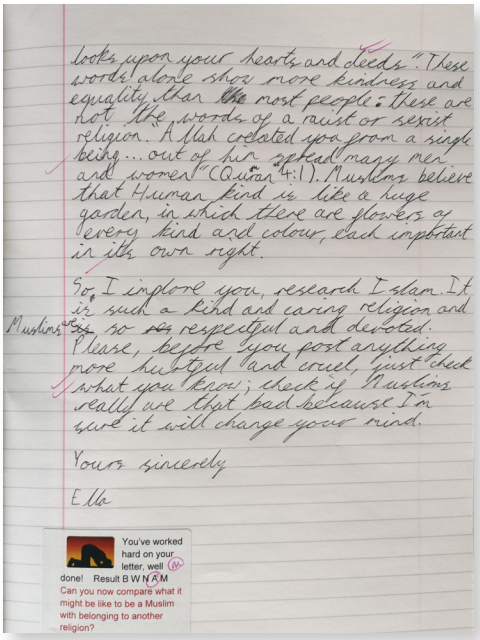
Thursday 17th March

WO: To understand what it means to be a Muslim.

Dear Editor,

When I first heard that a Mosque was to open in our town, I didn't know what to think. However, I have researched about Islam and now I feel that you are wrong. Muslims aren't racist, sexist terrorists, as you describe them. Muslims are kind and inclusive; they care about people and they look out for the minorities most people tend to ignore.

The religion of Islam has 5 pillars. 5 things that hold the religion up: Shahadah, belief that there is only one God and that Muhammed (pbuh) is his messenger; Salah, ~~prayer~~ praying to Allah 5 times a day; Zakah, giving 2.5% of their money to the poor and in need; Sawm, fasting during the holy month of Ramadan; and Hajj, a spiritual journey all Muslims attempt to make to ~~reconnect~~ reconnect with Allah and to earn forgiveness. ~~Mo~~ For a Muslim, so much of their life revolves around giving, caring and worshipping. How can that make them a bad person?



looks upon your hearts and deeds". These words alone show more kindness and equality than the most people - these are not the words of a racist or sexist religion. Allah created you from a single being... out of him spread many men and women" (Quran 4:1). Muslims believe that Human kind is like a huge garden, in which there are flowers of every kind and colour, each important in its own right.

So, I implore you, research Islam. It is such a kind and caring religion and Muslims ~~are~~ so ~~are~~ respected and devoted. Please, before you post anything more hurtful and cruel, just check what you know; check if Muslims really are that bad because I'm sure it will change your mind.

Yours sincerely

Ella

Hadith: Sahih Muslim

PROPHETIC RANT: CALLING FOR JUSTICE

Name: Adam **Age:** 12

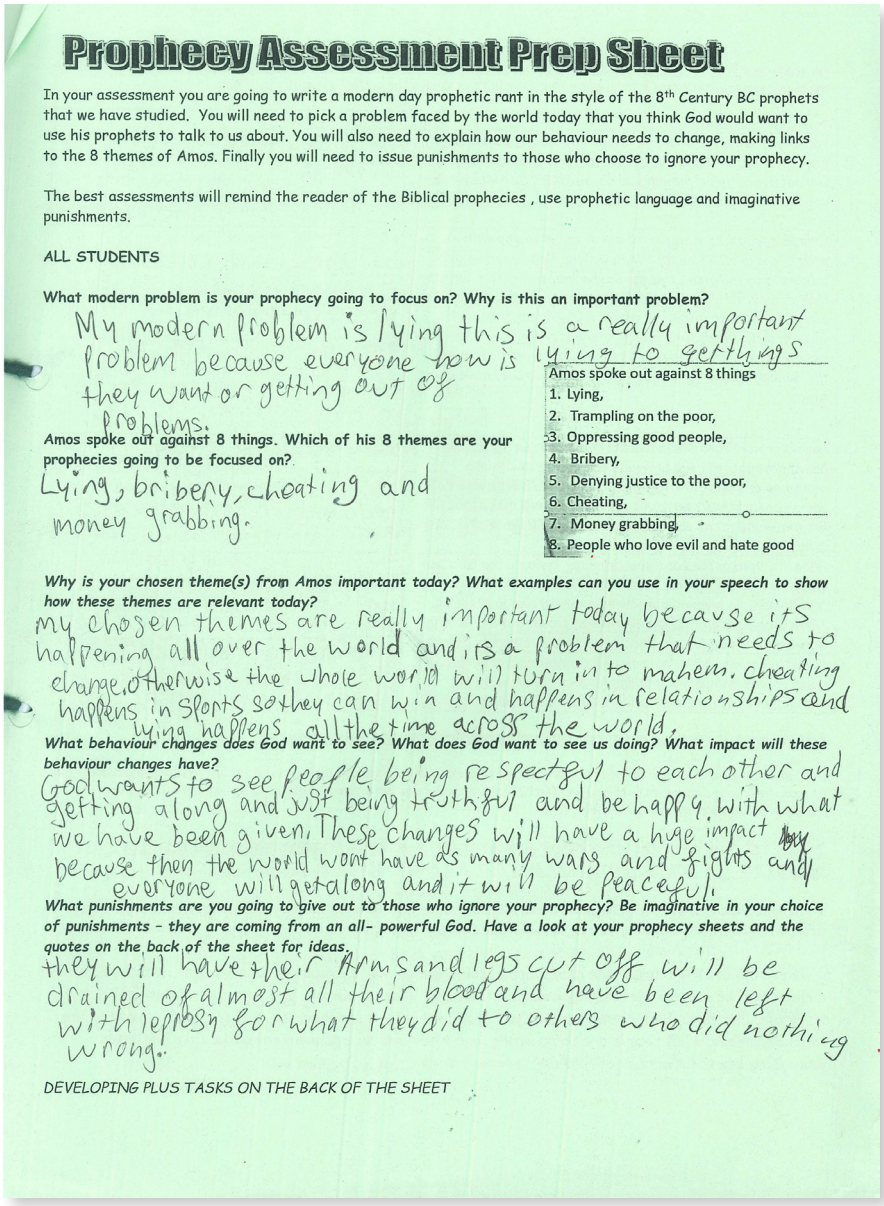
Topic/theme/religion(s):
Old Testament prophets, Christianity, justice

Aims and outcomes

This pupil has been able to reflect the style and content of biblical prophets' calls for justice, showing awareness of the covenant agreement between God and his people. He has been able to apply these to a contemporary context, showing their continuing relevance for many today.

Context

The class has been following the Understanding Christianity unit 3.4 'Does the world need prophets today?' They have explored the place of the prophets within the 'big story' of the Bible, and analysed the themes and language of Amos in terms of his dramatic calls for the people of God to stop sinning and return to the covenant by practising justice. The green forms are their preparatory work, before writing their prophetic 'rant' for today, in the style of Amos and/or Hosea.



Prophecy Assessment Prep Sheet

In your assessment you are going to write a modern day prophetic rant in the style of the 8th Century BC prophets that we have studied. You will need to pick a problem faced by the world today that you think God would want to use his prophets to talk to us about. You will also need to explain how our behaviour needs to change, making links to the 8 themes of Amos. Finally you will need to issue punishments to those who choose to ignore your prophecy.

The best assessments will remind the reader of the Biblical prophecies , use prophetic language and imaginative punishments.

ALL STUDENTS

What modern problem is your prophecy going to focus on? Why is this an important problem?

My modern problem is lying this is a really important problem because everyone now is lying to getthings they want or getting out of problems.

Amos spoke out against 8 things

1. Lying,
2. Trampling on the poor,
3. Oppressing good people,
4. Bribery,
5. Denying justice to the poor,
6. Cheating,
7. Money grabbing,
8. People who love evil and hate good

Amos spoke out against 8 things. Which of his 8 themes are your prophecies going to be focused on?

Lying, bribery, cheating and money grabbing.

Why is your chosen theme(s) from Amos important today? What examples can you use in your speech to show how these themes are relevant today?

my chosen themes are really important today because its happening all over the world and its a problem that needs to change, otherwise the whole world will turn in to mahem. cheating happens in sports so they can win and happens in relationships and lying happens all the time across the world.

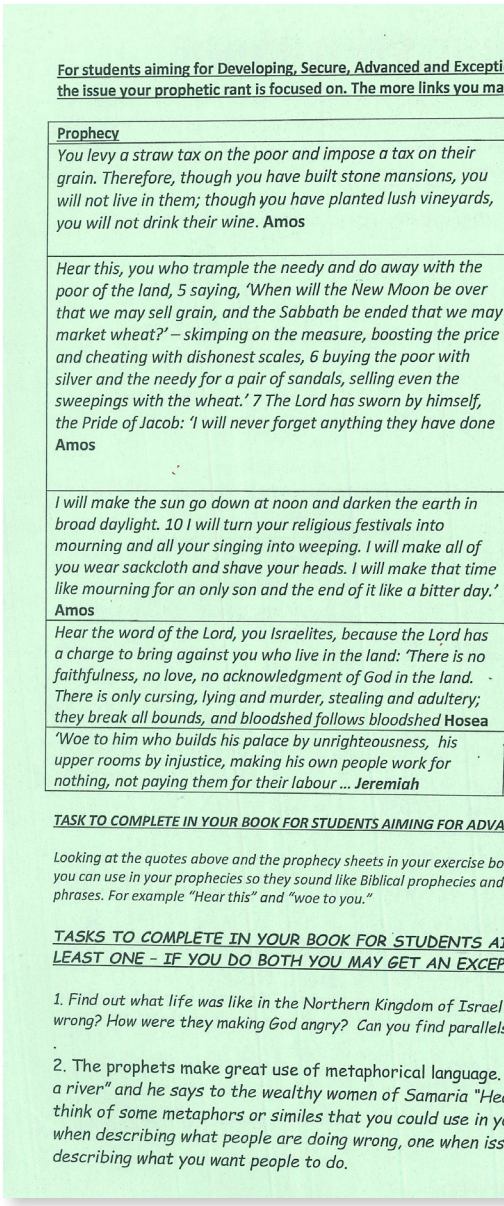
What behaviour changes does God want to see? What does God want to see us doing? What impact will these behaviour changes have?

God wants to see people being respectful to each other and getting along and just being truthful and be happy with what we have been given. These changes will have a huge impact because then the world wont have as many wars and fights and everyone will getalong and it will be peaceful.

What punishments are you going to give out to those who ignore your prophecy? Be imaginative in your choice of punishments - they are coming from an all- powerful God. Have a look at your prophecy sheets and the quotes on the back of the sheet for ideas.

they will have their Arms and legs cut off will be drained of almost all their blood and have been left with leprosy for what they did to others who did nothing wrong.

DEVELOPING PLUS TASKS ON THE BACK OF THE SHEET



For students aiming for Developing, Secure, Advanced and Excepti
the issue your prophetic rant is focused on. The more links you ma

Prophecy
You levy a straw tax on the poor and impose a tax on their grain. Therefore, though you have built stone mansions, you will not live in them; though you have planted lush vineyards, you will not drink their wine. **Amos**
Hear this, you who trample the needy and do away with the poor of the land, 5 saying, 'When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?' – skimping on the measure, boosting the price and cheating with dishonest scales, 6 buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat.' 7 The Lord has sworn by himself, the Pride of Jacob: 'I will never forget anything they have done **Amos**
I will make the sun go down at noon and darken the earth in broad daylight. 10 I will turn your religious festivals into mourning and all your singing into weeping. I will make all of you wear sackcloth and shave your heads. I will make that time like mourning for an only son and the end of it like a bitter day.' **Amos**
Hear the word of the Lord, you Israelites, because the Lord has a charge to bring against you who live in the land: 'There is no faithfulness, no love, no acknowledgment of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed **Hosea**
'Woe to him who builds his palace by unrighteousness, his upper rooms by injustice, making his own people work for nothing, not paying them for their labour ... **Jeremiah**

TASK TO COMPLETE IN YOUR BOOK FOR STUDENTS AIMING FOR ADVA

Looking at the quotes above and the prophecy sheets in your exercise bo you can use in your prophecies so they sound like Biblical prophecies and phrases. For example "Hear this" and "woe to you."

TASKS TO COMPLETE IN YOUR BOOK FOR STUDENTS A LEAST ONE - IF YOU DO BOTH YOU MAY GET AN EXCEP

1. Find out what life was like in the Northern Kingdom of Israel wrong? How were they making God angry? Can you find parallel

2. The prophets make great use of metaphorical language. a river" and he says to the wealthy women of Samaria "He think of some metaphors or similes that you could use in y when describing what people are doing wrong, one when iss describing what you want people to do.

Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

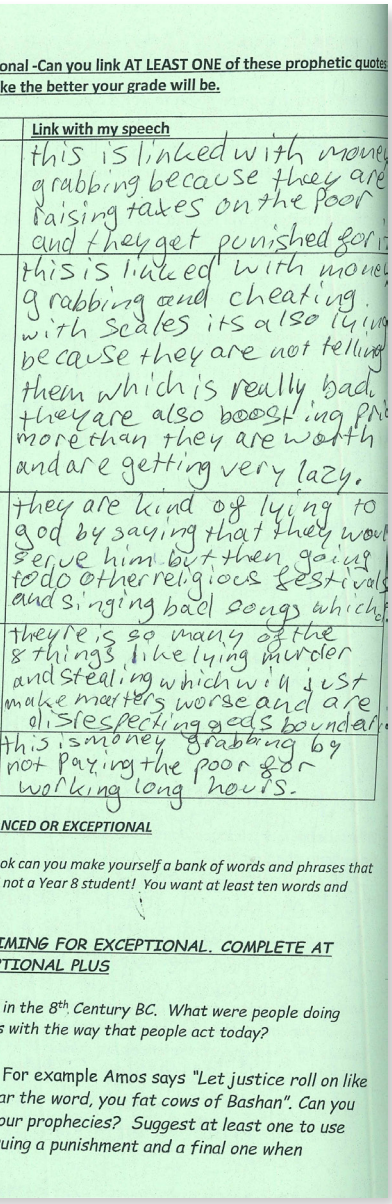
Commentary

This pupil has applied the prophetic call for justice in eighth-century Israel to the twenty-first century, challenging those who are prejudiced or discriminate against others, or commit hate crimes or trafficking or even kill people. Quoting from Hosea, and reflecting the concerns of Amos, he has used the style appropriately, with vivid similes ('Let love cover the world like a blanket') and pertinent punishments. The teacher was delighted with the way the close study of ancient texts in the classroom raised the issues from today. She did not need to present an artificial 'set up' to provoke the discussion: students' analysis and interpretation of the biblical text brought out the contemporary challenges of living in an unjust world. Next steps might include looking at other types of prophetic texts in the Christian canon, such as some of Jesus' teachings (e.g. the Beatitudes), and the Book of Revelation (e.g. the new Jerusalem in chapters 21–22).

NOTES

This unit is based on the Understanding Christianity resource (**www.understandingchristianity.org.uk**). The resource is accessed via training – contact **courses@natre.org.uk** for more information.

You can find more about how the Book of Amos represents a call for spiritual, moral and social revolution in Professor Gordon McConville's article in *Examining Religion and Belief: Christians* (**shop.retoday.org.uk/9781910261354**). *The Bible: the Big Story* (**shop.retoday.org.uk/9781905893454**) offers an excellent introduction to prophets and prophecy in the Bible, with engaging classroom activities.



onal -Can you link AT LEAST ONE of these prophetic quotes
ke the better your grade will be.

	Link with my speech
	this is linked with money grabbing because they are raising taxes on the poor and they get punished for
	this is linked with money grabbing and cheating. with scales its also lying because they are not telling them which is really bad they are also boosting pr more than they are worth and are getting very lazy.
	they are kind of lying to god by saying that they wou serve him but then going to do other religious festivals and singing bad songs which
	there is so many of the 8 things like lying murder and stealing which will just make matters worse and are disrespecting gods boundar
	this is money grabbing by not paying the poor for working long hours.

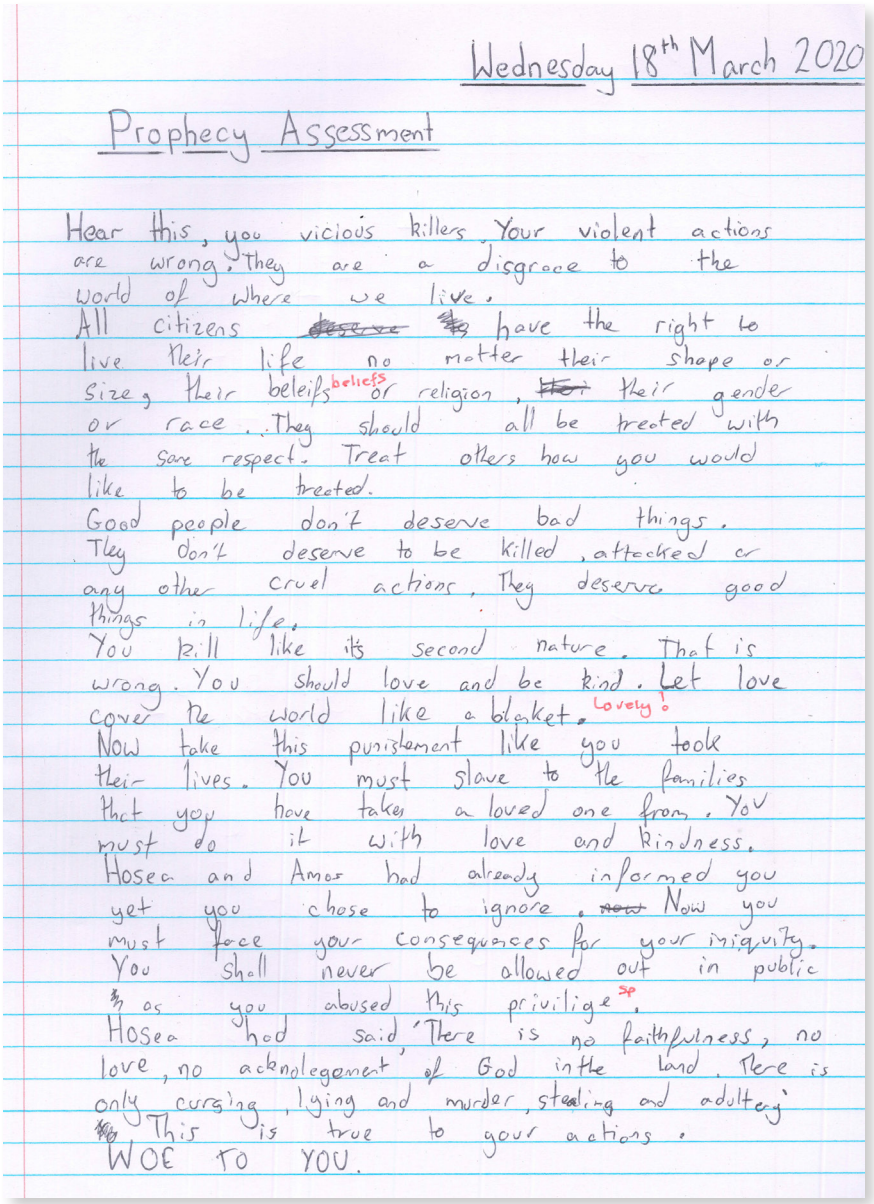
NCED OR EXCEPTIONAL

ok can you make yourself a bank of words and phrases that not a Year 8 student! You want at least ten words and

IMING FOR EXCEPTIONAL. COMPLETE AT TIONAL PLUS

in the 8th Century BC. What were people doing s with the way that people act today?

For example Amos says "Let justice roll on like ar the word, you fat cows of Bashan". Can you our prophecies? Suggest at least one to use uing a punishment and a final one when



Wednesday 18th March 2020

Prophecy Assessment

Hear this, you vicious killers. Your violent actions are wrong. They are a disgrace to the world of where we live.
All citizens ~~deserve~~ have the right to live their life no matter their shape or size, their beleifs (beliefs) or religion, ~~their~~ their gender or race. They should all be treated with the same respect. Treat others how you would like to be treated.
Good people don't deserve bad things. They don't deserve to be killed, attacked or any other cruel actions. They deserve good things in life.
You kill like its second nature. That is wrong. You should love and be kind. Let love cover the world like a blanket. Lovely!
Now take this punishment like you took their lives. You must slave to the families that you have taken a loved one from. You must do it with love and kindness.
Hosea and Amos had already informed you yet you chose to ignore. ~~now~~ Now you must face your consequences for your iniquity.
You shall never be allowed out in public as you abused this privilige (SP).
Hosea had said 'There is no faithfulness, no love, no acknolegement of God in the land. There is only cursing, lying and murder, stealing and adultery' This is true to your actions.
WOE TO YOU.

Bible extracts: NIV

PENTECOST

Name: Ellie **Age:** 12

Topic/theme/religion(s):
Trinity, the Holy Spirit, Pentecost, Christianity

Aims and outcomes

This pupil demonstrates an ability to read texts closely and, working with a classmate, offers clear explanations of key terms and ways of interpreting what they mean. She is able to express an understanding of the role of the Holy Spirit, as demonstrated through the Pentecost account in the Book of Acts.

Context

The class have been studying the Understanding Christianity unit 3.1 'If God is Trinity, what does that mean for Christians?' Having explored the three persons of the Trinity through texts (see p. 30 in this book), they focus on the story of Pentecost to explore the role and impact of the Holy Spirit in Christian belief and practice. Close analysis of texts leads to a creative way of demonstrating understanding through writing a poem using kennings.

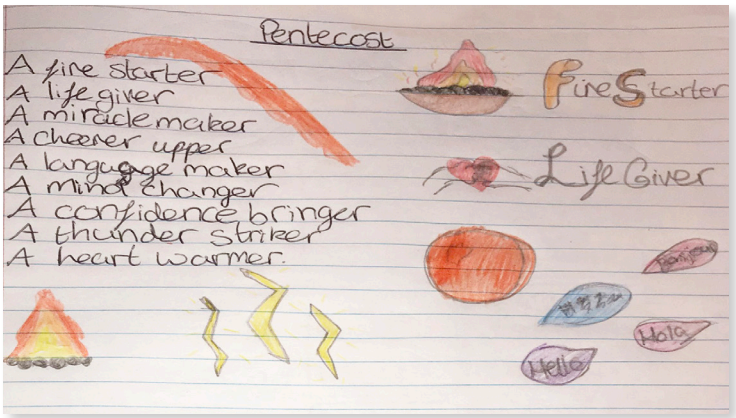
Commentary

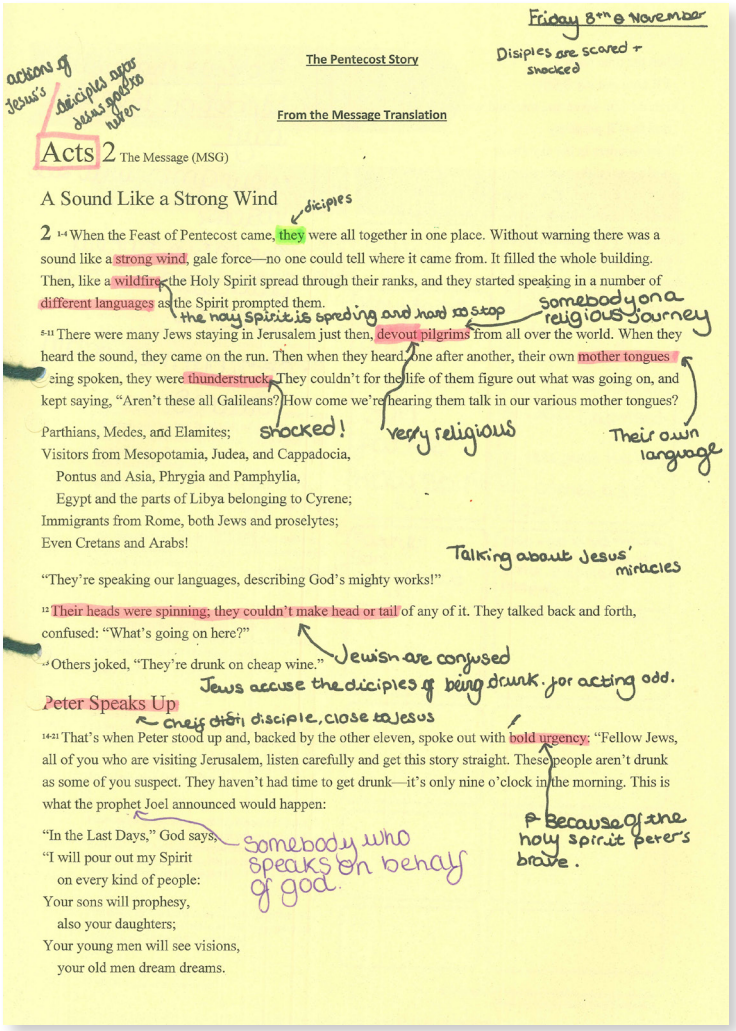
This example shows the real value of getting students to read and interpret texts, clarifying meanings and possible readings. Ellie's teacher points out that when her students arrive, only one or two from the whole cohort know the story of Pentecost. As it is a key story for examination study with 14–16s and 16–19s, spending time on it with 11–12s is valuable. She says that most of her 11–12s could rival her 16-year-olds when it comes to knowing this story, and perhaps some 16–19s too. The kennings poem is simple and creative, as well as diagnostic for the teacher to see how far students have grasped the implications of the text and the impact of belief in the Holy Spirit in the lives of many Christians. It is a simple task that encourages recall, application and interpretative skills.

NOTES

This unit is based on the Understanding Christianity resource (**www.understandingchristianity.org.uk**). The resource is accessed via training – contact **courses@natre.org.uk** for more information.

For a carefully constructed approach to learning about Christian belief in the Holy Spirit, using core concepts and texts, including the impact of Pentecost, see *Essential RE: Spirit* **shop.retoday.org.uk/9781905893997**




Friday 8th November

The Pentecost Story

From the Message Translation

Acts 2 The Message (MSG)

A Sound Like a Strong Wind

2 1-4 When the Feast of Pentecost came, they were all together in one place. Without warning there was a sound like a strong wind, gale force—no one could tell where it came from. It filled the whole building. Then, like a wildfire, the Holy Spirit spread through their ranks, and they started speaking in a number of different languages as the Spirit prompted them.

5-11 There were many Jews staying in Jerusalem just then, devout pilgrims from all over the world. When they heard the sound, they came on the run. Then when they heard one after another, their own mother tongues being spoken, they were thunderstruck. They couldn't for the life of them figure out what was going on, and kept saying, "Aren't these all Galileans? How come we're hearing them talk in our various mother tongues?

Parthians, Medes, and Elamites;
Visitors from Mesopotamia, Judea, and Cappadocia,
Pontus and Asia, Phrygia and Pamphylia,
Egypt and the parts of Libya belonging to Cyrene;
Immigrants from Rome, both Jews and proselytes;
Even Cretans and Arabs!

"They're speaking our languages, describing God's mighty works!"

12 Their heads were spinning; they couldn't make head or tail of any of it. They talked back and forth, confused: "What's going on here?"

13 Others joked, "They're drunk on cheap wine."

Peter Speaks Up

14-21 That's when Peter stood up and, backed by the other eleven, spoke out with bold urgency: "Fellow Jews, all of you who are visiting Jerusalem, listen carefully and get this story straight. These people aren't drunk as some of you suspect. They haven't had time to get drunk—it's only nine o'clock in the morning. This is what the prophet Joel announced would happen:

"In the Last Days," God says,
"I will pour out my Spirit
on every kind of people:
Your sons will prophesy,
also your daughters;
Your young men will see visions,
your old men dream dreams.

actions of Jesus's disciples after Jesus spoke to them
Disiples are scared + shocked
disciples
the holy spirit is speding and hard to stop
somebody on a religious journey
shocked!
very religious
Their own language
Talking about Jesus' miracles
Jewish are confused
Jews accuse the dicipies of being drunk. for acting odd.
Greek disciple, close to Jesus
somebody who speaks on behalf of god.
Because of the holy spirit Peter's brave.

Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

EVERYTHING IS LISTENED TO

Name: Harvey **Age:** 12

Topic/theme/religion(s):
Prayer

Aims and outcomes

This example shows that the learner can think critically about the meaning and purpose of prayer for believers. He is also able to critically engage with a range of perspectives on the issue, including non-religious views.

Context

This piece of work came from a classroom where pupils had been studying a unit on why some people believe in God when others do not. They were encouraged to think critically about prayer as an argument for the existence of God, considering the validity of claims that God responds to prayers and that believers can experience the presence of God through prayer. From here, pupils began a study of Islam. Pupils entered the Spirited Arts competition as an opportunity to consolidate and reflect upon their learning.

Commentary

Here we see a deep reflection on a variety of perspectives on the issue of prayer. The pupil understands the importance of prayer for believers as a means of communication with God. He uses visual metaphor convincingly to express ideas about prayers being received by God without judgement. By including views of people from non-religious perspectives, this pupil shows a balanced awareness of some debates around the meaning and efficacy of prayer. The pupil has taken care in choosing relevant and thought-provoking excerpts from a variety of sources to compose this piece. This work shows that pupils, given sufficient opportunity to formulate their own ideas, can engage creatively with topics, producing work which elicits profound and personal reflection. As a further step to develop learning, teachers might encourage pupils to consider the relative of importance of prayer and action to religious believers. In this case, as pupils have studied both Christianity and Islam, comparing these two religions could make a rich area for study.

NOTES

Spirited Arts is an annual competition run by NATRE to encourage deep thinking and creativity in RE. There are lots of good examples of pupils' work on the theme 'Where is God?' in the Web Gallery at **www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2019/?ThemeID=66**



'I have chosen praying as the subject I want to focus on as I think it is one of the most important factors of any religion. I think it's great that you can communicate with the person you believe in and worship. It makes you feel listened to in times of uncertainty and depression, as you can say whatever you want. It also shows your devotion to faith and I believe that everything is considered a valid point and it's listened to. In my project, I have focused on the words, "Everything is listened to." ... I believe that quote is true and fits well into the category of praying. I have chosen [a] multicolour background to show no matter the gender, race or personality, no-one can judge what you say or speak of. You would also notice I have used a number of quotes from different people, like atheists, Muslims, Christians, etc., to again show everyone has the rights to believe in what they want to. Then coming back to the title nothing should be judged. I have quotes from all different people to show that they have rights. You might think, how does this tie in with praying, well, it's to show that you can say anything you want whilst praying and it should not be judged.'

ARTICLE 4:
Examples of achievement in RE, ages 13-16

USING METAPHOR TO EXPRESS THE INCARNATION

Name: Lois **Age:** 13

Topic/theme/religion(s):
Jesus, Incarnation, Christianity

Aims and outcomes

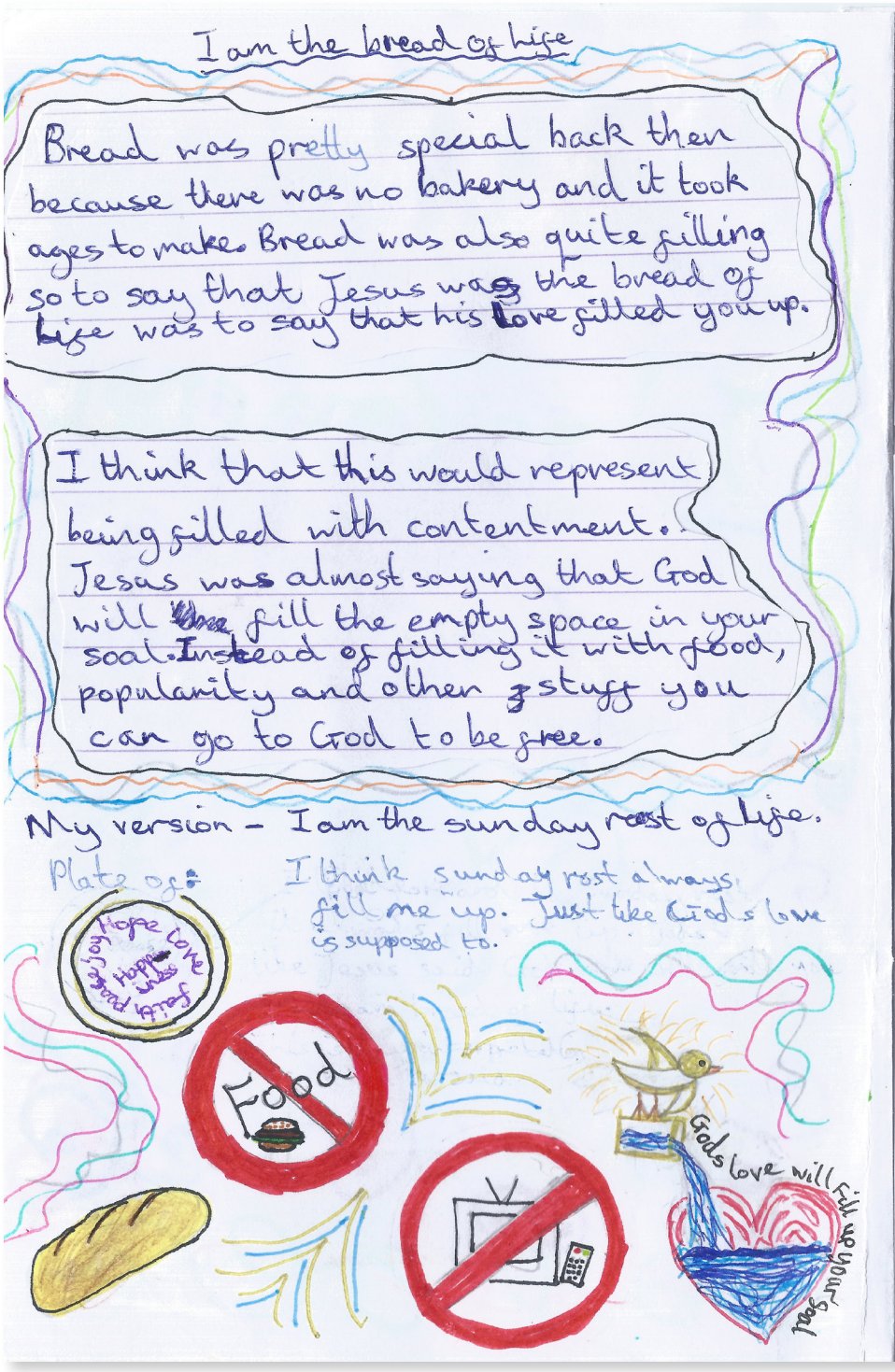
This pupil recognises how metaphors work in conveying complex ideas, in this case about Jesus as God incarnate. She is aware of the first-century context when interpreting Gospel texts and can see the relevance of that context to the importance of bread and light. She suggests meanings of selected texts and offers some appropriate modern metaphors that begin to express equivalent human dependence on Jesus.

Context

The class have been studying the Understanding Christianity unit 3.6 'Why do Christians believe Jesus is God on earth?' They consider the challenge of expressing complex, abstract ideas about God, exploring the use of simile and metaphor. They have analysed the use of the name 'I am who I am', applied to God in Exodus 3:14, and then looked at the seven 'I am' statements used to describe Jesus in John's Gospel. Drawing together their ideas in a booklet to show a 'visual gospel of John', they think about the context of the time, interpreting the metaphors appropriately before considering comparable twenty-first-century equivalents.

Commentary

These pupils were using the Understanding Christianity resources for the first time with this unit. This means that they were not building on prior learning about the core concepts (God, creation, the Fall, people of God, Incarnation, gospel, salvation, kingdom of God), and their earlier units (in local primaries too) tended to be thematic. The pupil here has recognised that interpreting biblical texts requires an understanding of the historical context out of which the text comes, so that she takes account of human dependence upon and vulnerability to nature. She has some simple suggestions for contemporary metaphors. Her



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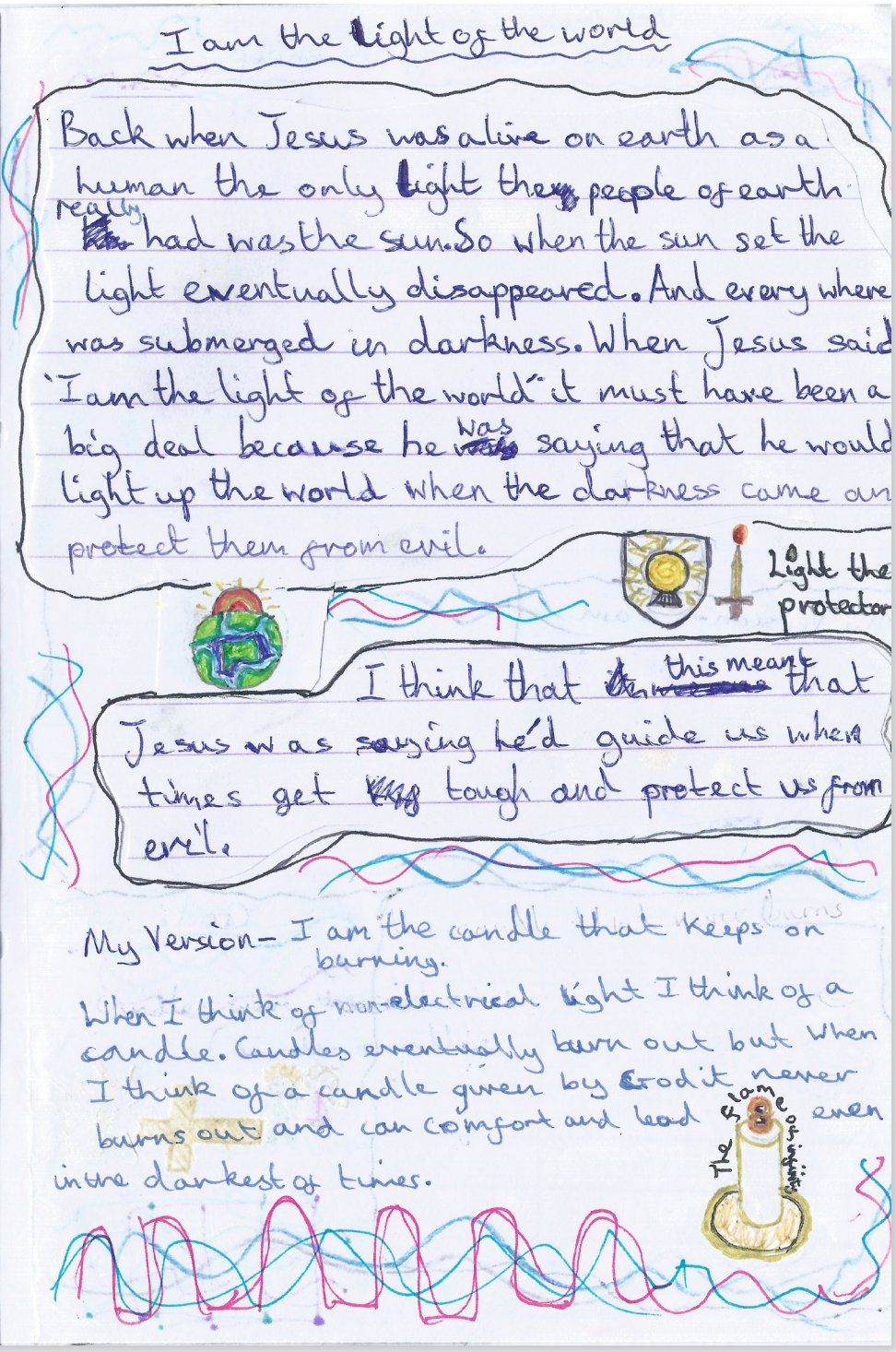
teacher noted that the best students could support their metaphors with clear reasons showing some real grasp of the underlying Christology, and had some pertinent insights. Examples of other students' metaphors suggested that Jesus 'is the router for your Wi-Fi', or 'the SatNav for your journey through life'.

Pupils then move on to the seven 'signs' in John's Gospel and think about how the Incarnation is expressed in Christian worship music. The teacher was delighted by the depth of their thinking in the unit, and the many opportunities it gave them to wrestle both with the scriptural text and the modern manifestations of belief.

NOTES

This unit is based on the Understanding Christianity resource (**www.understandingchristianity.org.uk**). The resource is accessed via training – contact **courses@natre.org.uk** for more information.

Christian ideas of Incarnation are explored in *The Bible: The Big Story, Essential RE: Expressing, Questions: Christians,* and *Examining Religion and Belief: Christians.* You can find more details at the RE Today online shop (**shop.retoday.org.uk**)



FIVE RELIGIOUS PILGRIMAGES

Name: Naia **Age:** 13

Topic/theme/religion(s):
Pilgrimage

Aims and outcomes

This example is exceptional in terms of exceeding age-related outcomes. It indicates highly sophisticated knowledge and understanding of pilgrimage in several religious traditions. As well as suggesting that the pupil has comprehensive factual knowledge, this piece of work shows deep and thoughtful engagement with the meaning and purpose of both physical and spiritual journeys in the lives of believers, and reflects on the commonality of the specialness of such journeys in people's lives. This piece of work is evidence of very high achievement in RE.

Context

To complete, consolidate and reflect on a comprehensive thematic unit of work on the importance of pilgrimage to religious believers, pupils were given the opportunity to enter the NATRE Spirited Arts competition, producing entries for the category 'Pilgrimages and Journeys'.

Commentary

This example demonstrates a secure and confident understanding of the practices of pilgrimages that the pupil has studied across five world religions, as well as a keenness to engage thoughtfully with the meaning of physical and spiritual journeys in people's lives. The pupil has reasoned that such journeys, although undertaken differently and to varying places worldwide, often hold common purposes for people, which extend beyond the physical world, enabling spiritual growth. She has carefully chosen quotes from key sources of wisdom and authority to illustrate how and why physical and spiritual journeys are of great significance to many people. As a winning entry in a national competition, this is not a typical response, but it does show that opportunities for creative reflection on learning can yield and show deep personal engagement with topics studied. One key quality of this work is the pupil's demonstrable capacity for abstract thought around a concept. As a next step, teachers might consider introducing pupils to the idea of journey and pilgrimage in secular contexts, considering the philosophical questions that arise around this issue.

NOTE

Spirited Arts is an annual competition run by NATRE to encourage deep thinking and creativity in RE. There are lots of good examples of pupils' work on the theme 'Where is God?' in the Web Gallery at **www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2019/?ThemeID=66**

Naia's work can be seen online at **www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2019/naia-13/**



'This artwork shows religious pilgrimages and journeys using maps for the background and including Lourdes, Makkah, Jerusalem, the Golden Temple in Amritsar and Lumbini, the birthplace of Siddhartha Gautama.

Each map fades into the next: each destination is physically far from the others but they are similar as well. They could be next to each other on another planet because what matters is what you believe about why you are going. The background is scattered with quotes that I think sum up the meaning behind pilgrimage, which is both spiritual and physical. The drawing in the foreground of people walking symbolises the physical aspect. Anyone can go on a pilgrimage and they can take any mode of transport, and their reflections are a metaphor for the spiritual aspect.'

Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

WHO WAS KRISHNA?

Name: Elin **Age:** 14

Topic/theme/religion(s):
Hinduism, deities

Aims and outcomes

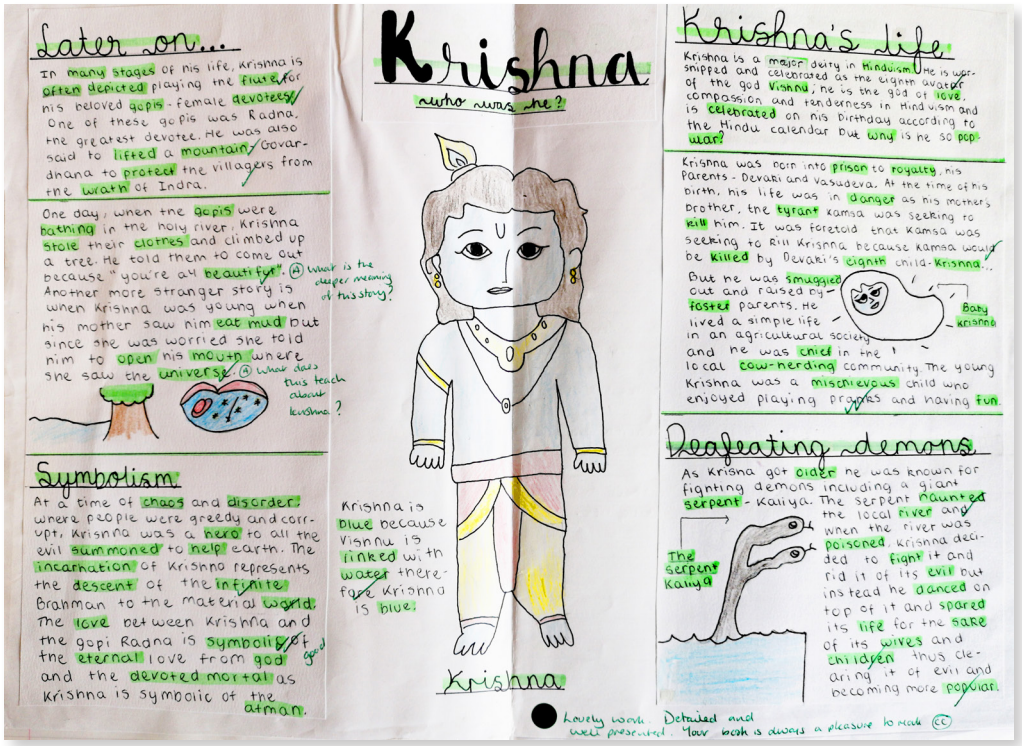
This example shows that the learner can express sound knowledge and understanding relating to Krishna as a key figure in Hindu belief. In addition, the pupil has begun to analyse the significance of some of the symbolic elements of Krishna's life events and characteristics, in some places making connections between these and Hindu values and ways of life.

Context

This piece of work was produced early on within a scheme of learning entitled 'Introduction to Hinduism' intended to develop Year 9 pupils' knowledge and understanding of this religion in preparation for studying it further at GCSE level. Having been introduced to some initial key concepts around Hindu ideas of the divine, pupils have studied Krishna in depth and were set the task of making a double-page profile explaining the key facts and ideas about Krishna. Pupils were encouraged to be creative but comprehensive with this task. They were given some suggestions for headings, some of which this pupil has utilised.

Commentary

This example of work shows pupils can organise both simple and complex facts and ideas concisely and creatively. The pupil has produced a valuable but age-appropriate piece of preparatory work to facilitate her later GCSE studies. It is essentially a knowledge organiser, rich with important information that the pupil can refer back to and extend as she progresses in her studies. A strength of this work lies in the analytical approach that the pupil has begun to take. She has not simply reproduced biographical-type knowledge about Krishna, but has started to think about how events from his life and his characteristics influence Hindu values and beliefs about the world. The teacher has encouraged the pupil to develop simple points further, inviting her to think critically about the deeper meaning and significance behind some of the legends about Krishna's life. In terms of the next steps, the teacher may set work that enables pupils to think about the extent to which Krishna is important to Hindus today, stipulating that they draw on evidence from relevant scripture. It is evident from this work that pupils have engaged to some extent with scripture relating to Krishna, and encouraging them to make use of key sources of wisdom in their own writing is a valuable skill to prepare them for the demands of the GCSE in Religious Studies.



NOTE

Questions: Hindus has a range of activities to enable Key Stage 3 pupils to engage with Hindu ideas about God. To view details of this publication online at the RE Today shop, go to **shop.retoday.org.uk/9781905893393**

COMPARING CHRISTIAN THEODICIES

Name: Alex **Age:** 15

Topic/theme/religion(s):
GCSE themes, philosophy

Aims and outcomes

This example shows a sound and comprehensive understanding of the perspectives of two key Christian thinkers on the issue of suffering and evil. As well as setting out their positions convincingly, Alex has offered well-reasoned personal perspective on the issue, showing the ability to appraise arguments.

Context

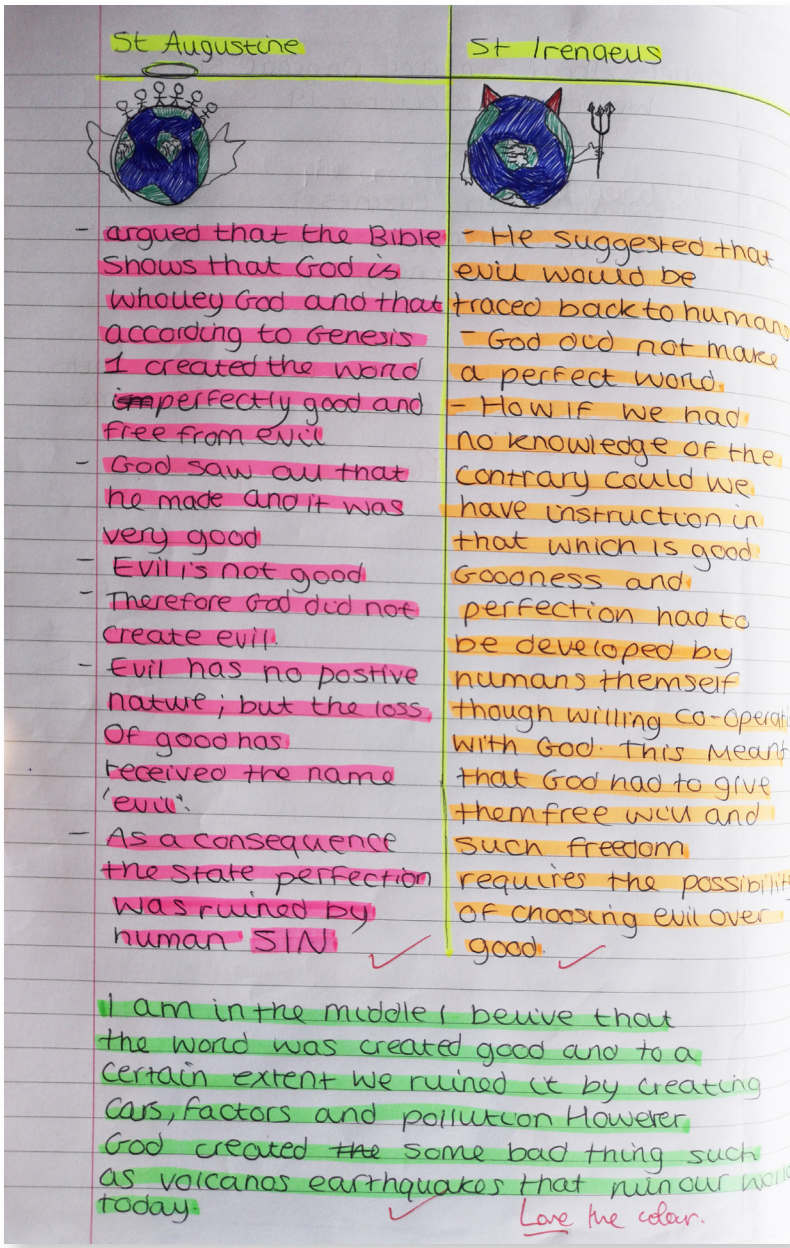
This piece of work came from a classroom where pupils are preparing for GCSE Religious Studies. Pupils have considered in more general terms the issue of suffering and evil in the world, and have looked at the categories of natural and moral evil. This is work from early on in the first unit of studies on philosophical themes that students have encountered, and they will be going on to consider the views on suffering and evil in one other religion as well as non-religious perspectives.

Commentary

This is a sound and typical example of a pupil engaging with philosophical sources of wisdom at GCSE level as a basis for further analysis and evaluation, as well as comparison to a second religion and non-religious perspectives. It is clear from this example that the teacher appreciates the importance of the learner interpreting and understanding the key disciplinary knowledge relating to the two theologians, as well as, from the outset, encouraging critical engagement with their arguments. Work such as this, where pupils read, compare and begin to make their own judgements, provides a strong basis for further work in which deeper critical and creative thinking can be employed. Discussion and debate around these thinkers' views would be the immediate next step many teachers would consider. Theodicies are defences of God in the face of evident suffering and evil in the world. Pupils could be asked to think of Augustine and Irenaeus as defence lawyers. Which would put up the best defence of God, and why? If they were God's defence lawyer, what arguments would they themselves put forward?

NOTE

As a basis for this work, pupils used *Essential RE: Good and Evil*, pp. 28–29. To view details of this publication online at the RE Today shop, go to **shop.retoday.org.uk/9781910261125**



Thanks to teachers and pupils for these examples. One piece of work never shows all that a child can do; examples on paper can never fully demonstrate the best of RE. These examples illustrate only some aspects of the impact of RE.

THE NATURE AND QUALITIES OF GOD IN CHRISTIANITY

Name: Aidan **Age:** 16

Topic/theme/religion(s):
GCSE themes, philosophy (Christianity)

Aims and outcomes

This example shows that the learner has understood the key 'omni-words' that inform many Christians' understanding of the nature of God. He can relate them to key sources of wisdom and is starting to develop some critical analysis of them.

Context

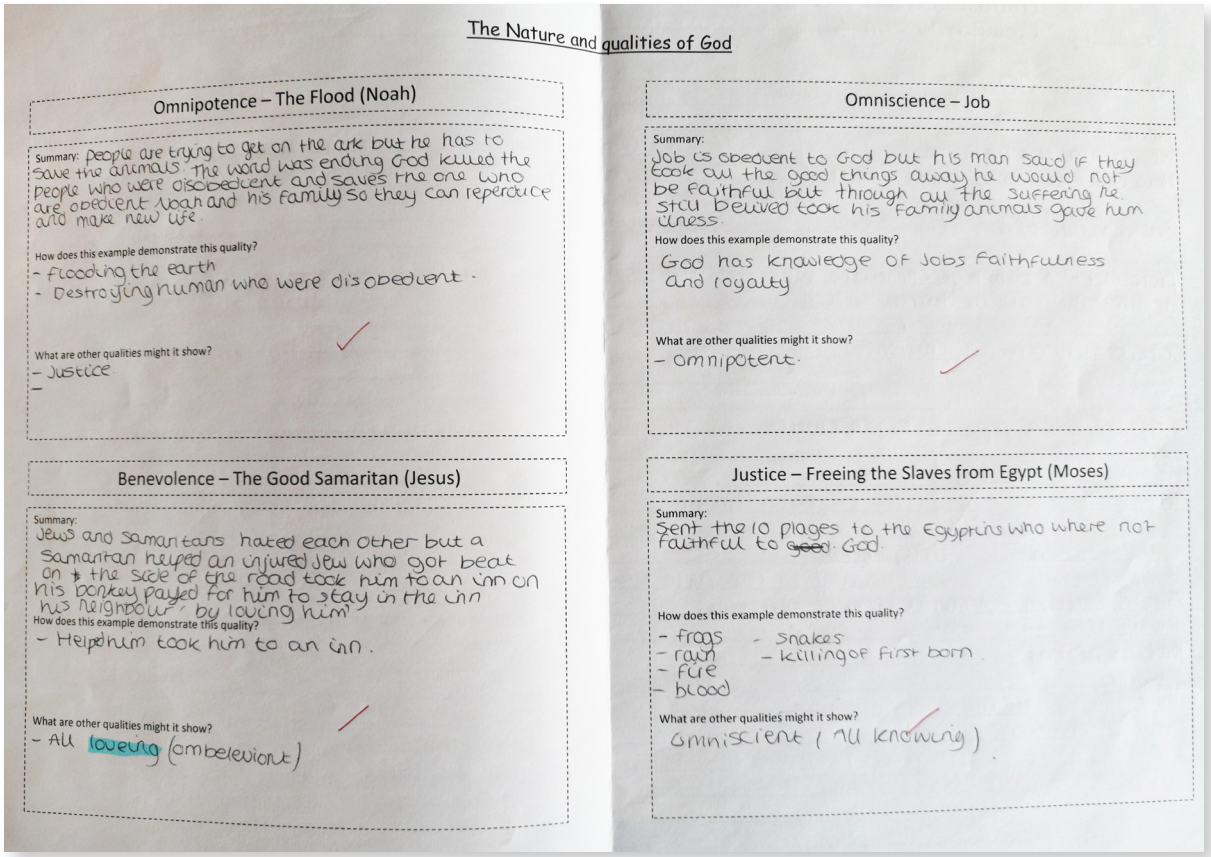
This piece of work came from a GCSE classroom where pupils have been studying Christian views on the nature of God. Having learnt the key 'omni-words', pupils are considering varied examples of scriptural evidence to support Christian beliefs about God.

Commentary

This is a good example of how pupils can be encouraged to engage with key sources of wisdom from the Bible in order to develop their understanding of key concepts in Christianity. Such activities provide opportunities for thinking through concepts in depth and interpreting what they mean to believers. A key quality of this work is that the task is designed in such a way that it requires the learner to mentally juggle the religious terminology alongside biblical narratives. This is a sound and typical example that, as with much work undertaken at this level, will be used as a basis for deeper critical thinking. Later in the unit, as a next step pupils could be encouraged to further develop their responses, ideally after structured group and class discussion work. In the case of this example, the response relating to justice/freeing of the slaves is in most need of further engagement and development. Pupils will no doubt be encouraged to scrutinise these texts from the position of a sceptic.

NOTE

Throughout *Essential RE: God*, there are various activities that enable students to develop their understanding of perspectives on the nature of God. To view details of this publication online at the RE Today shop, go to **shop.retoday.org.uk/9781905893775**



The Nature and qualities of God

Omnipotence – The Flood (Noah)

Summary: People are trying to get on the ark but he has to save the animals. The world was ending God killed the people who were disobedient and saves the one who are obedient Noah and his family so they can reproduce and make new life.

How does this example demonstrate this quality?
- Flooding the earth
- Destroying human who were disobedient.

What are other qualities might it show?
- Justice
-

Benevolence – The Good Samaritan (Jesus)

Summary:
Jews and Samaritans hated each other but a Samaritan helped an injured Jew who got beat on the side of the road took him to an inn on his donkey payed for him to stay in the inn his neighbour by loving him

How does this example demonstrate this quality?
- Helpful him took him to an inn.

What are other qualities might it show?
- All loveing (ombeleviont)

Omniscience – Job

Summary:
Job is obedient to God but his man said if they took all the good things away he would not be faithful but through all the suffering he still believed took his family animals gave him illness.

How does this example demonstrate this quality?
God has knowledge of Jobs faithfulness and loyalty

What are other qualities might it show?
- omnipotent.

Justice – Freeing the Slaves from Egypt (Moses)

Summary:
Sent the 10 plages to the Egyptins who where not faithfull to ~~good~~ God.

How does this example demonstrate this quality?
- frogs
- rain
- fire
- blood
- Snakes
- killing of first born

What are other qualities might it show?
Omniscient (All knowing)

RE in Action:
an afterword about the impacts and assessment of RE

This little book showcasing some interesting examples of practice and a variety of learner responses in RE raises some questions about the subject and its assessment. In this final article, I want to draw your attention to the implications of the examples you have seen. I would like to pose some questions for all teachers of RE, and especially for subject leaders, with regard to assessment.

This book has been planned to provide teachers with some pupils' work that challenges us all as RE practitioners to think carefully about the learning tasks we set and the ways in which they provide opportunities for learners to gather information, respond to ideas about religion and belief, and explore ideas for themselves so that they can handle big questions about the meaning and purpose of life with increasing confidence.

We have not published a book of 'standard test papers'. We take the view that good RE is too diverse and often too personally engaging in terms of the philosophical, theological and sociological questions it examines for assessment in the subject to be based on the factual recall of knowledge alone. It is easy enough to set tests about whether pupils have remembered key facts about the religions they are studying. What is more difficult and more worthwhile is to develop learning tasks and activities that enable all our pupils to show the breadth and depth of their thinking about religion and belief.

Every one of the examples of achievement in RE in the book is interesting for what it says, but there is a second layer of interest visible too: what did the teacher do that enabled the pupil to do this? One impressive thing about the tasks behind the examples of work in the book is that they show creative, imaginative, thought-provoking and realistic task-setting from dozens of teachers.

The diagram below summarises some things that teachers of RE need to attend to in their task-setting, taken over the course of a year, if pupils are to express rich knowledge, explore big ideas and articulate thoughtful perspectives of their own. Readers might like to use this with colleagues alongside some examples chosen from the book to consider whether your RE task-setting can take a step – or a leap – forward.

Enabling knowledge and understanding to grow	Using and developing the skills of religious study	Enabling multi-perspectival understanding
Does the task provide for pupils to gather, understand and deploy knowledge about religions and beliefs?	Does the task require pupils to use and develop skills of making sense and interpretation of religions and beliefs for themselves?	Does the task enable the pupils to show they can see things from another point of view?
Will the pupils be able to show that they have grasped a richer knowledge of the religions and beliefs they study?	Does the task have elements of, for example, research, application to life, creativity, reasoning or argument?	Will the pupils be able to learn how to use the different disciplines of religious study?

Since the end of the use of eight-level scales for assessment in the National Curriculum, schools in England have been encouraged by central government to plan their own assessment and reporting structures, using age-related outcomes. Some teachers in England and Wales look a little jealously at the Scottish curriculum, where outcomes are nationally specified, creating a clear and widely shared set of standards of achievement. But in both cases, there are dangers that the assessment of RE/RME (Religious and Moral Education) drives decision making about the curriculum, and how it should be taught. This is a mistake, of course.

While a good syllabus for RE should be clear about assessment, it often falls to subject leaders to make sure that a school RE assessment programme is of good quality. The examples of good work in this book point to some clear audit questions that teachers could discuss in relation to the school assessment policy for RE. Readers may find it worth considering these questions in discussion, always remembering that assessing RE must be practical above all else, or it simply will not happen.

Questions to consider in developing policy and practice for assessing RE

1. Do all our pupils have opportunities to produce work in RE (about their learning, and about their own beliefs, values and commitments) of which they can be proud?
2. Do our pupils experience success in RE, having their achievements recognised fairly, and being valued and praised appropriately?
3. Do our assessment tasks (taken over a year or two) give all learners multiple and varied opportunities to show what they have learned, thought about and done, not just to be tested on factual knowledge?
4. Are all the tasks we set, including assessment tasks, authentic, worthwhile, interesting and educative and do they relate to the real world of human experience and meaning?
5. Do we use clear and transparent criteria for RE assessment tasks and share them comprehensibly with pupils?
6. Do learners have opportunities to explain their answers, and question their grades, especially if learners are marked low on the scale but believe their answers are good, or justifiable?
7. Is feedback *swift*, *useful*, *genuine* and *accurate* and does it make learners *ready* for the next steps in their learning? Do our pupils all get genuine, usable, accurate, swift feedback, relevant to RE learning objectives? Think of the acronym 'SUGAR'.
8. Does our assessment practice give all our pupils incentives to improve in RE and show their progress in learning?
9. Is our chosen set of assessment methods in RE a good fit with whole-school assessment policies and practice?
10. Do pupils experience the celebration of their achievements in RE?

Lat Blaylock



This compilation of over 40 vibrant, real-life examples of pupils' achievement in RE is designed to give teachers and leaders of RE confidence in describing the impacts of their teaching and enable them to reflect on and refine their own practice. The examples are by pupils of vastly different ability, and we have taken much care to include a variety of themes and religions in the examples we have chosen. While some emphasise the development of disciplinary knowledge in RE, others are based around pupils' personal engagement and creative expression. What all examples have in common is that they show how teachers can give all pupils opportunities for authentic engagement, deep thinking and genuine development of knowledge and skills in RE.

Teachers of RE may struggle with a variety of assessment arrangements; this book will give you food for thought as you try to ensure your assessments of RE are balanced and individual. We have included work that will help teachers to see clearly what good progress looks like in RE, set against age-related expectations. The range of tasks and pupils' responses to them will help inspire the design of great learning and teaching activities to encourage pupils to develop rich knowledge and understanding, and the many suggestions for further learning and engagement can help inform short- and long-term planning.

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ISBN 978-1-910261-65-1

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