

RE Subject Leader Master Class

Debbie Yeomans-National RE Advisor

RE Today Services is a not-for-profit, educational charity that provides resources, training, and consultancy services for RE teachers, schools, MATs, dioceses, Local Authorities and other clients. It sponsors and supports NATRE, the National Association of Teachers of Religious Education.

Break out rooms

- Introduce yourself and share the story of how you became the RE subject leader.
- How long have you been leading RE?
- What's the one thing you're hoping to gain or take away from today's session?

Course Aims

To help you to:

- Develop understanding of the purpose and aims of the subject
- Understand the legalities around RE in your school
- Be introduced to the latest thinking in RE
- Effectively sequence your curriculum
- Monitor and move forward with RE

Timings for the day

9.30-Welcome

9.40-Session 1-The purpose and core aims of RE

11.00-11.15-MORNING BREAK

11.15-Session 2-RE in maintained schools, academies and schools with a religious character

-The legalities around RE in schools.

-The latest thinking in RE

12.30-1.15-LUNCH

1.15-Session 3-Sequencing a curriculum

-SEND and RE

2.00-2.15 AFTERNOON BREAK

Session 4-Monitoring RE in your own setting and identify action points

-Supporting colleagues in your setting

3.30-CLOSE AND REFLECTIONS

ECT framework

Standard 3

a) Identifying essential concepts, knowledge, skills and principles of the subject and providing opportunity for all pupils to learn and master these critical components.

Standard 8

a) Engaging in professional development focused on developing an area of practice with clear intentions for impact on pupil outcomes, sustained over time with built-in opportunities for practice.

b) Strengthening pedagogical and subject knowledge by participating in wider networks and as part of the lesson preparation process.

c) Seeking challenge, feedback and critique from mentors and other colleagues in an open and trusting working environment.

d) Engaging with research evidence by accessing reliable sources, seeking support for how findings can inform practice, and monitoring the impact of applications.

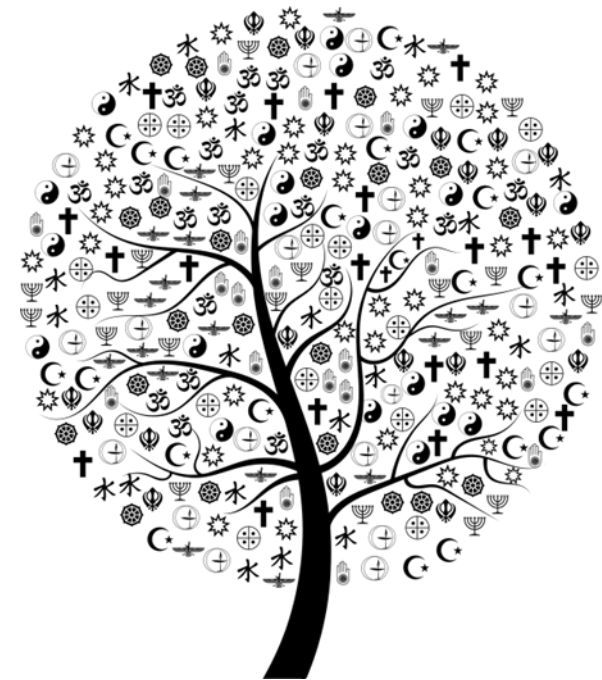
f) Contributing positively to the wider school culture and developing a feeling of shared responsibility for improving the lives of all pupils within the school.

g) Seeking ways to support individual colleagues and working as part of a team.

The purpose and core aims of RE

Thinking Time....

- What do you remember about RE when you were at school?
- How does it compare to the RE in your school now?



Why does RE matter in your school or community?

- The history of the subject (it isn't like it was in 1944 or 1974)
- The subject has changed (it isn't like when your parents were at school)
- RE in the UK is unique (in a good way)
- RE is not only for the religious nor does it teach people to be religious (or non-religious)
- RE is a rigorous academic subject (it is hard)

Thinking time?

- What do you think is the core purpose and aim of RE?

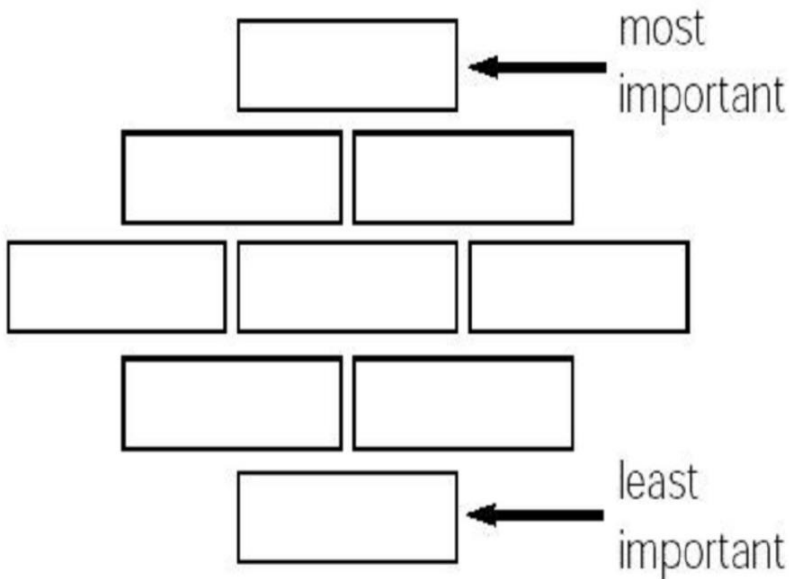




Canva

Group activity – What is the core purpose and aim of RE?

To learn to embrace and respect diversity	To evaluate the truth claims of religions	To ensure pupils grow within their faith
To know about and understand the world's religions and worldviews	To be prepared for life in modern day Britain	To ensure pupils grow within their faith
To develop critical thinking skills	To explore ultimate questions, and develop a better understanding of themselves and the world	To learn about points of view. How to agree and disagree respectfully



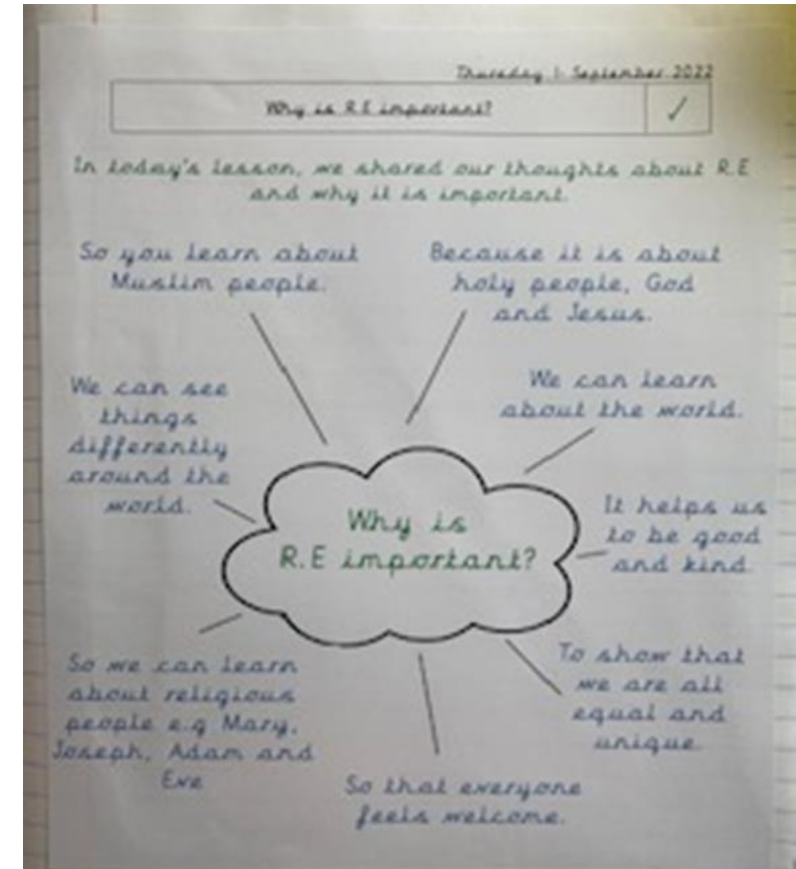
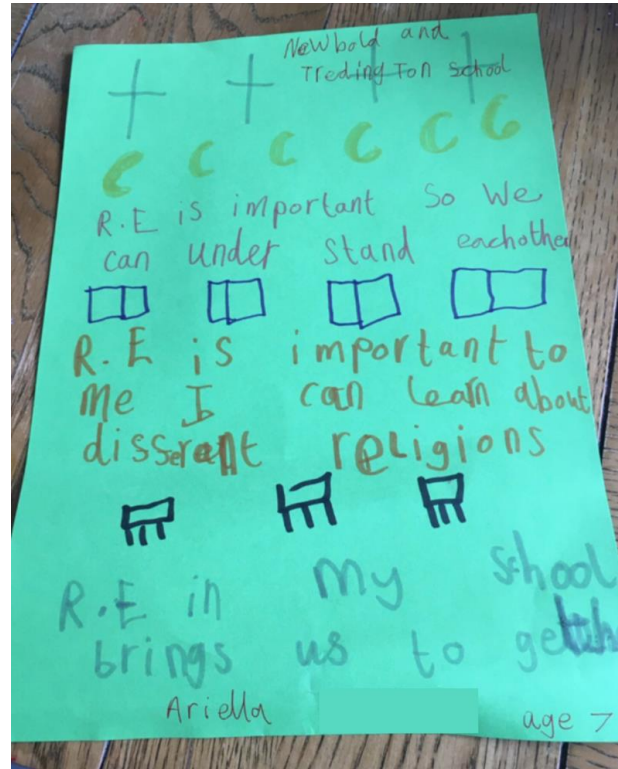
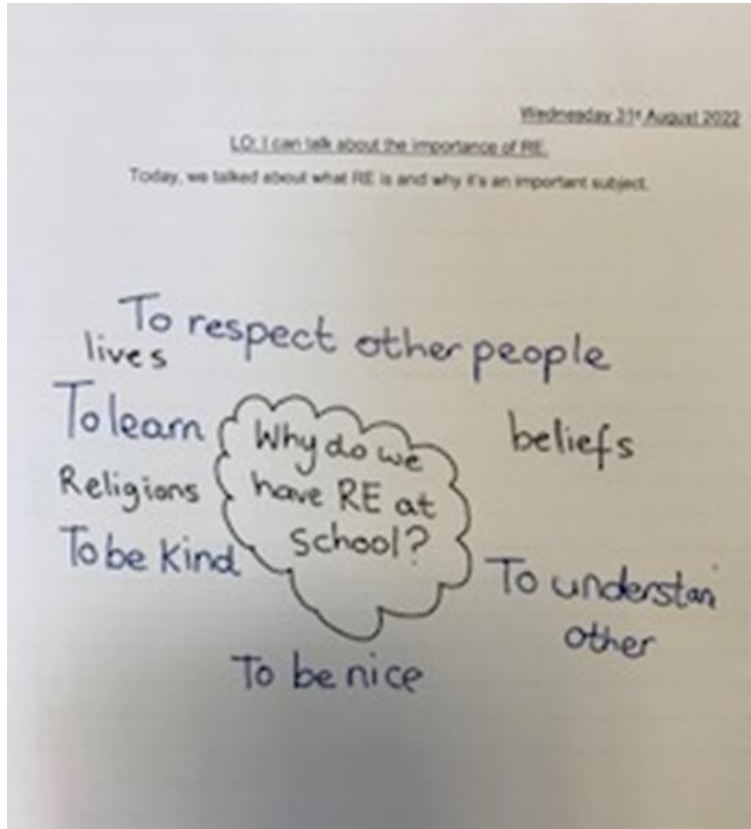
Sharing good practice



How do you ensure staff, pupils, parents and governors understand the purpose and aims of RE?

Why is RE important in school?

KS1



KS2

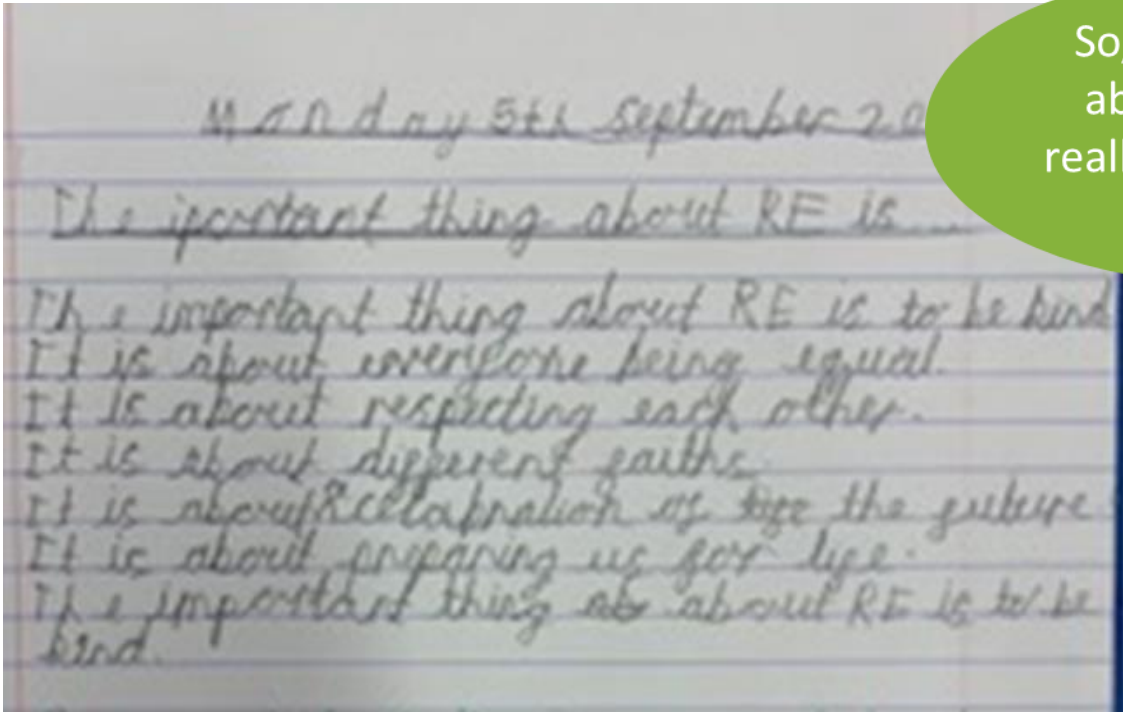
Once you learn about different faiths, you will not unfairly judge, discriminate or be prejudiced.

Knowing about faiths helps our future interactions, personally and professionally.

RE lessons give us the knowledge to know about the world around us and how diverse it is. RE is needed because without it, we will enter the world with a blindfold around us that blocks out understanding about people we share the world with.

So, we can think about, and ask, really big questions about life.

RE teaches us not to believe misconceptions and have accurate knowledge about the people in our communities. It helps us make sense of controversial issues around religion.



Learn how to agree and respectfully disagree

Helps pupils form and express opinions

What would things be like if we didn't have RE?

Superb for thinking skills

Helps pupils see things from other perspectives

Fascinating to find out about ourselves and each other

Can be so lively and taught in so many ways

Can be creative in your organisation and teaching of it

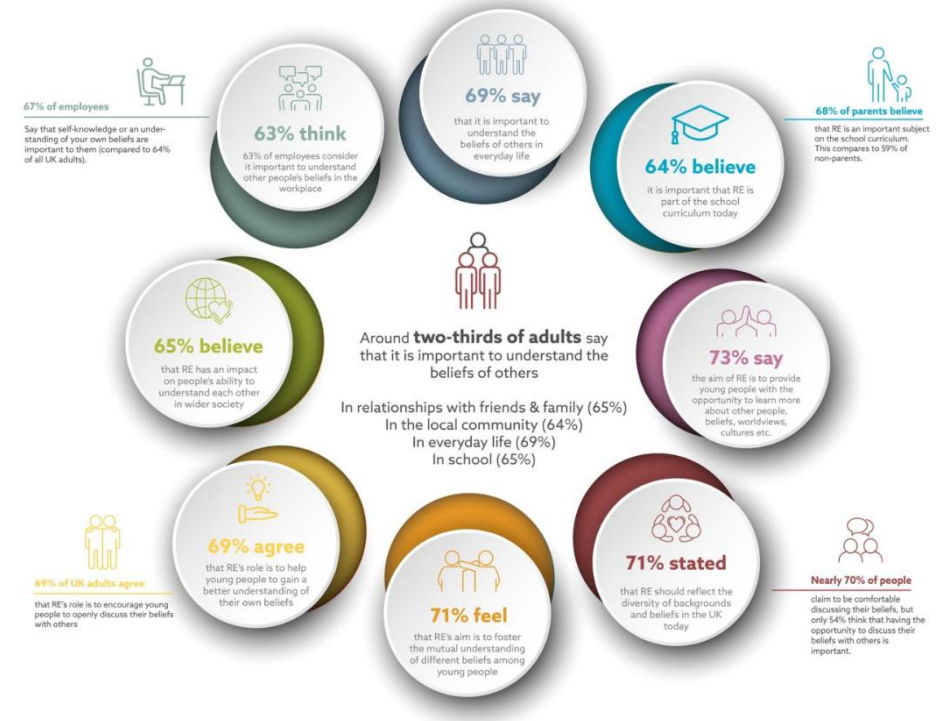
Religion is real and has a real impact on the world

Time to think about the really big issues, ideas and questions in life

What would the staff and children in your school say if you asked them this question?



Useful resources



<https://www.cstg.org.uk/campaigns/public-perception/>

<https://www.cstg.org.uk/campaigns/promotional-film-collection/>

To understand the legalities around RE in schools.

What is the legal status of RE?

'All schools that are state-funded, including free schools and academies, are legally required to provide RE as part of their curriculum. All schools are required to teach RE to all pupils at all key stages (including sixth form), except for those withdrawn.'

OFSTED Research Review for RE 2021

In Nursery years and schools, RE is non-statutory, but teachers may choose to incorporate RE material into children's activities.

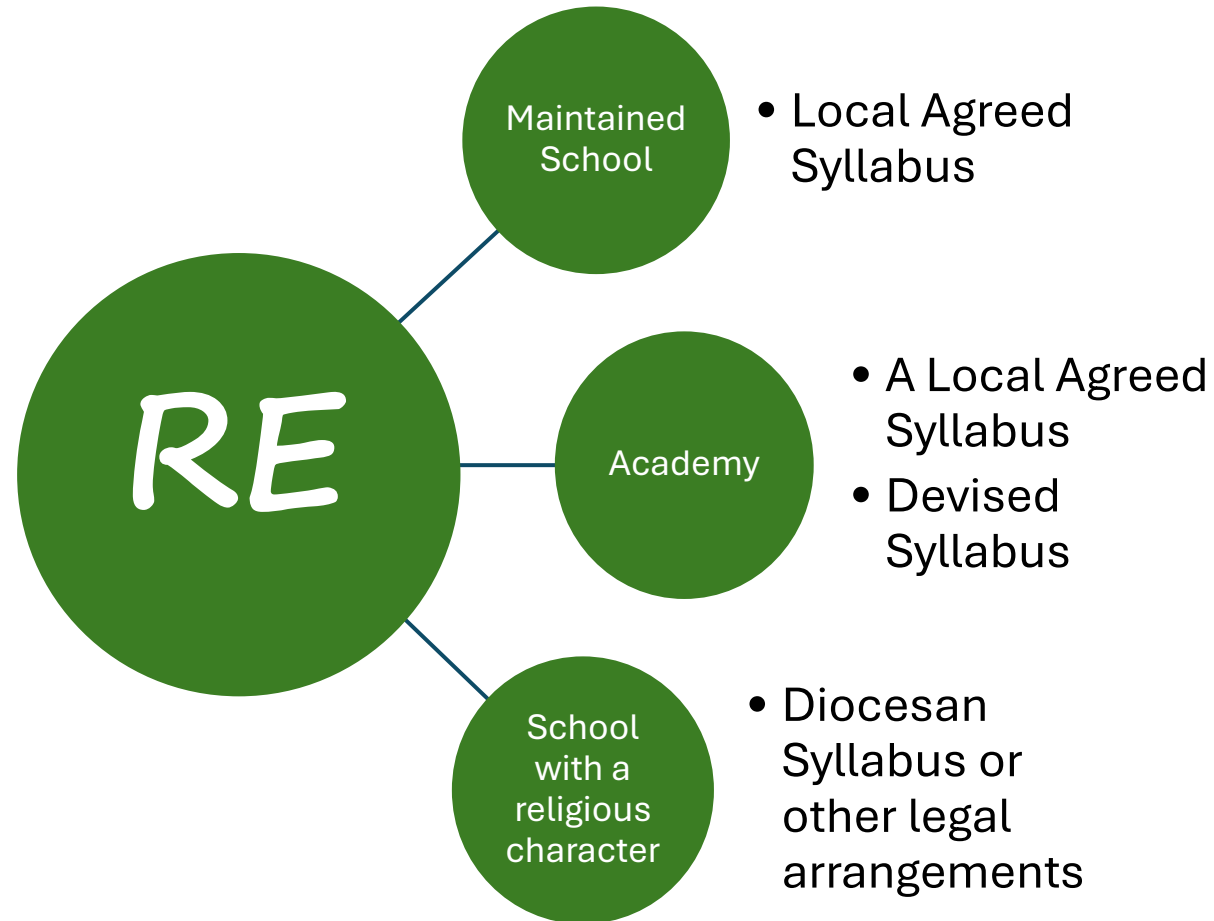
Activities children engage in during their nursery years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children and providing lots of hands-on activities and learning are an important part of children's learning at this stage.

What does this mean?

A syllabus must

- Reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in in Great Britain
- Ensure information or knowledge ... is conveyed in a pluralistic manner

The Framework for planning and teaching RE



How does the type of school affect policy around RE?

Community Schools: RE must be taught according to the Local Authority Agreed Syllabus.

Voluntary Controlled (VC) Schools: These are schools with a religious character but are still controlled by the local authority. RE must be taught according to the Local Authority Agreed Syllabus.

Voluntary Aided (VA) Schools: These are schools with a religious character but are controlled by the relevant religious body. RE is determined by the governing body and the school's Trust Deed documents. In practice, Church of England VA schools often still follow the Local Authority Agreed Syllabus but may supplement with additional Diocesan materials on Christianity. Roman Catholic VA schools follow the documents produced by the Bishops Conference in England and Wales and their own Diocese. There are also Jewish, Muslim, Buddhist, Sikh and Greek Orthodox VA schools. Their RE is determined by their governing body.

Academies and Free Schools without a religious character: RE must be taught according to the Funding Agreement. In practice, most follow the Local Authority Agreed Syllabus (although by law they are not always required to do so), or use a syllabus created by their Multi Academy Trust.

Academies and Free Schools with a religious character: RE must be taught according to the Funding Agreement and usually follows the same pattern as VA schools. However, some Diocesan Multi Academy Trusts are writing their own syllabuses.

B3 Time for RE

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see p.11).

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

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

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is **a minimum allocation of 5 per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

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



SACRE

- Every local authority has a legal obligation to set up a local SACRE which must advise the authority on its obligations regarding RE and Collective Worship.

A SACRE consists of four groups:

- Representatives of Christian denominations, religions and nonreligious worldviews reflecting the area
 - Church of England representatives
 - Teaching Association representatives
 - Representation from the local authority.
-
- SACREs monitor standards and work with the LA to ensure there is a Locally Agreed Syllabus for RE, which must be reviewed every five years.

Collective worship

- Collective worship has been a legal requirement in maintained schools since 1944 and for academies and free schools, is set out in their funding agreement.
- By law it:
- is the responsibility of the head teacher (LA Maintained schools and academies) or the governors (voluntary controlled and aided schools), in consultation with each other.
- **is not part of the taught curriculum of the school.**

chrome-
extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.nasacre.
org.uk/file/nasacre/sacres-and-collective-worship.pdf

Legal/Not legal



Canva

1

After a long chat, the parents still insist they would like their child withdrawn from all RE. It has been clear during the conversation that the parents misunderstand what RE is.

2

A parent explains that in their religion singing and music are not allowed, so their child will not be taking part in music lessons.

3

In English, you are teaching the opening scene with the Three Witches from *Macbeth*. A Christian parent asks for their child to be removed for as long as this text is being studied.

4

A parent writes to you explaining that their child will not be taking part in RE, as they believe all religion teaches untruth and they don't want their child to learn about that.

What are we dealing with - the Law?

Who

- RE for all unless withdrawn by parents
- Over 18s right
- All school types
- Teachers right (not if leading RE and contracted to teach it)

How

- Partial withdrawal permitted
- No explanation needed
- Teachers (letter to head and chair)
- Not a school decision
- Not to be encouraged by school

Why

- 1944
- Religious instruction
- Withdrawal to provide own RE

Top tips

- Strong presence of RE in prospectus and on your website.
- Give information about withdrawal on your website after positive explanations about what RE in your school is.
- Use parents' evenings, assemblies and displays to showcase what goes on in RE lessons
- Parents have a right of withdrawal from all of RE or part of RE.
- Ask parents considering withdrawal to contact the head teacher to arrange a discussion.
- Ensure that parents who wish to withdraw their children are met with quickly.
- Discuss the religious issues the parents would object to their child being taught about.
- Show parents the kinds of things you do in RE
- If a parent has withdrawn their child from RE it is good practice to review this with the parent every year. They should provide alternative RE for their child to study.
- Parents can only legally withdraw their child from RE, not other curriculum areas. For example, pupils can't be withdrawn from a study of religious art in an art lesson, or parts of the history curriculum such the Muslim explorer Ibn Batutta.
- Put your withdrawal procedures into policy and ensure all staff know it

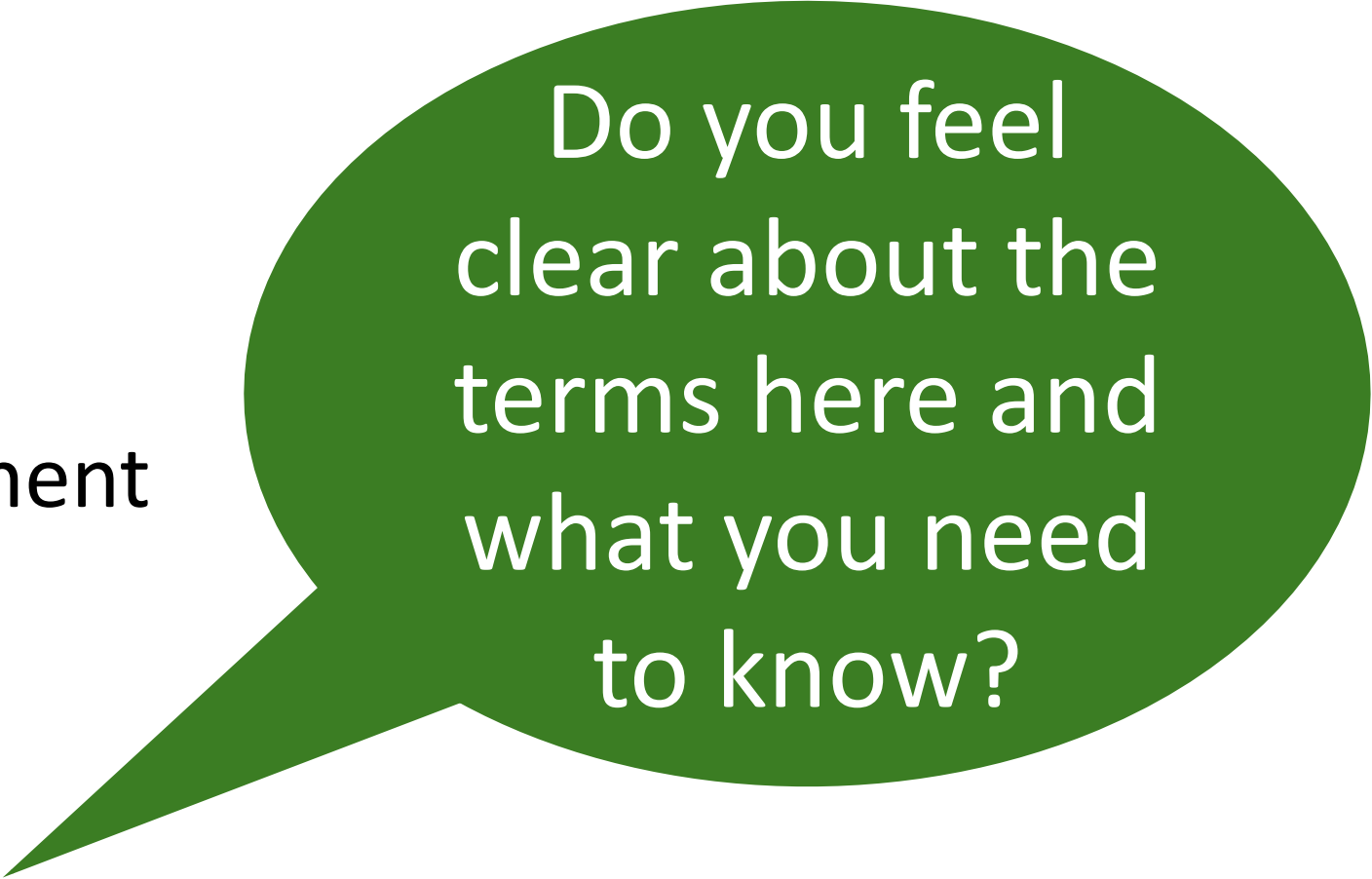
Consider,

- What are the protocols if a parent asks to withdraw their child in your school?
- Do you know if any pupils are withdrawn from RE or Collective worship in your school?
- How are withdrawals managed? If there are any how are these reduced?

<https://www.natre.org.uk/resources/sample-guidance-dealing-with-withdrawal-from-re/>

RE in the curriculum

- SACRE
- Agreed Syllabus
- Statement of entitlement
- Compulsory
- Withdrawal
- Time allocation



Do you feel clear about the terms here and what you need to know?

Breakout rooms

- Any surprises?
- Any questions?
- Any implications for your setting?
- Anything you need to raise with your SLT because of this knowledge?



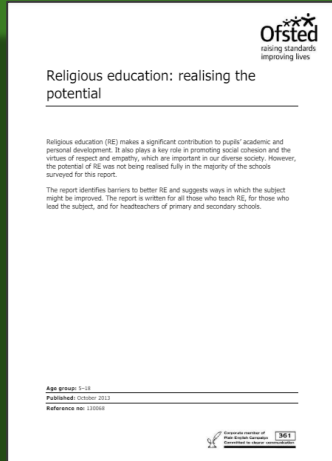
Morning break

11.00-11.15



OFSTED recommendations

Ofsted Reports on RE



Religious Education: Realising the Potential, 2013

<https://www.gov.uk/government/publications/religious-education-realising-the-potential>



Research Review series: Religious Education, May 2021

<https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>



Ofsted Annual Report, 2022-2023 Published November 2023

https://assets.publishing.service.gov.uk/media/655f2551c39e5a001392e4ca/31587_Ofsted_Annual_Report_2022-23_WEB.pdf



Deep and Meaningful? The Religious Education Subject Report Published in April 2024

<https://www.gov.uk/government/publications/subject-report-series-religious-education/deep-and-meaningful-the-religious-education-subject-report>

Ofsted research review 2021

- The report identifies some common features of a high-quality RE curriculum, based on the research reviewed:
- The curriculum should **carefully select and cover substantive content and concepts and study these in depth (“collectively enough”)** to build a schema of knowledge about religious and non-religious traditions, instead of covering too much content superficially.
- The RE curriculum must be based on **what is known about religion or non-religion from academic study**. This helps prevent pupils from developing misconceptions about religion and non-religion, particular through generalising or stereotyping
- **The curriculum must be well sequenced** to ensure that learning builds on from prior learning and leads into future learning within the subject.
- Teachers and leaders should **carefully consider when pupils should relate the content to their own personal knowledge** (for example, their own prior assumptions).
- Schools must ensure that **adequate curriculum time is given to RE**, so the RE curriculum is ambitious [*the Dearing Report sets the expectation at 5% of curriculum time dedicated specifically to RE, not to an amalgamation of RE and other curriculum subjects, such as Humanities, PSHE, Citizenship, etc.*]
- There needs to be **sufficient training and professional development** for teachers.

Ofsted deep and meaningful (2024)

- **Lack of Depth & Substance:** The RE curriculum often didn't provide enough depth to prepare students for a diverse society.
- **Superficial Coverage:** Covering many religions equally led to poor retention of knowledge. In cases where the curriculum prioritised depth of study, pupils learned much more.
- **Limited Knowledge Building:** The curriculum didn't systematically develop disciplinary or personal knowledge.
- **Oversimplified Teaching:** Religious traditions were often taught in a simplistic way, focusing on visible aspects like places of worship rather than in lived faith.
- **Lack of Real-World Application:** The curriculum didn't clearly outline how to teach religious and non-religious traditions in a global context.
- **Misconceptions About Neutrality:** Some teachers wrongly equated a neutral stance with teaching a non-religious worldview.
- **Weak Assessment Practices:** Even when assessment systems existed, they didn't ensure students were retaining and understanding complex ideas over time.
- **Infrequent Lessons Hindered Learning:** Long gaps between RE lessons reduced students' ability to remember content.
- **Lack of Teacher Training:** Most RE teachers had little to no subject-specific training, leading to misconceptions and ineffective teaching.

Legal/Time Requirements for RE according to *Deep and meaningful (2024)*

- RE **must be taught at all key stages** — schools are legally required to provide RE from early years up to the end of school, even for students who are not taking exams.
- RE should have a distinct curriculum, with sufficient regular time; it cannot just be squeezed in or overly fragmented. Gaps between teaching should be minimized.
- Where RE is not taught as a standalone subject or where statutory time expectations are not met, pupil outcomes suffer.
- Ofsted emphasises that strong RE is “a requirement of law” and too many schools are not meeting that obligation.

Collectively Enough

- ... refers to a curriculum that covers **substantive content and concepts collectively**, rather than covering excessive amounts of content superficially. Content is sufficient for pupils to grasp a bigger picture about the place of religion and non-religion in the world.

Pupils develop three types of knowledge in RE – each builds on the others.

In high-quality RE, pupils build and deepen their understanding through:

- **Substantive knowledge** refers to knowledge of the religious and non-religious traditions that have shaped the world: the substantive content and concepts. It includes knowledge of different ways that people express religion and non-religion, as well as artefacts, texts, concepts and narratives found within traditions.
- **Ways of knowing** refers to pupils gaining disciplinary knowledge in RE. This is when pupils learn how knowledge about religious and non-religious traditions is constructed. ... So, pupils might learn about what scholars use to make sense of religion and non-religion and how debates and discussions add to this.
- **Personal knowledge** refers to pupils' awareness of their own assumptions, presuppositions and reflections that they bring to studying religious and non-religious traditions

Ofsted deep and meaningful (2024)

RE-the latest thinking



3 types of knowledge

These broad types of knowledge are ‘pillars of progression’ within RE. ‘Getting better’ at RE both at primary and secondary level comprises knowing more and remembering more of these pillars as they are set out within the RE curriculum:

- first, ‘substantive’ knowledge: knowledge about various religious and non-religious traditions
- second, ‘ways of knowing’: pupils learn ‘how to know’ about religion and non-religion
- third, ‘personal knowledge’: pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study

‘Ways of knowing’ are appropriately taught alongside the substantive content and are not isolated from the content and concepts that pupils learn.

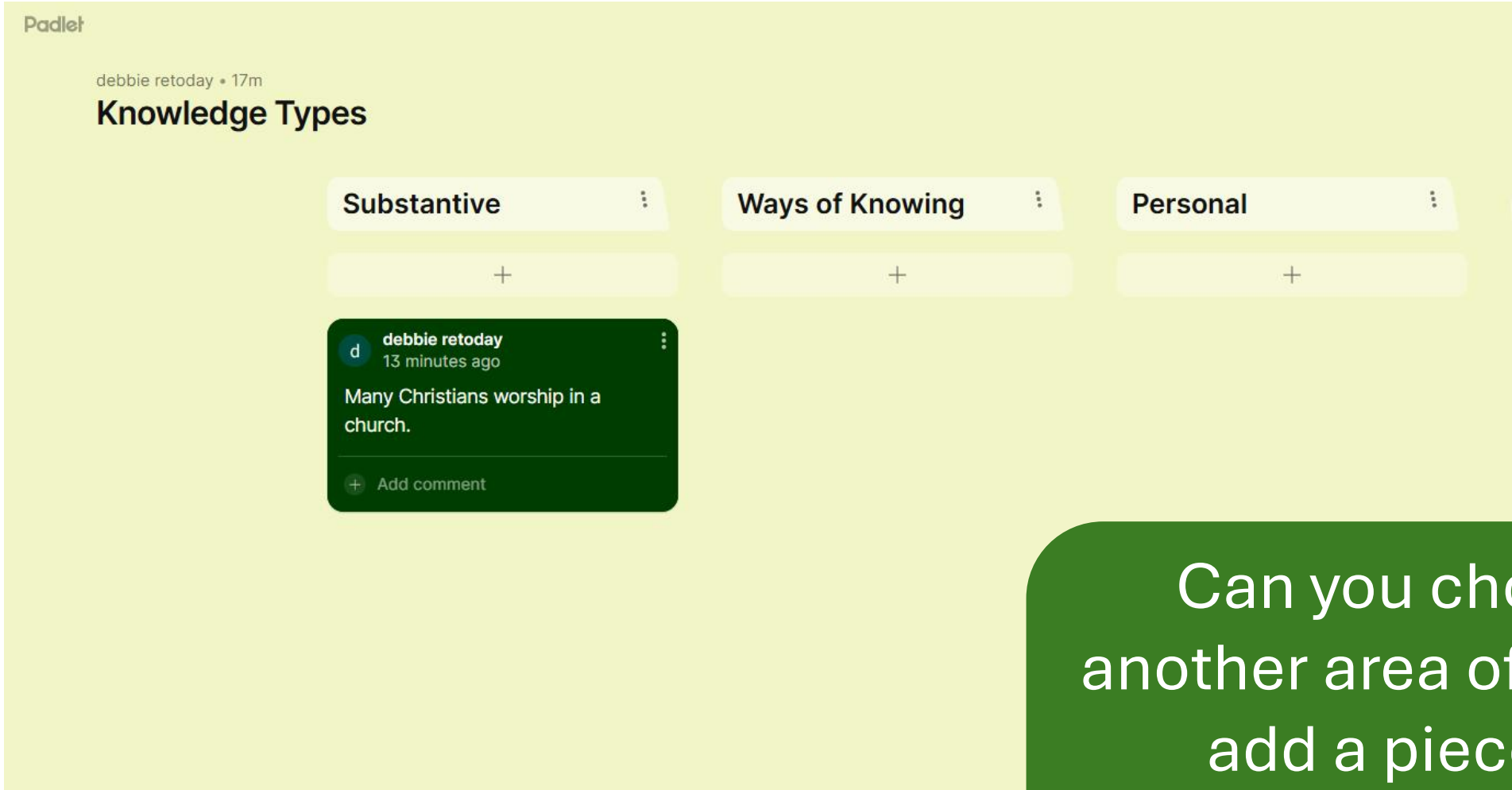
Which knowledge type?

Here are three quotes from children learning about Christianity, which is substantive, ways of knowing and personal knowledge?

Many Christians worship in a church.

Now I understand how important worshipping together in a church is for many Christians, for celebration and community. The closest thing to this in my worldview would be...

We are using photographs to see how some Christians worship in a church.



Can you choose another area of RE and add a piece of knowledge for each type?

What are ways of knowing?

- The **tools** we use to make sense of substantive content.
- Where pupils learn ‘how to know’ about religion and non religion’ (Ofsted research review 2021)
- This can be different methods or tools.
- This can be different disciplines or lenses

What different tools, methods or disciplines might we use in our RE classrooms?

Methods or tools we might use in RE to engage with substantive content



Be explicit about which ones you are using within a lesson (and not selecting too many at one time).

Theology is all about talking about God. It does not usually focus on whether there is a God or not. As a Christian theologian, I believe that we find out most about God by looking at Jesus, as shown through the Bible ... what the stories about Jesus meant to people at the time, and why they were written.



DR SIMEON ZAHL

Theology is the study of the things that people believe. This includes exploring where beliefs come from, how they have changed over time and how different people understand and engage with their beliefs in different ways.

Sociology explores how people live their lives. They ask questions about how people live and why they live in the ways that they do. They look at how context affects ways of living.

Sociology is all about people's everyday lives. We look at individual people, groups and organisations. We look at how our society makes a difference in our lives and how the world around us changes. We like to talk to people, asking lots of questions. We observe people, looking for patterns to find out why they do what they do.



DR RACHAEL SHILLITOE

Philosophy helps us to think clearly and to argue well. It asks questions about lots of things, but really focuses on questions that are difficult to answer. For example, philosophers ask questions such as how we know stuff, how we decide what is right and wrong, and what we mean by ideas like time and space, beauty, justice and God.



DR JANE GATLEY

Philosophy is interested in what we know and how we know it. Philosophers ask questions about how people think or reason about the world around them, and how we can know what is true or real.

A worldviews approach

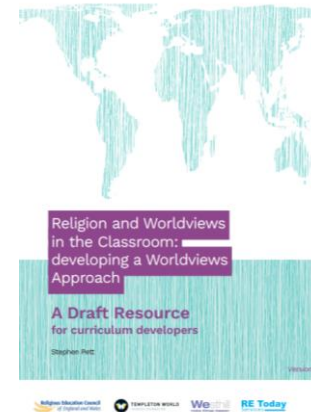
Religion and Worldviews

Looking at examining the different ways in which religions are expressed

Within different religions there are different ways of being

The Religion and Worldviews Approach is about asking pupils to examine this and to see the complexity of religion as lived today

<https://religiouseducationcouncil.org.uk/our-work/other-projects/core/>



<https://religiouseducationcouncil.org.uk/rwapproach/>

‘Worldview’ describes the way in which a person encounters, interprets, understands and engages with the world.



<https://www.youtube.com/watch?v=AFRxKF-Jdos>

What is a worldviews approach?

Organised worldview

An organised and recognised sets of beliefs shared among particular groups and sometimes embedded in institutions.

Examples:

Religious belief systems

Non-religious belief systems, eg Humanism,
Are not fixed – change over time e.g Church of England ordain women in 1992.

Personal worldview

An individual's own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews.

Might be 'fuzzy' or 'messy' – change over time



Worldview (noun):

1. Your way of seeing the world. The bottom line of what you believe, why you believe it and how it makes you behave.
2. A way of seeing the world that is shared by a group of people.

12.45-1.30

Lunch break



To know how to effectively sequence a curriculum.



Progression and the schema

- The curriculum should carefully select and cover substantive content and concepts in order to build a **schema of knowledge** about religious and non-religious traditions, rather than covering excessive amounts of content superficially
- Curriculum narrative to include progression – knowing more and remembering more .
- NOT the greatest hits of the ‘big 6’. Depth not breadth.

An effective RE curriculum...

- Builds on a solid base and enables pupils to revisit knowledge and concepts to deepen
- Allows pupils to encounter diverse examples of religion and worldviews
- Enables pupils to embed learning into their long term memory
- Makes space for pupils' own religious or non-religious worldviews
- Encourages pupils' personal development, applying their learning to living
- Does not try to teach everything!

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
FS2	F5 Being special: where do we belong?	UC F2 Why is Christmas special for Christians?	UC F1 Why is the word God so important to Christians?	UC F3 Why is Easter special to Christmas?	F3 What places are special and why?	
F1 What times/stories are special and why?						
Y1	UC 1.1 What do Christians believe God is like?	1.3 Who is Jewish and what do they believe? (part 1)	1.7 What does it mean to belong to a faith community?	1.3 Who is Jewish and what do they believe? (part 2)	UC 1.2 Who do Christians say made the world?	1.7 How should we care for the world and for others, and why does it matter? (C, J, NR)
Y2	1.2 Who is a Muslim and what do they believe?	UC 1.3 Why does Christmas matter to Christians?	1.2 Who is a Muslim and what do they believe? part 2.	UC 1.5 Why does Easter matter to Christians?	UC 1.4 What is the 'good news' Christians believe Jesus brings?	1.5 What makes some places sacred? (C,M)
Y3	UC L2.1 What do Christians learn from the Creation story? UC L2.2 What is it like for someone to follow God?		L2.4 Why do people pray? (M/C)	L2.5a How do people from religious and non-religious communities celebrate key festivals? (N/C/I or J)	L2.4 What kind of world did Jesus want?	L2.9 What can we learn from religions about deciding what is right and wrong? (C, M/J, NR)
Y4	UC L2.3 What is the 'Trinity' and why is it important for Christians?	L2.8 What does it mean to be Hindu in Britain today? (part 1)	L2.8 What does it mean to be Hindu in Britain today? (part 2)	UC L2.5 Why do Christians call the day Jesus died 'Good Friday'?	UC L2.6 For Christians, when Jesus left, what was the impact of Pentecost?	L2.6 Why do some people think that life is a journey and what significant experiences mark this? (C, H, NR)
Y5	UC U2.1 What does it mean if Christians believe God is holy and loving?	UC U2.3 Why do Christians believe Jesus was the Messiah?	U2.6 What does it mean to be a Muslim in Britain today?		UC U2.4 Christians and how to live: 'What would Jesus do?'	U2.7 What matters most to Humanists and Christians? (C, M/J, NR)
Y6	U2.1 Why do some people believe in God and some people not? (C, NR)	UC U2.2 Creation and science: conflicting or complementary?	U2.9 What can be done to reduce racism? Can religion help?	UC U2.5 What do Christians believe Jesus did to 'save' people?	UC U2.6 For Christians, what kind of King is Jesus?	U2.3 What do religions say to people when life gets hard? (C, H, NR)

Year 4 Overview

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 4	L2.4 What kind of world did Jesus want? (Gospel)	L2.3 What is the 'Trinity' and why is it important for Christians? (incarnation)	L2.9 How do festivals and worship show what matters to a Muslim?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.6 For Christians, when Jesus left, what was the impact of Pentecost? (Salvation)	L2.11 How and why do people mark the Significant events of life? (G, H, NR)

Autumn 1 – Builds on understanding and knowledge gained, opportunities for recall of knowledge. Links to Harvest and Year 4 leading whole school worship to share their knowledge.

Autumn 2 – Builds on earlier Christianity unit and learning on this core concept in KS1.

Spring 1 – A second systematic unit on Islam builds on the thematic encounters with Muslims in Foundation Stage (Being Special, Special Times, Special Places), links to thematic units in other year groups and the KS1 systematic unit (Unit 1.6 Who is Muslim and how do they live?). This unit offers opportunities to recall and deepen learning from the earlier unit, as well as extending pupils' understanding. Links to Ramadan and allows for understanding during the following festival of Eid al Fitr next half term. Prepares children for a systematic unit in YR5 and a trip to the mosque.

Spring 2 – Allows for recall and deeper learning of Jewish people, building on knowledge gained in the systematic Unit 1.7. in Year Two and in thematic units across both key stages. Allows for informed comparisons to Islamic festivals studied in previous unit. This unit explores the importance of the family and home in Judaism. Pupils will go on to study Judaism in another systematic unit in Year Five - Why is the Torah so important to Jewish People?

Summer 1 – Incarnation and gospel learning about the life of Jesus before the unit on Easter. This helps with chronology and builds on two other Christianity units. Also builds on KS1 and Year 3 learning. Concept will be repeated in Year 5.

Summer 2 – In KS2 systematic study works towards thematic study at the end of the year. Allowing informed comparison and further recall of subject knowledge. This unit will build on and deepen previous learning from Year 3 on the concept of Dharma and Hindu living. This unit enables pupils to learn in depth from different religious and spiritual ways of life, relating to milestones on the journey of life. Through exploring baptism, Bar and Bat Mitzvah or Hindu samskaras and marriage pupils explore how and why people choose to mark significant moments in life.

The unit is a 'thematic' one, in that it compares how different people mark and celebrate events in life. It should build on earlier learning, allowing for pupils to encounter the same ideas again, reinforcing learning. As foundations are built, learning can develop more securely.

	CYCLE A	CYCLE B	CYCLE A	CYCLE B	CYCLE A	CYCLE B
LKS2 RE – HOLISTIC CURRICULUM (Lincolnshire Agreed RE Syllabus)	<p>GOD (COMPULSORY UNIT)</p> <p><i>First Half Term -</i></p> <p>Hinduism</p> <p><i>How are deities and key figures described in Hindu sacred texts and stories? What might Hindus understand about the Divine through these stories? What is the purpose of visual symbols in the mandir?</i></p> <p>Islam</p> <p><i>What do the main concepts in Islam reveal about the nature of Allah? What is the purpose of visual symbols in a mosque?</i></p> <p>Special Event: VISIT TO PLACE OF WORSHIP and FAITH VISITOR</p> <p>In these units, pupils build on prior learning about God in KS1. Hinduism is a new focus for the pupils, but there are opportunities to compare and contrast with knowledge covered on Christianity and Islam at KS1. Pupils build on their learning about Muslim beliefs about Allah (God) in KS1. Here, they explore different ways in which Muslims use symbols to articulate beliefs about God. There are opportunities to</p>	<p>COMMUNITY, WORSHIP & CELEBRATION (COMPULSORY UNIT)</p> <p>Christianity</p> <p><i>How is Christian belief expressed collectively? How does Christian worship and celebration build a sense of community?</i></p> <p><i>Worship and celebration. Ways in which worship and celebration engage with/affect the <u>natural world</u>. Beliefs about creation and natural world</i></p> <p>Special Event: VISIT TO PLACE OF WORSHIP</p> <p>This unit explores specific celebrations related to a Christian worldview. It builds on learning about worship and celebration from KS1 and introduces questioning about the impact of worship and celebration on the natural world. This latter theme runs as a golden thread throughout this year.</p>	<p>GOD (COMPULSORY UNIT)</p> <p>Christianity</p> <p><i>How do symbols in the Bible help Christians relate to God? What do symbols in the story of Jesus' baptism reveal about the nature of God? What visual symbols and symbolic acts can be seen in a Christian church? How might language within worship express Christian beliefs?</i></p> <p>Special Event: VISIT TO PLACE OF WORSHIP and FAITH VISITOR</p> <p>In this unit, pupils build on their learning about Christian beliefs about God in KS1. Here, they explore different ways in which Christians use symbols to articulate beliefs about God, making connections between this and Christian practice/worship. There are opportunities to compare and contrast with Hindu beliefs about Brahman and Muslim beliefs about Allah.</p>	<p>COMMUNITY, WORSHIP & CELEBRATION (COMPULSORY UNIT)</p> <p>Islam</p> <p><i>How is Muslim worship expressed collectively? How does Muslim worship and celebration build a sense of community?</i></p> <p><i>Worship and celebration. Ways in which worship and celebration engage with/affect the natural world. Beliefs about creation and natural world.</i></p> <p>Second Half Term -</p> <p>Hinduism</p> <p><i>How is Hindu belief expressed personally and collectively? How does Hindu worship and celebration build a sense of community?</i></p> <p><i>Ways in which worship and celebration engage with/affect the natural world. Beliefs about creation and natural world.</i></p> <p>Special Event: VISIT TO PLACE OF WORSHIP</p> <p>These units explore specific celebrations related to a Muslim and Hindu worldview. It builds on learning about worship and celebration from KS1 and introduces questioning about the impact of worship and celebration on the natural world. This latter theme runs as a golden thread throughout this year.</p>	<p>BIG QUESTIONS (INCLUDING CHRISTIANITY): WHAT DOES IT MEAN TO LIVE A GOOD LIFE?</p> <p>(ADDITIONAL UNIT)</p> <p>Opportunity to look at guidelines and laws in various religions and non-religious worldviews. Chance to explore whether 'good' means the same thing to everybody. Must include a religion other than Christianity, Hinduism and Islam.</p> <p>Special Event: FAITH VISITOR</p> <p>In this unit, pupils consider different ways in which religious and non-religious people work out how to live a 'good' life. There are opportunities to use prior learning by considering how beliefs about what God is like might impact on you articulate what it means to live a 'good' life.</p>	<p>PILGRIMAGE (INCLUDING CHRISTIANITY) (ADDITIONAL UNIT)</p> <p><i>What is a pilgrimage? What does pilgrimage involve?</i></p> <p><i>E.g. Christian pilgrimage to Walsingham, Lourdes, Iona, Jerusalem, Muslim pilgrimage to Makkah, Jewish pilgrimage to Jerusalem, Hindu pilgrimage to the Ganges, etc. Environmental impact of pilgrimage. Must include a religion other than Christianity, Hinduism and Islam.</i></p> <p>Special Event: FAITH VISITOR</p> <p>This unit introduces the theme of pilgrimage, looking at it through the lens of both religious and non-religious worldviews. It particularly focuses on the impact of pilgrimage on the natural world, exploring questions about what happens if religious beliefs and practices conflict with each other (e.g. the central Hindu belief in ahimsa [non-violence] and the detrimental impact of the Kumbh Mela pilgrimage festival on the River Ganges)</p>
		<p>compare and contrast with Hindu beliefs about God.</p>				

Single year group

1.2

1.3

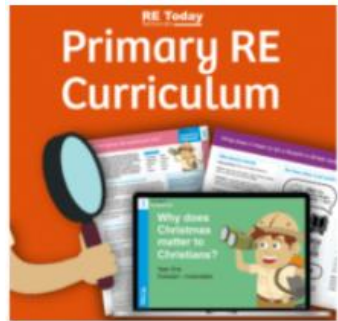
1.7

1.1

1.10

1.9

	AUTUMN 1	AUTUMN 2	SPRING 1	SPRING 2	SUMMER 1	SUMMER 2
Year 1	<p>Unit 7 Who do Christians say made the world?</p> <p>CREATION</p> <p>Christianity</p> <p>In this unit, pupils will learn about the Christian creation story and begin to understand that some Christians believe different things about creation. They will link this with Christian concept of stewardship.</p> <p>← Unit 1, exploring Christian ideas about Creation</p> <p>→ Units 12, 23 and 34 that develop understanding of Christian beliefs about Creation</p>	<p>Unit 8 Why does Christmas matter to Christians</p> <p>INCARNATION</p> <p>Christianity</p> <p>In this unit pupils will build on their own personal knowledge and will find out about how Christmas is celebrated today considering which traditions are secular and which are religious.</p> <p>← Unit 2, exploring Christian ideas about Incarnation</p> <p>→ Units 20 and 38 that develop understanding of Christian beliefs about Incarnation, Trinity and the Messiah</p>	<p>Unit 9 Who is Jewish and how do they live?</p> <p>GOD TORAH GOD'S PEOPLE</p> <p>Judaism</p> <p>In this unit, pupils will learn about ways of life, the Torah and key celebrations for Jewish people. Pupils have been introduced to Jewish people in unit 6 and this is their first systematic study of Judaism. This unit lays foundations for work on festivals, family life and Torah in KS2.</p> <p>← Unit 6 exploring stories special for Jewish people</p> <p>→ Units 11 and 12 that develops understanding of being part of a Jewish community and Jewish beliefs about creation and stewardship</p> <p>→ Units 22 and 33 exploring festivals, family and Torah</p>	<p>Unit 10 What do Christians believe God is like?</p> <p>GOD</p> <p>Christianity</p> <p>In this unit, pupils will build on their knowledge of Christianity from unit 7 and explore some key parables and stories from the bible that help Christians to learn about the nature of God.</p> <p>← Unit 1 exploring Christian ideas about God</p> <p>→ Units 20 and 31 that develops understanding of Christian belief about God</p>	<p>Unit 11 What does it mean to belong to a faith community?</p> <p>THEMATIC</p> <p>Christianity Judaism</p> <p>In this unit, the pupils will focus on what it means to belong to a faith community. They will build on their knowledge from Foundation Stage units and revisit knowledge from prior systematic units about ways of life for Christian and Jewish people, considering how members of these communities show that they belong.</p> <p>← Unit 3 exploring community and belonging</p> <p>→ Units 30 which explores how people from different communities mark significant events in life</p>	<p>Unit 12 How should we care for the world and for others, and why does it matter?</p> <p>THEMATIC</p> <p>Christianity Judaism</p> <p>In this unit, pupils will build on what they know about key texts and practices important to Christian and Jewish people. Pupils will revise their knowledge of Genesis 1 and what this account of creation tells Christian and Jewish people about caring for the world, and think carefully about different ways in which they might care for people in the world.</p> <p>← Units 1, 7, 12, 23 and 34, exploring Christian ideas about Creation.</p> <p>→ Unit 24 that develops understanding how Christians, Jews, Muslims and people with non-religious worldviews how people try to make the world a better place</p>



← Builds on/Leads on from

→ Leads onto/Sows the seeds for

RE in mixed year group settings

- No one-size-fits-all
- Compromise is often what is needed
- Regular opportunities to revisit prior learning
- Careful selection of content that can be adapted to suit several year groups
- In a 2-year cycle, consider having units that lead on from another in that key stage/2-year cycle in the same year group in the cycle
- In a 2-year cycle, if units leading on from another within that key stage/2-year cycle are put in different year groups in the cycle, consider how you support pupils who doing cycle B before cycle A.

Curriculum Long Term Plan



Task:

- Explain how your long-term plan makes provision for clear progression
- Can you articulate ‘why this, why now’ so it can be shared with SLT and staff?

If you have done this in the time, you could discuss

- Progression of core concepts/throughout your long-term plan?
- Progression throughout an age range e.g. year group/key stage?
- Is your RE curriculum ‘collectively enough’ and how do you know?

- Do your teachers have the same understanding of the RE curriculum for your school?

Non negotiables for delivery of your long-term plan

A

Accurate, rich knowledge

B

Beautiful resources and authentic voices

C

Creative and challenging

D

Diversity and debate

Importance of using language such as:

most, many, some

often, sometimes, occasionally

Moving from **generalisation** to nuance

Not ‘all Christians believe’ but ‘Many Christians believe...’

Quick Win!

Some

Most

Many

Many Muslims pray 5 times a day.

Most Christians believe in the Trinity.

Some Buddhists live in the UK.

Some Buddhists live in the UK, whilst others live...

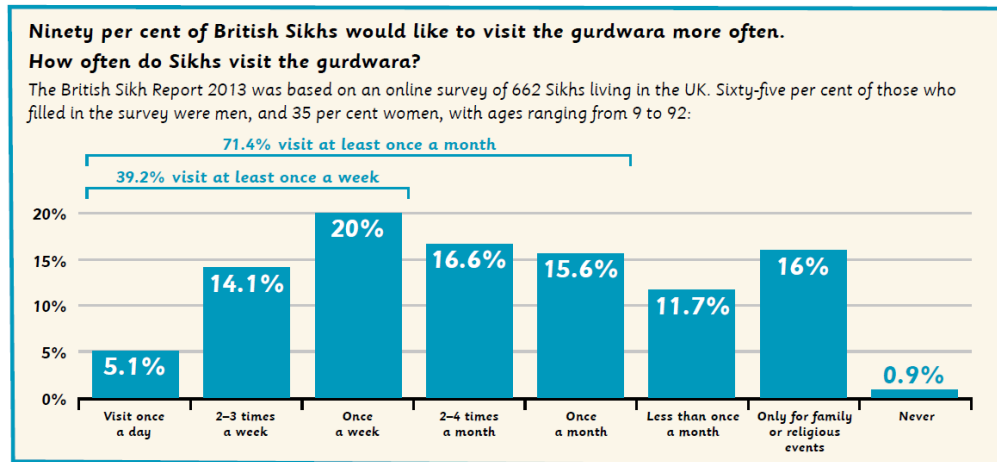
Using statistics and diagrams

Some British Sikh people **rarely** visit the gurdwara.

Some British Sikh people visit the gurdwara **daily**.

Quite a lot of British Sikh people **often** visit the gurdwara.

Most British Sikh people visit the gurdwara **at least once a month**.



I wonder how many...?

I wonder how often...?

Ages 7–11

What is sewa? Going beyond the langar

Background knowledge for the teacher

- Remembrance of God, the transcendental One, is important to the Sikh faith. The Sikh word for 'remembrance' is *sewa*. The Guru Granth Sahib offers: 'The words connect us in the meditation of God's name.' However, the Guru Granth Sahib is also clear that there can be no worship without performing good deeds (GGS 4). For Sikhs it is necessary to combine *sewa* with *sewa* – selfless service, acts of generosity, kindness and service done for no personal reason.
- As Sikhs believe that God is within every person, acts of selfless service are also acts of service to the One.
- The meaning of service within Sikhism arises out of its origins within the Punjab region of India in the 15th and 16th centuries. At the time, serving others was something poor people did for the rich. There were divisions between Hindus and Muslims. The caste system in Hinduism meant that lower caste people served higher castes, and some were outside the caste system and treated by society.
- Although Guru Nanak's teachings did not abolish the caste system, they introduced the idea that people are equal regardless of caste, gender and religion. The message was: *sewa* means that everyone has a duty to serve everyone else without divisions or hierarchy – a revolutionary message.
- Guru Nanak's work community at Kartarpur showed this commitment in action. The institution of the *langar* (community kitchen) also showed that there is no service and equality *sewa* at the heart of Sikh practice from the start.
- sewa* does not just happen at the langar. Three aspects of *sewa* are *sewa* (physical service), *sewa* (mental service) and *sewa* (financial service). These can be undertaken in many aspects of living.

This unit explores how Guru Nanak put *sewa* and equality at the heart of his community in Kartarpur. It offers a range of examples of *sewa* Sikhs perform *sewa* and considers the value of this way of living.

Assessment for 7–11s

The statements below suggest 'emerging', 'expected' and 'exceeding' outcomes from this unit. Adapt them for the age of pupils you are teaching. If necessary, adapt the 'I' words to the assessment language of your school.

Emerging

- Say what *sewa* is in Sikhism and give some examples.
- Describe what difference *sewa* can make in the life of Sikhs.

Expected

- Identify and describe what *sewa* means and give examples of a range of ways Sikhs perform *sewa*.
- Explain why *sewa* is important to Sikhs.
- Make links between Sikhs' practice of *sewa* and their own ways of living.

Exceeding

- Explain how *sewa* arises from Sikhism's origins and beliefs about equality.
- Make clear connections between Sikh beliefs about God and the practice of *sewa*.
- Consider and weigh up the impact of selfless service for Sikhs, for pupils and for wider society.

This unit helps pupils in Scotland to achieve **AME 1–10a, 2–10a, and 2–10c**.

Essential Knowledge for the pupil

Pupils will know:

- Sikhism started in a context where there was a lot of inequality.
- sewa* is the practice of selfless service, i.e. serving God and others with no thought for personal reward.
- sewa* is important in Sikhism because it helps to promote equality.
- one important opportunity for performing *sewa* is at the langar – the free kitchen connected to the gurdwara.

eResources

Go to www.retoday.org.uk/inspiring-ref to access the resources below:

- A whiteboard animation of different types of *sewa* in the gurdwara.
- Several additional images showing *sewa* in the langar.
- A helpful film showing *sewa* in the langar.
- A film of Birmingham City University's langar on campus. This may be useful for teachers' subject knowledge and clips can be used with pupils.
- Links to some charities founded on the Sikh principles of *sewa*.

22 RE Today

Access to religious texts

Inter Faith Week 2025
9-16 November

Home Resources

Inter Faith Week 2025
Linking faiths, beliefs and communities
School learning journey

<https://www.ifw4schools.co.uk/ks4-2025>

(C) RE Today Services 2025

Activity 2 Activity 3

The importance of sewa

Here are some of the key ideas about service based on words from the Guru Granth Sahib. They talk about the importance of *sewa*. *sewa* means selfless service.

7–9-year-olds

You will get close to God if you serve people without wanting anything in return.	By serving other people, you will find peace.	Focus on serving others and on God.
Follow the Guru. Serve God and repeat the name of God.	It is hard to serve God. You must not be selfish. You must focus on God's name. If you do this, God will accept your service.	Serve others and serve God, and you will be given a place of honour in God's Court.
You cannot worship God without serving God and other people. If you do not worship and serve, you cannot know God.	Serve God and you will get what your heart wants. Serve something else, and your life will be wasted.	If you try to please God, when you serve others you will find peace and joy.

Here are some of the key ideas about service based on words from the Sikh holy book – the living Guru, the Guru Granth Sahib. They talk about the importance of *sewa*, or selfless service.

9–11-year-olds

One who performs selfless service [<i>sewa</i>], without thought of reward, shall attain his Lord and Master [God]. GGS 286	You shall find peace, doing <i>sewa</i> [selfless service]. GGS 25	Centre your awareness on <i>sewa</i> – selfless service – and focus your consciousness on the Word of the Shabad [the Name of God]. GGS 110
Perform the Lord's service [<i>sewa</i>], and repeat God's Name under the Guru's guidance. GGS 176 (Bhai Manmohan Singh)	It is very difficult to serve the True Guru. Surrender your head; give up your selfishness. Realising the Shabad [the Name of God], one meets with the Lord, and all one's service is accepted. GGS 27	In the midst of this world, do <i>sewa</i> [selfless service], and you shall be given a place of honour in the Court of the Lord. GGS 26
Without serving the Guru [<i>sewa</i>], there is no devotional worship. How can anyone [on their own] know the Lord? GGS 1013	Serve the Lord; do not serve anyone else. Serving the Lord, you shall obtain the fruits of your heart's desires; serving another, your life shall pass away in vain. GGS 490	He who is turned towards the Guru finds repose and joy in <i>sewa</i> . GGS 125

Extracts from www.gurugranth.org, translated by Dr. Sant Singh Khosla unless otherwise indicated.

- Pupils with SEND are entitled to receive Religious Education based upon the Locally Agreed Syllabus as far as it is practicable. This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings.
- RE can provide challenging and nurturing learning opportunities for every pupil, so we should seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides.
- It is also good practice for special schools to take into account the needs of their pupils when planning the RE curriculum and adapt the RE curriculum to suit the needs of their pupils.
- As a teacher you know how to adapt in other subjects – RE is not any different, the key is meeting need.

The 'Five Keys' planning model

Anne Krisman, advocates five keys for planning in RE for SEND.

1. **Connection – what links can we make with our pupils' lives?** Creating a bridge between pupils' experiences and the religious theme.
2. **Knowledge – what is the burning core of the faith?** Selecting what really matters in a religious theme, cutting out peripheral information.
3. **Senses – what sensory elements are in the religion?** Looking for a range of authentic sensory experiences that link with the theme.
4. **Symbols – what are the symbols that are most accessible?** Choosing symbols that will encapsulate the theme.
5. **Values – what are the values in the religion that speak to us?** Making links between the values of the religious theme and the children's lives.

Afternoon break (optional)

2.00-2.15



Monitor and move forward with RE

Self evaluation: 'Where are we now?'

Where do you **want to go**?
What will **success** look like?



Can you **articulate** this?

You have:

**Your vision and your intent for RE
in your school!**

The role of governors

- A critical friend
- Governors play a crucial role in supporting Religious Education (RE) in schools by monitoring and reviewing RE provision, ensuring it aligns with the school's vision and ethos, and holding the school leadership accountable for RE outcomes. They can also act as a point of contact for staff involved in RE, build links with external resources, and support the development of RE policies and practices
- Can be a great ally for RE leads when trying to raise the profile of the subject

- **Monitoring and Review:**
 - RE governors can work alongside RE leads to observe RE lessons, engage with students to gather feedback, and review policies and resources to ensure RE is effectively implemented.
- **Strategic Direction:**
 - They contribute to the school's overall strategic direction, ensuring RE aligns with the school's vision and ethos, and that it is appropriately resourced and supported.
- **Accountability:**
 - Governors hold the school leadership accountable for the quality of RE teaching and learning, and for ensuring that pupils' understanding of RE is developing effectively.
- **Support and Challenge:**
 - They can challenge existing practices and work with the RE lead to suggest improvements, while also providing support and resources to RE teachers and staff.
- **Building Links:**
 - Governors can build connections between the school and external organizations or individuals who can offer guidance or support in developing RE provision.
- **Policy Development:**
 - They can play a role in ensuring that RE policies are up-to-date and aligned with best practices.

What monitoring do you currently use to improve RE?

Building a picture of RE

Approach you might take

Pupil work sampling – ‘book look’

Pupil conferencing/interviews: subject knowledge and retention

Pupil conferencing/interviews – attitudes towards RE

Lesson observations

Learning walks across school or key stage

Analysis of **data**

Analysis of **planning**

What might each approach tell you?

Which might be most useful?

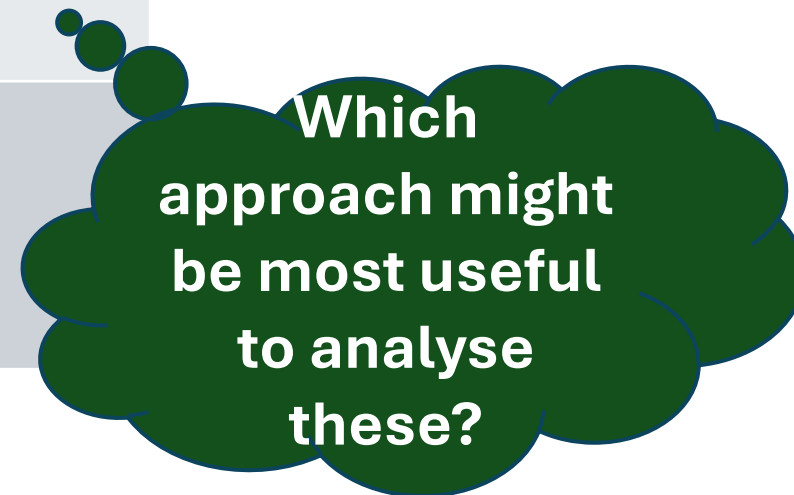
What does 'good RE' look like?

What might you expect to see in lessons?
What might you expect to see recorded?

What would you want pupils to be talking about in
pupil interviews?

Where might you want to focus on?

Focus areas		
Teaching	Quality of learning environment	Attitude to learning
Quality of planning	Marking and feedback	Curriculum coverage
Pupil outcomes	Consistency/accuracy of assessments	Teacher confidence



Teacher voice

- Who is delivering RE?
- What RE are they delivering?
- When and how they are delivering RE?
- How confident are they?
- What do they enjoy/find challenging about teaching RE?
- What do they need to be more successful/confident?

Book Look

Is there:

- Age-appropriate level work?
- A variety of tasks – not just writing?
- Evidence that pupils gaining and using key vocabulary?
- Evidence of independent thinking?
- Curriculum coverage and progression?
- Evidence that misconceptions are dealt with?
- Feedback to pupils?
- **Can you track 1 unit of learning though the work in a book?**

Pupil Voice

- How do you use pupil voice to monitor and evaluate RE?



Pupil Voice

Sample pupil questionnaire Year 1

Understanding Christianity unit – What do Christians believe God is like?

Children were very keen to talk about RE and share their books with me; they showed immense pride in their work.

OUTCOMES BY THE END OF THIS UNIT, PUPILS ARE EXPECTED TO BE ABLE TO:

- Identify what a parable is. "A parable is a little story in the big story in the Bible"
- Tell the story of the Lost Son from the Bible simply, and recognise a link with the concept of God as a forgiving Father. The children could tell the story of the Lost Son with some prompting (this was learnt at the beginning of the unit, so some weeks ago). They thought it taught Christians that: "God forgives us" and "God loves us".
- Give clear, simple accounts of what the story means to Christians. As above – children also talked about forgiving others and saying sorry to people. They understood that Christians think "God will forgive them and still love them".
- Give at least two examples of a way in which Christians show their belief in God as loving and forgiving; for example, by saying sorry; by seeing God as welcoming them back; by forgiving others. Children talked about God forgiving people when they make mistakes and still loving them.
- Give an example of how Christians put their beliefs into practice in worship; by saying sorry to God, for example. "Christian's show they love God by: saying sorry, going to church and singing songs, praying to God, forgiving people and giving things to other people."
- Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas. Children talked together about what they had learnt from this unit and said:
"It helps me to be kind to others."
"It tells me God loves me very much."
"I can forgive people."

The children's comments were consistent with the work in their books. They also demonstrated a good understanding of the 'knowledge building blocks'; "The stories in the Bible help Christians to learn. It helps them know how to live."

This unit is in line with where Year 1 should be in terms of the school's long term plan.

Pupil voice

A. "You need RE to help you understand all the different religions in Britain."	B. "RE helps me learn more about my own religion / beliefs."	C. "I like RE because it is about big ideas and big questions."
D. "RE is good because it makes you think harder about your own ideas and beliefs."	E. "RE teaches you about values like peace, love, forgiveness or compassion. We all need these."	F. "RE is there to make you think and discuss things."
G. "Whatever job you do, you meet people with different beliefs, so you need to know about them."	H. "If there was no RE, our society might be less respectful and tolerant."	I. "The law says RE should be given to every child, so don't break the law!"

Which two reasons, A-I are most important for you? Explain why.

Which letter?	My explanation of why it matters is...	
In my school, the best RE lesson ever was...	I'd love it if, in RE, we learned more about...	If we went on an RE trip, the best ever, I'd like to go to... Because...

Is our school's RE:

Brilliant?	Good?	OK?	Disappointing?
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Pupil voice diamond 9 activity

A. "You need RE to help you understand all the different religions in Britain."	B. "RE helps me learn more about my own religion / beliefs."	C. "I like RE because it is about big ideas and big questions."
D. "RE is good because it makes you think harder about your own ideas and beliefs."	E. "RE teaches you about values like peace, love, forgiveness or compassion. We all need these."	F. "RE is there to make you think and discuss things."
G. "Whatever job you do, you meet people with different beliefs, so you need to know about them."	H. "If there was no RE, our society might be less respectful and tolerant."	I. "The law says RE should be given to every child, so don't break the law!"

Subject Leader File

- Copy of Subject Leader job description/role/remit
- Copy of RE Policy (including reference to Vision and Values)
- Self evaluation of RE
- RE Action Plan
- Link to ‘subject’ part of school development plan
- Monitoring schedule for RE – with copy of whole school monitoring to show how RE fits in with cycle
- Ofsted report (if relevant)
- Teacher assessments
- Information on overall progress and attainment in each year group (however this fits with school policy)
- Scheme of work/Long term Plans
- Curriculum map showing units for each year group
- Medium term planning (where relevant)
- Subject Leader CPD record and notes on actions taken

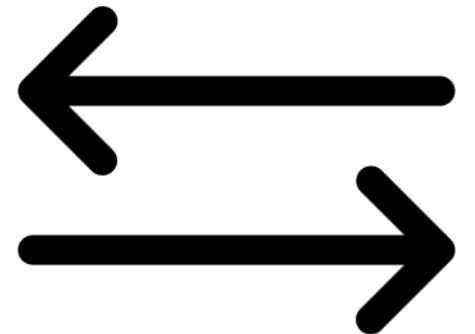
Creating an Action Plan

Link to Whole School Development Plan

	Planned action	Intended outcome	Date to be completed	Person responsible	Cost	Success evidence	Monitoring
Enable pupils to remember key information about religions and worldviews	Begin 'Handy 5' idea in KS2 and ensure displays in each class.	Pupils can learn key 'fingertip' knowledge in RE	End Autumn 1	Subject Leader to produce. Class teachers to use in class.	Afternoon of time to create and produce templates.	Pupils can master and remember 5 key facts for religions and worldviews studied.	Book look and pupil voice end of Spring 1

How can I start to bring about change?

- Action plans
- Small steps to larger targets
- Put timings on (and stick to them as far as possible!)
- Explain why change must happen
- Get others involved – you can't change a whole school by yourself
- Keep staff focused on the change
- Build in time for reflection



Support for RE monitoring

- <https://www.re-hubs.uk/upskill/leadership/>

[CTeach Scholarship Programme](#)

[Leadership - RE:ONLINE](#)

[Leadership Journey Map](#)

[Leadership Scholarship Programme](#)

[Learn Teach Lead RE - Leadership](#)

[Lincoln Diocesan Education: Examples of making progress in RE/R&W](#)

[NATRE - Leadership Information Guide](#)

[NATRE Curriculum Symposium: a focus on design issues](#)

[Primary Subject Leader's Toolkit](#)

[REonline: Big Ideas Curriculum](#)

[REQM \(RE Quality Mark\)](#)

[REThinkRE](#)



National Association of Teachers
of Religious Education

START HERE	SUBJECT KNOWLEDGE	WORLDVIEWS APPROACH
ASSESSMENT	CPD & TRAINING	LOCAL GROUPS
MONITORING RE	OFSTED	ESSENTIAL RESOURCES

<https://www.natre.org.uk/primary/primary-subject-leader/>

TASK



- Spend 10 minutes exploring the NATRE primary RE subject leader's toolkit, or the RE Hubs website
- Share your favourite part of the toolkit with the group

To know how to support colleagues in your setting delivery of high quality RE

- How do you already support your colleagues to deliver high quality RE?
- What would you like to be able to do more of?
- What do you need to be able to support your colleagues?



- Direct them towards cpd
- Cascade your own CPD
- Paired lessons/team teaching
- Co-planning

<https://www.cstg.org.uk/2024/04/11/new-subject-knowledge-enhancement-resources/>

<https://www.natre.org.uk/courses-events/upcoming-courses-events/>

<https://www.natre.org.uk/membership/early-careers-teachers/ect-free-monthly-webinar/>



National Association of Teachers
of Religious Education

Join NATRE

<https://www.natre.org.uk/membership/>

Attend a local RE network group

<https://www.natre.org.uk/about-natre/re-in-your-region/>

RE IN YOUR REGION



<https://www.reonline.org.uk/natre-resources-for-primary-focus-week/>

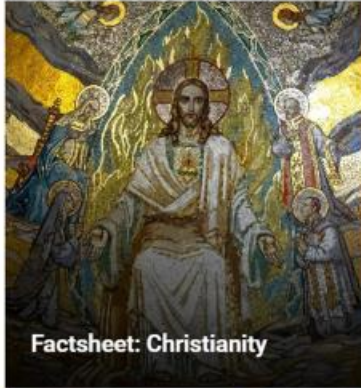
NATRE resources for primary focus week

As part of Primary Focus Week, NATRE has brought together a carefully selected collection of resources to support those teaching Religion and Worldviews in the primary classroom. These materials are designed to help teachers build subject knowledge, enrich curriculum planning, and deliver high-quality RE that engages and inspires pupils aged 5-11.

The collection includes guidance documents, classroom-ready activities, and examples of best practice, some of which are usually only available to NATRE members. Whether you're a trainee teacher, early career teacher, subject leader, or experienced practitioner, these resources offer practical support and fresh ideas to enhance your teaching.

We hope this curated set of materials helps to strengthen RE provision in your school and supports you in developing thoughtful, inclusive, and knowledge-rich learning experiences for your pupils.

Factsheets



<https://religionmediacentre.org.uk/>



What's new from Understanding Humanism

Online course! Our Introducing humanism: non-religious approaches to life course with Sandi Toksvig is now open! This free, online course explores the nature of humanism and its response to life's big questions. Perfect for humanist subject knowledge for teachers of all age groups. Find out more and register today!

Understanding Humanism articles – check out the beginning of this brand new collection of inspiring reflections on what it means to have a humanist approach to life, and teaching about humanism in the classroom. Start with 'Human Nature, Human Potential' – a look at how to teach humanism in a positive and memorable manner, or Our Favourite Picture Books and Stories – a selection of stories to inspire and illuminate the teaching of children of all ages about humanism.

Expanded 'Humanist Perspectives' resources: discover new materials linked to key GCSE RS topics, including families and relationships, medical ethics, prejudice and discrimination, and wealth and poverty. Provide your pupils with diverse humanist viewpoints on these topics and many more.

<https://understandinghumanism.org.uk/>

<https://us02web.zoom.us/j/83506826246?pwd=P1V7YO0lYyBzzvxfSjcuSPJDnj6gza.1>

Meeting ID: 835 0682 6246

Passcode: 632738

 **RETODAY**

Educate • Equip • Empower

Are you an RE teacher with questions about Judaism?

A chance to ask anything you like...
Open to primary and secondary teachers who teach Judaism

Why don't all...
What's the difference between...
I don't understand which...



Thurs 23rd October, 3.30-4.30pm

Any question answered



by Anna Silver,
Education Officer

Monthly informal drop in session

(for monthly dates and zoom links email anna.silver@bod.org.uk)

For Zoom link see attached text

Tried and tested online resources

RE Hubs – School speakers

<https://www.re-hubs.uk/get-involved/school-speakers/>

My life my religion

<https://www.bbc.co.uk/programmes/b05pc1c9/episodes/guide>

https://www.youtube.com/playlist?list=PLcvEcrsF_9zL_rMIPzjyuhf7-VuPVq4yl

ERA HOME

<https://era.org.uk/>

True Tube – Holy Cribs (many different places of worship)

<https://www.truetube.co.uk/resource/holy-cribs-the-synagogue/>

Birmingham Schools faith visits

Tried and tested online resources

Belonging and believing

<https://www.booksatpress.co.uk/belongingandbelieving.html>

Tried and tested online resources

Christian Faith Voices

<https://www.faithinschools.co.uk/faces-of-faith>

KS1 BBC

<https://www.bbc.co.uk/bitesize/subjects/zxnygk7>

Real faith Voices – NATRE

<https://www.natre.org.uk/about-natre/projects/real-people-real-faith/>

BBC – My first festival

<https://www.bbc.co.uk/cbeebies/shows/my-first-festivals>

Other resources

RE online

www.reonline.org.uk

Understanding Humanism

<https://understandinghumanism.org.uk>

Visit my Mosque

<https://www.visitmymosque.org>

Truetube

www.truetube.co.uk

NATRE (spirited arts, anti- racist RE and so much more)

www.natre.org.uk

BBC

[Religious Studies - BBC Bitesize](#)

ERA

[Home \(era.org.uk\)](http://era.org.uk)

RE Quest

<https://request.org.uk>

Artefacts and resources

- <https://starbeck.education/>
- <https://www.tts-group.co.uk/primary/re/>
- Local faith communities

<https://www.regrants.org.uk/>

The Jerusalem Trust | **RE Grants**
for schools



<https://www.speakingvolumes.org.uk/>

Sources of further knowledge

- Follow @natreupdate on X
- NATRE website
- Join #REChatuk on X 1st Monday of every month 8-9pm
- Join Primary RE (for teachers teaching RE in the primary classroom) on facebook
- RE online moodle [Culham St Gabriel's Trust Moodle \(cstg.org.uk\)](https://cstg.org.uk)
- RE Hubs website
- And much much more.....

Local RE networks


<https://www.natre.org.uk/about-natre/re-in-your-region/east-midlands/>



RE Hubs



Hubs




Find your hub location

Calendar



Courses and events

Local groups




Find local groups

Places of interest



Find places of interest

School speakers



Find school speakers

Resourcing RE




Find resources

News & blogs



Find news & blogs

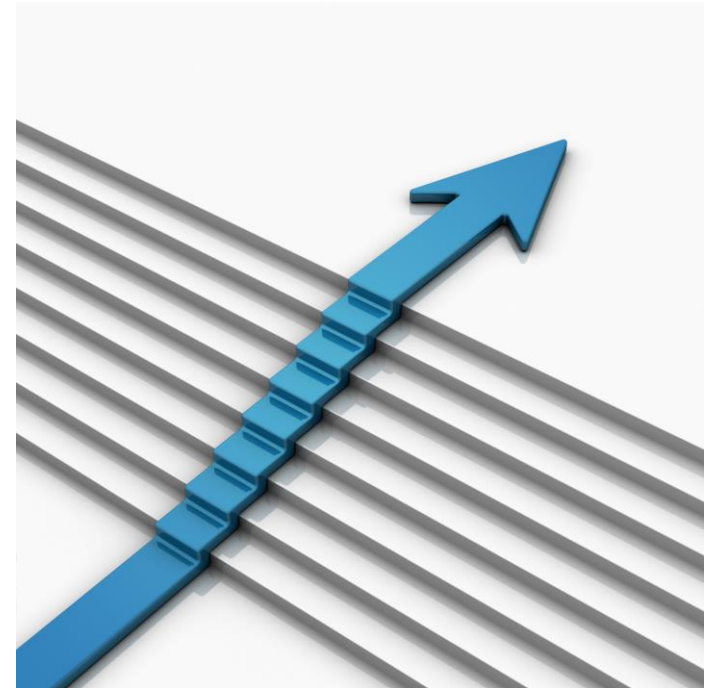
Get involved



Find opportunities

<https://www.re-hubs.uk/>

- What are your next steps?
- What do you need to achieve this?
- Who do you need to involve?



Password: RESLMC2025

<https://www.retoday.org.uk/school-support/resources/courses/>



Publications Courses **Resources** Primary Religious Education Curriculum Understanding Muslims Understanding Islam Understanding Christianity
Consultancy NATRE Membership eLearning Zone Subject Knowledge Webinars Schemes of Work

Courses

To download the materials enter the password given to you by your trainer.

Password *



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Understanding Christianity.

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RE Today
Learning Zone

learningzone.retoday.org.uk

*Whilst stocks last

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and supportive
community of
RE teaching
professionals!



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- **Quarterly e-Newsletter** with download
- Access over **2000 online resources**
- BJRE online
- **FREE online REtoday articles & Professional Reflection**
- **Lobbying and Advocacy**
- Access to **Local Groups**
- **25% off RE Today publications & CPD**
- **Strictly RE ticket discount**
- Free monthly **welcome membership webinar**

In addition, School and School Enhanced get:

- Digital access to best-selling **RE in Action** book & **Assessment in RE**
- **Multi school login for all teachers** to access online resources

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- Practical sessions led by teachers
- Networking opportunities
- Classroom resources
- Relevant exhibitors



 Saturday 31 January 2026 |  9AM-4:45PM |  Birmingham (TBC)

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NATRE membership survey

