



# Religious Education - PSA Session One

RELIGIOUS  
EDUCATION

Living Out God's Transforming Presence



# Introduction & Hub Lead Practitioners



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<https://www.salisbury.anglican.org/schools/hub-lead-practitioners-hlps>



**@HeLP\_REgroups**



**HeLP\_REgroups**  
**SDBE\_Update**

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# AGENDA

**Introduction**

**Activity One – Islam**

**Activity Two – Reflective Storytelling**

**Activity Three – Learning from ‘this season’**

**& The place of RE in September**

**Activity Four – Self Evaluation of the effectiveness of RE**

**What next?**

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# Infographics/data

## Identity



**MUSLIMS ARE UK-BORN**



**FROM MIDDLE EAST AND ASIA**



**FROM AFRICA**  
REMAINING MUSLIMS FROM REPUBLIC OF IRELAND, OTHER EUROPEAN COUNTRIES, THE AMERICAS AND THE CARIBBEAN

Source: Census 2011. ONS Table DC2207EW



1.83 MILLION MUSLIMS IN BRITAIN ARE OF ASIAN ETHNICITY (67.2% OF MUSLIMS IN BRITAIN). OF THESE, 1.02M PAKISTANI (38% OF MUSLIMS IN BRITAIN); 0.4M BANGLADESHI (14.9%); ALMOST 0.2M INDIAN (7.3%); 0.18M ARAB (6.6%)



**73% OF THE MUSLIM POPULATION IN ENGLAND AND WALES CONSIDER BRITISH\* TO BE THEIR ONLY NATIONAL IDENTITY**

\* English/Welsh/Scottish/Northern Irish  
Source: [www.mcborguk/muslimstatistics/](http://www.mcborguk/muslimstatistics/)



**63% OF BRITISH MUSLIMS STRONGLY AGREED, OR TENDED TO AGREE, WITH THE STATEMENT 'I AM PROUD TO BE A BRITISH CITIZEN AND TO BE IDENTIFIED AS PART OF THIS NATION'**

Source: YouGov poll for Islamic Relief 2014 [bit.ly/2wIKvXP](https://bit.ly/2wIKvXP)





# RE Today's Picturing Islam, Picturing Muslims



Picturing Islam • Picturing Muslims

<https://www.retoday.org.uk/school-support/publications/samples/picturing-islam/>







Inspiring RE  
No. 1

# MUSLIMS

With easy-to-access additional eResources

RE Today Services

Editor Fiona Moss

Ready Steady RE

Nabilla's Eid

The Birmingham Qur'an

Maryam and Zain's prayers

Maryam explains ibadah

Malala Hadith mystery

## Learning about Muslims: a progression grid

Here we provide a progression grid that suggests outcomes for pupils aged 4–11 from Reception classes to the end of primary education. Progress in learning is essential in well-planned RE.

Outcomes related to Early Learning Goals and end-of-key-stage outcomes in many agreed syllabuses and curriculum guidelines. These are in teacher-language, but can be translated to pupil-language of 'I can ...':

Age Group	Outcomes
Early Learning Goals Most 4–5-year-olds	<ul style="list-style-type: none"> <li><b>Understanding the world – cultures and beliefs.</b> Children begin to know about their own cultures and beliefs and those of Muslim people.</li> <li><b>Communication and language.</b> Children listen with enjoyment to Muslim stories and respond with relevant comments, questions or actions.</li> <li><b>Personal, social and emotional development, self-confidence and self-esteem.</b> Children have a developing awareness of their own needs, views and feelings and become more sensitive to those of others as they learn simply about Islam.</li> <li><b>Expressive arts and design.</b> Children use their imaginations in art, role-play and stories, responding in varied ways to what they see, hear and touch about Islam.</li> </ul>
Most 6-year-olds	<ul style="list-style-type: none"> <li>Pupils talk about the fact that Muslims believe in God (Allah) and follow the example of the Prophet Muhammad. They can recall simple stories of the Prophet.</li> <li>Pupils recognise some objects used by Muslims, such as a prayer mat, a string of 99 Sūbah beads or a photograph of the Qur'an.</li> <li>Pupils can add labels and captions to a picture of a mosque, identifying key features of a holy building. They can select objects connected to Ramadan and Eid-ul-Fitr from a table of artefacts, and say simply how they are used by Muslim people.</li> </ul>
Most 7-year-olds	<ul style="list-style-type: none"> <li>Pupils can talk about three examples of the 99 Names of Allah which Muslims use, suggesting what they mean. They can discuss different ideas about God.</li> <li>Pupils can consider meanings for some of the symbols and objects in a mosque, and talk about what matters in the building to Muslims. They can suggest the meaning of a festival such as Eid-ul-Fitr or Eid-ul-Adha.</li> <li>Pupils can recount how Muslims pray five times each day, and pick out key words such as 'bowing', 'peace', 'Allah' and 'mercy'. They suggest how it feels and what it means to pray to Allah in this way.</li> </ul>
Most 9-year-olds	<ul style="list-style-type: none"> <li>Pupils can consider questions about the story of the Revelation of the Holy Qur'an: why does this story matter so much in Islam? What makes the story exciting?</li> <li>They describe the Five Pillars of Islam, and discuss which of the pillars matters most and why. They explain how this links to <i>Shahadah</i> (worship and actions to follow the will of Allah).</li> <li>Pupils can describe the Muslim communities in two different parts of Britain (e.g. Glasgow or Luton compared to Cumbria or Cornwall), talking about how different communities can live well together.</li> <li>Pupils can discuss and respond with their own reasoned thoughts to ideas about what is right and good in Islam, and in their own viewpoints, connecting and commenting on similarities and differences.</li> </ul>
Most 11-year-olds	<ul style="list-style-type: none"> <li>Pupils apply concepts like 'revelation' and 'miracle' to stories of the Prophet. They can use the right words and concepts to apply their learning, for example, about the <i>Ummah</i>, the worldwide community of Muslims.</li> <li>Pupils can see and express two points of view about religious and social questions, e.g. should Muslims have a day off for Eid? Are prayer calls from minarets like church bells? Is Islam best expressed in architecture or in a charity like Islamic Relief?</li> <li>Pupils can apply their own understanding of religion to the question: what does it mean to be a Muslim in Britain today?</li> </ul>
More-able 11-year-olds	<ul style="list-style-type: none"> <li>Pupils can research and use examples of verses from the Qur'an and <i>Hadith</i> of the Prophet to explain community life or beliefs about Paradise and life after death.</li> <li>Pupils express clear and well-informed views on how Muslim communities can both maintain their identity and contribute to the common good.</li> <li>Pupils can research and explain some sensitive issues for the Muslim community, about, for example, peace and conflict, the roles of men and women and responding to prejudice against Muslim people in Britain today.</li> </ul>

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# PLACES OF WORSHIP: ISLAM

BUDDHISM

CHRISTIANITY

HINDUISM

ISLAM

JUDAISM

SIKHISM

## Islam

Islam means submission (to Allah). It is not surprising then to discover that Muslims use prostration or bowing to the ground as an act of devotion and as a symbolic action in their prayers and in their worship. This is key to understanding why Mosques are built as they are – so that there is sufficient open space to complete devotions. Prayer being one of the Five Pillars of Islam also reflects the centrality of communal worship for Muslims and this means that when a Muslim community has established itself, the Mosque will soon follow. Many mosques have been adapted from homes and other community buildings but in many of the main cities in the UK, specially built traditional designed mosques can now be found.

Click on the links opposite to find a description of the main features of the Mosque and artifacts that can be found inside it. You will notice that we have included the home as a place of worship as it might be that some of your pupils are Muslims and have the facilities to invite small groups into their home to share or observe worship.

Click also to find out if there is a Mosque near you that will welcome a visit from you. Some examples of links to virtual tours are also available.

On the right are ways that can enable your trip to be a success, and means by which the learning outcomes of the students can be assessed.



**The Mosque**

**The Home**

**Planning Your Visit**

**Resources Activities & Questions**

**Standards & Assessment**

**Pre-Christian Sites, Museums & Exhibitions**

**A place near you?**

**Students' Work**

**Watch videos visits to Places of Worship**

**Sacred Space - a series of case studies on Learning Outside the Classroom**

<https://www.reonline.org.uk/specials/places-of-worship/>



Assessment for 4–6s Activities that link with Early Learning Goals. The statements below suggest ‘emerging’, ‘expected’ and ‘exceeding’ outcomes from this unit for 5- to 6-year-olds. Adapt them for the age of pupils you are teaching. If necessary, adapt the ‘e’ words to the assessment language of your school.

**Emerging** • Recognise and identify a prayer mat. • Talk about how Muslims use it for prayer.

**Expected** • State that Muslims aim to pray five times a day. • Describe how and why a prayer mat is helpful when Muslims pray alone and/or together. • Identify the Ka’aba and give a simple reason why Muslims face that direction when they pray. • Talk about how prayer mats can help Muslims to feel together and equal.

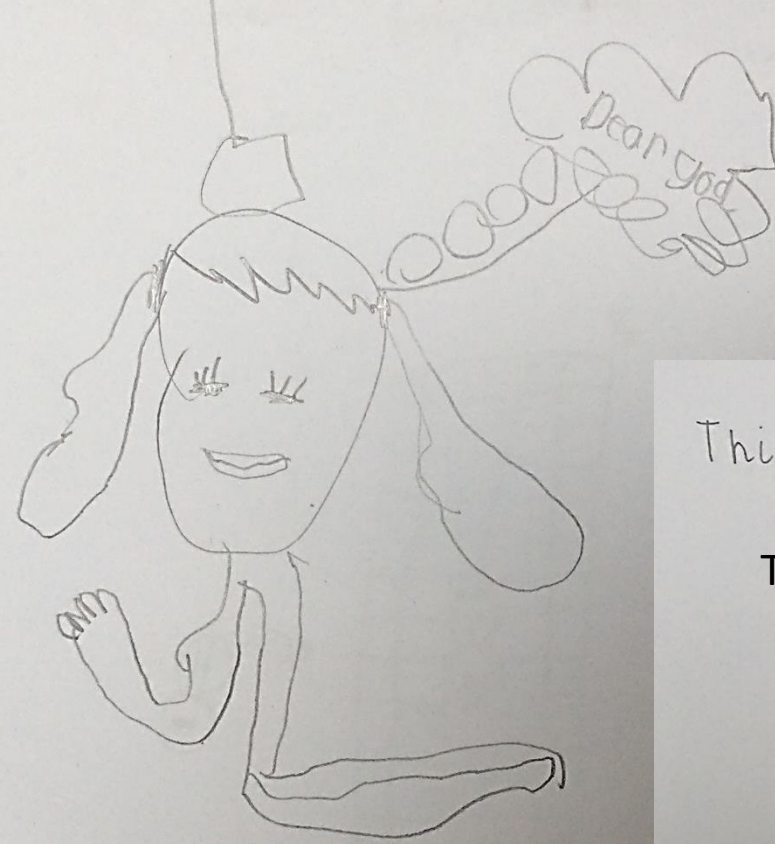
**Exceeding** • Explain that ‘salah’ is an Arabic word meaning ‘prayer’. • Talk about what Muslims need for their daily prayers. • Explain how prayer can make a difference to a Muslim’s daily life.



Cold tasks can be a good way of understanding the pupils' depth of knowledge and understanding.

they are praying on a mat

They are praying on a mat.

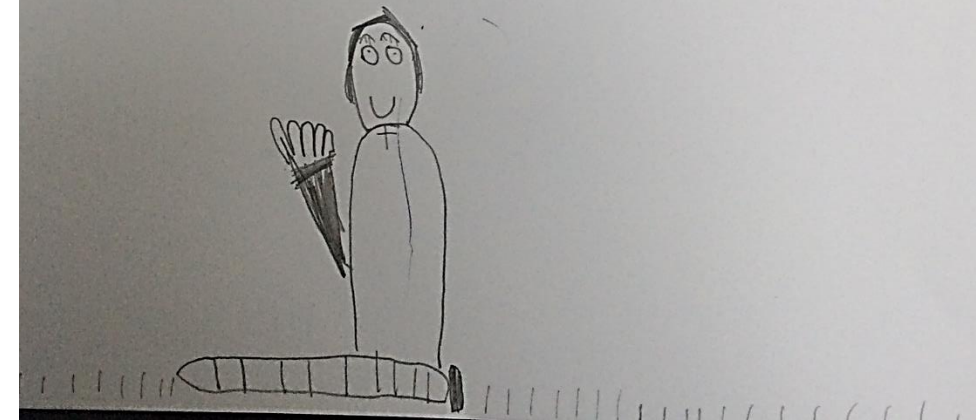


Dear God

This man is praying to God.

This man is praying to God.

For Key Stage 1, cold tasks take place at the end of the first lesson. This helps give the pupils some confidence but also shows the learning they are most secure with. They have never learned about Islam in school before.



These year 1s were asked to draw someone praying. Older pupils could be asked to write a poem or prayer.



This hot task took place at the beginning of the penultimate lesson of the term to allow for misconceptions or gaps in learning to be filled in the following lesson.

Whilst this does not show all learning – pupil voice is best for this – it shows a deeper understanding of prayer and an awareness of Islamic prayer that was very limited prior to the teaching sequence.

They could pray silently.

They could pray silently.  
They might pray because it helps them.

This pupils has gained an understanding of different ways of praying and is beginning to think about the purpose of prayer.



Whilst praying they could share love.

They could pray with their friends.  
They could pray with there friends.

Topic Task Sheet		Date:	Thursday 12 <sup>th</sup> February 2019
Key Question: How does praying at regular intervals help a Muslim in their daily life?		RE	
Success Criteria			
Pupil self assessment shows what they feel they did well and their next steps for RE skills (see the next slide for ppt).		Apply	✓
		Communicate	✓
		Reflect	✓ ✓

This pupil is demonstrating an understanding of Wudu – washing before Muslims pray, of other faiths beyond Christianity and some reasons for prayer.

He is praying to be kind to Allah.

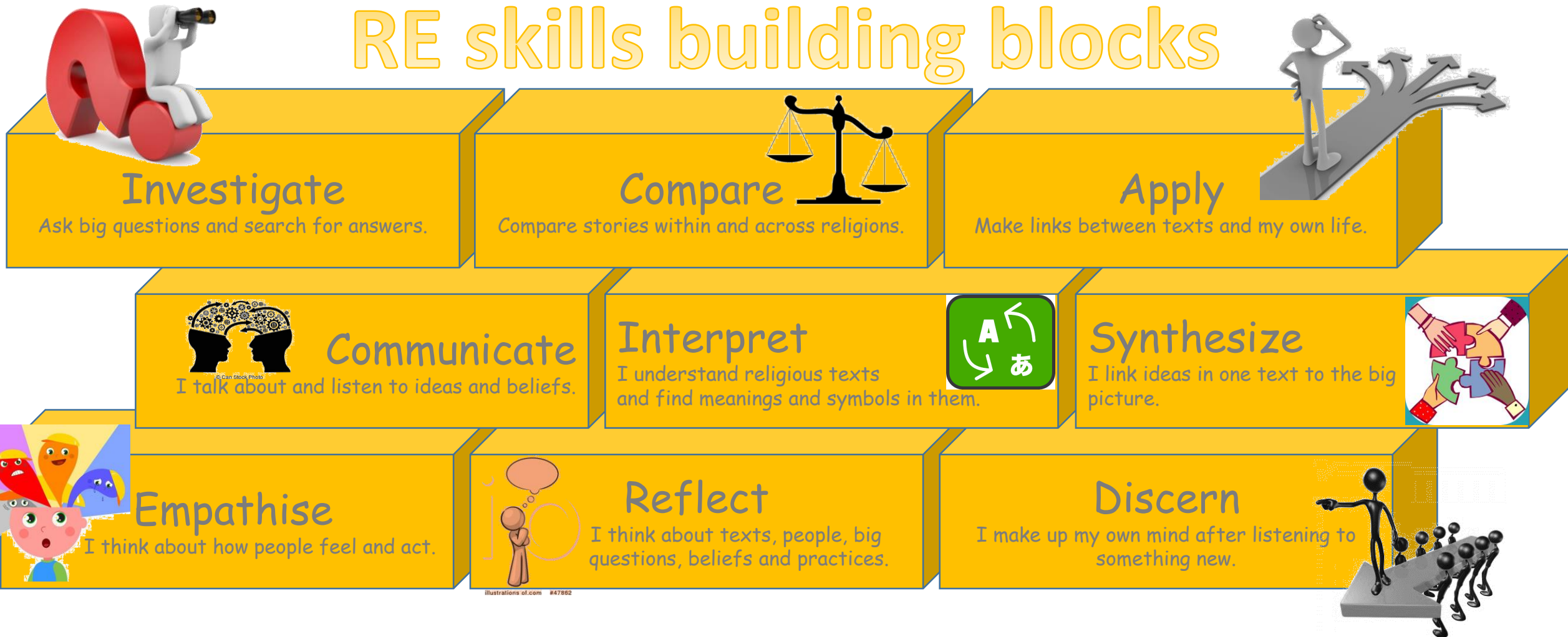
He is praying to God and he is focussed.

He is praying to be kind to Allah. He is praying to God and he is focussed.

A jug full with water.

The benefit of pupils self assessing against RE skills is that they can work on them no matter what the RE unit may be so the learning process continues across religions and subject areas. It also keeps the focus balanced between skills and knowledge.

# RE skills building blocks



What have you done well today?  
What could you work on next?



## Personal beliefs and practices of prayer

Groups of 3:

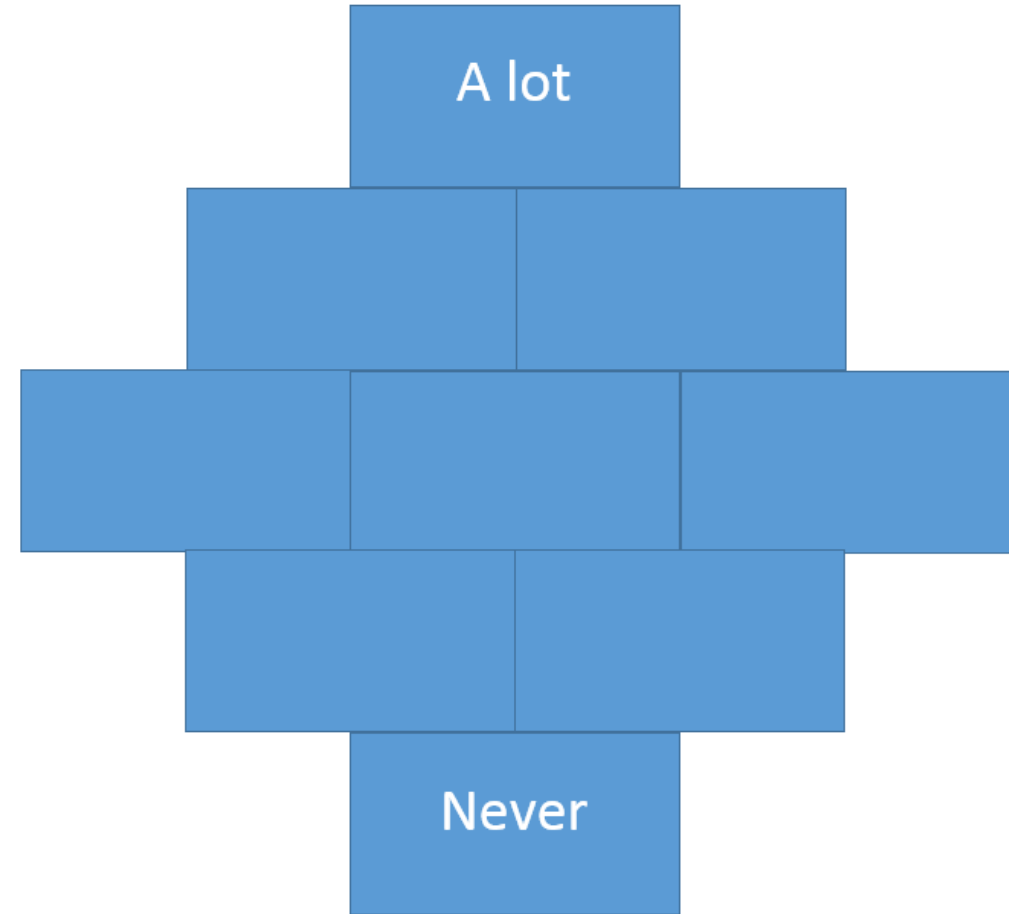
Person 1 – places their card without explanation.

Person 2 – can move it if they wish and explain their choice.

Person 3 – can move it and explain their choice.

Person 1 – puts it in the final place and explains their belief.

I pray.	I talk to a god.	I like quiet time.
I have quiet time.	I think about my life.	I think about other people's lives.
I like to move when I pray.	I like time to be still.	I talk to myself.



Using the photo cards – lay them all out in the middle of a class circle/group

### **Paddling**

Allow pupils time to look at the photo cards where they are.  
Pupils to take it in turns to choose one each.  
Pupils to take it in turns to explain why they choose their image.

### **Snorkelling**

Ask pupils to what is the same about their photo card and the person on one side of them (paired talk), then turn to the other person and consider differences.  
Give pupils some back ground of their images.

### **Diving** (this may be more relevant for KS2)

Ask pupils to consider which image a Muslim may choose and why they think this. *This moves the focus onto the importance of prayer and the deeper meaning of Salat, rather than the initial curiosity or interest in the images.*



# Issues with representation of Islam in RE and in UK media:

## Some key issues:

- bias, bigotry, balance?
- British Islam or Global Islam?
- Historic Islam or Contemporary Islam?
- Official Islam or Lived Islam?
- Stereotyping, othering, exoticising?
- Satanisation or Sanitisation?
- How can authenticity be achieved?

## Some RE responses

- bland?
- Repetitive?
- Uncontroversial?
- Lacking challenge?
  - Stereotypical?
- **Bold!**
- **Progressed!**
- **Controversial!**
- **Challenging!**
- **Subtle, nuanced!**

*Lat Blaylock – Strictly RE Conference 2020*

So consider images carefully

What is the source? What message is it sending? Is there balance? Is it engaging?!





From a UK school website –  
a new multi-faith prayer room

From a local newspaper in USA –  
Students praying outside after the prayer room was closed



**Which representations have been used on these photo cards?**

**What has been missed/over represented?**



From national UK new website – 2011 protests in Cairo, Christians hold hands to protect Muslims during Salat.

Muslim American friends take part in the Maghrib sunset prayer on the last day of Ramadan on a beach in Long Branch, New Jersey, on June 24, 2017





Home learning - towards the end of our RE unit 'How does attending a Mosque help Muslims feel a sense of belonging?

There have been some valuable discussions around a sense of belonging, highlighting how many of the pupils are losing this for the school and deeply missing it.

This is a photo of a Year 1 pupil with a Mosque she created at home. You can see Bilal standing at the top of the Minaret. She felt this was the best place for him to call people to prayer.



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## Background knowledge for the teacher

Muslims fast for a month every year. In the Muslim calendar, the name of the month is 'Ramadan' and the word for fast is 'sawm', but Muslims and non-Muslims also refer to the fast as 'Ramadan'. Muslims fast from sunrise to sunset. This is particularly hard when the days are long, or in hot countries. In Muslim countries food shops and cafes do not open until evening, but in countries where Muslims are a minority, like the UK, life carries on as normal, which can also be hard for those fasting. Muslims fast once a year because God asks them to. To be a Muslim is to follow God's wishes. **However, there are other reasons for fasting besides showing obedience to God. Deliberately not eating or drinking can help manage cravings and desires, in order to practice self-control. Muslims also think about those who don't have enough food every day, in order to develop empathy with the needy. Finally, fasting offers a sense of community and togetherness.** All over the world, Muslims fast in the daytime during Ramadan and break their fast at sunset. Eid-ul-Fitr falls at the end of the fasting month. The festival is about thanking God for life and food, and for each other. The festival is about generosity and community. 'Eid-ul-Fitr' means 'festival of sweets'. The major Muslim festival is Eid-ul-Adha, the 'feast of sacrifice', which happens at the end of the annual Hajj. Fasting in the month of Ramadan and the activities at Eid-ul-Fitr encapsulate Muslim social ethics: • self-control • solidarity • generosity • love of God • thankfulness In this age group we will think about generosity more than self-control. This will lay down a firm foundation for learning about fasting and other elements of Islamic ethics in future years. Pupils will encounter the idea of fasting before learning about a Muslim girl, Nabila, at Ramadan and Eid-ul-Fitr. They will learn about her first fast and what her family does at Eid. As pupils will learn, Muslims think about those less fortunate while they fast, and that Eid is a good opportunity to show generosity. Pupils will think about the value of generosity for everyone.

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## What do Muslims celebrate at Eid-ul-Fitr? Age 5-7

Hand out Smarties boxes. Empty all the Smarties into a bowl and reserve them for later. Ask the class to write answers to the following questions on small pieces of paper and place them inside the Smarties boxes:

- How do you show self-control?
- How can we show we care about those less fortunate than us?
- What act of generosity would you like to do?

Pass the boxes around and read the comments inside. At break, have the pupils hand out Smarties to other children. Ask them to reflect on how it felt to be generous.



# Discovering Sacred Texts – British Library



## Islam

As the unadulterated Word of God, the Qur'an is sacred to Muslims everywhere. Learn more about Qur'an and its content, and Islam's other important sacred texts, such as the Hadith and Sunna.

<https://www.bl.uk/sacred-texts>

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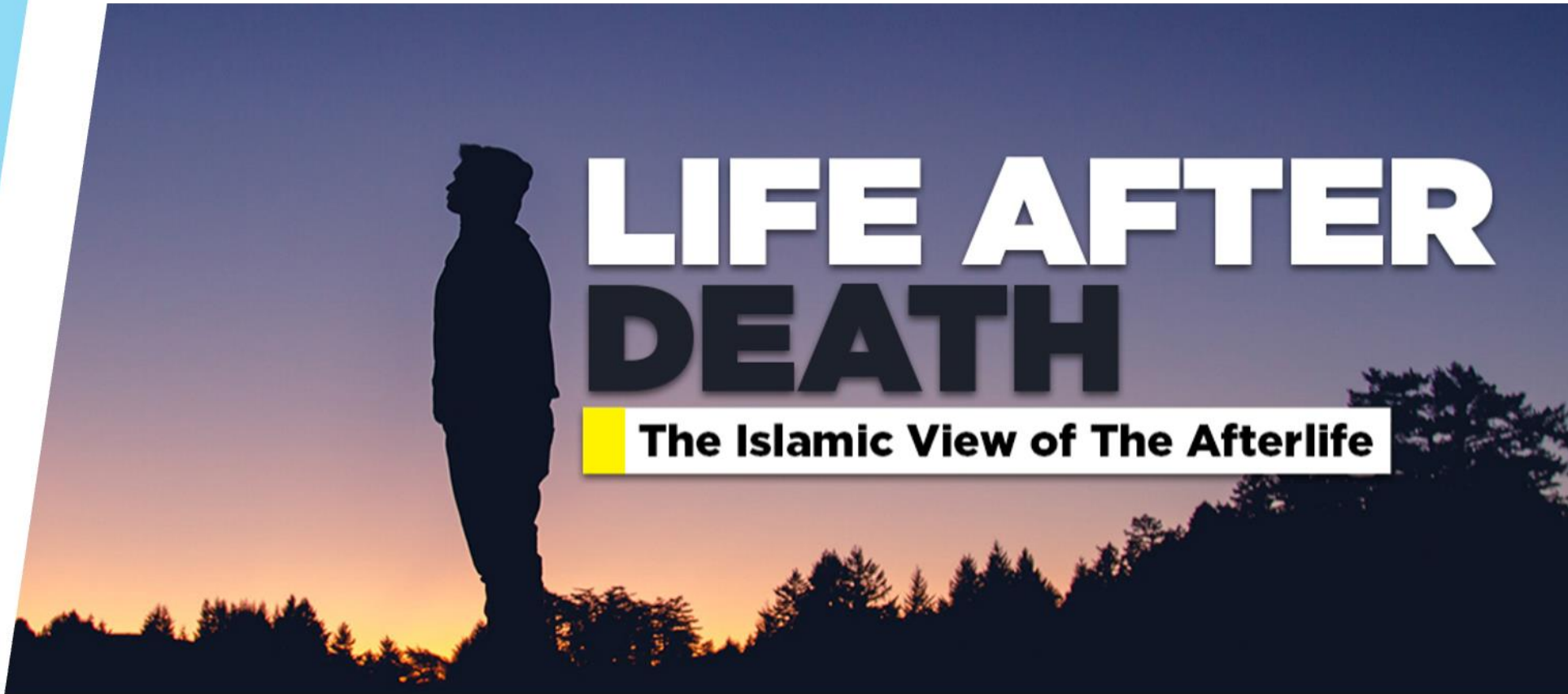
We fill our lives with the things we love.  
But have we made space to fit in what Allah has asked of us?

If we put Allah first and do what He has said,  
He will make space for everying to fit in!



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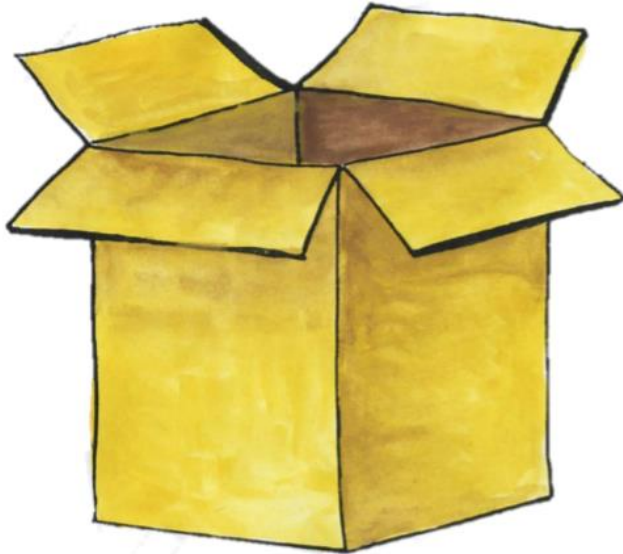


# What happens after we die?

A Muslim Perspective



## KS2 Islam: Teachings and Authority



**What does the Qur'an reveal to Muslims about Allah and his guidance?**



Tuesday 26<sup>th</sup> November 2019.

WALT: discover what happened at Cave Hira

No Muslims believe Muhammad wrote the Qur'an. His job was to be the transmitter of God's exact words. Cave Hira was the place of the first revelation from Allah. Muhammad was told to 'recite' or repeat out loud his words; he was illiterate so the words were learnt by heart.

How did it feel to memorise the Al Fatiha?

I felt important because my team were depending on me. It was a great responsibility to deliver the information and you had to have a very good memory.

How would you remember the message tomorrow or next week if you could not write it down or there was only a single copy?

I could look at the first verse and then learn it over a week - recite it every hour, then test my-self. Once a week has passed, and I have learnt it, I will go on to the second verse.

✓ Wait met R

**What does the Qur'an reveal to Muslims about Allah and his guidance?**

**Year 5**

**What does the Qur'an reveal to Muslims about Allah and his guidance?**

Give own views, and those of a Muslim, on what humans are and how they should live, explaining any challenges.

'Muslims take the teachings in the Qur'an very seriously. It allows them to have a strong link (physical and spiritual) with their God especially when times are hard and they are troubled. It gives them a kind of strength, a real connection. It helps them to lead a good, contented life. They know what path to stay on and the difference between right and wrong because the Qur'an teaches them this.' TR Year 5

WOW - This is a fantastic explanation and demonstrates a clear understanding

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# المسجد الجامع سونندن JAMIA MASJID SWINDON



## Sycamore visit to Mosque

On Thursday 28th June Year 5 visited a mosque in Swindon. It was a fantastic trip. The children have been learning about the 5 Pillars of Islam and key aspects of a mosque so were able to ask lots of questions. Mohammed- our guide- talked us through the Islamic religion and shared his own experiences with us. The children thoroughly enjoyed themselves and wanted to stay for longer- even the adults learnt new things!



	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Year 5	<p>Wilts Agreed Syllabus Journey of life and death Why do believers often see life as a journey &amp; what significant experiences mark this? (6 weeks)</p> <p>(Christianity and Islam)</p>	<p>Wilts Agreed Syllabus Religion and the individual Keeping the five pillars: what difference does it make to Muslims? (6 weeks)</p> <p>(Islam)</p>	<p>Understanding Christianity Core Concept: People of God (2b.3) How can following God bring freedom and justice? (6 weeks)</p> <p>(Christianity)</p>	<p>Understanding Christianity Core Concept: Kingdom of God (2b.8) What kind of king is Jesus? (5 weeks)</p> <p>(Christianity)</p>	<p>Wilts Agreed Syllabus Religion and the individual Can religious teachings help us decide what is the best way to live? (5 weeks)</p> <p>(Christianity, non-religious and Islam)</p>	<p>Wilts Agreed Syllabus Mosque visit wk 1 - pre visit discussion wk 2 - mosque visit wk 3 - post visit follow up (3 weeks)</p> <p>(Islam)</p> <p>Beliefs in action in the world Justice and poverty: can religions help to build a fair world? (4 weeks)</p> <p>(Christianity and Islam)</p> <p>Holy Communion visit (Christianity)</p>

<https://www.swindonmasjid.com/>



The Trinity  
CE Primary Academy  
*With faith we live, learn and grow together*

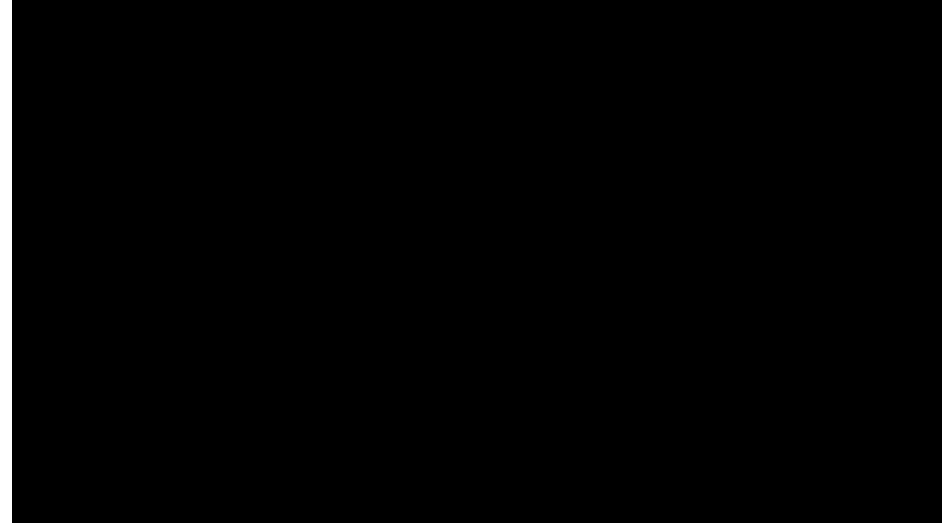
<https://www.shahjalalswindonmosque.co.uk/about-us>

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# Sacred Texts – British Museum web resources

## Discovering Sacred Texts - Islam



The British Museum film on Islam explores four of the five pillars of Islam –

- the Muslim profession of faith (*shahada*),
- prayer (*salat*),
- charity (*zakat*), and
- fasting during Ramadan (*sawm*) – and how Muslims in Britain follow them today.

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<https://www.clearquran.com/001.html> - Translation 'live' of the Qur'an

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# AGENDA

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**Activity One – Islam**

**Activity Two – Reflective Storytelling**

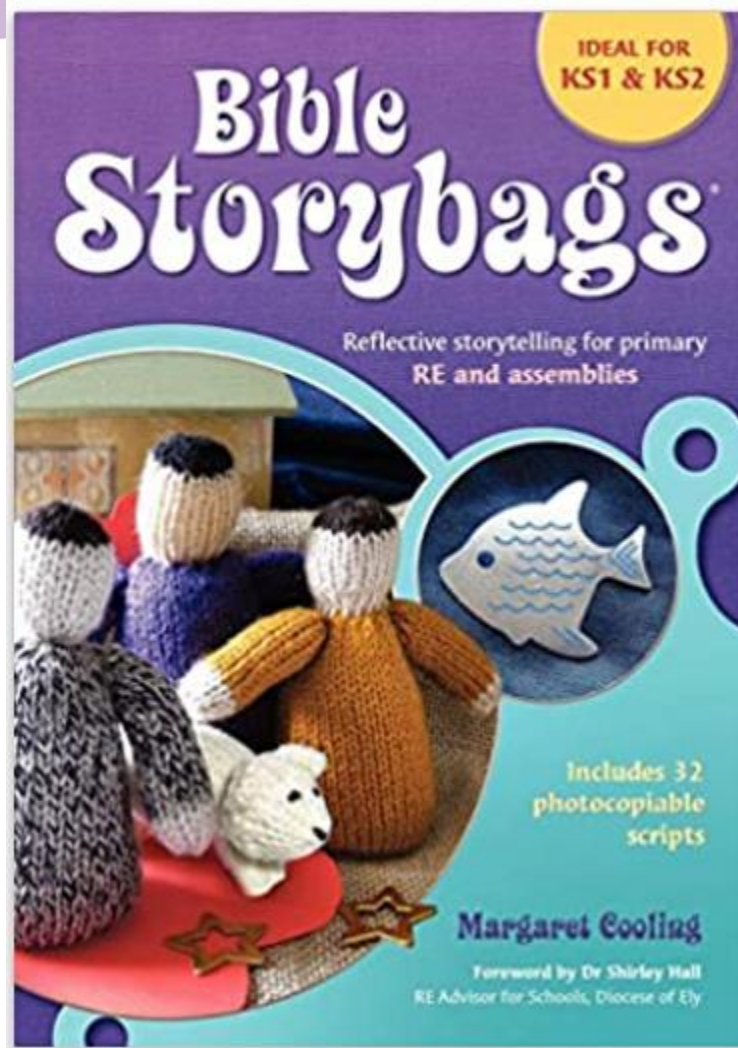
**Activity Three – Learning from ‘this season’**

**& The place of RE in September**

**Activity Four – Self Evaluation of the effectiveness of RE**

**What next?**

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## What is Godly Play?

**Godly Play is a creative, imaginative approach to Christian education and spiritual guidance. Godly Play has a Montessori foundation with 40+ years of research and practice. It is based on the idea that children learn through story, experience, and hands-on play.**

**You'll notice right when you walk into a Godly Play room that it's special. The materials are all wooden and other natural materials. The room is quiet and nurturing.**

<https://www.splconline.com/godly-play>

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**What next?**





If your school is going to use knowledge organisers then have your own principles/explanations

## Principles for Designing Knowledge Organisers

- ❖ Principle 1: KOs should be written to be pupil-friendly documents.
- ❖ Principle 2: KOs must focus on the ‘powerful knowledge’ for that topic of study.
- ❖ Principle 3: KOs should show relationships between ideas not just a list of facts.
- ❖ Principle 4: KOs should be documents that can be used in the classroom as part of teaching and learning.



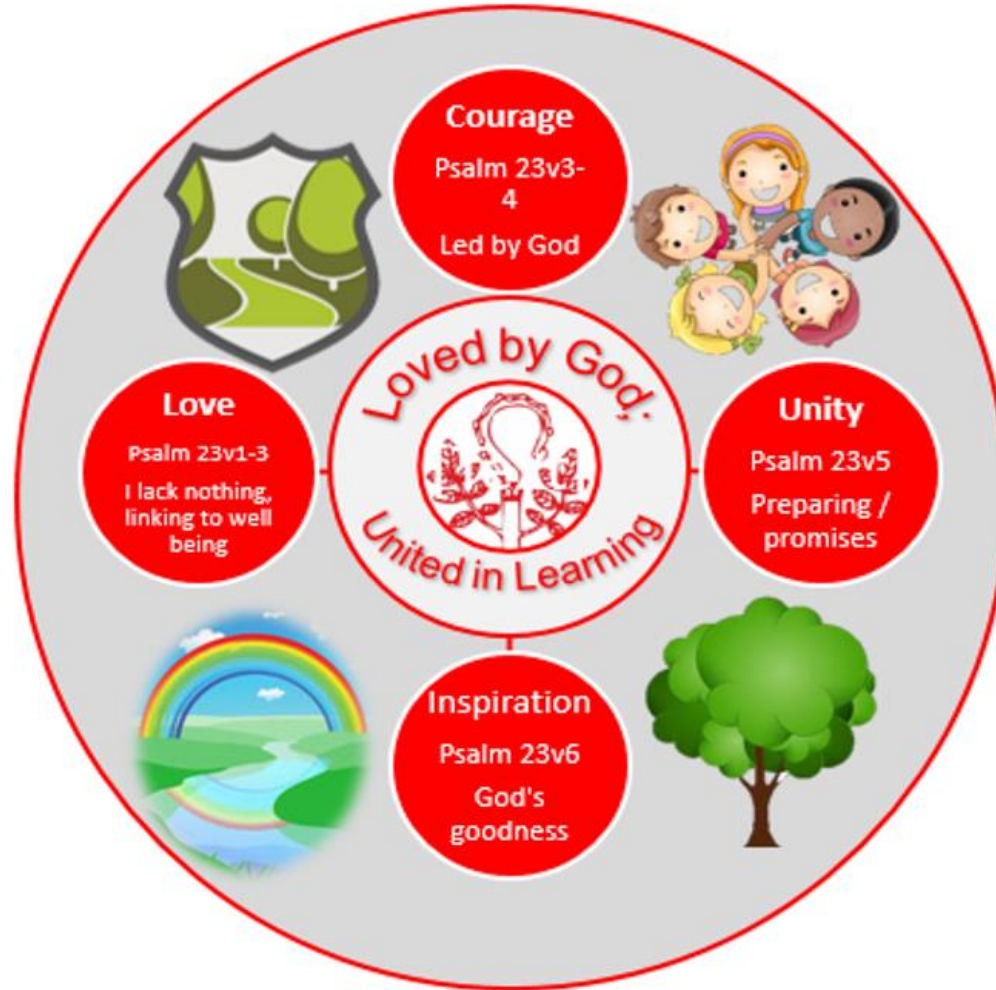
DIOCESE OF  
LINCOLN  
BOARD OF  
EDUCATION  
THE CHURCH  
OF ENGLAND

## What is a Knowledge Organiser (KO)?

In the context of the most recent thinking on knowledge-rich, sequential curriculum design it is important that teachers are clear about what knowledge they are teaching in any given curriculum area. This knowledge should be ‘powerful knowledge’<sup>2</sup> in the context of that curriculum area, not simply knowledge that they feel pupils will find relevant or interesting. It should be carefully sequenced throughout the phases so that each stage of learning builds on the previous stage and unlocks the next stage.

A KO is a document (preferably a single page) that sets out the ‘powerful knowledge’ for a given topic of study. KOs can be used across the curriculum, although they may look slightly different for different curriculum areas.

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## Psalm 23 Good News Translation (GNT)

*This version is used in St Aldhelm's Church for the children's group and so we feel it important to use this translation for our vision at Bishop Aldhelm's.*

### The Lord Our Shepherd

23 The LORD is my shepherd;

I have everything I need.

<sup>2</sup> He lets me rest in fields of green grass  
and leads me to quiet pools of fresh water.

<sup>3</sup> He gives me new strength.

He guides me in the right paths,  
as he has promised.

<sup>4</sup> Even if I go through the deepest darkness,  
I will not be afraid, LORD,  
for you are with me.

Your shepherd's rod and staff protect me.

<sup>6</sup> You prepare a banquet for me,  
where all my enemies can see me;  
you welcome me as an honoured guest  
and fill my cup to the brim.

<sup>8</sup> I know that your goodness and love will be with me all my  
life; and your house will be my home as long as I live.

## Our School Values

### Love

Psalm  
23: 1-3

Also linking to these verses:

- 1 John 4:7 "Dear friends, let us love one another, because love comes from God. Whoever loves, is a child of God and knows God."
- 1 John 4:19 "We love, because God loved us first."

### Courage

Psalm  
23: 3-4

Also linking to these verses:

- Psalm 56:3 "When I am afraid, O Lord Almighty, I put my trust in you"
- Joshua 1:9 "...be determined and confident! Do not be afraid or discouraged, for I, the Lord your God, am with you go."

### Unity

Psalm  
23: 5

Also linking to these verses:

- Romans 12:5 "Though we are many, we are one body in union with Christ, and we are all joined to each other as different parts of one body."
- Colossians 3:13-14 "You must forgive one another just as the Lord has forgiven you. And to these qualities add love which binds all things together in perfect unity."

### Inspiration

Psalm  
23: 6

Also linking to these verses:

- Philippians 4:13 "I have the strength to face all conditions by the power that Christ gives me."
- Philippians 4:8 "Fill your minds with those things that are good and that deserve praise: things that are true, noble, right, pure, lovely and honourable."

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In studying any faith we want to be presenting not just the stories and practices, but a clear explanation of the underlying **theology**. We need to be presenting and assessing not just *what* people do but *why* they do it. This should also form the core of our assessment procedures. We need to be analysing the understanding of our children on a deeper level than just a knowledge of facts and events.



# Simple ways of creating assessment opportunities:

- Ensure that whoever is presenting the learning opportunity has a good grasp of the key theology involved.
- Ensure that any presentation of events includes clues as to underlying theology.
- Note down verbal responses when discussing the story.
- Use open ended statements for the children to complete: “David beat Goliath because.....”
- Use statements rather than questions because it is quick and easy to produce, especially for younger children.
- Remember that we are assessing ***theological understanding*** not literacy skills and that often some of our least academic children excel in spiritual awareness.
- Mark RE learning using colour (purple?) to indicate evidence of deeper learning.





# AGENDA

**Introduction**

**Activity One – Islam**

**Activity Two – Reflective Storytelling**

**Activity Three – Learning from ‘this season’**

**& The place of RE in September**

**Activity Four – Self Evaluation of the effectiveness of RE**

**What next?**

Living Out God’s Transforming Presence



THE SALISBURY DIOCESAN  
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## Religious Education: Capturing impact for school improvement and self evaluation

**Monitoring and Evaluation should evidence/explore how effective the school is in ensuring:**

- **pupils flourish through the provision of high quality religious education reflecting the Church of England Statement of Entitlement.**
- **that religious education expresses the school's Christian vision.**

### Questions for pupils (select from)

1. What is RE? When you think about RE, what goes through your mind first?
2. What time of the week do you usually do RE? (*Is it optimum learning time?*)
3. Why do you think we have RE lessons in the curriculum? /In what way is RE important? / If RE lessons stopped, but everything else in your school stayed the same, would it make a difference?
4. Similarly - Can you describe how RE helps you in everyday life? How could it help you even more?
5. How do you think RE is useful to us if we are not religious/do not believe in God?
6. What do you like most about Religious Education lessons?
7. Show me, or tell me about some work you have done in Religious Education that makes you feel particularly proud. (*range; depth*) Why do you feel proud of this work? (*enjoyment; challenge*)
8. At this school we have a Christian vision. Can you tell me what it is?
  - a. How do you think the school vision is 'lived out' in RE? / is there anything we do in RE that helps us to '*... Vision words here*'



**If you had to put these objects into 3 categories, what categories would you choose?**





# Questions to prompt thinking:

- What does it look, feel, smell and sound like?  
Give 5 words to describe the object
- Is it complete or part of an object?
- Is it decorated or plain? Why do you think that might be?
- Does it have any marks that show us how it was made, used and cared for?
- Can you see any symbols on the object?
- How old do you think the item is?
- When and where might it have been made?
- Was it made by hand or machine?
- Is it mass-produced or unique?
- Who might have made it?
- Why might they have made it?
- How might the object work?
- What might the object be used for?
- Who might use this object?
- Do you think this object is used often or rarely?
- Can you connect it to a religion or world view?
- How important do you think this object might be?
- What difference might this object make to people's lives?
- What does the object tell us about the people who might use it?
- What questions do you have about this object?

**Students draw the object in the middle of the sheet.**

**Then then pick one question to answer in each box around the outside.**

**Or you could choose the questions for the students to complete and put one question in each box.**



## What next?

- **Local Groups – Hub Lead Practitioner (HLP) development**
- **Strand 2 PSA for community and independent schools**
- **RE Conference 31/3/21**
- **SACRE Updates – Locally Agreed Syllabus Your feedback**
- **Understanding Christianity Training for Middle and Secondary**
- **Your HLP will be a UC trainer by end of November!**
- **Autumn Virtual Meetings (geographically based) Hinduism and Salvation focus**



# TEACH:RE

TO ENTHUSE. TO EDUCATE. TO INSPIRE.

## **Who is this course for?**

This short self-study course is for those currently undertaking primary initial teaching training or for those in their NQT year or working as an HLTA in a primary school or academy. The course helps those entering the teaching profession to understand the purpose of RE and how to teach it effectively

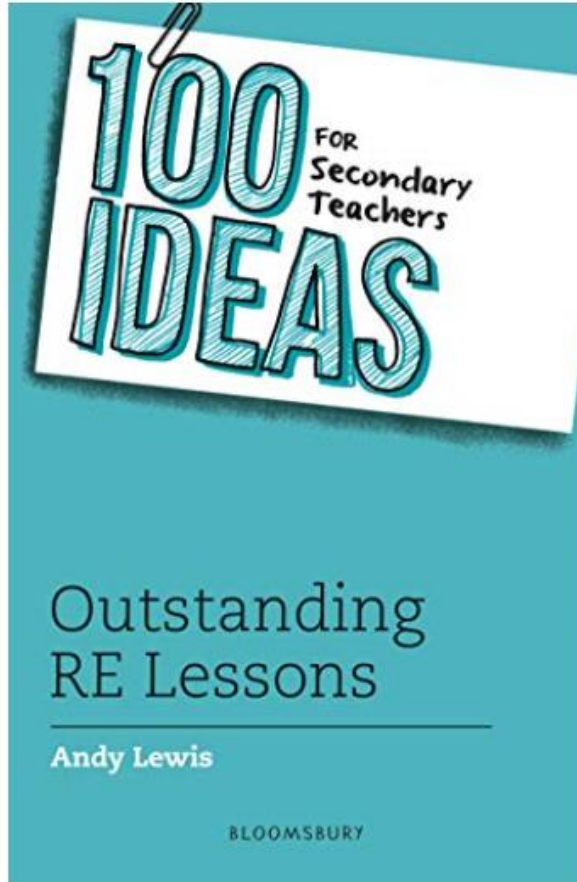
## **Course length**

You can take as long as you like to complete the course as it is self-directed study. The course is designed to take 12 hours. We recommend you complete the activities over one to three months. When you have completed this introductory course you may wish to consider the [Teach:RE Tailor Made](#) course.

<https://www.teachre.co.uk/teach-re-course/teachre-primary/>

**Living Out God's Transforming Presence**






New resource available May 2020

Living Out God's Transforming Presence



# Angels in Qur'an – KS3



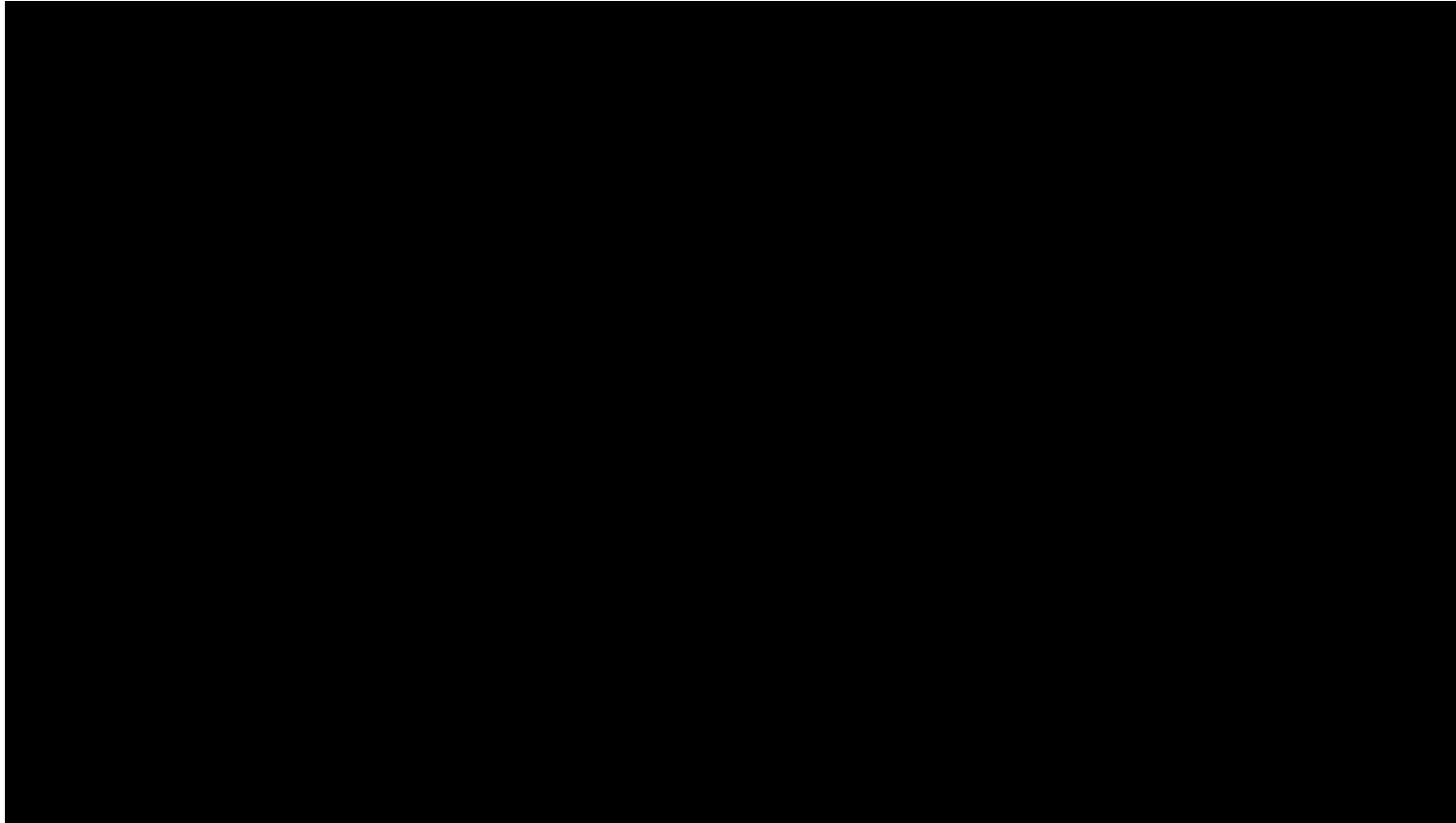
Angel Blowing a Woodwind', ink and  opaque watercolor painting from Iran, c. 1500, Honolulu Academy of Arts

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# The Art of Allah 11-13

<https://www.reonline.org.uk/resources/good-learning-in-re/>



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