

**Spiritual, Moral, Social and Cultural Development**

It is the responsibility of the whole curriculum to contribute to pupils’ and students’ spiritual, moral, social and cultural (SMSC) development. Nonetheless, it is widely recognised that RE can make a unique contribution to SMSC development and the Agreed Syllabus reflects that this is so.

RE provides opportunities for spiritual development by helping pupils and students:

- to consider and respond to questions of meaning and purpose in life, and to consider and respond to questions about the nature of values in human society.

RE provides opportunities for moral development by helping pupils and students:

- to consider and respond to aspects of morality by using their knowledge and understanding of religious and ethical teaching. This enables them to make responsible and informed judgements about religious and moral issues.

RE provides opportunities for social development by helping pupils and students:

- to develop their sense of identity and belonging, and by preparing them for life as responsible citizens in an increasingly diverse society.

RE provides opportunities for cultural development by:

- fostering pupils’ and students’ awareness and understanding of a range of beliefs and practices in the community and the wider world, and by exploring issues within and between religions and worldviews. This will develop their understanding of the cultural contexts within which they and others live.

Here are some further thoughts about contributing to SMSC development at different key stages:

**Spiritual Development at Key Stages 1 and 2:**

Pupils should:

- become familiar with what “spiritual” means in the religions and worldviews that they study;

- reflect on what they learn about religion and belief;

- consider their own beliefs and values;

- value intuition and imagination;

- consider the beauty and order of the natural and the human world;
respond to the world with wonder and awe;

ask ultimate questions;

express their thoughts and feelings imaginatively.

**Moral Development at Key Stages 1 and 2:**

Pupils should:

- discuss how characters in religious and other stories behave morally and immorally;
- examine the moral teaching of religious founders and leaders and important people with secular backgrounds;
- explore key themes such as good and evil in religious and other stories;
- reflect on what different moral codes identify as right and wrong;
- learn that there may be more than two sides to an argument or moral dilemma;
- explore human rights and responsibilities.

**Social Development at Key Stages 1 and 2:**

Pupils should:

- learn about different religious and belief communities and how they work together;
- hear religious and other stories that examine a variety of relationships;
- understand how moral codes bind communities together;
- explore events such as festivals and rites of passage that bring communities together;
- discuss religious and other attitudes to social and environmental issues.

**Cultural Development at Key Stages 1 and 2:**

Pupils should:

- explore Britain as a multifaith and multicultural society, with particular emphasis on Christianity, Hinduism, Islam and Judaism;
- discuss how people’s beliefs and cultural traditions affect the way they live their lives;
explore religious and other traditions in their own community and how they shape people’s lives;

use the arts as a stimulus to learning and reflection;

give expression to cultural identity in various artistic forms.

**Spiritual Development at Key Stages 3 and 4:**

Students should:

- develop an understanding of religious concepts;
- explore how religions and worldviews define and harness the spiritual;
- reflect on creation and religious and other responses to it;
- explore questions for which there are no absolute answers;
- learn to accept that uncertainty is a fact of life;
- reflect on religious and other responses to ultimate questions;
- explore religious and other beliefs and compare and contrast them with their personal beliefs;
- understand what is meant by “spiritual values” and how they affect one’s involvement with society.

**Moral Development at Key Stages 3 and 4:**

Students should:

- develop an awareness of the links between beliefs, values and behaviour;
- question moral stances in religions and worldviews;
- look at how religions and worldviews compare and contrast in relation to moral issues;
- examine moral dilemmas within and between religions and worldviews;
- evaluate religious and other stances on moral issues in relation to their own beliefs, values and attitudes.

**Social Development at Key Stages 3 and 4:**

Students should:
examine how British society is enriched by the variety of religions and worldviews;
understand how tension may exist because of differing stances about moral issues;
discuss how and why religious laws may be in conflict with the laws of the land;
study what religions and worldviews have to say about the individual, the family, relationships and the community;
be encouraged to meet with people of different religions and worldviews.

**Cultural Development at Key Stages 3 and 4:**

Students should:
understand that religious belief is an integral part of most cultures;
evaluate the extent to which British history and culture have been shaped by Christianity;
examine Britain as a multifaith and multicultural society, with particular reference to Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism;
examine how beliefs and values are influenced by different cultural perspectives;
explore how religion and belief are expressed in a variety of artistic media;
meet people and visit places reflecting a variety of religious and other traditions.
Promoting Community Cohesion

What is community cohesion?

Community cohesion means working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people’s backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community.
2007 Guidance on the Duty to Promote Community Cohesion, p.3.

When does community cohesion exist?

Community cohesion exists when:

- all groups in the UK have equal access when it comes to public services such as housing, health and education;
- people have pride in their local area;
- people recognise that migrant communities enrich and benefit our society;
- people welcome different groups, especially those new to the community;
- people of diverse backgrounds have spaces and places for meaningful interaction.

How can RE promote community cohesion?

A school can use RE to:

- establish links with other schools both similar and different from itself, especially in terms of religion and belief. Such schools might be local (so face-to-face interaction, for staff and/or pupils or students, is easily arranged) or elsewhere in the UK/world (in which case links can be sustained via email, websites, video conferencing, etc.);
- ensure that regular/frequent teaching and learning opportunities exist to address matters to do with religion, belief, culture and race;
- ensure that equality of opportunity and inclusion exist for all pupils and students;
- promote shared values and encourage pupils and students to actively engage with others to understand what they hold in common, while still valuing diversity;
provide regular/frequent opportunities for pupils and students to engage with people who seem to differ from them, perhaps through visits (e.g. to different places of worship) or by inviting visitors of diverse backgrounds to assist with lessons, assemblies, acts of collective worship, sixth form conferences, collapsed curriculum/enrichment days for specific year or key stage groups, etc.
Special Educational Needs

As the legislation presently stands, RE must be taught to pupils and students with special needs “as far as is practicable”.

As all education professionals know, provided RE is taught in an appropriate manner, special needs’ pupils and students enjoy the subject and benefit considerably from its content. Nowadays, of course, the emphasis on inclusion ensures that most special needs’ pupils and students are found in mainstream classes, with the result that such pupils and students are usually taught alongside other pupils and students. This makes it more likely than ever that the RE which special needs’ pupils and students experience will be the same as or similar to the RE experienced by all other pupils and students. However, differentiation by ability, interest and/or need will ensure that RE is as relevant for special needs’ pupils and students as it is for all other pupils and students. This will apply to pupils and students who are gifted, talented and/or the most able just as much as to those who have learning difficulties.

To ensure that RE meets the needs of pupils and students with learning difficulties, it is recommended that:

- teachers set suitable learning challenges;
- teachers respond to the diverse needs of their pupils and students;
- where practicable, teachers overcome real or potential barriers to learning and assessment for individual pupils and students and/or groups of pupils and students;
- teachers emphasise learning from rather than learning about religion and belief;
- pupils and students have many opportunities to discuss what they learn and to relate what they learn to their own circumstances;
- teachers select from the programmes of study and the units of study the teaching and learning activities that are least abstract and most concrete;
- teaching and learning strategies concentrate on the knowledge, understanding and skills that are most relevant to the pupils and students themselves;
- regular use is made of artefacts, audio-visual aids such as music and videos and, where appropriate, visits and visitors.

To ensure that gifted and talented pupils and students continue to benefit fully from RE, teachers should ensure that teaching and learning strategies are sufficiently challenging. “Why?” questions should be emphasised rather than “What?” and “How?” questions, especially when the pupils and students are in Key Stages 2, 3 and 4. Moreover, pupils and students are likely to be interested in aspects of the programmes of study and the units or study that emphasise thinking skills,
philosophical debate and enquiry-based learning, and the examination of topical issues including topical moral issues.
Equality, Diversity and Inclusion

It is essential that RE is taught in ways which comply with the City Council’s policies about equality, diversity and inclusion. When drafting schemes of work based on the Agreed Syllabus, schools should take account of government legislation and the City Council’s policies as they relate to the nine protected characteristics of age, disability, gender, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, and sexuality.

RE should enhance and foster a feeling of mutual respect and a desire to see a just and equal society for all. Teachers should make every effort to ensure that the positive aspects of all religions and worldviews are examined. Teachers should take into account the views and experiences of everyone, irrespective of whether individuals would call themselves religious or not. The Agreed Syllabus actively encourages schools to develop an approach to RE which is inclusive so that all pupils and students can contribute to the subject with integrity. Above all else, meaningful and suitably challenging learning opportunities should be provided for all pupils and students.

The City Council is fully committed to the concept of inclusion. The ultimate goal of inclusion is to make it possible for every child and young person, whatever educational needs they have, to attend their neighbourhood school or school of choice, to have full access to the National Curriculum and RE, to actively participate in every aspect of mainstream life, and to achieve their full potential.

By respecting and valuing diversity, by encouraging pupils and students to develop positive values and attitudes, by encouraging pupils and students to engage responsibly with others locally, regionally, nationally and internationally, and by enhancing pupil and student self-esteem and self-respect, RE can play a key role in ensuring that these aspirations are met. More specifically, teachers can make inclusion more likely to occur by:

setting suitable learning challenges;

responding to pupils’ and students’ diverse learning needs;

overcoming real or potential barriers to learning and assessment for individual pupils or students and/or groups of pupils and students.

Government guidance about inclusion has identified that the following groups are most likely to experience exclusion and should therefore be our priorities when we seek to promote inclusion:

pupils and students with special needs;

children and young people in the care of the local authorities (looked-after children and young people);

minority ethnic children and young people;
Gypsy, Traveller and Roma children and young people;
young carers;
children and young people in families under stress;
pregnant schoolgirls and teenage mothers.

However, research suggests that the following groups may also experience exclusion:
refugee and asylum-seeking children and young people;
children and young people living in poverty;
children and young people living in areas blighted with high rates of crime;
children and young people suffering long-term illness;
children and young people in one-parent families;
children and young people of gay or lesbian couples;
children and young people living in under-resourced wards;
children and young people belonging to extremely devout families that encourage varying degrees of segregation from mainstream society.

RE teachers with commitments to inclusion need to give consideration to:
respecting and valuing groups and/or individuals likely to experience exclusion;
raising the self-esteem and self-respect of such groups and individuals;
promoting good behaviour and discipline;
combating bullying and harassment;
reducing the risk of disaffection;
the proper, or appropriate, use of exclusion;
the re-integration of disaffected and/or excluded pupils and students.
Enquiry-based Learning

1. The most effective RE teaching places enquiry at the heart of learning. Enquiry is most effective and consistent where it is based on a straightforward model, e.g.:

   ![Diagram of the enquiry cycle]
   
   - Asking questions
   - Investigation
   - Drawing conclusions
   - Evaluation
   - Reflection and Expression

2. Effective enquiry in RE:
   - **is not age limited.** It is effective at all ages,
   - **involves sustained learning.** The pupils and students set up the enquiry, carry it out, evaluate their learning and revisit the questions set.
   - **starts by engaging pupils and students in their learning.** Enquiry makes sure that pupils and students can see the relevance and importance of the enquiry and how it relates to their own concerns.
   - **allows pupils and students time to gather information and draw conclusions before asking them to reflect on or apply their learning.** The focus on “learning from” usually comes later as they ask the key question, “So what?”
   - **enables pupils and students to reconsider their initial thinking and extend their enquiry as they begin to see new levels of possibility.** If pupils and students have identified key questions at the outset, they reconsider these, add more, or re-prioritise them.
   - **allows pupils and students to use their creativity and imagination.** Teaching and learning ensure that experiential learning and opportunities to foster spiritual and creative development are built into the process of enquiry.
   - **emphasises “impersonal evaluation”**. Enquiry asks pupils and students to give well-founded reasons and justify their conclusions or views rather than simply expressing their personal feelings or responses to the enquiry.

Good examples of learning based on enquiry are listed below.
Use “big questions” to give a context for enquiry.
3. Engaging pupils and students from the outset in “big questions” provides a context for carrying out an investigation.

Use reflection and creativity effectively to deepen pupils’ and students’ understanding of religious material.
4. The most effective RE teaching integrates opportunities for reflection and creativity effectively within the process of enquiry which arise directly from pupils’ and students’ engagement with religious material.

Use enquiry effectively when investigating religions.
5. Where RE works well, teachers give pupils and students carefully structured opportunities to find out for themselves, make their own connections and draw their own conclusions.

Use enquiry approaches to promote questioning and discussion about religious material.
6. Using the approach of philosophical enquiry can deepen and extend pupils’ and students’ investigation into religion.

Use digital technology to support enquiry.
7. Teachers are increasingly using high-quality, web-based resources to stimulate pupils’ and students’ learning and to provide examples of living religious practice. Similarly, pupils and students make greater use of technology to research RE topics and present their findings.

8. To ensure enquiry-based learning is at its most effective, teachers:
   - need to have a clear rationale for the place of enquiry in RE, e.g., how the principle of asking open-ended critical questions about religion is balanced with the need to respect differences of opinion and lifestyle,
   - need breadth and balance in selecting enquiries based on a clear, shared understanding of the rationale for RE,
   - need an appropriate repertoire of approaches to learning that match different types of enquiry, e.g.:
     - using experiential and creative activities where pupils and students need to develop their insight into the “experience” of religion,
     - using reasoned argument and debate when pupils and students are exploring controversial issues,
     - using investigative and interpretative skills when pupils and students need to gather, analyse and present information;
   - need to sequence enquiries to make sure pupils and students build effectively on prior learning and can see the relevance of their investigations,
   - need to know how the process of enquiry can be built into the way pupils’ and students’ progress in RE is defined and assessed.
Skills and Attitudes

Progress in RE is dependent upon the application of general educational skills. The following skills are central to RE and are reflected in the possible teaching activities in the programmes of study and the units of study:

Investigation, which includes:

- asking relevant questions;
- knowing how to use different sources as a way of gathering information;
- knowing what may constitute evidence for understanding religion and belief.

Interpretation, which includes:

- the ability to draw meaning from artefacts, works of art, poetry and/or symbolism;
- the ability to interpret religious and other (e.g. scientific) language;
- the ability to extract meaning from religious and other texts.

Reflection, which includes:

- the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices.

Empathy, which includes:

- the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;
- developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
- the ability to see the world through the eyes of others, and to see issues from their point of view.

Evaluation, which includes:

- the ability to debate issues of religious and moral significance with reference to evidence and argument;
- weighing the respective claims of self-interest, consideration for others, religious and other teaching and individual conscience.

Analysis, which includes:

- distinguishing between opinion, belief and fact;
- distinguishing between the features of different religions and worldviews.

Synthesis, which includes:
linking significant features of religion and belief together in a coherent pattern;
connecting different aspects of life into a meaningful whole.

Application, which includes:

making the association between religions and worldviews and individual, community, national and international life;
identifying key religious values and their interplay with secular values.

Expression, which includes:

the ability to explain concepts, rituals and practices;
the ability to identify and articulate matters of deep conviction and concern, and to respond to religious and other questions through a variety of media.

Attitudes such as respect, care and concern should be promoted through all areas of school life. However, there are some attitudes that are fundamental to RE in that they are prerequisites for entering fully into the study of religions and worldviews, and learning from that experience. The following should be included:

Commitment, which includes:

understanding the importance of commitment to a set of beliefs or values by which to live one’s life;
willingness to develop a positive approach to life;
the ability to learn while living with certainty.

Fairness, which includes:

listening to the views of others without pre-judging one’s response;
careful consideration of other views;
willingness to consider evidence and argument;
readiness to look beyond first or superficial impressions.

Respect, which includes:

respecting those who have different beliefs and customs to one’s own;
recognising the rights of others to hold their own views;
avoidance of ridicule;
discerning what is worthy of respect and what is not;
appreciation that people’s convictions, religious or otherwise, are often deeply felt;
recognising the needs and concerns of others.

Self-understanding, which includes:

development of a mature sense of self-worth and value;
developing the capacity to discern the personal relevance of religious and other questions.
Enquiry, which includes:

curiosity and the desire to seek after the truth;
developing a personal interest in metaphysical questions;
an ability to live with ambiguities and paradoxes;
the desire to search for meaning in life;
being prepared to acknowledge bias and prejudice in oneself;
willingness to value insight and imagination as ways of perceiving reality.
Assessment

In common with all the subjects of the National Curriculum, RE syllabus makers and teachers have used an eight-level scale to describe learning intentions, expectations and achievements for many years. The effectiveness of such assessment scales has been a highly contested area within the RE community nationally, so, because the DfE has set aside eight-level scales for other subjects, Newcastle’s Agreed Syllabus for RE does not recommend use of an eight-level assessment scale. Instead, the agreed syllabus recommends (but does not require. Schools and teachers are perfectly free, as in the last syllabus, to devise their own structure for the assessment of RE, if they so wish) the assessment structure in Appendix 1, a structure which not only relates very well to the old way of assessing RE on the basis of the two attainment targets of “learning about” and “learning from” religions and beliefs, but also relates intimately to the Requirements of the programmes of study found near the beginning of the syllabus, the programmes of study being, along with information about which religions and worldviews must be taught, the statutory requirements of the syllabus. For reasons only too obvious (above all, to ensure conformity with the programmes of study themselves), the assessment structure in Appendix 1 is heavily dependent on recommendations deriving from the REC itself (whose work largely shapes our programmes of study but not our units of study, the latter being home-grown). However, teachers familiar with the old eight-level assessment scale will be delighted to see how much of the scale has transferred to the assessment structure developed by the REC.

No matter whether schools engage in assessment based on the structure in Appendix 1, the old eight-level scale or a structure of their own devising, we note that the DfE expects schools to have a curriculum and assessment framework that meets a set of core principles, and the Agreed Syllabus Conference therefore commends this advice to RE teachers as they plan particular ways of describing achievement in RE. The core principles are that assessment should:

1. reveal whether pupils and students reach or exceed the end of Key Stage expectations;
2. enable teachers to measure whether pupils and students are on track to meet end of Key Stage expectations;
3. enable teachers to pinpoint the aspects of the curriculum in which pupils and students are falling behind, and recognise exceptional performance;
4. support teachers’ planning for all pupils and students;
5. enable teachers to report regularly to parents and, where pupils and students move to other schools, provide clear information about each pupil’s and
student’s strengths, weaknesses and progress toward the end of Key Stage expectations.

*Quite clearly, the principles and practices associated with assessment for learning will play a key role in achieving most or all of the above.*

The programmes of study found near the beginning of the agreed syllabus enable pupils and students to increase and deepen their knowledge and understanding of key areas of enquiry in RE. These key areas of enquiry relate to the religions and worldviews studied. The key areas of enquiry in RE can be described as:

- beliefs, teachings, sources of wisdom and authority;
- ways of living;
- ways of expressing meaning;
- questions of identity, diversity and belonging;
- questions of meaning, purpose and truth;
- questions of values and commitments.

But what, more specifically, might qualify as assessment meeting some or all of the requirements and/or expectations above? “Assessment for Learning: beyond the black box” is a very helpful source for inspiration. Methods for acquiring information to assess achievement include:

- observing pupils and students - this includes listening to how they describe their work and their reasoning;
- questioning, including using open questions, phrased to invite pupils and students to explore their ideas and reasoning;
- setting tasks in a way which requires pupils and students to use certain skills or apply ideas;
- asking pupils and students to communicate their thinking through drawings, artefacts, actions, role-play and concept mapping as well as writing;
- discussing words and how they are being used.

*Quite clearly, we are encouraged to approach assessment in a flexible and imaginative manner. Further suggestions for assessing achievement include:*

- exemplar work put on display showing the knowledge acquired or the understanding or skill developed;
- keeping a record of achievement of pupils’ and students’ work across a Key Stage;
specific assessment tasks which are given a level or grade. These need not be a test, although tests may be appropriate in some circumstances;

taking photographs of pupils’ and students’ work, e.g. for progress files, portfolios or display;

a “wall of wisdom” showing creative and perceptive thoughts or ideas;

listening to pupils’ and students’ responses, perhaps especially in the Early Years Foundation Stage and Key Stage 1;

observing pupils and students in discussions, drama and/or practical activities;

using pupils’ and students’ work in an act of collective worship;

self-assessment, e.g. “thought bubble” evaluations about the work pupils and students have done during a lesson or project.

Needless to say, many RE teachers in Newcastle already experiment with some or all of the techniques/approaches above. The challenge for us is to ensure that such best practice enlightens assessment of RE across the city.

N.B. Despite the advice above, Newcastle’s Agreed Syllabus Conference wishes to make it clear that it is only RECOMMENDED that the assessment framework in Appendix 1 is utilised. As is stated above, “Schools and teachers are perfectly free, as in the last syllabus, to devise their own structure for the assessment of RE, if they so wish.” With this in mind, it is perfectly acceptable that schools and teachers persist with use of the old eight-level assessment scale with which they are so familiar. However, it is hoped that, in the fullness of time, schools and teachers will appreciate that the recommended assessment structure “relates very well to the old way of assessing RE on the basis of the two attainment targets of ‘learning about’ and ‘learning from’ religions and beliefs.” In other words, the recommended assessment structure is not such a radical departure from the eight-level assessment scale with which schools are currently more familiar.

For more information about assessment generally and assessment of RE in particular, Newcastle’s Agreed Syllabus Conference recommends that teachers examine the REC’s 2013 “A Review of Religious Education in England” (e.g. pages 64-8) and the National College of Teaching and Leadership’s “Beyond Levels: alternative assessment approaches developed by teaching schools” (the whole document of 48 pages is of considerable value). Both documents can easily be accessed via the internet. Teachers should also follow the very informative discussions on the RE:Online website (click onto the page entitled “Assessing”) where Alan Brine offers lots of sound advice about the assessment of RE at a time of rapid change and innovation.
Resources for Reception to Year 11

Reception and Years 1 to 6

General resources, including books for teachers, and books addressing all the principal religious traditions and, occasionally, other worldviews:

D. Bastide   Religious Education, 5-12   Falmer   1991
O. Bennett   Exploring Religion Series (People, Buildings, Worship, Writings, Festivals, Signs and Symbols, Teacher’s Guide)   Unwin Hyman   1993
E. Breuilly and S. Palmer   A Tapestry of Tales   Collins Educational   1993
A. Brown   World Religions in Education   CRE   1994
D. Burke   Understanding Religions Series (Birth Customs, Death Customs, Food and Fasting, Initiation Customs, Marriage Customs, Pilgrimage and Journeys)   Wayland   1995
CEM   World Faiths Jigsaw   CEM   2000
T. and G. Copley   Religious Education in Key Stage 1 and Religious Education in Key Stage 2   Southgate   1997
C. Court   Autumn and Winter Festivals   Scholastic   1997
C. Court   Spring and Summer Festivals   Scholastic   1997
M. Doney   Festivals Around the World   Franklin Watts   2002
J. Evans-Lowndes   Exploring a Theme Series (The Environment)   CEM   1990
A. Ewens and M. Stone   Teaching about God, Worship and Spirituality   RMEP   2001
A. Ganeri   Festival Stories Series (Buddhist, Christian, Hindu, Islamic, Jewish, Sikh)   Evans   1999
A. Ganeri   Sacred Texts Series (Bible, Guru Granth Sahib, Qur’an, Ramayana, Tipitaka, Torah)   Evans   1999
P. Gateshill and J. Thompson   Religious Artefacts in the Classroom   Hodder and Stoughton   1995
L. and G. Gent   Curriculum Bank: RE KS1 and RE KS2   Scholastic   1997
R. Graham   One Wintry Night   Lion   1994
C. Howard   Investigating Artefacts in RE   RMEP   1996
M. and J. Keene   Junior Steps in RE Year 3 and Year 4   Stanley Thornes   1997
G. Langtree   Are You Ready? Developing Quality RE in Primary Schools   RMEP   1997
J. Lindon   Understanding World Religions in Early Years Practice   Hodder and Stoughton   1999
A. Matthews and S. Moxley   How the World Began and Other Creation Stories   Macdonald   1996
C. Moorcroft   Badger RE Scheme from Reception to Year 6 (Posters, Teacher’s Books, Pupils’ Books)   Badger   2002
W. Owen Cole and J. Evans-Lowndes   RE in the Primary Curriculum   RMEP   1994
W. Owen Cole and J. Evans-Lowndes   Stories from World Religions Series   Heinemann   1995
S. Palmer and E. Breuilly   Infant Teachers Handbook   Collins Educational   1995
S. Palmer and E. Breuilly   Junior Teachers Handbook   Collins Educational   1995
L. Rock   I Wonder Why?   Lion   2000
General Internet Sites:
The RE Site
http://www.theresite.org.uk/

RE Exchange Service
http://re-xs.ucsm.ac.uk/re/places
http://re-xs.ucsm.ac.uk/re/pilgrimage

British Humanist Association
https://humanism.org.uk/

Culham College Institute
www.culham.ac.uk/

Dottie and Buzz
www.dottieandbuzz.co.uk

RE from IT (Professional Council for RE)
http://refit.ucsm.ac.uk/

Buddhism:
Adiccabandhu and Padmasri  Siddharta and the Swan  Windhorse  1998
S. Armstrong  Where we Worship: Buddhist Temple  Franklin Watts  1998
A. Ganeri  Buddhist Festivals Through the Year  Franklin Watts  2003
A. Ganeri  Beliefs and Cultures: Buddhist  Franklin Watts  1996
D. Samarasekara and U. Samarasekara  My Belief: I am a Buddhist  Franklin Watts  1994
J. Wood  Our Culture: Buddhist  Franklin Watts  2003

www.buddhanet.net
https://thebuddhistcentre.com/buddhism
Christianity:
N. Allan  Jesus’ Christmas Party  Hutchinson  1991
C. Baker and D. Dalby  The Beginners Bible for Toddlers  Word  1995
L. Berg  Celebrations: Christmas  Ginn  1993
L. Berg  Celebrations: Easter  Ginn  1993
L. Berg  Celebrations: Carnival  Ginn  1993
C. Chambers  A World of Festivals: Christmas  Evans  1997
C. Chambers  A World of Festivals: Easter  Evans  1997
M. Cooling  Using the Bible in Literacy Teaching, books 1-4  Stapleford Centre  1999
M. Cooling  Resource Bank Series: Using the Bible in the Primary Curriculum Hodder and Stoughton  1997
M. Cooling and D. Walker  The Bible through Art from Genesis to Esther  RMEP  2000
M. Cooling and D. Walker  Jesus through Art  RMEP  2001
J. Dunbar and G. Blythe  This is the Star  Corgi  1998
J. Evans-Lowndes  Jesus Worldwide (Poster and Poster Notes set)  CEM  1995
A. Ewens  Living Festivals Omnibus  RMEP  1994
A. Ewens and M. Stone  Teaching about Jesus  RMEP  2001
J. Fitzsimmons, J. Palmer and R. Whiteford  Christmas, KS 1 and Christmas, KS 2  Stanley Thornes  1993
A. Ganeri  Christian Festivals Through the Year  Franklin Watts  2003
C. Goodings  Celebrating Christmas  Lion  1998
C. Goodings  Bartimouse and the Christmas Mystery  Lion  1999
C. Goodings  Bartimouse and the Harvest Garden  Lion  1999
C. Goodings  Bartimouse Aboard the Ark  Lion  1998
J. Herriot  The Christmas Day Kitten  Picture Piper  1990
K. Kinnear  Deedee’s Easter Surprise  Lion  2000
A. MacDonald  The King Next Door: Stories of Jesus  Lion  1999
N. Martin  Moving Mountains (Bible stories for reading aloud)  NCEC  1991
W. Owen Cole  The Christian Bible  Heinemann  1997
B. Pettenuzzo  My Belief: I am a Roman Catholic  Franklin Watts  1985
S. Pirotta  The Treasure of Santa Cruz (Easter Story)  Wayland  2002
S. Pirotta  The Best Prize of All (Harvest Story)  Wayland  2002
K. Prior  World Religions: Christianity  Franklin Watts  1999
J. Reeve  Sarah and Paul Resource Books  RMEP  1998
J. Roche  My Life, My Religion: Catholic Priest  Franklin Watts  2001
L. Rock  First Festivals: Harvest  Lion  1999
L. Rock  Festivals of the Christian Year  Lion  2002
L. Rock and D. Mayo  The Easter Story  Lion  2001
L. Rock and D. Lush  The Ten Commandments  Lion  2000
D. Self  Stories from the Christian World  Macdonald  1996
A. Shilson-Thomas  A First Puffin Picture Book of Bible Stories  Puffin  1997
W. Wangerin  Mary’s First Christmas  Lion  1999
C. Watson  Beliefs and Cultures: Christian  Franklin Watts  1996
B. Wildsmith  The Easter Story  Oxford  1993
P. Wilkinson  Teaching RE: Christmas 5-14  CEM  1993
P. Wilkinson  Teaching RE: Easter 5-14  CEM  1993
Hinduism:
M. Aggarwal  My Belief: I am a Hindu  Franklin Watts  2001
B. Candappa  Celebrations: Divali  Ginn 1993
R. Das  My Life, My Religion: Hindu Priest  Franklin Watts  2001
R. Das  The Heart of Hinduism: a Resource Pack for Primary Teachers  ISKCON Educational Services  2002
C. Deshpande  Divali  A and C Black  2003
A. Ganeri  Hindu Festivals Through the Year  Franklin Watts  2003
A. Ganeri  Beliefs and Cultures: Hindu  Franklin Watts  1996
J. Gavin  Coming Home (Divali Story)  Wayland  2002
K. Prior  World Religions: Hinduism  Franklin Watts  1999
A. Wood  Where we Worship: Hindu Mandir  Franklin Watts 1998
J. Wood  Our Culture: Hindu  Franklin Watts  2003

Islam:
M. Aggarwal  My Belief: I am a Muslim  Franklin Watts  2001
L. Broadbent  Exploring Islam  CEM  1993
A. Ganeri  Muslim Festivals through the Year  Franklin Watts  2003
S. Juma  Stories of the Prophets from the Qur’an  RMEP  1999
M. Kayani  Love all Creatures  Islamic Foundation  2000
A. Khan  My Life, My Religion: Muslim Imam  Franklin Watts  2001
S. Khan  Allah’s Best Friend  Goodword Books  2001
S. Khan  Allah Speaks to the Prophet Musa  Goodword Books  2001
S. Khan  The First Man  Goodword Books  2001
S. Khan  The Builder of the Kabah  Goodword Books  2002
S. Khan  The Brave Boy  Goodword Books  2002
K. Marchant  A Present for Salima (Eid-ul-Fitr Story)  Wayland  2002
K. McLeish  Celebrations: Eid-ul-Fitr  Ginn  1994
P. Meers  Make a Model Mosque  CEM  1994
R. Tames  World Religions: Islam  Franklin Watts  1999
A. Wood  Where we Worship: Muslim Mosque  Franklin Watts  1998
J. Wood  Our Culture: Muslim  Franklin Watts  2003

Judaism:
L. Broadbent  Exploring Judaism  CEM  1992
M. Cooling and D. Walker  The Bible through Art from Genesis to Esther  RMEP  2000
A. Ganeri  Jewish Festivals Through the Year  Franklin Watts  2003
F. Gent  Jewish Festivals Omnibus  RMEP  1994
A. Geras  The Taste of Winter (Hanukkah Story)  Wayland  2002
C. Goodings  Bartimouse Aboard the Ark  Lion  1998
A. Jungman  Waiting for Elijah (Passover Story)  Wayland  2002
C. Lawton  My Belief: I am a Jew  Franklin Watts  2001
L. Rock and D. Lush  The Ten Commandments  Lion  2000
M. Ross  My Life, My Religion: Jewish Rabbi  Franklin Watts  2001
S. Sheridan  Stories from the Jewish World  Macdonald  1996
M. Stoppleman  Beliefs and Cultures: Jewish  Franklin Watts  1996
A. Wood  Where we Worship: Jewish Synagogue  Franklin Watts  1998
A. Wood  World Religions: Judaism  Franklin Watts  1999
J. Wood  Our Culture: Jewish  Franklin Watts  2003

www.jewfaq.org/torah.htm
www.ishwar.com
www.jewish.co.uk

Sikhism:
M. Aggarwal  My Belief: I am a Sikh  Franklin Watts  2001
A. Ganeri  Sikh Festivals Through the Year  Franklin Watts  2003
K. Kaur-Singh  My Life, My Religion: Sikh Granthi  Franklin Watts  2001
K. Kaur-Singh  Where we Worship: Sikh Gurdwara  Franklin Watts  1998
P. Mitchell  The Guru’s Family (Guru Nanak’s Birthday Story)  Wayland  2002
G. Singh Sacha  The Sikhs and their Way of Life  The Sikh Missionary Society  1988
J. Wood  Our Culture: Sikh  Franklin Watts  2003

www.sikhs.org/
www.sikhnet.com

Years 7 to 11

General resources, including books for teachers, and books addressing all the principal religious traditions and, occasionally, other worldviews:

G. Beckerlegge  Religion and Science in Context  Open University  1998
L. Blaylock  Taking Issue  CEM  2001
C. Bowness  Faith in Action Series (15 different biographies)  RMEP  2000
P. Draycott  Teaching RE Series, 11-16 (Community, Festival, God, Harvest, Sacred Writings, Symbol, Worship, etc.)  CEM  1998
P. Gateshill and J. Thompson  Religious Artefacts in the Classroom  Hodder and Stoughton  1995
J. Green and J. Walker  World Issues: Religion and Morality  Hodder and Stoughton  1999
M. Harrison and S. Kippax  Thinking about God (Teacher’s Book and Students’ Book)  Collins Educational  1996
J. Jenkins  Contemporary Moral Issues  Heinemann  1992
M. Kirby  Student Handbook for Religious Education  Pearson  1999
R. Kirkwood  God Knows who I am  Hodder and Stoughton  1998
R. Kirkwood  If I were God, I’d say Sorry  Hodder and Stoughton  1998
A. Lovelace and J. White  Beliefs, Values, Traditions  Heinemann  2000
J. Mackley  Evil and Goodness  CEM  2002
C. Mercier and J. Fageant  Skills in Religious Studies Series  Heinemann  2001
L. Parry  Thinking about God and Morality  Hodder and Stoughton  1998
R. Pratt and S. Sutcliffe  REACT, Reflect and Evaluate  RMEP  2000
J. Rankin, A. Brown and P. Gateshill  Ethics and Religion  Longman  1997
Shap Working Party  Shap Calendar of Religious Festivals  Shap Working Party
New ed. every 18 months
M. Thompson  Leading the Way, vols. 1 and 2  Hodder and Stoughton  1994
J. Walker  Our World: Religion and Environment  Hodder and Stoughton  2002
J. Walker  Their World: Religion and Animal Issues  Hodder and Stoughton  2001
S. Warrier and J. Walshe  Dates and Meanings of Religious and other Multi-Ethnic Festivals, 2002-2005 Foulsham Educational  2001
V. Watton  Religion and Society  Hodder and Stoughton  2002
V. Watton  Religion and Life  Hodder and Stoughton  2002
P. Weller  Religions in the UK: a Multifaith Directory  University of Derby  2003
B. Williams  One World: Many Issues  Nelson Thornes  2002
P. Woodward  Festivals of the World Religions  RMEP  2000
C. Wright and C. Mercier  Thinking through Religion (Students’ Book and Teacher’s Guide)  Oxford  2000
C. Wright  Religions of the World  Oxford  2002
C. Wright  Some Hard Questions  Oxford  2002
C. Wright  Does it have to be like this?  Oxford  2002
C. Wright  What is our response?  Oxford  2002

General Internet Sites:
The RE Site
http://www.theresite.org.uk/

RE Exchange Service
http://re-xs.ucsm.ac.uk/re/places
http://re-xs.ucsm.ac.uk/re/pilgrimage

The GCSE RE Site
www.paulhopkins.org.uk/re

British Humanist Association
Buddhism:
A. Bancroft  Buddhist Festivals  RMEP  1995
S. Clarke  The Buddhist Way  Hodder and Stoughton  2001
S. Clarke  The Buddhist Way Workbook  Hodder and Stoughton  1999
A. Ganeri  Buddhist Festivals Through the Year  Franklin Watts  2003
A. Goonewardene  Buddhist Scriptures  Heinemann  2000
S. Penney  Discovering Religions: Buddhism  Heinemann  1999
J. Snelling  The Elements of Buddhism  Element  1996
S. and B. Sutcliffe  A Buddhist Community  Hodder and Stoughton  1998
J. Thompson  Seeking Religion: The Buddhist Experience  Hodder and Stoughton  2001
C. Wright  Buddhism for Today  Oxford  2001

Christianity:
Anon.  What the Churches Say  CEM  2000
S. Clarke  The Christian Way  Hodder and Stoughton  2001
S. Clarke  Jesus: the Man and his Faith  Hodder and Stoughton  2001
R. Cooper  Mark’s Gospel  Hodder and Stoughton  1997
A. Ganeri  Christian Festivals Through the Year  Franklin Watts  2003
G. Gorman  Christian Denomination Series (The Baptists, the Church of England, the Church of Scotland, the Methodist Church, the Orthodox Church, the Pentecostal Churches, the Roman Catholic Church, the Salvation Army, the Society of Friends, the United Reform Church)  RMEP  1985
J. Jenkins  Christianity  Heinemann  2001
C. Johnson  Teaching RE: Christmas 11-16  CEM  1992
C. Johnson  Teaching RE: Easter 11-16  CEM  1993
C. Johnson  Teaching RE: The Bible 11-16  CEM  1992
M. Keene  Issues and Beliefs in the Catholic Faith  Hodder and Stoughton  2000
M. Keene   Aspects of Christianity Series (Books 1-3)   Nelson Thornes   1999
D. Kibble   Charities Series (9 different charities)   RMEP 2000
B. Lealman   Christian Buildings   CEM   1990
J. Mayled and J. Green   RS for OCR GCSE: Christianity   Hodder and Stoughton   1998
J. Mayled and J. Green   RS for OCR GCSE: Christian Perspectives   Hodder and Stoughton   1998
J. Mayled   Christian Festivals Teacher’s Book   RMEP   1997
C. Mercier   Christianity for Today   Oxford   2001
S. Morton   Encounters: A Sketchbook of World Christianity   CEM   1992
S. Penney   Introducing Religions: Christianity   Heinemann   1996
S. Penney   Understanding Christianity (Books 1-3)   Heinemann   2000
K. Prior   World Religions: Christianity   Franklin Watts   1999
S. and B. Sutcliffe   An Anglican Community   Hodder and Stoughton   1998
S. and B. Sutcliffe   A Pentecostal Community   Hodder and Stoughton   1998
S. and B. Sutcliffe   A Roman Catholic Community   Hodder and Stoughton   1998
S. and B. Sutcliffe   An Eastern Orthodox Community   Hodder and Stoughton   1998
S. and B. Sutcliffe   A Quaker Community   Hodder and Stoughton   1998

www.educhurch.org.uk
www.jesus2000.com
www.england.anglican.org/
www.cafod.org.uk

Hinduism:
V. Baumfield   Stories of Krishna   RMEP   1999
A. Ganeri   Hindu Festivals Through the Year   Franklin Watts   2003
J. Hirst   Sita’s Story   RMEP 1999
V. Kanitkar   Hindu Scriptures   Heinemann   1994
A. Lovelace and J. White   Beliefs, Values, Traditions: Hinduism   Heinemann   2000
J. Mayled   Hindu Festivals Teacher’s Book   RMEP   1995
C. Mercier   Hinduism for Today   Oxford   2001
S. Penney   Discovering Religions: Hinduism   Heinemann   1999
S. and B. Sutcliffe   A Hindu Community   Hodder and Stoughton   1998
V. Voiesl   Hinduism: a New Approach   Hodder and Stoughton   2001

www.hindunet.org
www.hindukids.org

Islam:
A. Ganeri   Muslim Festivals through the Year   Franklin Watts   2003
J. Green   RS for OCR GCSE: Islam   Hodder and Stoughton   1998
A. Heywood  The Muslim Way  Hodder and Stoughton  1999
A. Heywood  The Muslim Way Workbook  Hodder and Stoughton  1999
M. Khalidi  Saladin the Chivalrous  Hood Hood Books  2001
S. Khan  Tell Me About the Prophet Muhammad  Goodword  2002
R. Maqsood  The Qur’an  Heinemann  2000
R. Maqsood  Islam  Heinemann  2000
J. Mayled  Muslim Festivals Teacher’s Book  RMEP  1995
S. Penney  Introducing Religions: Islam  Heinemann  1996
M. Reiss  Sex Education and Religion  The Islamic Academy  1998
R. Shah-Kazemi  Avicenna  Hood Hood Books  2002
S. and B. Sutcliffe  A Muslim Community  Hodder and Stoughton  1998
J. Thompson  Seeking Religion: The Muslim Experience  Hodder and Stoughton  2002
A. Wood  Islam for Today  Oxford  2001

http://islamicity.com/mosque
www.islam.com/audio/misc
www.islamicculturalcentre.co.uk
www.muslimdirectory.co.uk
www.islam.org

Judaism:
D. Charing  The Torah  Heinemann  2000
A. Forta  Judaism  Heinemann  2000
A. Ganeri  Jewish Festivals Through the Year  Franklin Watts  2003
F. Gent  Jewish Festivals Omnibus  RMEP  1994
J. Mayled  RS for OCR GCSE: Islam  Hodder and Stoughton  1998
J. Mayled  Jewish Festivals Teacher’s Book  RMEP  1995
S. Penney  Discovering Religions: Judaism  Heinemann  1996
S. and B. Sutcliffe  A Jewish Community  Hodder and Stoughton  1998
I Taylor  Judaism and Jewish Moral Issues  Nelson Thornes  2000
J. Thompson  Seeking Religion: The Jewish Experience  Hodder and Stoughton  2002
A. Wood  Judaism for Today  Oxford  2001

www.jewfaq.org/torah.htm
www.ishwar.com
www.jewish.co.uk

Sikhism:
A. Ganeri  Sikh Festivals Through the Year  Franklin Watts  2003
E. Nesbitt and G. Kaur  Guru Nanak  RMEP  1999
W. Owen Cole  Teach Yourself Sikhism  Hodder and Stoughton  1998
S. Penney  Discovering Religions: Sikhism  Heinemann  1999
G. Singh Sacha  The Sikhs and their Way of Life  The Sikh Missionary Society  1988
P. Singh Sambhi  The Guru Granth Sahib  Heinemann  1994
S. and B. Sutcliffe  A Sikh Community  Hodder and Stoughton  1998
J. Thompson  Seeking Religion: The Sikh Experience  Hodder and Stoughton  2001

www.sikhs.org/
www.sikhnet.com

Videos:
Animated Bible Stories  Channel 4
Aspects of Religions Series (Christianity, Hinduism, Islam, Judaism, Sikhism)  RMEP
Belief File Christianity in Britain (programmes 1-5)  BBC and CEM
Believe it or Not (videos 1-4)  RMEP
Buddha’s Life and Teaching  RMEP
Buddhism Video for KS1 (The Monkey King)  Religion in Evidence
Buddhism for KS2  Religion in Evidence
Buddhist Way of Life  RMEP
Christianity  BBC
Festivals: Nativity  BBC
God’s Story - New Testament  Yorkshire TV
Hajj - Pilgrimage to Mecca  RMEP
Holy Meat  RMEP
Jesus of Nazareth  Channel 5
Pathways of Belief  BBC
Sarah and Paul Videos  RMEP
Shema: The Promise Begins  RMEP
Testament: the Bible in Animation  BBC, S4C and RMEP
The Miracle Maker  BBC
Watch: Places of Worship  BBC
Watch: Faith Stories  BBC
Watch: Celebrations  BBC

CDs:
A Jewish Odyssey, Jewish music for children of all ages  The Festival Shop
Buddhist Sacred Ceremonies  The Festival Shop
Traditional Cantonese Music  The Festival Shop
Christian Gregorian Chants  The Festival Shop
Indian Classical Music  The Festival Shop
Music of Islam  The Festival Shop
Japanese Koto Music  The Festival Shop
Two Candles Burn, Jewish festival music for younger children  The Festival Shop
Celebrating Festivals - music from the six world religions  The Festival Shop

CD-ROMs:
A Christmas Story  Education Interactive Ltd
Bible Picture Library of Line Art CD  Christian Computer Art
Christian Clip Art Colour CD  Christian Computer Art
Compton’s Children’s Bible Stories  AVP
Conflict in Jerusalem: Jesus’ Last Days  Lion
ICT Activities for RE  Heinemann
Investigating Christianity  Heinemann
Investigating World Religions, version 2.1  Heinemann
Investigating World Religions, version 2  Heinemann
Living Stones: the History of Christianity in Britain  CEM
My First Bible Stories  Dorling Kindersley
Religions of the World  Education Interactive Ltd
Risen Jesus: the Week that Changed History  Lion
World Religions  Open Mind

Posters:
Folens, Nelson Thornes and PCET are among the best suppliers of RE posters. PCET, for example, have sets about

Buddhist Festivals
Chinese Festivals
Christian Festivals
Hindu Festivals
Jewish Festivals
Muslim Festivals
Sikh Festivals
Faith Stories
My Neighbour’s Religion
Birth Rites
Initiation Rites
Marriage Rites
Death Rites
Creation Stories 1 and 2
Holy Places
Places of Worship
Bullying

Nelson Thornes have sets about

Buddhism
Christianity
Hinduism
Islam
Judaism
Sikhism

and there are Teacher’s Resource Books to support each pack.

Folens have photo-pack about

Buddhism
Christianity
Hinduism
Islam
Judaism
Sikhism

Daydream Education (Unit 8, Denvale Trade Park, Ocean Way, Cardiff, CF24 5PF) have posters about

Buddhism
Christianity
Hinduism
Islam
Judaism
Sikhism

The Festival Shop, Birmingham stocks posters, one of the best being The Festival Year which is renewed annually.

Supplement to the List of Resources Above

**DVs:**
Holocaust Education Trust and the Shoah Foundation Institute, “Recollections: eyewitnesses remember the Holocaust” (suitable for Key Stage 3 and above).

Jewish Way of Life/Pears Foundation, “The Jewish Way of Life”.

Northumberland County Council, “Worship in Northumberland”.

RE: Quest, “Christianity Unpacked”.

Show Racism the Red Card, “Islamophobia” and “A Safe Place” (the former is self-explanatory. The latter addresses the plight of refugees and asylum seekers in the North-East. Both are suitable for Key Stage 3 and above).

The Word, “Respect the Word”, Thornhill School, Sunderland (a DVD explaining the work of a school-based rap and hip hop group which puts on concerts across the region examining ethnic, religious and racial diversity, and challenging prejudice and racism. Suitable for Key Stage 2 and above).

**Websites:**
- [http://scheinerman.net/judaism/index.html](http://scheinerman.net/judaism/index.html)
  For a website set up by an American rabbi which provides a thorough guide to Judaism and information about the Hebrew alphabet.
- [www.bbc.co.uk/religion/religions/](http://www.bbc.co.uk/religion/religions/)
  For information about all the world’s major religions as well as about some of the less well-known religions such as the Baha’i Faith and Jainism.
- [www.britishmuseum.org/learning/schools](http://www.britishmuseum.org/learning/schools)
  For “Discover the Arab World”, a resource for Key Stages 3 and 4 which explores Arab people and culture through RE, art, design, history and Citizenship Education.
For videos of a visit to the Gujarati Hindu Mandir in Preston, a baptism and a presentation of key Sikh artefacts. The website also has about fifty other downloadable videos for the interactive whiteboard relating to the main religious traditions in the UK.

For a high quality RE website designed to introduce Years 2 to 6 pupils to stories, characters, etc. in the Torah and the Bible. There are interactive elements to the website. This website has been developed at the cost of £10 million and is much admired by the National Association of SACREs.

For ready-to-use worksheets and other teaching and learning materials addressing topics such as “What makes us special?”, “What do we celebrate and why?” and What’s it all for?” Suitable for Key Stage 2 and above.

For information about the Qur’an, the Five Pillars of Islam, Muhammad and Islamic views of other religions.

For information and lesson ideas relating to all things Jewish.

For information about Jesus based on a series of frequently asked questions. The questions include “Why did Jesus make so many enemies?” and “Did he really die?”

For lesson plans and ideas for Key Stages 3 and 4. A new lesson is added every week during term time. Over five hundred lesson plans are on file.

For an online encyclopaedia of religion. The “Big Religion Chart” is an at-a-glance guide to most faiths, and its “Comparisons” section allows you to quickly compare them, e.g. Roman Catholicism with Protestantism, and Sunni Islam with Shia Islam.

For, among other things, the “Places of Worship” section which has videos of visits to sacred sites for the six main religions, along with details on planning your own visit.

For pupils to sample a day in the life of a monk and a missionary on this Christianity-focused site, and for learning about the different Christian denominations.

For information about all things Jewish.

For information about all aspects of the Holocaust.
Books, Teaching and Learning Packs, Posters, etc.:
Anita Ganeri has published many collections of Buddhist, Christian, Hindu, Jewish, Muslim and Sikh stories (some are already listed in “RE Resources” preceding this section). Most collections are for use at Early Years Foundation Stage and Key Stages 1 and 2. To find out how many collections there are, and to identify the various publishing houses which market her work, type “Anita Ganeri” into your search engine and examine the many websites that come up.

Jewish Way of Life Exhibition Lite (JWOLE Lite), a set of eight posters designed to explain the basics of Judaism to a non-Jewish audience. Suitable for Early Years Foundation Stage and Key Stages 1 and 2. Topics include Keeping Kosher, Shabbat, The Shema, The Life Cycles and Jewish Values. A1 size, laminated. £25. Available from the Jewish Way of Life Education Department on 020 7543 5400, or e-mail jwole@bod.org.uk

The Shap Working Party, “Calendar of World Religions”. Printed to cover an eighteen-month period, the calendar lists and briefly describes all major and many minor festivals, celebrations, commemorations and seasons in the world’s most popular/important religions. Copies can be purchased for approximately £6 from The Shap Working Party, PO Box 38580, London, SW1 3XF. The calendar comes with wall charts and other inserts for quick and easy reference.


University of Birmingham, “Religion and Science in the 21st Century Classroom”. An informative book which includes exemplar lesson plans ready for immediate use with Key Stage 3 pupils and above. Ring 0121 415 8395 for more information.


O. Smith, “Mixing it up with the Simpsons”, Church House Publishing, 2005. For Years 5 to 8.

Many of the above resources, and 38,000 others, can be borrowed by schools which belong to the North East Religious Resources Centre. The Centre has a branch at Church House, St. John’s Terrace, Percy Main, North Tyneside, NE29 6HS, tel. 0191 270 4161, and another in Durham City. Paying the small annual subscription to access
the RE resources is one of the best investments any school can make to enrich RE provision.

**Books, etc. for Sixth Form Students and their Teachers**


www.bbc.co.uk/religion/religions/
For information about all the world’s major religions as well as about some of the less well-known religions such as the Baha’i Faith and Jainism.

www.brook.org.uk
For information and books which examine issues such as abortion, sex, sexuality and relationships in ways that are accessible and meaningful to young people aged about 15 to 19, and for information and books which will be useful for teachers.

www.religionfacts.com
For an online encyclopaedia of religion. The “Big Religion Chart” is an at-a-glance guide to most faiths, and its “Comparisons” section allows you to quickly compare them, e.g. Roman Catholicism with Protestantism, and Sunni Islam with Shia Islam.

http://yadvashem.org
For information about all aspects of the Holocaust.
Some Useful Suppliers of Resources, including Artefacts

Agency for Jewish Education
Publication Department
44A Albert Road
London NW4 2SJ

Artefacts to Order
31 Queens Road
Wisbech
Cambridgeshire PE13 2PE

Articles of Faith
RE Source House
Kay Street
Bury
Lancashire BL9 6BU
http://www.articlesoffaith.co.uk

BBC Children’s Learning
FREEPOST LS2811
Wetherby LS23 6YY
http://www.bbcschoolshop.com

BBC Educational Publishing
Customer Services
Po Box 234
Wetherby LS23 7EU

Bible Society
C/O Marston Christian Books
160 Milton Park
PO Box 269
Abingdon OX14 4YN
http://www.biblesociety.org.uk

Bombay Stores
Shearbridge Road
Bradford BD7 1NX

Book Bazaar
82 Carlisle Road
Bradford BD8 8BB

Books and More
135 Bradford Road
Shipley BD18 3TB

British Humanist Association
1 Gower Street
London WC1E 6HD
http://www.humanism.org.uk

Buddhist Education Foundation
BCM 9459
London WC1N 3XX
http://info@buddhisteducation.co.uk

CAFOD
Romero Close
Stockwell Road
London SW9 9TY
http://www.cafod.org.uk

Channel 4 Learning
PO Box 400
Wetherby LS23 7LG
http://www.channel4.com/learning/shop

Christian Aid
35 Lower Marsh
Waterloo
London SE1 7RL
http://www.christian-aid.org.uk

Christian Education Movement
Royal Buildings
Victoria Street
Derby DE1 1GW

Clear Vision Buddhist Trust
16-20 Turner Street
Manchester M4 1DZ
http://www.clear-vision.org

Collins Educational
Bishopbriggs
Glasgow G64 1BR
http://www.collins.co.uk/index.html

Culham Institute
15 Norham Gardens
Oxford OX2 6PY
www.estg.org.uk

Festival Shop
56 Poplar Road
Kings Heath
Birmingham BJ4 7AG
Multicultural Bookshop  
6-8 Hallfield Road  
Bradford BD1 3RQ  

Nelson Thornes  
Delta Place  
27 Bath Road  
Cheltenham GL53 7TH  
http://www.nelsonthornes.com  

Parrotfish Company  
51 North Street  
Maldon  
Essex CM9 5 HJ  
http://www.parrotfish.co.uk  

Pictorial Charts Educational Trust (PCET)  
27 Kirchen Road  
West Ealing  
London W13 OUD  

Religion in Evidence  
TTS  
Nunn Brook Road  
Huthwaite  
Sutton-in-Ashfield  
Nottinghamshire NG17 2HU  

RE Today Publishing  
1020 Bristol Road  
Selly Oak  
Birmingham B29 6LB  
http://www.retoday.org.uk  

RMEP  
St Mary’s Works  
St Mary’s Plain  
Norwich  
Norfolk NR3 3BH  
http://www.scm-canteburypress.co.uk  

Shap Working Party on World Religions in Education  
PO Box 38580  
London SW1 3XF  
http://www.shap.org  

Show Racism the Red Card  
PO Box 141  
Whitley Bay NE23 3YH  
http://www.srtrc.org
To borrow excellent multifaith resources, and resources about secular worldviews such as Humanism, including books, artefacts, CDs, CD-ROMs, posters and videos:

The North East Religious Resources Centre
St John’s Terrace
North Shields NE29 6HS
Tel. 0191 270 4161

The North East Religious Resources Centre
Carter House
Pela Leazes Lane
Durham DH1 1TB
Tel. 0191 375 0586
Some Places To Visit

The list below is not meant to be exhaustive; it identifies merely some of the most popular and/or best-known places that might be visited to engage directly with the rich diversity of religion and belief which exists in Newcastle and the surrounding area.

All the following places welcome visits by pupils, students and/or teachers, and, in some instances at least, can arrange for someone to visit your school.

Well before a planned visit, make contact with the place concerned. Allow plenty of time (at least four weeks and preferably six) to agree a date, time, etc. convenient to everyone involved. Remember that some places listed below have groups undertaking visits on an almost daily basis, so, if possible, have more than one date for when you can travel. Also remember that some places listed below have only one or two people who host the visits, and such hosting is done voluntarily when other duties and responsibilities allow. While almost all places listed below welcome groups free of charge, do check that a fee or donation is NOT required. Where a fee or donation is NOT required, bear in mind that your hosts are giving of their time freely and/or providing groups with light refreshments, so, at the very least, a charitable donation would be appropriate (£20 to £40 is usually sufficient, for a class group/a group of up to fifty). Also check about dress conventions. Some places listed below require visitors to remove their shoes, and some require visitors (sometimes everyone, sometimes only males, sometimes only females) to cover their heads. If heads must be covered, confirm what is an acceptable head covering when arranging the date and time for your visit. For females, scarves are acceptable everywhere. Needless to say, modest attire (attire which does not reveal much of the body) is required/expected in all places of worship.

As you can see, flexibility and forward planning will work to your advantage. We are confident that at all the places listed below you will receive a warm welcome and have a most enlightening visit.

Bahai Local Spiritual Assembly
30D Victoria Square
Newcastle upon Tyne NE2 4DE
07842 212 053

Brighton Grove Oriental Food Store
14-18 Brighton Grove
Newcastle upon Tyne NE4 5NR
0191 273 1070

Coptic Cathedral Church of St. George and St. Athanasius
67 Brighton Grove
Newcastle upon Tyne NE4 5NT
0191 289 4047 and ask for Rev. Fr. Karas Anba Bishop

Fazal's Sweet Centre and General Store
30 Hadrian Road
Newcastle upon Tyne NE4 9HN
0191 273 3048
Gurdwara Sri Guru Singh Sabha
Tindal Close
Newcastle upon Tyne NE4 5SA
0191 273 8011
Or contact Cloud Singh on 0783-4698-104 or write to waheguruproject@gmail.com

Guru Gobind Sikh Gurdwara
Ashbrooke Hall
The Cloisters
Sunderland SR2 7ED
0191 567 2939

Harnham Aruna Ratanagiri Buddhist Monastery
2 Harnham Hall Cottages
Belsay
Northumberland NE20 0HF
01661 881612

Hindu Mandir
172 West Road
Corner of Baxter Avenue and West Road
Newcastle upon Tyne NE4 9QB
0191-273-3364

International Society for Krishna Consciousness
Hare Krishna Centre
304 Westgate Road
Newcastle upon Tyne NE4 6AR
0191 272 1911 and ask for Kirtida Dasi or Bhakti Rasa

Islamic Society Mosque
University of Newcastle upon Tyne
King's Walk (off St Thomas Street)
Newcastle upon Tyne NE1 8AB
0191 232 6889 and ask for the President
Or contact Mahmoud Kurdi on 0781 1096 885 or write to mwh@mwhouse.freeserve.co.uk

Literary and Philosophical Society
23 Westgate Road
Newcastle upon Tyne NE1 1SE
0191 232 0192

M A Brothers
173 Elswick Road (just west of Newcastle Mosque and Islamic Centre)
Newcastle upon Tyne NE4 6SQ
0191 273 1016

Madina Masjid (Mosque) and Community Centre
Marine Terrace East
Blyth
Northumberland NE24 2JJ
Contact Sadiq Rahman, the imam, on mmccblyth@yahoo.com

Mosque of Sunderland
73-75 Chester Road
Sunderland SR2 7YF
0191 565 8708

Muslim Welfare House
6 North Terrace
Spital Tongues
Newcastle-upon-Tyne NE2 4AD
0191 232 3055 or write to mwh@mwhouse.freeserve.co.uk

Naji’s Supermarket
405-409 Westgate Road
Newcastle-upon-Tyne NE4 6PB
0191 273 2757

Newcastle Buddhist Centre
3rd Floor
9-11 Carliol Square
Newcastle-upon-Tyne NE1 6UF
0191 261 1722 and ask for Rachel or write to info@newcastlebuddhistcentre.org

Newcastle Mosque and Islamic Centre
4 Malvern Street (off Elswick Road)
Newcastle upon Tyne NE4 6SU
0191 226 0562

North-East Chinese Community Association and Temple
25-27 Stowell Street
Newcastle upon Tyne NE1 5QN
0191 261 5052 or 0191 261 8583

Our Lady of Czestochowa Polish Church and Chaplaincy
2 Maple Terrace
Rye Hill
Newcastle upon Tyne NE4 7SF
0191 273 3575

Quaker Meeting House
Archbold Terrace (off Sandyford Road)
Jesmond
Newcastle upon Tyne NE2 7FT
0191 281 7367 and ask for the Warden

Reform Synagogue
The Croft
Kenton Road
Kenton
Newcastle upon Tyne NE3 4RF
0191 284 8621 and ask for the Warden or the Rabbi. More contact details can be found via the synagogue website, www.nertamid.org.uk

St Andrew’s CE Church (and The Greek Orthodox Church of St. Anthony the Great)
Newgate Street
Newcastle upon Tyne NE1 5SS
0191 222 0259

St. George’s CE Church
St. George’s Close
Jesmond
Newcastle upon Tyne NE2 2TF
0191 281 1659

The Amida Sanctuary, Pure Land Buddhist Centre
Beacon House
49 Linden Road
Gosforth
Newcastle upon Tyne NE3 4HA
0191 213 2564

Throssel Hole Zen Buddhist Monastery
Carrshield
Near Allendale Town
Northumberland NE47 8AL
01434 345204

United Hebrew Orthodox Synagogue
Graham Park Road
Gosforth
Newcastle upon Tyne NE3 4BH
0191 284 0959 or write to secretary@uhc-newcastle.org

Westgate Baptist Church
366 Westgate Road
Newcastle upon Tyne NE4 6NX
0191 272 0647

Wing Hong’s Supermarket
Stowell Street
Newcastle upon Tyne NE1 3PD

Wing Hong’s Cash and Carry
55 George Street
Newcastle upon Tyne NE4 7JN
Yemeni Mosque of South Shields
Laygate
South Shields NE33 5RW
0191 454 0738 and ask for the Imam
0191 454 9064 and ask for Yusuf Abdullah

Obvious places to visit such as Holy Island, Hexham Abbey, Bede’s World/St. Paul’s Monastery (Jarrow), Monkwearmouth, Durham Cathedral, St. Nicholas Anglican Cathedral (Newcastle), St. Mary’s Roman Catholic Cathedral (Newcastle), Sunderland Minster, Coatsworth Road (Gateshead), Stowell Street (the centre of Chinatown) and the Stanhope Street area are so well-known that their location, and the educational opportunities they provide, do not need emphasising.

The North East Religious Resources Centre has its own list of places to visit, and the list is regularly up-dated to account for new places emerging and old places no longer able to host visits. To access the list, examine the Centre’s excellent website: [www.resourcescentreonline.co.uk](http://www.resourcescentreonline.co.uk)

The list above was accurate at the time it was published (2014), but suitable places to visit come and go, contact details change and potential hosts move on. If it is difficult to contact a particular place for a visit, or if seeking up-to-date information about existing or new places, contact Phil André at: phil.andre@ntlworld.com
Appendix 1

An assessment structure based on the programmes of study contained in the 2015 Newcastle-upon-Tyne RE Agreed Syllabus

You will note that the Requirements in the programmes of study relate intimately to the key areas of enquiry of:

- beliefs, teachings, sources of wisdom and authority;
- ways of living;
- ways of expressing meaning;
- questions of identity, diversity and belonging;
- questions of meaning, purpose and truth;
- questions of values and commitments.

Moreover, in the tables below, the Aims in RE (the statements in the left-hand column) relate intimately to the Requirements. The statements in the next three columns (the end of Key Stage statements) therefore become the statements for which evidence has to be generated to confirm that pupils and students have acquired the expected knowledge and understanding in relation to the key areas of enquiry. In other words, the end of Key Stage statements become level descriptors, to use the jargon of the old syllabus (note, also, how a lot of the language of the old eight-level scale has transferred to the end of Key Stage statements).

Newcastle’s Agreed Syllabus Conference is therefore of the opinion that the assessment structure laid out below is a very good one to apply to the classroom situation, given the statutory content of the syllabus, and given the content of the non-statutory units of study.
<table>
<thead>
<tr>
<th>A: Know about and understand</th>
<th>At the end of Key Stage 1 pupils will be able to:</th>
<th>At the end of Key Stage 2 pupils will be able to:</th>
<th>At the end of Key Stage 3 students will be able to:</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities.</td>
<td>recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.</td>
<td>describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect on their ideas.</td>
<td>explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences.</td>
</tr>
<tr>
<td>A2. Identify, investigate and respond to questions posed by, and responses offered by, some of the sources of wisdom found in religions and worldviews.</td>
<td>retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come.</td>
<td>describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</td>
<td>explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world.</td>
</tr>
<tr>
<td>A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.</td>
<td>recognise some different symbols and actions which express a community’s way of life, appreciating some similarities between communities.</td>
<td>explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</td>
<td>explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</td>
</tr>
<tr>
<td>B: Express and communicate</td>
<td>At the end of Key Stage 1 pupils will be able to:</td>
<td>At the end of Key Stage 2 pupils will be able to:</td>
<td>At the end of Key Stage 3 students will be able to:</td>
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<tr>
<td>B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence</td>
<td>ask and respond to questions about what communities do, and why,</td>
<td>observe and understand different examples of religions and worldviews so that they can explain, with reasons,</td>
<td>explain the religions and worldviews which they encounter clearly, reasonably and coherently: evaluate them, drawing on a</td>
</tr>
<tr>
<td>B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.</td>
<td>observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.</td>
<td>understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.</td>
<td>observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</td>
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<tr>
<td>B3. Appreciate and appraise different dimensions of religion.</td>
<td>notice and respond sensitively to some similarities between different religions and worldviews.</td>
<td>observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews.</td>
<td>consider and evaluate the question: what is religion? They analyse the nature of religion using the main disciplines by which religion is studied.</td>
</tr>
<tr>
<td>C: Gain and deploy skills</td>
<td>At the end of Key Stage 1 pupils will be able to:</td>
<td>At the end of Key Stage 2 pupils will be able to:</td>
<td>At the end of Key Stage 3 students will be able to:</td>
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<tr>
<td>C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively.</td>
<td>explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.</td>
<td>discuss and present thoughtfully their own and others’ views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including, e.g., reasoning, music, art and poetry.</td>
<td>explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy.</td>
</tr>
<tr>
<td>C2. Enquire into what enables different communities to live together respectfully for the well-being of all.</td>
<td>find out about and respond with ideas to examples of co-operation between people who are different.</td>
<td>consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.</td>
<td>examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews.</td>
</tr>
<tr>
<td>C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people’s lives.</td>
<td>find out about questions of right and wrong and begin to express their ideas and opinions in response.</td>
<td>discuss and apply their own and others’ ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</td>
<td>explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</td>
</tr>
</tbody>
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