

# RE Newsletter

Spring Term 2025

# TEMPUS FUGIT

***Choose my teachings instead of silver. Choose knowledge rather than the finest gold.  
Proverbs 8.10***

It hardly seems believable that we are a quarter of the way through the 21st century.

Where does the time go?

We enter 2025 after an autumn term that seems to have been busier than ever. SIAMS and Ofsted have been busy visiting our schools. School advisers have been out and about offering help, support and assistance. I have been in many schools, seeing some very good practice and learning as much as I teach others.

The new RE Leadership Development Network has got off to a good start. There are reports on the two meetings that have taken place so that you can see what you missed. There are two more meetings this term and it is not too late to sign up. We will be looking at case studies in the first and re-enacting and retelling in the second.

I expect that this term will be just as busy as last. Even though Lent should be a time to slow down and reflect, that is so difficult to achieve in our schools. The passing of time is something that so many religious festivals acknowledge. How do we ensure that we don't race through life, through the curriculum, through the seasons? How do we ensure that our pupils have the opportunity to dwell in their learning, and allow it to change them? That is undoubtedly one of the keys to good teaching.

Do look at the wider training offer to ensure that you make time for yourself to grow and learn. Contact me directly for any bespoke training required but don't leave it too long. Tempus Fugit...

I look forward to hearing from you. Have a great term.



Anne Andrews by [email](#) or phone 07884 655097  
Diocesan RE Adviser

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## DIOCESAN TRAINING THIS TERM



All RE training events and booking links for this term can be found below and on the [website](#). Click on the date for the live link to the booking page. Please ensure that you book on Eventbrite for all the advertised courses.

Please ensure that the person booking has entered the correct, delegate email into the required fields on the booking form. Incorrect email addresses mean that we cannot send you the link or joining information.

Bookings usually close four working days before the start of the course so ensure that you book in time to receive the link for any online courses and the joining instructions for in person courses.

## RE LEADERSHIP DEVELOPMENT NETWORK

*All these sessions are online and run from 4 – 5.30pm, using Teams.*

*Sign on through the [website](#) on Eventbrite for all 6 sessions for £60 (+VAT) or 1 credit if your school is in the SLA, £120 (+VAT) if you are not.*

*Topics correct at time of publication, but subject to change*

### Spring Term 2025:

Tuesday 28<sup>th</sup> January 2025 - Case studies and how to use them

Thursday 20<sup>th</sup> March 2025 - Appropriate and Meaningful? Using retelling, re-enacting and experience.

### Summer Term 2025:

Wednesday 21<sup>st</sup> May 2025 - Assessment – moving pupils on in their learning

Tuesday 1<sup>st</sup> July 2025 - Resource Roundup – a sharing session.

*If you teach in Milton Keynes, Bracknell Forest or Windsor and Maidenhead look out for fliers about the additional SACRE funded networks taking place in those areas.*

## OTHER TRAINING THIS TERM

### IMPLEMENTING THE NEW DIOCESAN SCHEME OF WORK

**Online, 23<sup>rd</sup> January 1-3.30pm**

A guide for all schools on using the new diocesan scheme of work and how to implement it.

**SLA: Free; Non-SLA £65+VAT per person.**

### RE for ECTs

**Friday 7 March 2025 1.30 pm –3.30 pm**

Church House Oxford, Langford Locks, Kidlington, OX5 1GF

If you are new to teaching, this session will introduce you to the essentials of teaching RE in a Church of England school. There will be a focus on the purposes, methodologies and resources that will support you in your teaching of RE.

**SLA: £75.00 (+VAT) per person or ½ Credit; Non-SLA: £110 (+VAT) per person**

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## NATIONAL TRAINING OPPORTUNITIES AND UPDATES

STRICTLY RE – LIVE AND IN PERSON

The UK's biggest RE conference offers valuable insights, practical strategies, and inspiration to enhance your teaching practice. It is an opportunity to elevate your professional development, network with industry leaders, and contribute to the vibrant community of religious education enthusiasts.

- Guaranteed a range of diverse seminars across all key stages
- Thought-provoking keynote speakers
- Exciting and relevant exhibitors
- Networking and connections
- Classroom resources to use instantly in your classroom
- Food and refreshments throughout the day

### **BOOK YOUR PLACE TODAY!**

**Date:** Saturday 25 January 2025, 9AM-4.45PM

**Venue:** Leonardo Royal Hotel Birmingham, B1 2HQ

**Theme:** Depth, Diversity & Disciplines

**Ticket price:** £185 (Standard)

**NATRE member ticket price:** £160 (Standard)\*

\*£25 off does not apply to NATRE members with a basic membership

RE HUBS – A GROWING RESOURCE FOR ALL THINGS RE

This relatively [new website](#) is aiming to be the 'one-stop shop window' for all things related to RE. You can find out about the local groups that meet in your area, courses and events nationally, places of interest, school speakers, resources and news. Each section is divided up into areas – but remember with the tech tools we all discovered during the pandemic we are less limited to our locality than we might imagine. Some school speakers are very happy to **Zoom** into your classroom (other platforms are available), and some places of interest have interactive online tours. It is therefore worth looking outside the South-East if you can't find what you want in our area.



If you already have contacts who are excellent resources for schools, encourage them to undertake the frequently offered training and register themselves on the website.

There is also a section called [Upskill](#) where you can find links to all sorts of training resources, podcasts, where to get funding and grants from and information about research opportunities.

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You can also advertise your RE teacher vacancies (or look for a new job!) on the website. At the moment, these advertisements are free.

If you haven't yet had a look, do so, and make it the focus of your next RE Staff meeting.

#### UPDATES FROM SIAMS

Last term was busy with SIAMS inspections, and currently there appears to be a renewed focus on the quality of RE, in both VA and VC schools. Development points for RE focus on the overall quality and breadth of the curriculum, including the connections between different elements; the inclusion of non-religious worldviews and diversity within them; Christianity as a global and diverse faith; and the monitoring and evaluation of RE by leaders, including governors.

Some key questions to ask yourself about your RE are the following:

1. Does your RE meet the requirements of the Church of England Statement of Entitlement?
  - a. RE teaching should foster dignity and respect for all
  - b. RE should present Christianity as a living and diverse faith
  - c. RE should offer an appropriate range of worldviews.
  - d. RE should express the school's Christian vision
  - e. In VA schools RE must follow the school's trust deed.
  - f. Above all, like the rest of the curriculum, RE should enable pupils and adults to flourish.
  - g. There should be recognition of the disciplines of theology, philosophy and social science.
2. Does the curriculum meet legal requirements?
  - a. A maintained VC school must follow the requirements of **their** Locally Agreed Syllabus.
  - b. A former VC school should be delivering RE in accordance with the funding arrangements and the requirements of the MAT. This should be RE that reflects Agreed Syllabus RE in its breadth and ambition.
  - c. VA and former VA schools should offer RE in accordance with their trust deed and/or funding arrangements. This should be RE that equally reflects Agreed Syllabus RE in its breadth and ambition.
  - d. Please note that the Agreed Syllabus is NOT the curriculum, but a foundation for it. The school decides HOW to deliver the syllabus, by designing their own curriculum.
3. Is the curriculum presenting Christianity as a global and diverse faith?
  - a. The curriculum should ensure that stereotypes of Christianity as a western religion should be avoided. It's not what 'we' do or believe.
  - b. It should ensure that different religious traditions, cultures and countries are reflected (see the notes from the RE leadership development network on Christianity 101). Think about the images of Jesus, Christians and the church that you present to pupils.
4. Is there enough focus on world religions?
  - a. While the Church of England Statement of Entitlement states that Christianity should be 50%+ of the curriculum, there must be systematic and clear teaching about world

- religions according to the Locally Agreed Syllabus. It is not enough just to compare world religions to Christianity.
- b. World religions must also be presented as diverse.
5. Are diverse non-religious worldviews included, and not just as a comparator to religious worldviews?
- a. As above, there must be some clear teaching about non-religious worldviews, and not just Humanism (though it is undoubtedly the easiest to resource). You don't have to know everything about every worldview but allow different voices to come through. This is why we will be looking at case studies in the next RE leadership Development Network Meeting on 28<sup>th</sup> January.
6. Are pupils able to make links between the religions and worldviews, and do themes allow them to make progress?
- a. The elements of your curriculum should be linked in some ways to take pupils on a journey. Pupils and teachers alike need to be able to see how the learning builds and is coherent. It is up to each school, using the legal basis for its RE, to decide what and how those themes are created and linked.
  - b. If you are using a purchased scheme, it is not sufficient to accept that as the answer. You need to be able to provide your own narrative for the journey you have planned.
  - c. A purchased scheme is not really a curriculum – the scheme (which you should be able to link to your syllabus) is a starting point. Adapt and alter to suit your context and evaluate the quality and effectiveness of the scheme.
7. What evaluation and monitoring of RE takes place, and what is the impact?
- a. RE should be part of the regular monitoring and evaluation programme of the school, and is the responsibility of leadership more generally, not just the RE leader (especially if they are teaching most of the RE!)
  - b. Keep records of the monitoring you carry out and assess the impact. Use what you find to inform your subject action plan.
  - c. Include pupil, teacher and parent voice in your monitoring. Get a governor to join you. Keep the governing board informed. In a VA school, they are meant to approve the curriculum.

If you want to know more about SIAMS, and how to prepare, there are 2 training events this term. Explore these links to find out more:

<https://www.eventbrite.co.uk/e/odbe-siams-self-evaluation-tickets-911257885867?aff=oddtcreator>

<https://www.eventbrite.co.uk/e/odbe-spring-siams-surgery-tickets-912052973997?aff=oddtcreator>

If you want bespoke support on RE in SIAMS either contact me directly or speak to your school adviser.

## REPORTS FROM AUTUMN TERM RE LEADERSHIP DEVELOPMENT NETWORKS

### CHRISTIANITY 101 - AUTUMN 1

The first session of the year aimed to be a reminder of the diversity that is found in Christianity, as well as a refresher of some of the core concepts, beliefs and practices.

#### **What do you think the average Christian looks like?**

It is a sub-Saharan woman in her 30's, living on about \$4 a day... Probably not the picture you were expecting. While the church in western Europe is reported to be in decline, in other parts of the world, numbers of believing and practising Christians is growing. China and the African continent in particular are seeing growth. This is why it is important to present Christianity as a living, diverse and global faith.

Christianity will look different in different parts of the world because of cultural and denominational reasons. Experiences, both good and bad, have coloured the way the church is viewed, and different theologies have emerged as a result. In some places Christianity has been influenced by indigenous beliefs, which has both enriched and challenged it. Some of this will be explored in the new resource that the Church of England will be launching sometime soon, on Global Christianity. This resource has been delayed but we hope it will be ready for our planned training session in the summer term. More on that nearer the time but save the date – June 11<sup>th</sup>, 2025, in the afternoon.

There are many different denominations of Christianity, and of course you cannot be expected to know everything about all of them (or even everything about any of them), but by using a variety of different images and stories, you can help pupils to know that there is more to it than just the local church.

Despite the many differences there are elements that transcend the catholic (global church) and that might therefore be termed orthodox (right belief). Even within these concepts there may be denominational differences, so remember always to think before saying 'all' Christians! Some, many, most, usually, often, frequently and so on are much more likely to reflect the diversity of belief and opinion with the worldwide church.

The session used the Apostle's Creed (largely recognised by Protestant, Catholic and Orthodox churches) as a basis for exploring the core beliefs.



**I believe in God, the Father  
almighty,  
creator of heaven and  
earth.  
I believe in Jesus Christ, his  
only Son, our Lord,  
who was conceived by the  
Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius  
Pilate,  
was crucified, died, and  
was buried;  
he descended to the dead.**

**On the third day he rose  
again;  
he ascended into heaven,  
he is seated at the right  
hand of the Father,  
and he will come to judge  
the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the  
body,  
and the life everlasting.**

If you missed the meeting and want to know more, you'll have to book me to come and do a bespoke session – either online or in person, but if your teaching about Christianity explores the concepts from the creed, and presents a diverse view of the religion, you are making a great start.

#### HUMANISM – AUTUMN 2

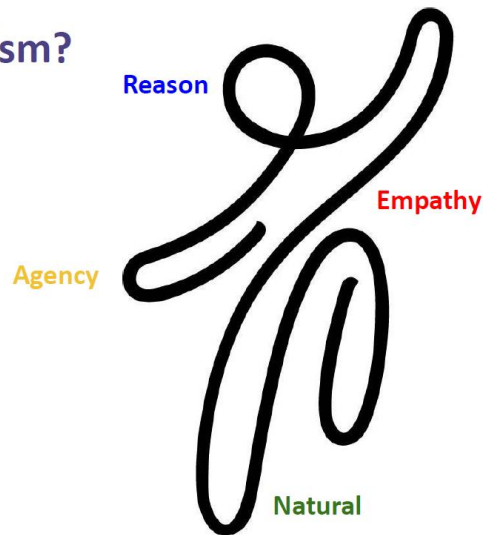
The second session focused on Humanism and was opened with a beautifully challenging question from a delegate: Why should schools be teaching Humanism as it is a philosophy not a religion?

The answer to that question is complex, and indeed in some circles contested. We cannot fail to be aware that many of the pupils in British classrooms come from families where there is no religious affiliation, and while they may not hold to the principles of humanism, it is important for them to see that people can make a conscious choice not to be religious. It isn't about not believing, but about what people do believe in.

We were joined for the session by Luke Donnellan, Director of [Understanding Humanism](#), a useful resource for schools, Anthony Lewis from Windsor Humanists and Alan Montgomery from Reading Humanists. All three are happy to come to schools to talk about Humanism.

Luke presented us with an image, the Happy Human, that can also serve as a useful tool for exploring Humanist beliefs.

## What is humanism?



He explained that Humanists think that humans have one life, and are linked firmly in the natural world, firmly planted on the ground.

Humanists apply reason, thinking critically and seeking for and applying evidence.

Humans make choices that affect and influence their lives, and that they are free (or should be) to make those choices.

Humans are also social animals, and empathy is based on the Golden Rule, the need for reciprocity. Serving others might be summed up in one slogan: Think for yourself; Act for everyone.

It is important to present humanism as holding to these ideas, beliefs or principles, while making it clear that they also believe that there is no supernatural entity, and that everything can be decided by evidence.

Humanists are not the only non-religious group, and many people who do not follow a religion would not identify as humanists. There are atheists, who firmly believe there is no God; agnostics, who see no evidence for God, but have not ruled the idea out, and of course there are others who haven't made a conscious effort to either believe or not believe.

Humanists celebrate the markers of life – births, marriages and deaths – and have trained celebrants. While there is obviously no worship element, many humanists meet together regularly to share teaching and have discussions, part of building a community. The aim of human life is to pursue happiness, and there is general acceptance that the best way to be happy is to make other people happy; another meaning for the Happy Human symbol.

All sorts of resources are available on [understandinghumanism.org.uk](http://understandinghumanism.org.uk) website along with details of the [school speaker service](#). There is a '[How to..](#)' guide which is a good place to start for an explanation of the resources and how to use them.

St Edberg's School in Bicester has won the NATRE spirited Arts Competition for the second year running. This is what Year 6 said about their entry: [Faith in Humanity](#)



*At St Edberg's, we believe that it doesn't matter what race a person is, or gender, or sexuality; everyone should have the same opportunities without fear of discrimination.*

*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.*

*Galatians 3:28*

*We think that Heaven will be like this, and so the pupils in our Year 6 classes made an angel mosaic, with a big heart, reflecting the love of God. Around the outside of the mosaic are values that we think are important: Compassion, courage and justice.*

A year 3 pupil was also Highly commended for their artwork on [Creatures in the Sea](#).



*This is part of what he wrote: My favourite creation that God made was the sea and the creatures in the sea. In some places, the sea has risen too much and it is starting to go onto land, flood buildings and get into drinking water. We need to stop wasting water and reduce rubbish in the sea.*

Congratulations are also due to three year 5 pupils from Shinfield St Mary's who entered this dreamcatcher also in the [Faith in Humanity](#) section.



This is part of what they wrote about their piece:

*If you look closely at our work, you can see hearts that symbolise love between anyone and everyone. If you look a bit closer still you can also see that the dresses on a few of the people are traditional dresses. The beads have important words spelt on them: love, peace and hope and we chose these words because we think that everyone should show those values all the time. There are also holy books that can open and if you look inside there are quotes from the religion that that holy book is from that exemplify a message of unity. We wanted to show unity and love because of the hearts that join together.*



The Diocese would like to congratulate Slough and Eton Business and Enterprise College on achieving the Gold Standard at REQM! That means we now have two Gold Standard schools. Who is going to be next?

A visit to the school after the award found excellent practice – a curriculum that took pupils on a journey through the world of religion and worldviews, a passionate and knowledgeable subject leader and RE that impacts on the whole school.

Here is a report on the way that the school celebrated inter-faith week, back in early November:

From the 10th to the 17th of November, Slough Eton proudly celebrated **Interfaith Week 2024**, centred around the theme *‘Sharing My Story, Building Our Future.’* This inspiring week was dedicated to fostering empathy, understanding, and social cohesion while encouraging students to explore and appreciate the rich tapestry of faiths and beliefs within our school and beyond.

### **Engaging Activities Across Departments**

Our cross-curricular approach brought Interfaith Week to life:

- **English Department:** Year 7 students showcased their creativity in a poetry competition, exploring themes of unity, diversity, and shared understanding.
- **Art Department:** Students created stunning portraits inspired by the interfaith theme, using art as a medium to celebrate harmony and connection.
- **Music Department:** The choir prepared a moving Christmas song and participated in the **William Herschel Project**, blending music with themes of interfaith respect and celebration.

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## Exploring the multi-Faith Room

Key Stage 3 students had the opportunity to visit our **multi-faith room**, a dedicated space for spiritual well-being and reflection.

- Students received a presentation from **AWI** about the room's purpose and how it supports the Slough Eton community.
- They participated in an activity to explore how the room could be used for prayer, mindfulness, and reflection.
- A favourite element of the visit was interacting with **artefacts from various faiths and traditions**, sparking meaningful conversations and curiosity.

## Whole-School Initiatives

- **Get Talking Monday:** Discussions during this special session highlighted the importance of **Interfaith Week** and connected it with the themes of **Remembrance Day**, fostering reflection on unity and shared humanity.
- **Interfaith Society Contributions:** The society organized vibrant displays at reception and designed a quiz for tutor groups to encourage interactive learning about faith and beliefs.
- **Student Leadership:** Students took an active role by volunteering in the multi-faith room during KS3 visits, sharing insights and ensuring a welcoming environment for all.

## A Celebration of Unity

Interfaith Week at Slough Eton was a remarkable celebration of diversity, creativity, and inclusion. Through a variety of activities, students deepened their understanding of different faiths while building connections that will shape a stronger, more unified future.

We are proud of our students and staff for embracing the spirit of Interfaith Week, and we look forward to continuing this journey of shared learning and respect.

Here is one of the winning poems from Y7:

Faith by Saarah Butt

In the garden of faith where hearts intertwine  
Under the vast sky, our sparks align  
With whispers of peace, like a gentle breeze,  
We gather together, united with ease.  
From the call of the Muezzin to Church bell chimes  
Different paths converge, transcending all time  
woven with threads of respect  
We honour each story, each soul we connect  
With open hands reaching and eyes that can see  
In the embrace of diversity, we find unity  
For in every belief, there's a common refrain  
A quest for compassion, a love that remains

## SYLLABUS AND SCHEME UPDATES

The Pan-Berkshire and Milton Keynes syllabuses have been approved by the respective SACREs and are passing through the echelons of Local Authorities to be adopted as the statutory documents. This means that work can now begin on adding material to the Diocesan Scheme of Work to meet the requirements of these new syllabuses.

This will mean that there will be some new units created, across most of the religions and worldviews, and most year groups. These new units will not replace the current ones but will be available for anyone to use. The other part of the project will be to refine the progress and assessment guidance in the scheme of work, and hopefully create some resources, if time permits.

The additions will also mean some changes to the scheme overview. I don't know what that will look like yet, but I will keep you all informed of the changes.

If you have feedback on any of the units (positive or negative) it would be good to have it, as it may help to guide our work. Keep checking the website for updates and alterations, but remember the scheme is a starting point not a straitjacket. Your curriculum is your choice.

## RESOURCES

*Please note that the Diocese of Oxford does not offer an endorsement of any of the resources listed. Please use your professional judgement to decide whether these materials are suitable for your school.*

### GOD AND THE BIG BANG

**EXPLORING THE INTERACTION OF SCIENCE AND FAITH**

Based at the **University of Durham**, God and the Big Bang gives students in **Year 5 to Year 13** the opportunity to **discover, discuss and debate the compatibility of science and faith**

The workshops equip students with the tools to form their own opinions on some of life's biggest questions, exploring **curiosity, evidence and human responsibility**

**Enquiries and Bookings**  
[sarah.moring@durham.ac.uk](mailto:sarah.moring@durham.ac.uk)

[www.gatbb.co.uk](http://www.gatbb.co.uk) [@GatBB\\_UK](https://twitter.com/GatBB_UK) [@GatBB\\_UK](https://www.instagram.com/GatBB_UK)

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## REAL PEOPLE, REAL FAITH

The Pan-Berkshire SACRE hub, funded by a NASACRE/Westhill Award is pleased to announce that the most recent films in the [Real People, Real Faith](#) Series are now available on the NATRE website. Humanist, Baha'i and Buddhist films have been added to the collection and so offer teachers the opportunity to engage their pupils in a wider range of religions and worldviews.

For each worldview there are six films – two for each of KS1, KS2 and KS3. Each film is accompanied by a brief introductory document with summary and suggested activities.

The full list of films is as follows:

Baha'i  
Buddhist,  
Christianity – Anglican, Baptist and Catholic.  
Hindu  
Humanist  
Islam – Sunni and Shia  
Jewish – Orthodox and Reform  
Sikh



Filmed in locations across Berkshire, mostly in places of worship, these films explore some of the key features of these traditions, offering a wide diversity of voices within each worldview. Build them into your planning, especially if you are finding visits to places of worship hard to fund and organise.

## SPRINGS DANCE COMPANY



Several schools have had sessions from Springs Dance company. Have a look at the website to see if one of this term's sessions would suit your school.

"Thank you for doing that amazing lesson with us. I loved it!" - Pupil, Seabrook school

Further details can be found at

<https://springsdancecompany.org.uk/index.php/join-in/schools-workshops>

To book and to find out more please email [touring@springsdancecompany.org.uk](mailto:touring@springsdancecompany.org.uk) or call 07775 628 442.

## GCSE ISLAM SUPPORT

These support materials will be great for pupils studying Islam at GCSE, but also for primary school teachers who want to improve their subject knowledge. There is a wealth of information just in the one section, covering everything from What is Islam? through the history of Islam, beliefs and teaching, Shari'a, the difference between Sunni and Shi'a and Muslim ways of life.



GCSE support materials designed to give a thorough introduction to Islam for GCSE students and teachers.

All content by [Dr Chris Hewer](#)

Dr Chris Hewer comes from a background in Christian theology, education, Islamic studies and inter-faith studies and has worked in the field of Muslims in Britain and Christian-Muslim relations since 1986, first at the Centre for the Study of Islam and Christian-Muslim Relations at Selly Oak in Birmingham and from 1999 to 2005, as the Adviser on Inter-Faith Relations to the Bishop of Birmingham.

From 2006-2010, he was the St Ethelburga Fellow in Christian-Muslim Relations in London, with a brief to deliver adult popular education courses, study days and talks around Greater London.

## LIVING IN HARMONY AND GENDER IN RELIGION

The Woolf Institute has new teacher resources for KS3. There are videos and written content and activities to allow teachers to create their own lessons.

The [Living in Harmony materials](#) have been expanded and adapted to create resources for secondary schools looking at how Jews, Muslims, and Christians have lived alongside and learned from one another throughout history. Living in Harmony explores intellectual, artistic, and cultural relations between Christians, Jews, and Muslims across time and space and encourages students to relate these explorations to their own experience and understanding of religion and coexistence today. This resource is organised into three units:

- Music and Interfaith Encounter
- Architecture and Interfaith Encounter
- Science and Interfaith Encounter

Gender in Religious Experience: Resources and Visits for Secondary Schools is a set of resources for Religious Education teachers in secondary schools. The resources include

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video interviews interspersed with videos from social media, and accompanied by discussion guides and lesson plans, all exploring gendered dimensions of various aspects of religious life from diverse viewpoints and lived experiences of Christians, Jews, and Muslims.

This resource is organised into four units:

- Marriage and Divorce
- Gender and Scripture
- Gender and Covering
- Gender in Religious Space and Leadership

Teachers can pick and choose video and written content and activities to create their own lessons, or use our fully prepared lesson plans for hour-long lesson periods. Alternatively, scholars from the Woolf Institute can come to your school to deliver a single session or a series.

To learn more about how you can book a visit to your school or register to use these resources, contact: [publicengagement@woolf.cam.ac.uk](mailto:publicengagement@woolf.cam.ac.uk)

#### UK JEWISH FILM: 'CHANGING PERSPECTIVES' WORKSHOPS

[At UK Jewish Film](#), we offer fully funded film-based workshops to secondary school students, covering topics around antisemitism, racism and identity. The table below gives you a sense of what is on offer for different age groups.

<b>STRUCTURE</b>	
<b>We offer the above sessions for any secondary school students and alter content based on age and level</b>	
<b>KS3</b>	<ul style="list-style-type: none"> <li>- The triangle of Jewishness: religion, culture, ethnicity</li> <li>- Where Jews come from, different religious and cultural Jewish groups</li> <li>- Film + British Jewish history overview</li> <li>- Films appropriate for 11-14 year-olds: no swearing, no adult themes, no violence</li> </ul>
<b>KS4</b>	<ul style="list-style-type: none"> <li>- The triangle of Jewishness: religion, culture, ethnicity</li> <li>- Where Jews come from, different religious and cultural Jewish groups</li> <li>- Film + UK Jewish history overview</li> <li>- Diaspora and connections to Israel</li> <li>- UK anti-fascist Jewish history</li> <li>- Films appropriate for 14-16 year-olds: some swearing and adult themes to highlight issues around identity and discrimination</li> </ul>
<b>KS5</b>	<ul style="list-style-type: none"> <li>- The triangle of Jewishness: religion, culture, ethnicity</li> <li>- Where Jews come from, different religious and cultural Jewish groups</li> <li>- Film + UK Jewish history overview</li> <li>- Diaspora and connections to Israel</li> <li>- UK anti-fascist Jewish history</li> <li>- Films appropriate for 16-18 year-olds: some slightly more provocative films that cover issues around antisemitism, racism and Israel</li> </ul>