

Agreed Syllabus for Religious Education in Durham

Revised 2020



Education
Durham



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FOREWORD

I am very pleased to commend this newly revised Agreed Syllabus for Religious Education in maintained and controlled schools in County Durham.

The agreed syllabus for RE in Durham 2020 is the outcome of the statutory process carried out by Durham Agreed Syllabus Conference. The revision provides a framework for schools in County Durham to develop Religious Education over the coming years.

I am particularly pleased to note greater clarity of the aims and their linkage to increased knowledge, understanding and the development of skills which support greater curriculum coherence for pupils. This syllabus will provide an effective tool for teachers as they plan appropriate work to develop pupils' understanding of religious and non-religious beliefs and the impact these have for individuals and communities in our world today. The enquiry-based approach will enable pupils to ask questions and develop skills of independent research and critical thinking, analysis and evaluation. These skills are not only important in RE but make a vital contribution to enhancing achievement across the curriculum.

The emphasis on ensuring there is wider study of other religions and non-religious worldviews beyond the six principal religions provides the foundation for pupils to know about and understand the diversity of beliefs and practices in the world in which we live.

I have every confidence the syllabus will also have a significant impact on pupils' learning by raising standards, promoting spiritual, moral, social and cultural development and promoting British Values, particularly relating to individual freedom to believe and express beliefs and tolerance and respect for others.

I am pleased to see the addition of new sections for Early Years and Sixth Form which I am sure teachers in these phases will find particularly useful and specific guidance on developing religious literacy.

I am grateful to the Agreed Syllabus Standing Conference for the production of this syllabus. May I take this opportunity to thank all those involved in the review, including members of the Agreed Syllabus Conference and all teachers and leaders who took part in the consultation process. I am sure that teachers will find it both useful and informative when planning provision for Religious Education in their school over the next few years.

Richard Crane
Head of Education

“The search for knowledge is an obligation laid on every Muslim”
Islam, Hadith of Ibn Majah and Baihaqi

***“A good all-round education, an appreciation of the arts, a highly
trained discipline and pleasant speech; this is the highest
blessing”***
Buddhism, Sttta Nipata 261

“True learning induces in the mind service of humankind”
Sikhism, Adi Granth

INTRODUCTION FROM CHAIR OF AGREED SYLLABUS CONFERENCE

I am very proud to endorse this revision of the Durham Agreed Syllabus. It is a working document for head teachers, subject leaders, teachers and support staff to enable the delivery of high quality Religious Education in Durham voluntary controlled and maintained schools.

I also recommend the use of this Agreed Syllabus for use in Academies in Durham to ensure that a consistent approach to Religious Education is taken. I am also proud that the Durham Agreed Syllabus often becomes the impetus for revisions of Agreed Syllabi in neighbouring Local Authorities.

There are aspects you will recognise from previous revisions including the three elements of Religious Education as well as retaining the four concepts of Religious Education and an enquiry based approach to learning. These underpin a very comprehensive and coherent document which has good standing amongst Religious Education professionals.

At the same time you will note key additions to the Agreed Syllabus such as benchmark expectations and a section on building religious literacy. One further addition is the KS4 overview and units which were developed by Gemma Cross, Barry Dunn, Sharon Lupton, Gemma Orchard, Karenza Passmore, Beth Watson and myself. These enable Secondary schools the opportunity to deliver high quality core Religious Education within the legal framework.

I'm convinced colleagues will feel a sense of progression through the Key Stages, in order that Durham pupils have a clear journey in their religious literacy from KS1 – KS5. The Agreed Syllabus is detailed enough to help a non-specialist in the Primary phase put together (with ease) a curriculum plan and develop medium term plans. The breadth and depth of the Agreed Syllabus also allows specialist teachers, often in the Secondary phase, the flexibility they need to plan an exciting and engaging curriculum to suit their requirements.

This Agreed Syllabus revision has been the culmination of months of hard work by Agreed Syllabus Conference members and Isobel Short who was instrumental in its construction. Although Isobel Short has now retired, her legacy in creating this Agreed Syllabus will continue to exist in Durham schools for years to come. I am grateful for the wise counsel and support she has given over the course of many years.

My thanks go to everyone who has been part of the consultation process, who have scrutinised and carefully proof-read it. This includes: Vicky Bain, Wendy Gray, Karenza Passmore, Carol Spencer and Caroline Weir.

I am convinced that this Agreed Syllabus revision will positively impact the classroom due to the quality of this document which actively reflects recent changes in the national direction of Religious Education.

Religious Education is a truly engaging and exciting subject which continues to be locally determined reflecting the true nature of our diverse and religiously plural community in Durham.

Paul Welch
Chair of Durham SACRE / Chair of Agreed Syllabus Conference

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“This is the sum of duty: Do nothing to others which, if done to you, could cause you pain.”
Hinduism, The Mahabharata

“Love your neighbour as yourself.”
Judaism, Leviticus 19

“You should always ask yourself what would happen if everyone did what you are doing.”
Jean-Paul Sartre

THE LEGAL REQUIREMENTS FOR RELIGIOUS EDUCATION

Religious Education must be provided for all registered pupils in maintained schools, including those in Reception classes and the sixth form².

Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally Agreed Syllabus³, which is the statutory order.

Each Local Authority (LA) must have a SACRE (Standing Advisory Council on Religious Education) to advise the LA on matters connected with Religious Education. The SACRE may require a review of the Agreed Syllabus at any time. This is in addition to the requirement on LAs to convene an Agreed Syllabus Conference (ASC) to reconsider the Agreed Syllabus every five years.

The Education Act 1996 states that an Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teachings and practices of the other principal religions represented in Great Britain. It must be non-denominational and must not be designed to convert pupils or to urge a particular religion or religious belief on pupils. Teaching about denominations is not prohibited.

The Agreed Syllabus sets out what pupils should be taught. The benchmark expectations set out the expected standards of pupils' performance at different ages.

The headteacher must ensure the provision of Religious Education in accordance with this Agreed Syllabus. The school must ensure that sufficient time and resources are given to Religious Education to meet statutory requirements. For LA maintained schools, the governing body and the LA must also exercise their functions in securing this provision.

² The legal requirements for teaching Religious Education were set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998. Parents have the right to withdraw their children from all or part of Religious Education lessons.

³ See School Standards and Framework Act 1998 for variations on this requirement

PURPOSE OF STUDY

Religious Education is an academically rigorous subject which makes a distinctive contribution to pupils' overall knowledge. It provides opportunities for external accreditation, including GCSE Full Course and Advanced Level study in Religious Studies.

Religious Education contributes dynamically to pupils' education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE pupils learn about religious and non-religious worldviews in order to discover, explore and consider different answers to these questions. They learn to interpret, analyse, evaluate and **critically respond** to the claims that religious and non-religious worldviews make. Pupils learn to express their insights and to agree or disagree respectfully. Teaching therefore should equip pupils with **knowledge and understanding** of what is meant by the terms 'religion' and 'worldview' as well as systematic **knowledge and understanding** of a range of religious and non-religious worldviews. Teaching should enable pupils to appreciate that worldviews are complex, diverse and plural and have influence on individuals, communities, societies and cultures.

Religious Education offers opportunities for **personal reflection** and pupils' spiritual, moral, social and cultural development as it encourages pupils to examine the significance of their learning in relation to themselves and others. It enables pupils to explore their own beliefs (whether they are religious or not), ideas, feelings, experiences and values in the light of what they learn. Religious Education encourages empathy and respect. It enables pupils to develop their own sense of identity and belonging. It also promotes respect for the right of others to hold different beliefs, values and ideas.

Religious Education should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religious and non-religious worldviews. Religious Education enables pupils to have a nuanced and informed understanding of political, social and moral issues that they will need to face as they grow up in an increasingly globalised world. It helps pupils deal positively with controversial issues, to manage strongly held differences of belief and to challenge stereotypes and prejudice. As such Religious Education is central to good local, national and global citizenship. It makes a significant contribution to the active promotion of mutual respect and tolerance of others' faiths and beliefs, a fundamental British value. It prepares pupils for life in modern Britain.

Teaching in Religious Education must promote therefore openness, respect for others, scholarly accuracy and critical enquiry.

AIMS OF RELIGIOUS EDUCATION

This Agreed Syllabus for Religious Education aims to ensure that pupils:

- develop deepening **knowledge and understanding** about a range of religious and non-religious worldviews so that they can:
 - describe and explain beliefs and theological concepts
 - describe and explain some sources of authority and teachings within and across religious and non-religious traditions
 - describe and explain ways in which beliefs are expressed
 - know and understand the significance and impact of beliefs and practices on individuals, communities and societies
 - connect these together into a coherent framework of beliefs and practices
- gain and deploy deepening understanding of specialist vocabulary and terms
- know and understand about religious diversity within the region, as well as nationally and globally
- know and understand how religion can be defined and what is meant by the term “religious and non-religious worldviews” and with increasing clarity know that these worldviews are complex, diverse and plural
- gain and deploy skills that enable **critical thinking** and enquiry in relation to the material they study
- reflect on their own thoughts, feelings, experiences, ideas, values and beliefs with increasing discernment

BREADTH OF STUDY

Pupils will study Christianity at each of the key stages (KS1 to KS4). At least one of the other five principal religions will also be taught at one of these key stages. **This is a requirement of this Agreed Syllabus** and ensures that each of the principal religions are studied in a systematic way at least once during a child's education. The **required 'core'** religions to be studied at each key stage are:

Key Stage 1: **Christianity, Buddhism**

Key Stage 2: **Christianity, Hinduism, Judaism, (plus a small special study of Islam)**

Key Stage 3: **Christianity, Islam, Sikhism**

Key Stage 4: **Christianity plus at least one other principal religion**

At Early Years Foundation Stage, schools should draw on Christianity plus aspects of the other principal religions as appropriate.

At post 16 schools should draw on a range of religious and non-religious worldviews including Christianity and other principal religions.

The RE curriculum **should also include study of other religious worldviews and non-religious worldviews as appropriate**. These can be taught through thematic units (the study of one topic across several traditions), **through units on religious diversity** and through systematic units of work.

Please note: This Agreed Syllabus covers the whole of a child's school life from age 4 to 16/18. The principal religions (see above) are all studied systematically at least once during a child's school education. Whilst thematic units may draw on other religious and non-religious worldviews including the principal religions, it is not necessary or a requirement of this Syllabus to study each of the 6 principal religions at each key stage. Such breadth of coverage in each key stage would not lead to depth of **knowledge and understanding** about particular religions.

RELIGIOUS AND NON-RELIGIOUS WORLDVIEWS

This Syllabus is designed to ensure that pupils learn about a range of religious and non-religious worldviews throughout their school life.

The word ‘worldview’⁴ refers to the philosophy of life or approach to life which structures how an individual understands truth and the nature of reality, the meaning and purpose of life and their own place in the world. A person’s worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

This Agreed Syllabus uses the word ‘worldview’ to explore:

- institutional systems of making meaning and structuring how one sees the world and themselves in it. These include religions such as Christianity and Islam as well as non-religious worldviews such as Humanism. These systems are usually made up of doctrines and beliefs, forms of expression (practices and rituals including cultural expressions), experiences and interactions. These systems are complex, diverse and dynamic.
- the individual process of making sense of life and making meaning of one’s own feelings, values and experiences. These personal worldviews may be more or less consciously constructed and coherent and may draw upon a variety of influences and sources, including new ways of understanding the world and responses to current events (locally, nationally and globally). They may or may not draw from one or many institutional worldviews, whether this is consciously done or not.

The term ‘religious and non-religious worldview’ is intended to be inclusive and is used in the broadest sense to cover traditional and non-traditional religions and belief systems, secular and atheistic movements and perspectives and non-standard forms of religious and spiritual life which enable people to make sense of their lives and their experiences.

This includes the principal religions represented in Great Britain (Christianity, Buddhism, Hinduism, Islam, Judaism, Sikhism), smaller religious communities, perspectives and movements, for example, The Bahá’í Faith, Jehovah’s Witnesses, Church of Jesus Christ of the Latter Days Saints (Mormons), Zoroastrianism, Society of Friends (Quakers), new religious movements and non-religious perspectives and movements, for example, Humanism. This list is not intended to be exhaustive or comprehensive but rather an illustration of the range of living religious and non-religious worldviews which teachers can draw on.

The term ‘religion’ will still be used in the Agreed Syllabus as appropriate to refer to institutional religious worldviews.

⁴ The definition for ‘worldview’ used in this Agreed Syllabus is based on The Commission on Religious Education’s report, Religion and Worldviews: The Way Forward (2018)

SUBJECT CONTENT - EARLY YEARS TO SIXTH FORM

The RE curriculum should be coherent and progressive, enabling pupils to deepen their **knowledge and understanding** of religious and non-religious worldviews and their understanding of the complex, diverse and plural nature of belief systems.

Enquiry questions are at the heart of RE at all key stages from Early Years Foundation Stage to post-16 study. They enable pupils to build on previous learning and deepen and broaden their understanding through increasingly sophisticated and complex systematic and thematic enquiries. They should be used for units of work at all key stages.

The content below must be taught for each key stage. Examples of the type of enquiry questions for each key stage are given.

Early Years Foundation Stage

During the Early Years Foundation Stage (EYFS), Religious Education may be taught as part of whole class topics or themes. This Agreed Syllabus uses the following themes to explore religion: Special and Belonging. Children could explore these ideas through topics such as special times, special objects, special people, special books, how we show belonging, the natural world, new life, new places, and stories provide excellent opportunities for RE foundation work in Nursery and Reception and can be successfully built on at Key Stage 1.

Examples for exploration in Religious Education:

- Let's find out about the Christmas story
- Let's find out about Raksha Bandhan

For more detail, see EYFS section.

Key Stage 1

Pupils must be taught about:

- **Christianity** - introduction to beliefs and practices and their impact.
Example of Unit Question - How do Christians celebrate Easter?
- **Buddhism** – introduction to some beliefs and practices and their impact.
Example of Unit Question - How do Buddhists worship?
- **Religious diversity** - introduction to the diverse religious and non-religious landscape in the local area (including differing denominations).
Example of Unit Question - What can we find out about our local faith communities?

For more detail, see Key Stage 1 section and Key Stage 1 Programmes of Study.

Key Stage 2

Pupils must be taught about:

- **Christianity** – beliefs and practices across the denominations and the impact of these for individuals and communities.
Examples of Unit Question
 - *Why are Good Friday and Easter Sunday the most important days for Christians?*
 - *So, what do we now know about Christianity? (Statutory Bridging Unit)*
- **Hinduism** – some beliefs and practices and the impact of these for individuals and communities
Example of Unit Question - What do Hindus believe?
- **Judaism** – some beliefs and practices and the impact of these for individuals and communities
Example of Unit Question - Why do Jewish people go to the synagogue?
- **religious diversity** - the diverse religious and non-religious landscape across the region, including a special study of a local Muslim community
Examples of Unit Questions
 - *What can we find out about diversity in our region?*
 - *What can we find out about a local Muslim community?*
- similarities and differences within and between religious and non-religious worldviews through at least one **thematic study** e.g. about ritual, the environment, care for others
Examples of Unit Questions
 - *How do people show care for others?*
 - *Why do people use ritual in their lives?*

For more detail, see Key Stage 2 section and Key Stage 2 Programmes of Study.

Key Stage 3

Students must be taught about:

- **how religion can be defined** - how the concepts studied (Belief, Authority, Expressions of Belief, Impact of Belief) connect to give a framework of how religion can be defined; definitions and exploration of key concepts e.g. religion, worldview, secular, spirituality, plurality
Example of Unit Question - Can we define religion?
- **Christianity** – beliefs and practices across a wide range of Christian denominations, the impact of these for different individuals, communities and societies.
Example of Unit Question - What do Christians believe and why does it matter?
- **Islam** – beliefs and practices, including diversity within differing traditions and communities, the impact of these for different individuals, communities and societies.
Example of Unit Question - What does it mean to live as a Muslim in the North East today?

- **Sikhism** - beliefs and practices, including diversity within and across different traditions and communities, the impact of these for different individuals, communities and societies.

Example of Unit Question - How do the beliefs of Sikhs affect their lives and actions?

- similarities and differences within and across a range of religious and non-religious worldviews through **thematic studies**. These enquiries could include considering differing viewpoints about philosophical and ethical questions.

Examples of Unit Questions

- *Is death the end?*
- *What does it mean to be human?*
- *How do people make moral decisions?*

- **religious diversity** - religious and non-religious worldviews locally, nationally and globally, including how the religious landscape has changed in Great Britain over time. These enquiries should ensure that students are taught that worldviews are complex, diverse and plural.

Example of Unit Question - What does it mean to live in a religiously diverse county?

The Key Stage 3 curriculum should be planned to ensure that the range of enquiry questions are explored - philosophical, theological, phenomenological, sociological and ethical enquiries.

For more detail, see Key Stage 3 section and Key Stage 3 Programmes of Study.

Key Stage 4

Schools must provide Religious Education for every student in accordance with legal requirements. Religious Education remains a statutory subject for all registered students at Key Stage 4, including in Year 11.

Schools should provide the opportunity for students to follow an externally accredited course (GCSE) in Religious Studies. This may be through an option system or through the use of core statutory Religious Education time. Sufficient time must be given to cover the exam specification and enable students to make appropriate progress.

Provision must be made in school for statutory Religious Education for all students. If an externally accredited course is not used as the basis of this course, a course must be developed which builds on Key Stage 3 and enables exploration of the place of religious and non-religious worldviews in our world today.

Students following a statutory non-accredited course at Key Stage 4 should be given the opportunity to explore:

- **theological and phenomenological enquiries** into the range of religious and non-religious worldviews in Britain today and the impact these have for individuals, communities and societies

Examples of Unit Questions

- *What is it like to live a faith?*
- *Why does Jerusalem matter?*

- **philosophical enquiries** which draw on a range of religious and non-religious worldviews
Examples of Unit Questions
 - *Why do people suffer?*
 - *Can miracles happen?*
- **ethical enquiries** - the influence of religious and non-religious beliefs on moral decision making
Examples of Unit Questions
 - *How do we make moral decisions?*
 - *Harm no living thing?*
- **sociological enquiries** – the role and influence of religious and non-religious worldviews on societies, cultures, politics, identity
Examples of Unit Questions
 - *How does the media portray religion?*
 - *Should religion and politics mix?*

For more detail, see Key Stage 4 section.

Sixth Form

Religious Education is a statutory subject for all registered students, including students in a school sixth form, except those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).

It is recommended that schools provide opportunities for students to choose Religious Studies as an externally accredited course (AS / A2 Religious Studies) if they wish to.

Provision must be made in school for statutory Religious Education for all students. Schools can decide the best way to deliver statutory Religious Education e.g. as part of a Personal Development and Skills course. A course must be developed which consolidates and builds on Key Stage 4 Religious Education and which enables deepening exploration of the place of religious and non-religious worldviews in our world today.

When planning for Religious Education provision at sixth form, schools should ensure that students have the opportunity to explore all the forms of enquiry questions outlined in this syllabus: philosophical questions, sociological questions, phenomenological questions, theological questions, ethical questions.

Examples of Unit Questions

- *Should happiness be our goal?*
- *Does religion cause conflict?*
- *Is Great Britain more secular than religious?*

For more detail see the Sixth Form section.

TIME ALLOCATION AND WAYS OF DELIVERING RELIGIOUS EDUCATION

Every school must ensure that sufficient time and resources are given to Religious Education to meet statutory requirements. Enough time must be given to cover the programmes of study or specifications at each key stage, assumed to be approximately 5% of curriculum time.

Early Years Foundation Stage

Religious Education is statutory for all pupils on the school register. Religious Education may be taught at Reception stage within a themed programme but sufficient time should be given to ensure the Programme of Study for EYFS in this Agreed Syllabus is covered.

Key Stage 1

Religious Education must be taught in each year group. The recommended time for this is approximately 36 hours per year.

Key Stage 2

Religious Education must be taught in each year group. The recommended time for this is approximately 45 hours per year.

Key Stage 3

Religious Education must be taught in each year group. The recommended time for this is approximately 45 hours per year.

Key Stage 4

Religious Education remains statutory for all students at Key Stage 4. RE must be taught in Year 10 and Year 11.

The core (non-examination) Religious Education course may be delivered in a variety of ways (see Ways of Delivery section). Sufficient time must be given to ensure that students explore, in appropriate depth, at least six units from the Programme of Study.

If students are following a GCSE Religious Studies course, the school must ensure that the Ofqual required teaching time (guided learning hours) for this externally accredited course is allocated.

Religious Education at Sixth Form

Religious Education remains a statutory subject for all students in school sixth forms. Schools must provide Religious Education throughout Year 12 and Year 13.

The core Religious Education course may be delivered in a variety of ways (see Sixth Form section). RE at sixth form must be designed to ensure that students broaden and deepen their knowledge, understanding and **critical thinking** about the role of religious and non-religious worldviews in our world today. Sufficient time must be given to ensure the study, in appropriate depth, of at least four units from the Programme of Study.

WAYS OF DELIVERING RELIGIOUS EDUCATION

RE will generally be delivered in a weekly timetabled lesson. Other ways of delivering RE may also be used as and when appropriate. For example:

- one/two full afternoons of Religious Education in a week (this is recommended for the KS1 and KS2 units on Easter and Christmas)
- a full day of Religious Education every few weeks in order to enable continuous enquiry-based learning
- a suspended timetable day for Religious Education to enable exploration of a theme or question
- a suspended timetable day in order to visit places of religious significance.

Statutory core Religious Education at Key Stage 4 and Sixth Form Religious Education may be delivered as part of a rolling programme for General Studies / Personal Development. If this model is chosen, the school must ensure that Religious Education remains distinctive and discernible. Sufficient time must be allocated to ensure that the requirements of the Programmes of Study are met.

THE THREE ELEMENTS OF RELIGIOUS EDUCATION

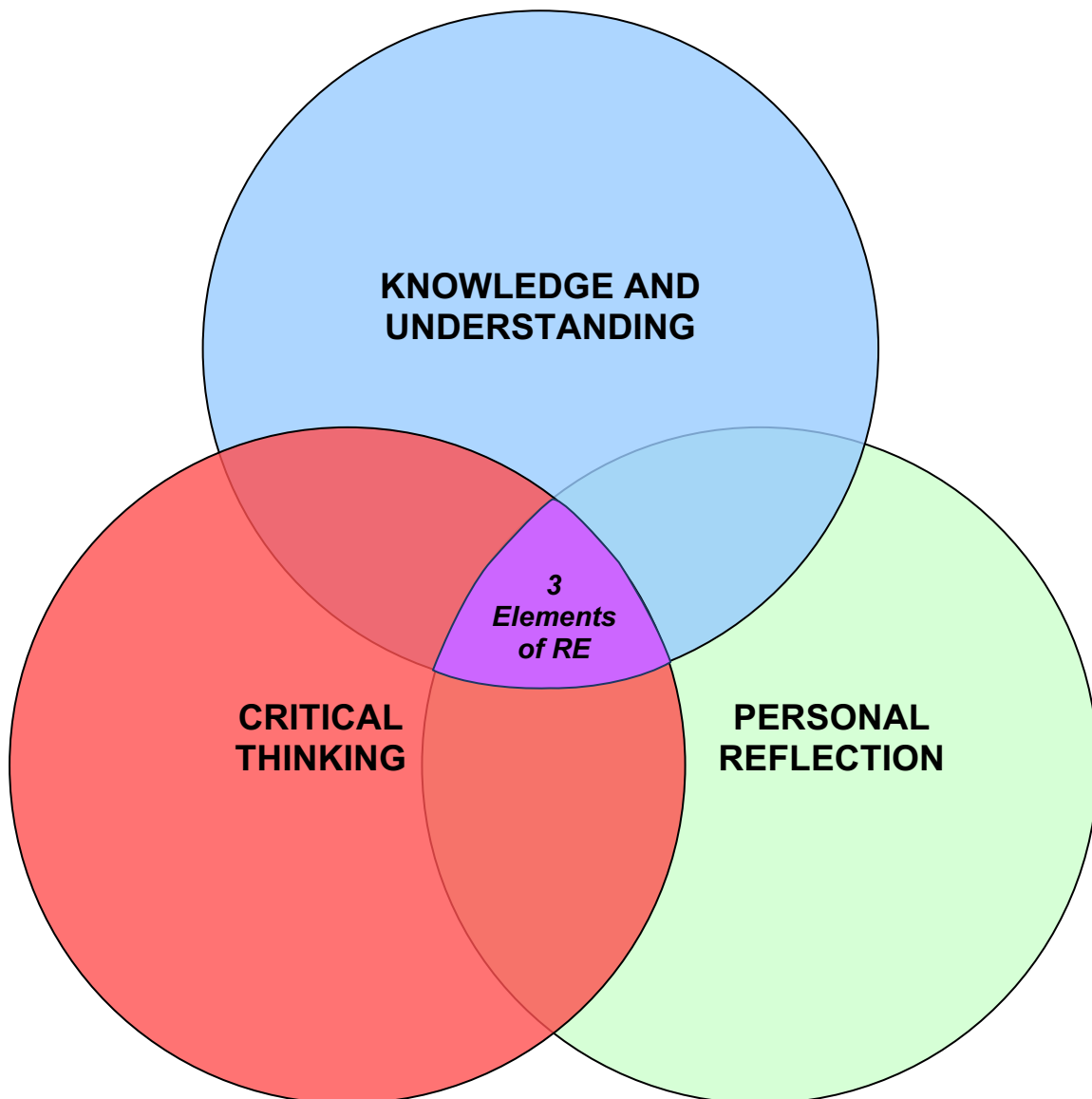
Pupils will build religious literacy by:

- developing **knowledge and understanding** of religious and non-religious worldviews
- becoming increasingly able to respond to religious and non-religious worldviews in an informed and insightful way
- reflecting on their own ideas and the ideas of others.

In this Agreed Syllabus these are called the three elements of Religious Education and cover the aims of Religious Education:

- **Knowledge and Understanding**
- **Critical Thinking**
- **Personal Reflection**

These elements are interlinked and enable pupils to make good progress in Religious Education:



Knowledge and Understanding

Pupils will develop **knowledge and understanding** of what is meant by religion and the term “religious and non-religious worldviews” and the impact these have for individuals and communities. It involves investigation of and enquiry into the nature of religion and differing belief systems. Pupils will develop their **knowledge and understanding** of individual religions and some non-religious worldviews. They will apply this to considering ways in which these are similar to and different from each other. Older students will be able to connect significant features of religion together in a coherent pattern. All pupils will enquire into ultimate questions and ethical issues through their study of religious and non-religious worldviews.

Critical Thinking

Critical thinking (*impersonal evaluation*) requires pupils to use reason to analyse and evaluate the claims that religious and non-religious worldviews make. Through learning in this way pupils have the opportunity to give opinions, support their ideas with reason, consider alternative arguments, weigh up evidence and listen to and respond to the views of others, so developing the ability to articulate their own views and form their own opinions.

Critical thinking requires pupils to be open minded and to value the varied reasons and ideas people use when exploring an issue and giving their views. These views can be based on a variety of resources and can include personal experience and intuition.

Critical thinking in Religious Education is accessible to pupils of all ages and can be formally assessed. Pupils can demonstrate progress through the quality of their ability to analyse various viewpoints, explain or justify their opinion and evaluate the opinions of others. It is not the opinion itself which is assessable (e.g. some pupils may state opinions which affirm or deny religious faith; both are acceptable in the Religious Education classroom) but the process of developing and justifying opinions.

Personal Reflection

Personal reflection (*personal evaluation*) develops pupils’ ability to reflect on religious and non-religious worldviews in relation to their own beliefs, values and experiences and the influence of these on their daily life, attitudes and actions.

Personal evaluation is introspective, subjective and private. Pupils can make personal progress through reflection, empathy, developing respect and appreciation of others but **this should not be assessed by teachers**. Pupils could partake in some private self-assessment if they wished, but this would not be included in reporting their progress in Religious Education. **Personal Reflection** in Religious Education makes a significant contribution to pupils’ spiritual, moral, social and cultural development.

CONCEPTS

The following four concepts are one way in which a religion can be defined.

Non-religious worldviews could also be classified in this way.

Each concept conveys a fundamental idea for understanding what religion is and how religion works.

As well as each concept being distinctive, each relates to the other concepts.

Each concept is capable of exploration at different levels and depth depending on the age and ability of pupils.

Pupils can learn about each concept separately but can also analyse how they link and connect to develop a coherent understanding of how religious and non-religious worldviews can be defined.

BELIEF

- What people believe e.g. about God, meaning of life, the natural world, life after death.
- Questions of meaning, purpose and truth e.g. in relation to God, human life, reality.
- Key beliefs of particular religions e.g. love, forgiveness, equality, justice, salvation.

AUTHORITY

- How people from different traditions know what to believe and how to act.
- Different sources of authority e.g. holy books, founders, leaders, teachings, tradition, spiritual encounters and experiences.
- How sources of authority may be understood differently by groups within a religion or belief system.

EXPRESSIONS OF BELIEF

- How people express beliefs, feelings, identity, belonging and commitment through worship, ceremonies, rituals and symbols.
- Private and public expressions of belief including worship in religious buildings (or other places where people meet to share and express beliefs).
- Differing forms of expression e.g. creeds, prayer, ritual, ceremony, use of music, objects, art, drama, story and poetry.
- What beliefs and feelings such as love, devotion, awe, gratitude and salvation can be expressed.

IMPACT OF BELIEF

- How beliefs and worship affect what people feel and think and how they act and behave.
- How rituals, ceremonies and symbols (e.g. religious dress) can make a difference to individuals and communities.
- How values, attitudes and actions are affected by beliefs.
- Differing views on the impact of faith within and across religious and non-religious traditions.
- Controversial issues affecting individuals, local and global communities e.g. diversity, living together, media portrayal of religion, religious extremism, religious dress and religious prejudice.

AREAS OF ENQUIRY

An effective curriculum will introduce pupils to a range of different approaches towards the study of religious and non-religious worldviews. Below are the main approaches/enquiries for use in this Agreed Syllabus. Each type of enquiry is distinctive but relates to the other enquiry areas. All areas of enquiry can be addressed through questions which enable pupils to explore, investigate, evaluate and reflect. A balanced scheme of work should include enquiries into all these key areas of study.

Theological Enquiry

This is enquiry into the **beliefs** of religious and non-religious worldviews e.g. beliefs about God, purpose of life, life after death and key ideas within particular traditions e.g. covenant, salvation, equality and forgiveness.

Phenomenological Enquiry

This is enquiry about how the beliefs of a religion or a non-religious worldview are **expressed in practice** and ways in which the beliefs make a difference to the lives of individuals and communities e.g. through types of worship, ritual, ceremony, symbols, and actions.

Philosophical Enquiry

This is enquiry into **ultimate questions of humanity** about meaning, purpose and truth e.g. questions about the existence of God, meaning of life, why there is suffering, life after death, validity of religious belief. They are the sort of questions that all humans may ask, whatever their religious or non-religious beliefs are.

Sociological Enquiry

This is enquiry about the **impact of religious and non-religious worldviews on society** and their role in communities, both locally and globally. These could include questions about how religious and non-religious worldviews affect people's sense of identity and belonging, questions about diversity of beliefs, interfaith harmony and conflict, how religion is portrayed, the role of religion in politics.

Ethical Enquiry

This is enquiry into people's values and actions and the **way people may make moral decisions as a result of religious and non-religious beliefs**. Ethical enquiries may focus on particular values held by people and on particular moral issues and questions e.g. justice, care for others and the environment, conflict and sexuality.

SKILLS IN RELIGIOUS EDUCATION

Throughout the key stages the pupils should increasingly have opportunities to develop a range of skills. The skills should be considered at the start of Medium Term Planning. Some of the skills are more appropriate to **knowledge and understanding** (e.g. investigation), **critical thinking** (e.g. evaluation) or **personal reflection** (e.g. empathy) but all are necessary for good balanced RE learning and progress.

Skills that are essential for pupils to learn and make progress in Religious Education are:

SKILLS	EXAMPLES
Investigation and Enquiry	<ul style="list-style-type: none"> • asking relevant questions • knowing how to use different types of sources as a way of gathering information • knowing what may constitute evidence for understanding religion(s) • ascertaining facts
Interpretation	<ul style="list-style-type: none"> • drawing meaning from artefacts, art, poetry and symbolism • interpreting religious language • suggesting meanings of religious texts • explaining why people belong to faith communities
Application	<ul style="list-style-type: none"> • making the association between religions and individual, community, national and international life • identifying key religious values and their interplay with secular ones
Expression (learning to communicate)	<ul style="list-style-type: none"> • pursuing a line of enquiry or argument • identifying and giving expression to matters of deep concern and responding to religious and moral issues through a variety of media • giving an informed opinion and expressing a personal viewpoint
Analysis	<ul style="list-style-type: none"> • exercising critical and appreciative judgement in order to distinguish between belief, prejudice, superstition, viewpoint, opinion and fact in connection with issues of conviction and faith • distinguishing between the features of different religions
Evaluation	<ul style="list-style-type: none"> • debating issues of religious significance, with reference to evidence, factual information and argument • weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience
Reflection and Response	<ul style="list-style-type: none"> • thinking reflectively about feelings, relationships, experience, ultimate questions, moral issues, beliefs and practices • developing a personal interest and curiosity in puzzling, searching and challenging questions
Empathy	<ul style="list-style-type: none"> • considering the thoughts, feelings, experiences, beliefs, attitudes and values of others • developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow • seeing the world through the eyes of others and issues arising from their point of view

ATTITUDES IN RELIGIOUS EDUCATION

Religious Education encourages pupils to develop positive attitudes to their own and others' beliefs, ideas, experiences, feelings and values, in a classroom climate that recognises and respects difference.

The following attitudes can be developed and should be planned for in units of work at every key stage.

Self-awareness

Religious Education can give the opportunity for pupils to:

- recognise their own sense of self-worth and value
- develop the capacity to consider their own beliefs, values and attitudes, and feel confident to communicate these to others without fear of embarrassment or ridicule
- develop personal, intellectual and moral integrity as they consider their own religious, moral and spiritual ideas
- acknowledge bias and prejudice in themselves
- become increasingly sensitive to the impact of their ideas, attitudes and behaviour on others.

Respect

Religious Education can give the opportunity for pupils to:

- recognise that others have a right to have different beliefs and practices to their own
- recognise that people's convictions are often deeply held
- be sensitive to the feelings, ideas, needs and concerns of others
- listen to and learn from others, even when views are different from their own
- value difference and diversity
- discern what is worthy of respect and what is not
- appreciate that some beliefs are not inclusive and consider the issues that this raises for individuals and society.

Open-mindedness

Religious Education can give pupils the opportunity to:

- learn and gain new understanding
- look beyond surface impressions
- recognise that people hold a wide range of opinions
- listen to the views of others without prejudging their response
- consider evidence and argument, disagreeing reasonably and respectfully, about religious, moral and spiritual questions
- develop the ability to live with uncertainty and ambiguity.

Appreciation and Wonder

Religious Education can give the opportunity for pupils to:

- appreciate the wonder of the world in which we live – its beauty, order, shape, pattern, mystery
- value insight, imagination, curiosity and intuition as ways of perceiving reality
- recognise that knowledge is bounded by mystery
- develop their capacity to respond to questions of meaning and purpose
- develop their imagination and curiosity.

“For all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself”
Galatians 5:14

“He should not wish for others what he does not wish for himself.”
Baha’i, Writings of the Baha’u’llah

“Do not do to others what you would not like for yourself”.
Confucianism, from the Analects of Confucius

BUILDING RELIGIOUS LITERACY

Pupils build religious literacy through:

- developing **knowledge and understanding** about religious and non-religious worldviews
- developing **critical thinking** through the skills of analysis and evaluation in relation to questions raised by their learning in Religious Education.

Specifically, **getting better at Religious Education** means:

- increasing **knowledge and understanding** of specific religious and non-religious worldviews, knowledge becomes deeper, more complex and more comprehensive
- increasing **knowledge and understanding** of how religion can be defined and understood in a coherent way, how concepts can connect to form a framework of understanding religion, what is meant by the term 'worldview'
- increasing **knowledge and understanding** of religious diversity and similarities and differences within and across religious and non-religious traditions
- extending use of specialist vocabulary in a way that becomes increasingly technical, unfamiliar, theological, conceptual and abstract
- extending **knowledge and understanding** of the significance and influence of religious and non-religious worldviews on individuals, communities and societies, including recognising divergences of opinion about the controversial nature of religious and non-religious worldviews
- increasing the ability to ask sophisticated questions, analyse and evaluate a range of ideas, practices and opinions in relation to material studied.

Religious Education also gives opportunities for pupils to reflect on their own experiences, feelings, beliefs, values and ideas in response to the material covered. This opportunity for **personal reflection** can be developed and deepened throughout the key stages but is not part of assessment or benchmark expectations.

BENCHMARK EXPECTATIONS

The following benchmark expectations help us gain a clear picture of how pupils are making progress in Religious Education, how they are developing religious literacy and how they are getting better at Religious Education.

They will help teachers to **plan** appropriate learning opportunities, develop **assessment** activities, **map** pupil progress and **make judgements** about pupils' attainment and achievement.

BENCHMARK EXPECTATIONS - KNOWLEDGE AND UNDERSTANDING

Knowledge and Understanding of specific religious and non-religious worldviews will become deeper, more complex and more comprehensive across the year groups and key stages. This will include the use of specialised vocabulary and making connections between concepts. **Knowledge and Understanding** of similarities and differences between and within religious and non-religious worldviews will become increasingly sophisticated.

Expectations by Age 7	Expectations by Age 9	Expectations by Age 11	Expectations by Age 14	Expectations by Age 16
<p>Pupils will:</p> <p>Have simple knowledge of some of the beliefs, teaching / stories and practices of specific religions studied, using simple technical vocabulary.</p> <p>Have simple knowledge of why these beliefs and practices may be important to people.</p> <p>Have simple knowledge of some of the similarities and differences between and within the religious and non-religious worldviews they learn about.</p>	<p>Pupils will:</p> <p>Be able to describe some of the beliefs, teachings and expressions of beliefs within the religions studied and how these have an impact for individuals and communities.</p> <p>Begin to form a framework of connections between these concepts by making some links between them.</p> <p>Identify some patterns between or within religions and non-religious worldviews by comparing similarities and differences.</p>	<p>Pupils will:</p> <p>Have more detailed knowledge and understanding of the concepts (beliefs, teachings, sources of authority, expressions of belief and the impact of beliefs on the lives of individuals and communities) across several religious and non-religious worldviews.</p> <p>Have more detailed knowledge and understanding of how these concepts connect to form a framework for understanding religious and non-religious worldviews.</p> <p style="text-align: center;"><i>continued below</i></p>	<p>Pupils will:</p> <p>Demonstrate coherent, and detailed knowledge and understanding of a range of religious and non-religious worldviews in local, national and global contexts, showing how beliefs, sources of authority and expressions of belief connect and have an influence on individuals, communities and societies.</p> <p>Demonstrate detailed knowledge and understanding of how religion (and the term worldview) can be defined and understood, using the framework of concepts.</p> <p style="text-align: center;"><i>continued below</i></p>	<p>Pupils will:</p> <p>Demonstrate relevant and detailed knowledge and understanding of a wide range of religious and non-religious worldviews in local national and global contexts with clear and integrated reference to:</p> <ul style="list-style-type: none"> ○ beliefs ○ sources of authority and wisdom ○ divergent practices and expressions of belief ○ the importance and influence of these on individuals, communities and societies. <p style="text-align: center;"><i>continued below</i></p>

Expectations by Age 7	Expectations by Age 9	Expectations by Age 11	Expectations by Age 14	Expectations by Age 16
		<p>Have knowledge of the diversity of religious and non-religious worldviews in the local, national and global context, and show understanding of similarities and differences between them.</p>	<p>Demonstrate knowledge and understanding of common and divergent beliefs, practices and views within and between religious and non-religious worldviews, explaining diversity in both historical and contemporary local, national and global contexts.</p> <p>Demonstrate knowledge and understanding of different types of enquiry questions used in the study of religion.</p>	<p>Demonstrate detailed knowledge and understanding of common and divergent views, beliefs and actions between and within religious and non-religious worldviews, about a range of philosophical, ethical, theological and sociological questions.</p>

BENCHMARK EXPECTATIONS - CRITICAL THINKING

Critical Thinking requires pupils to become increasingly sophisticated in analysing and evaluating questions raised by religious and non-religious worldviews, their beliefs, practices and their significance and influence.

This involves working with increasingly complex information and types of evidence. It includes understanding that there are differing perspectives about the complex questions and issues which relate to beliefs and ways of living in our world today. **Critical Thinking** involves grappling with the controversial nature of religious and non-religious worldviews.

Expectations by Age 7	Expectations by Age 9	Expectations by Age 11	Expectations by Age 14	Expectations by Age 16
In response to the material they learn about, pupils can raise questions, express their opinions and back them up with simple reasons.	<p>In response to the material they learn about, pupils can raise questions, express their opinions and support these with plausible reasons.</p> <p>They recognise that others may think differently and have different opinions.</p> <p><i>Plausible = reasonable or probable without necessarily being so, persuasive</i></p>	<p>In response to the material they learn about, pupils can raise controversial questions, express their opinions and use sound reasons to back these up.</p> <p>Pupils show appreciation of different perspectives, recognising the reasons given to support these viewpoints (see both sides of an argument).</p> <p><i>Sound = reliable, competent.</i></p>	<p>In response to the material they learn about, students can understand and debate areas of controversy relating to religious and non-religious beliefs and practices.</p> <p>Students explore, analyse and critically evaluate differing perspectives and views on matters of religion. They construct a reasoned cogent and balanced point of view based on this exploration, using different types of evidence e.g. belief, opinion, facts, experience and differing sources of wisdom and authority.</p> <p><i>Cogent = clear, logical, convincing</i></p>	<p>In response to the material they learn about, students recognise that some issues that relate to religion and differing beliefs are complex and controversial.</p> <p>Students explore, analyse and critically evaluate differing perspectives and views on matters of religion. They question assumptions and explore the origins of some of these perspectives.</p> <p>They use this exploration to construct a reasoned, well informed and coherent argument, using and distinguishing between different types of evidence.</p> <p><i>Coherent = consistent, connected, making sense</i></p>

ASSESSMENT

In Religious Education it is important that pupils:

- make progress in knowing about and evaluating the beliefs and practices of a range of religious and non-religious worldviews
- know and understand the progress they are making in Religious Education
- know and understand what they need to do to make further progress
- are challenged by the enquiries, activities and tasks in which they are engaged
- achieve standards which match their expected capabilities (attainment and achievement).

Good assessment will also help teachers to evaluate the effectiveness of their curriculum, planning and teaching.

The Benchmark Expectations in this Agreed Syllabus should be used as the basis of planning and assessment.

Points to Note

- Assessment goes hand in hand with curriculum design. An effective curriculum design enables continuity and progression and sets out the knowledge and skills that pupils will gain across and throughout key stages and year groups. Curriculum planning should include assessment opportunities that will demonstrate this progression.
- Assessment opportunities should be based on the Benchmark Expectations in this Agreed Syllabus (with the exception of EYFS and externally accredited courses in Religious Studies).
- Assessment in Religious Education is based on **Knowledge and Understanding** and/or **Critical Thinking**. Assessments should ensure both these elements are covered over the course of a year.
- Assessment should be meaningful and manageable and should not create unnecessary burden for either pupils or teachers. The number of assessments in Religious Education should be based on the amount of curriculum time available so that there is an appropriate balance between learning and assessment of learning. For example, it would be inappropriate for pupils to be assessed in Religious Education as much as they are in subjects such as English, Literacy or Maths.
- Assessment must be based on what has been taught at each stage not on what teachers assume pupils should know. This is very important when planning baseline assessments particularly at Key Stage 3.
- Formal assessment opportunities should be based on clear criteria and pupils should know these criteria.

- Assessment is not the same as tracking or the collection of data.
- Not every piece of work in Religious Education needs to be assessed.
- A range of methods can be used to assess pupils progress e.g. vocabulary / knowledge tests, prepared speeches and presentations, extended writing, recording of discussions, teacher observations, practical activities such as object/picture sort and sequencing, pupil evaluations of class discussions and differing ideas presented, exam questions.
- Whilst Religious Education gives opportunities for **Personal Reflection** this cannot be assessed. **Personal Reflection** is essentially private and subjective. Pupils may choose to share these thoughts and ideas within the Religious Education classroom but these reflections should not be assessed by teachers to show progress in Religious Education.

RELIGIOUS EDUCATION IN SPECIAL SCHOOLS

Community and foundation special schools must follow the legal requirement to provide Religious Education for every pupil “so far as is practicable”⁵.

It is recognised that there are many different types of special schools, each with their own unique circumstances. Teachers will need to use their own professional judgement when planning Religious Education so that provision is accessible and meaningful and meets the varying needs and abilities of all pupils, irrespective of their age. Religious Education provision should enable consolidation of learning, continuity and progression.

Points to Note

- Religious Education in maintained schools (other than voluntary aided schools) must be based on this Agreed Syllabus.
- Schools can draw content from any of the Programmes of Study, regardless of the key stage, in order to meet the specific needs of pupils.
- The school can select which of the principal religions pupils will learn in each key phase.
- Christianity should be taught at every key stage.
- Schools may select from other religious and non-religious worldviews and traditions as appropriate.
- Schools need not follow the key stage exemplar Long Term Plans in this Agreed Syllabus. However, the format may help schools in devising their own Long Term Plan.
- Schools can use their own assessment methods in relation to Religious Education. The benchmark expectations in this Agreed Syllabus can be adopted and adapted as appropriate to the specific needs of pupils.

Planning Guidance for Special Schools

- Religious Education can be delivered in a variety of ways, for example, a weekly lesson, an afternoon of Religious Education every few weeks, a full day of Religious Education (this enables a visit to take place or faith members to visit school).
- Schools should plan a Religious Education curriculum across the school which allows for continuity and progression as appropriate. Units of work may appear more than once in order to allow for consolidation of learning.
- The exemplar plans in the Agreed Syllabus may be used and adapted to meet the needs of pupils.
- The overview for units at Key Stage 4 can be adapted and simplified if appropriate.

⁵ Schools Standards and Framework Act 1998 Section 71 (7). Regulation 5A, Education (Special Education Needs), Regulations 2001, SI 2001/3455

- Unit questions should be designed which show clearly what pupils will learn e.g.
 - How do Hindus celebrate Divali?
 - Why did the Buddha leave home?
 - How do Christians worship in church?
- Unit questions should provide learning opportunities for developing **knowledge and understanding** of religious and non-religious worldviews, **personal reflection** and, where appropriate, **critical thinking**.
- Opportunities should be planned for the development of skills and attitudes as appropriate e.g. investigation, evaluation, empathy, self-awareness, respect.
- The Religious Education curriculum can be built around the particular learning needs in your school. For example, music and religious objects can be used to help pupils who learn best through kinaesthetic and sensory experiences. A curriculum based on the practices of religious traditions (ways of worship or expression) could be built to support this. If pupils engage well with stories, the curriculum could strongly focus on the significance of stories and events in differing religious traditions.
- Assessment criteria must be based on learning in Religious Education i.e. what pupils know and understand about the religious material covered (**knowledge and understanding**) and their ability, if appropriate, to give views and back up with reasons (**critical thinking**). It is not appropriate to assess pupils' **personal reflection**; this is introspective, subjective and private.

Frequently Asked Questions

Do we need to cover all six principal religions in the teaching of Religious Education?

This syllabus is structured to enable pupils to learn about all six principal religions across the key stages (KS1-KS4) and to also learn about non-religious worldviews and a range of other religious worldviews as appropriate. Each key stage focuses on Christianity and one or two other principal religions as 'core'. Whilst some special schools may choose to follow this structure, they are not required to do so. Some schools may choose to focus on only two religions across the whole of the primary / secondary phase. What is important is that the Religious Education curriculum is well planned and is designed to meet the particular needs of pupils in your school. Less content but richer, engaging learning may be the way to best meet pupil needs.

Do the three elements of Religious Education apply to special schools?

Yes, the three elements provide a sound basis for understanding the aims of RE. They can be used to plan for and adapt the Religious Education curriculum to meet the particular needs of pupils in your school. For example, in some schools, pupils will enjoy debate and discussion about issues in response to the religious material they have explored; this is **critical thinking**. Giving opportunities for pupils to find out about religious practices, stories and beliefs and then reflect on their own feelings, experiences, and ideas in relation to this learning is **personal reflection**. All pupils in special schools can be given this opportunity to reflect and experience in some way. What is important is that all Religious Education planning is based on **knowledge and understanding** of religious beliefs and practices. Teachers can, therefore, use these three elements in their planning, as far as is practicable, to create a curriculum and learning activities to meet the needs of their pupils.

What might this look like in practice?

A school may choose to develop a unit on identity and commitment (this unit can be adapted for any age) e.g. *How and why do people show belonging to a religion?*

Knowledge and Understanding

Find out about one religion or a range of religious worldviews in relation to ceremonies which are about belonging e.g.

- Christianity - baptism or dedication ceremony, confirmation service
- Sikhism - joining the khalsa
- Judaism – Bar / Bat Mitzvah

Critical Thinking

In relation to learning about religious ceremonies about belonging, the following questions could be discussed:

- Is it important to belong?
- Does a ceremony make you belong?
- Why might ceremonies matter?

Personal Reflection

Pupils are given opportunities to reflect on their own feelings, experiences and ideas about belonging e.g. who / what do I belong to? How do I feel because I belong? How can I make other people feel they belong?

Activities can be created and adapted, as appropriate, to help learning and reflection in this way. Of course, for some pupils, it may not be possible to explore all of these elements in any depth. Please note the legal requirement to follow Religious Education “as far as is practicable”.

“We just focus on the **personal reflection** element of Religious Education so that we help pupils to be kind. That’s good Religious Education isn’t it?”

Not quite. Religious Education does provide very good opportunities for **personal reflection** and personal development and makes a sound contribution to pupils’ spiritual, moral, social and cultural development. However, Religious Education is not just about personal development and positive attitudes. It is about exploring the place of religious and non-religious worldviews in our world today. It is about exploring some of the big questions which all humans share regardless of faith. It is about exploring diversity of religious and non-religious beliefs and understanding what we mean by respect. Religious Education is not Religious Education if it does not have religious and non-religious beliefs and practices as its main focus. This can be explored in special schools with content from this Agreed Syllabus adapted to meet the unique needs of pupils in the particular context of your school.

The pupils in our school are unable to communicate or discuss / debate in any way. We can’t really develop **critical thinking**. What do we do?

There are some really good structured ways to help pupils form an opinion and give a view e.g. Philosophy for Children. However, for some pupils in special schools, any form of **critical thinking** may be inappropriate. Planning to meet the needs of your pupils is priority.

Can we assess Religious Education in special schools?

Yes. The benchmark expectations in this Agreed Syllabus cover age-related expectations in **knowledge and understanding** and **critical thinking**. Schools may choose to adapt these or devise their own assessment criteria and methodology. What is important to note, however, is that **personal reflection** cannot and should not be assessed. Religious Education gives opportunity for pupils to reflect on their own feelings, experiences, beliefs, ideas and values. It is personal and may be private and, therefore, cannot be externally graded, evaluated or validated.

If personal reflection can't be assessed, is it really a part of Religious Education as a curriculum subject?

Yes. Just because something isn't assessable doesn't mean it isn't a crucial and valuable part of learning and educational experience. **Personal reflection** in Religious Education is a vital part of pupils' spiritual, moral, social and cultural and personal development.

Can Religious Education be taught through other subject areas?

Religious Education is a discrete subject area within the formal curriculum. Whilst it supports other areas of the formal and wider curriculum, schools should be aware of its distinctive nature.

Religious Education is about developing **knowledge and understanding** of what is meant by religion and belief through exploring a range of religious and non-religious worldviews today.

If a school chooses to teach Religious Education as part of a blended curriculum, they must ensure that RE is distinctive within it.

Religious Education can be delivered through Collective Worship can't it?

No! Religious Education and Collective Worship are two very separate parts of school life. Whilst both are statutory, Religious Education is a formal curriculum subject, whilst Collective Worship is part of wider school life. Religious Education is not worship and must not include any aspects of worship. Religious Education and Collective Worship can complement each other. If a theme is being explored in Religious Education e.g. belonging, religious diversity, Christmas, Divali, these can be referred to in assemblies and / or Collective Worship.

PLANNING THE RELIGIOUS EDUCATION CURRICULUM

CURRICULUM DESIGN

Creating the Framework for Religious Education

An effective curriculum design for Religious Education will set out the knowledge and skills that pupils will gain in each year group and at each key stage. In order to do this leaders need a clear understanding of the overall purpose and aims of the subject. This should be shared and understood by all those involved in teaching so that all have clarity of purpose.

Please refer to the following pages in this Agreed Syllabus:

- Purpose and Aims
- The Three Elements of Religious Education.

The **shape of the Religious Education curriculum** should also be understood by all. This is an understanding of the key areas of knowledge, understanding and skills that lie at the heart of the subject and how this is set out across all key stages. Are schools clear about the way the Religious Education curriculum builds? What is the journey the child makes from age 5 to 16/18 in their development of religious literacy? What are the end points the curriculum is building towards and how is the curriculum planned and sequenced to ensure pupils build their knowledge and skills towards these end points?

In order to answer these questions fully, teachers should understand about the requirements of this Agreed Syllabus and the reasons for these. For example, which religions are taught at each key stage and why? How and why are pupils taught about religious diversity at each key stage? Why are all units shaped as questions? Why are there systematic and thematic unit questions at each key stage? How do these develop across key stages to enable deeper understanding? Teachers will understand how pupils will gain deeper and more comprehensive understanding about the nature of religion and religious and non-religious worldviews as they progress through the Religious Education curriculum.

Please refer to the following pages in this Agreed Syllabus:

- Subject Content – what is required to be taught at each key stage
- Benchmark Expectations – how development of knowledge and skills deepens at each key stage
- The Programmes of Study – these show how **knowledge and understanding** of the principal religions becomes deeper and more comprehensive across the key stages
- Exemplar Plans – these show how unit questions enable continuity and progress within and across the key stages.

The curriculum at each key stage will then be devised to enable clear continuity and progression. This Curriculum Map/Long Term Plan should be understood by all those involved in teaching the subject.

A well-designed Long Term Plan includes:

- systematic enquiry into Christianity through investigating beliefs, sources of authority, differing practices and their impact (deepening and more in-depth enquiries through the key stages)
- systematic enquiry into another principal religion (as identified in this Agreed Syllabus) through investigating beliefs, sources of authority, differing practices and their impact (in the appropriate depth for the key stage)
- enquiry into the diversity and place of religious and non-religious worldviews (local, regional, national, global)

- panoramic enquiry across the wider landscape of religious and non-religious worldviews on a particular question/theme (Key Stage 2 onwards)
- enquiry into the nature of religion and worldviews (Key Stage 3, Key Stage 4, post-16).

An effective Religious Education curriculum builds in a clear model of progression at the planning stage. This generally means:

- the study of specific religious and non-religious worldviews should become deeper and more comprehensive
- vocabulary should become wider and more abstract
- enquiry questions, content and source material should become more complex and challenging with clear integration between the concepts: Belief, Authority, Expressions, Impact of Belief
- the increasingly sophisticated development of **critical thinking** skills through identifying questions, critically evaluating, analysing and giving responses. These should become more challenging, perceptive and complex throughout and between the key stages.

In this Agreed Syllabus, progression is shown through the Benchmark Expectations for **Knowledge and Understanding**, and **Critical Thinking**. Deepening and comprehensive knowledge of the six principal religions is identified in the Programmes of Study and should be used to identify subject content at each key stage (KS1 – KS4). The unit questions and exemplar plans have been devised to enable continuity and progression. The GCSE specifications build on this, as do the units for statutory non-examination Religious Education in this Agreed Syllabus.

See sections:

- Benchmark Expectations
- Programmes of Study
- Exemplar Plans across all key stages.

Whichever unit questions are chosen, the sequence of learning (the big picture/learning journey) within a year, key stage and across phases should be clear for teachers, pupils, and parents.

“There is no greater wealth than wisdom; no greater poverty than ignorance; no greater heritage than culture”
Islam, Nahjul Balagha Saying 52

“Knowledge is the holiest of holies, the god of the god and commands respect of crowned heads.”
Hinduism, Garuda Purana 115

“True Learning induces in the mind.”
Sikhism, Adi Granth Asa M1

ENQUIRY BASED LEARNING

The Religious Education curriculum should be coherent and progressive, enabling pupils to deepen their **knowledge and understanding** of religious and non-religious worldviews and their understanding of the complex, diverse and plural nature of belief systems.

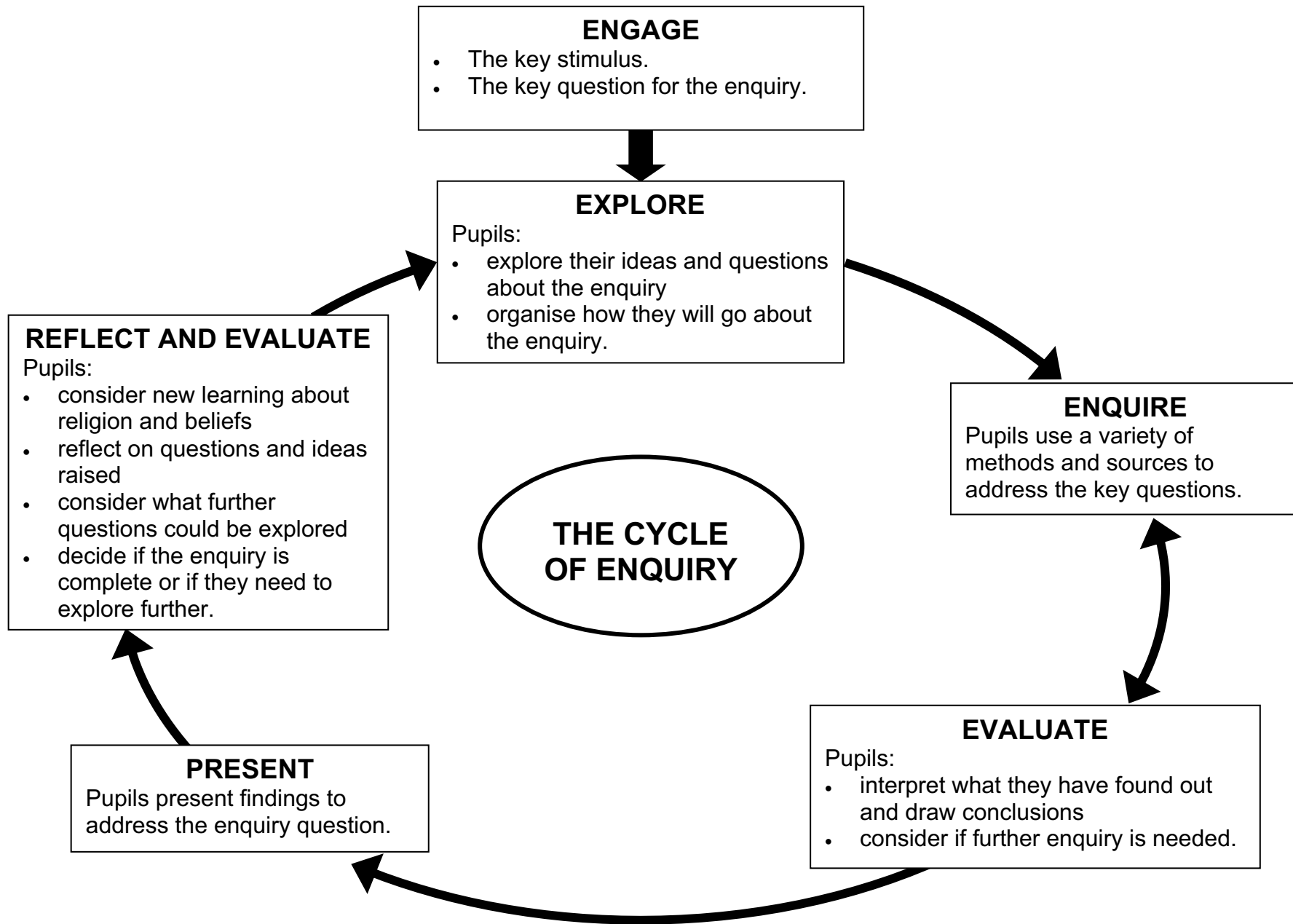
Enquiry questions are at the heart of Religious Education at all key stages from Early Years Foundation Stage to post-16 study. They enable pupils to build on previous learning and deepen and broaden their understanding through increasingly sophisticated and complex systematic and thematic enquiries. They should be used for units of work at all key stages.

Enquiry Based Learning

Enquiry Based Learning is a process which actively engages pupils in their learning. It enables them to develop skills as they investigate issues surrounding religion and beliefs. Through the cycle of enquiry pupils have the opportunity to:

- generate and refine questions
- develop lines of enquiry using a range of methods and sources
- research complex issues and explore a range of viewpoints
- gather, compare and synthesise information, interpreting, analysing and evaluating findings
- develop **knowledge and understanding** of religion and belief and the impact these have on individuals and communities today
- use **critical thinking** and reasoning to draw conclusions
- **reflect** on their own ideas, beliefs, values, experiences and feelings in relation to what they have learnt through the enquiry.

The following pages outline the Cycle of Enquiry. Schools can use and adapt according to the age and ability of their pupils.



THE CYCLE OF ENQUIRY

The process includes the following steps. Pupils can become less teacher-reliant and more independent in using these steps as they become older.

Engage

- An engaging resource/activity is used to introduce the new enquiry.
- A key question for the enquiry is developed/shared.

Explore

- Pupils explore the question as a class or in small groups
 - What do we know already about the question?
 - What are our initial ideas?
 - What more do we need to find out?
 - Are there any other questions we might want to ask?
- Pupils plan and organise how they will answer the question
 - How can we find out?
 - Who could we ask?
 - What sources can we use?
 - Where could we go?

Enquire/Investigate

- Pupils carry out the enquiry using a variety of sources and methods as appropriate (younger pupils may have sources and methods provided for them).
- Pupils interpret what they find out and bring different pieces of information together.

Evaluate

- Pupils draw conclusions from their findings
 - What have we found out?
 - Can we answer the question?
 - What are we still not sure about?
 - Are there further questions we need to ask?
 - Do we need to carry out more enquiries?
- Pupils consider how to present findings.

Present

- Pupils present findings to address the enquiry question.

Reflect and Evaluate

Pupils consider the following questions:

- What do we think about our findings?
- How has this enquiry helped us make more sense of the key question and our understanding of religion and beliefs?
- What further questions do we now want to ask and reflect on?
- What could we find out next?

“Now is the time to understand more, so that we may fear less”

Humanism, Marie Curie

“That knowledge is very superficial which remains only on your tongue: the intrinsic merit and value of knowledge is that you act up to it.

Islam, Nahjul Balaga, Saying 90

“When your view is the same as your teacher’s, you destroy half of your teacher’s merit; when your view surpasses your teacher’s, you are worthy to succeed them.”

Buddhism, Zen Proverb

THE KEY STAGES

The following sections outline the requirements for Religious Education from Early Years Foundation Stage to Sixth Form. Along with the Programmes of Study, they will assist schools in devising a curriculum that will meet statutory requirements and enable pupils to make progress.

Each key stage section contains:

- an overview of the requirements for that key stage
- Question Bank – appropriate unit questions which can be selected from to form a cohesive curriculum (a Programme of Study at Early Years Foundation Stage)
- Exemplar Plans – how unit questions can be sequenced to meet statutory requirements and enable continuity and progression.

EARLY YEARS FOUNDATION STAGE

Overview

The Early Years Foundation Stage describes the phase of a child's education from birth to the end of the Reception year at the age of five. **Religious Education becomes compulsory when children enter Reception and are placed on the school roll.** Children in Reception must follow planning which meets Agreed Syllabus requirements. Sufficient time must be given to ensure that children receive their entitlement to Religious Education: this can be organised to be in line with school planning for the Early Years Foundation Stage. Please see the page on appropriate time allocation in this Agreed Syllabus.

During the Early Years Foundation Stage, children may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and concepts and use their senses in exploring religions and beliefs, practices and forms of expression. They begin to ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

This Agreed Syllabus uses the following themes to explore religion:

- Special: times, people, places, objects, books (this includes stories)
- Belonging: how belonging and identity are expressed

These two themes introduce children to some of the practices, beliefs and ideas within religious traditions. Examples:

- Let's find out about the Christmas story
- Let's find out about Raksha Bandhan

Apart from the worthwhile nature of Religious Education itself, the subject makes a significant contribution to children's wider learning and development. Religious Education can help children to develop:

- a positive sense of themselves and how they can manage their own feelings and ideas
- positive relationships with others and respect for all
- listening and speaking skills and confidence in expressing themselves
- making sense of the world around them as they explore, observe and find out about the environment, people, places and objects and how people celebrate special times
- differing ways to express themselves through art, music, movement, dance, role play and design and technology.

Points to Note

- The statutory requirement for Religious Education begins when children are placed on the school roll. Religious Education is, therefore, not compulsory in Nursery. Religious Education does, however, form a valuable part of the educational experience of children throughout the key stage. This Agreed Syllabus, therefore, **highly recommends the delivery of Religious Education at Nursery.**

- Religious Education is a statutory entitlement for all children, whether they are adherents of a particular religious tradition or not.
- Religious Education must not be designed to convert children or to urge a particular religion or religious belief (please see the page in this Agreed Syllabus on legal requirements). Care should be taken in the use of language, activities and materials and any stereotyping should be challenged. For example, it is inappropriate in Religious Education to say “we believe” or “our faith says”.
- Planning for Religious Education in EYFS should take account of the purpose, aims and elements of Religious Education in this Agreed Syllabus. Children will be:
 - introduced to some religious practices (**Knowledge and Understanding**)
 - given opportunities to ask questions (**Critical Thinking**)
 - given opportunities to reflect on their own experiences and feelings (**Personal Reflection**).
- Schools can draw content from any part of the EYFS Programme of Study in this Agreed Syllabus. They can also complement this Programme of Study with additional material from other religious and non-religious worldviews if appropriate.
- Religious Education can be planned as a discrete curriculum and/or can be incorporated into wider themes and topics as appropriate to EYFS curriculum planning. Religious Education should, however, be discernible and distinctive within any topic and should contain appropriate and explicit references to religious beliefs, practices and forms of expression. Tenuous links between Religious Education and class topics should be avoided.
- A wide range of appropriate experiences and activities can be used to support learning in Religious Education e.g. exploring artefacts and objects; taking part in role play, dance and drama; listening to stories and poems; exploring pictures and films; taking part in art, craft and ICT activities, circle time and talking together. These activities can be enriched if exploration can also include opportunities for encountering and engaging with local faith members and traditions e.g. through visits to places of worship, virtual visits, inviting faith members into school, handling artefacts and objects used within faith traditions.
- Whilst children may take part in role play and re-enactments in Religious Education, teachers should be clear that they are not asking children to ‘celebrate’ a religious practice or take part in worship in Religious Education. Role play is valuable in helping children explore a story or a religious practice and develop empathy and respect. It is not, however, the same as worship within a religious community and should not promote religious affiliation or belief (see legal requirements).
- Schools should use the appropriate assessment methodology for EYFS.
- The following pages contain the Programme of Study for EYFS and an exemplar plan. Teachers could use this exemplar plan to teach Religious Education as a discrete area of exploration or they could use it by incorporating some of these areas of exploration into wider topic work.

EARLY YEARS FOUNDATION STAGE

Programme of Study

Teachers can select material from the following sections. It is not expected that all aspects of the Programme of Study will be covered. The two key words/themes which are the basis of the Programme of Study are:

- Special
- Belonging

Special Times

Children are introduced to the idea of special days and festivals within religions, how these are celebrated by the faith communities both within the home and within the wider community e.g. at the synagogue. Stories connected with the special times may be told.

- Christianity – Christmas, Easter, Harvest (including creation story and caring for our world)
- Buddhism – Wesak
- Hinduism – Divali, Raksha Bandhan
- Islam – Eid
- Judaism – Sukkot, Hanukkah, Shabbat
- Sikhism – Baisakhi

Special Objects, Special Music

Children are introduced to worship within religious traditions e.g. through sacred music and the use of special objects (artefacts) within a faith community.

- Christianity – e.g. Cross, Statues, Vestments, church colours, Salvation Army uniform, different types of church music
- Hinduism – e.g. Murtis (e.g. Ganesh, Rama and Sita), Arti lamp, Puja tray, decorations, music
- Islam – e.g. the Qur'an stand
- Sikhism – e.g. 5 Ks, music
- Buddhism – e.g. prayer wheels, prayer flags, Rupa (statue)
- Judaism – e.g. objects used at Shabbat, Mezuzah, Menorah, Shabbat songs

Special Books

Children are introduced to sacred books within faith traditions, important sayings and stories from sacred texts and the particular ways that the sacred books are treated with respect by faith communities.

- How holy books are treated – e.g. Bible, Qur'an, Torah, Guru Granth Sahib
- Introduction to the word 'sacred'.
- How sacred books teach believers about God and how to live e.g. through stories and special sayings.

Please note: the Qur'an should not be handled.

Special People

Children are introduced to the founders of some religions. They are introduced to members within faith communities today who have a special role within the faith tradition.

- Jesus as special to Christians – stories about Jesus, stories Jesus told
- Guru Nanak as special to Sikhs – stories about the Guru
- Buddha as special to Buddhists – stories about him and his teaching
- Muhammad as special to Muslims – Muhammad as the prophet of God
- Moses as special to Jews
- People with a special role/vocation in religious communities today e.g. vicar, minister, priest, Salvation Army officer, nun, monk (Christianity), Jewish Rabbi, Buddhist monk, Imam at the mosque.

Special Places

Children are introduced to religious buildings as sacred places and how they are used for worship.

- Christianity – an introduction to a local church (any denomination)
- Hinduism – the mandir
- Buddhism – the temple
- Islam – the mosque
- Judaism – the synagogue
- Sikhism – the gurdwara

Belonging

Children are introduced to ceremonies which show belonging to the faith community. Children are introduced to religious rituals and promises / commitment shown through **religious** wedding ceremonies.

- Christianity – infant baptism, weddings in churches
- Hinduism – Raksha Bandhan, Hindu weddings
- Islam – ceremonies connected with welcoming and naming a baby
- Sikhism – baby naming ceremony
- Judaism – weddings at the synagogue

If possible children should be given the opportunity to visit a local place of worship.

“The world stands upon three things: upon the Law, upon worship, and upon showing kindness”.

Judaism, Misnah, Abot 1.2

***“No one shall cause another pain or injury;
All mankind shall live in peace together,
Under a shield of administrative benevolence.***

Sikhism. Adi Granth, Sri Raga, M. 5

“Sometimes we feel that one individual's action is very insignificant. Then we think, of course, that effects should come from channelling or from a unifying movement. But the movement of the society, community or group of people means joining individuals. Society means a collection of individuals, so that initiative must come from individuals. Unless each individual develops a sense of responsibility, the whole community cannot move. So therefore, it is very essential that we should not feel that individual effort is meaningless- you should not feel that way. We should make an effort”.

The Dalai Lama's Book of Love and Compassion

EARLY YEARS FOUNDATION STAGE

Exemplar Plan - *Let's find out about...*

In EYFS, children begin to encounter and explore some aspects of religious beliefs and practices. The two words/themes which form the basis of Religious Education in EYFS are **belonging** and **special** (places, times, objects, books, people). Schools can adapt these exemplar plans as appropriate.

	Autumn Term	How and why is Christmas celebrated by Christians?	Spring Term	How and why is Easter celebrated by Christians?	Summer Term
Nursery	Let's find out about Harvest. Let's find out about Divali.	Let's find out about the Christmas story.	Let's find out about the Bible. Let's hear some stories about Jesus (Jesus and Zacchaeus, Jesus calming the storm).	Let's find out about the Easter story.	Let's find out about Christian baptism. Let's find out about Raksha Bandhan.
Reception	Let's find out about Harvest in a church. Let's find out about Shabbat.	Let's find out about the Christmas story. Let's find out about Christmas celebrations in churches.	Let's find out about holy books (e.g. the Qur'an, the Torah, the Guru Granth Sahib). Let's hear some stories Jesus told (Lost Sheep, Lost Coin).	Let's find out about Easter celebrations in churches.	Let's find out about special buildings and worship there (e.g. mandir, church, synagogue, Buddhist Rupa).

 Whole school approach to Christmas/Easter which continues into KS1 and KS2

The human body is a temple of God. One who kindles the light of awareness within gets true light. The sacred flame of your inner shrine is constantly bright. The experience of unity is the fulfilment of human endeavours. The mysteries of life are revealed.

Hinduism, Rig Veda

"One who knows the inner self knows the external world as well. One who knows the external world knows the inner self as well".

Jainism. Acarangasutra 1.147

KEY STAGE 1

Overview

Most Key Stage 1 pupils have a natural curiosity. They ask questions and wonder about life; they show a willingness to use their imagination and they have an intuitive sense of mystery in the world around them. Pupils should be introduced to some of the beliefs and features of a religion and begin to use basic subject specific vocabulary.

In relation to their learning about these religious beliefs and practices, pupils should be given the opportunity to raise questions and express their views simply.

Pupils should also be given opportunities to reflect on their own ideas and feelings in relation to their learning.

Pupils can take part in enquiries, finding out about religious and non-religious beliefs and practices by encountering a variety of sources.

Pupils must be taught about:

- **Christianity** – introduction to beliefs and practices and their impact
- **Buddhism** – introduction to some beliefs and practices and their impact
- **religious diversity** – introduction to the diverse religious and non-religious landscape in the local area (including differing denominations).

Schools may also choose to include the study of another religious or non-religious worldview (including the six principal religions) as part of their Religious Education curriculum. This would be selected at the discretion of the school.

Please see pages on appropriate time allocation and guidance on curriculum delivery.

KEY STAGE 1

Questions Bank

The following questions can be used to form a Key Stage 1 curriculum. Please refer to the Key Stage 1 Exemplar Plan. Key Stage 1 Programmes of Study will be used for medium term planning.

Core Religion – Christianity

- What can we learn about Christianity from visiting a church?
- What do Christians believe about God?
- Why is Jesus special to Christians?
- Why is the Bible special to Christians?
- What does it mean to belong in Christianity?
- What can we learn from the story of St Cuthbert?

Core Religion – Buddhism

- What can we find out about Buddha?
 - Why did Buddha leave home?
 - How is Buddha special to Buddhists?
- How do Buddhists express their beliefs?
 - How do Buddhists worship?
 - How do Buddhists express their beliefs in practice?

Religious Diversity

- What can we find out about our local faith/religious communities?

Supplementary Religions

Schools **may** select to study another religious or non-religious worldview as a supplementary study e.g.:

- How do Hindus show belonging?
- How do Muslims worship at home and in the mosque?
- How do Jewish people celebrate Shabbat?
- How do Humanists express their beliefs?
- How do Sikhs treat the Guru Granth Sahib as sacred?

KEY STAGE 1

Exemplar Plan

	Autumn Term	How and why is Christmas celebrated by Christians?	Spring Term	How and why is Easter celebrated by Christians?	Summer Term
Year 1	<p>What can we learn about Christianity from visiting a church?</p> <p>What do Christians believe about God?</p>	Why are gifts given at Christmas?	Why is Jesus special to Christians?	What is the Easter story?	What can we find out about Buddha?
Year 2	<p>Why is the Bible special to Christians?</p> <p>What can we learn from the story of St Cuthbert?</p>	How and why is light important at Christmas?	What does it mean to belong in Christianity?	How do Christians celebrate Easter?	<p>How do Buddhists show their beliefs?</p> <p>What can we learn about our local faith communities?</p>

	Other core religions
	Christianity
	Whole school approach to Christmas/Easter which continues into KS2
	Diversity unit

Happiness is the only good. The time to be happy is now. The place to be happy is here. The way to be happy is to make others so.
Agnosticism, Robert Green Ingersoll

"Thou dost show me the path of life; in thy presence there is fullness of joy, in thy right hand there are pleasures for evermore."
Judaism & Christianity, Psalms

"The infinite is the only source of joy. There is no joy in the finite. Only in the finite is there joy."
Hinduism, Chandogya Upanishad 7.23

KEY STAGE 2

Overview

Most Key Stage 2 pupils are becoming more aware of themselves and others and the wider world in which they live. They should be encouraged to be curious and ask increasingly challenging questions about religion, belief, values and human life. Key Stage 2 pupils can build on their learning at Key Stage 1 as they develop a capacity to extend and deepen their factual knowledge of religious beliefs and practices and begin to recognise local, national and global contexts. They will extend their range of specific subject vocabulary.

In relation to the religious material studied, pupils develop the capacity to form their own reasoned opinions, identifying relevant information and using examples to back up their ideas. They develop the capacity to listen to differing points of view and see the world through the eyes of others.

Pupils should be given opportunities to reflect on their own feelings, experiences, ideas, beliefs and values in reference to the religious material studied.

Pupils can develop the ability to investigate and enquire independently, using a variety of sources.

Pupils must be taught about:

- **Christianity** – beliefs and practices across the denominations and the impact of these for individuals and communities
- **Hinduism** – some beliefs and practices and the impact of these for individuals and communities
- **Judaism** – some beliefs and practices and the impact of these for individuals and communities
- **religious diversity** - the diverse religious and non-religious landscape across the region, including a special study of a **local Muslim community**
- similarities and differences within and between religious and non-religious worldviews through at least one **thematic study** e.g. about ritual, the environment, care for others.

Schools may also choose to include the study of another religious or non-religious worldview (including the six principal religions) as part of their Religious Education curriculum. This would be selected at the discretion of the school.

Please see pages on appropriate time allocation and guidance on curriculum delivery.

KEY STAGE 2

Questions Bank

The following questions can be used to form a Key Stage 2 curriculum. Please refer to the Key Stage 2 Exemplar Plan. Key Stage 2 Programmes of Study will be used for medium term planning.

Statutory Bridging Unit

- So, what do we now know about Christianity?

Core Religion – Christianity

- What can we learn about Christian symbols and beliefs by visiting churches?
- What do Christians believe about Jesus?
- What do Christians believe about God?
- What is the Bible and why is it important?
- Why do people visit Durham Cathedral today (incorporating work about the Northern Saints)?
- Why is Christmas celebrated? (whole school)
- Why is Easter celebrated? (whole school)

Core Religion – Hinduism

- What do Hindus believe?
- How do Hindus worship at home? (includes worship in the home and mandir and Divali celebration)?

Core Religion – Judaism

- What is the Torah and why is it important to Jewish people?
- How do Jewish people worship at home and in the synagogue?
- How do Jewish people express their beliefs through practices?
- Why is Moses important to Jewish people?

Religious Diversity

- What can we learn about religious diversity in our area?
- **Special Study:** What can we find out about a local Muslim community?

Thematic Questions – based on at least 3 religious and non-religious worldviews. To choose from the following questions:

- How and why do people show care for others?
- How and why do people care for the environment?
- Why do people use rituals in their lives?
- How do people express belonging?
- Why do people travel to sacred places?
- How and why do people pray?

“As a mother with her own life guards the life of her own child, let all embracing thoughts for all that lives be thine”

Buddhism, Khuddaka Patha Metta Sutta

“Have benevolence to all living things”.

Jainism, Tattvarthasutra 7.11




“The world is full of wonders, special radiance, and marvellous secrets, but all it takes is a small hand over the eye to hide it all”.

Judaism, Abraham Joshua Heschel

KEY STAGE 2

Exemplar Plan

	Autumn Term	How and why is Christmas celebrated by Christians?	Spring Term	How and why is Easter celebrated by Christians?	Summer Term
Year 3	How do Hindus worship?	How and why is Advent important to Christians?	What can we learn about Christian worship and beliefs by visiting churches?	What do Christians remember on Palm Sunday?	What do Hindus believe?
Year 4	What do we know about the Bible and why is it important to Christians?	Why do Christians call Jesus the light of the world?	What do Christians believe about Jesus?	Why is Lent such an important period for Christians?	How and why do people show care for others? Why do people visit Durham Cathedral today?
Year 5	Why is Moses important to Jewish people? Why do Jewish people go to the synagogue?	What are the themes of Christmas?	What do Christians believe about God?	Why is the Last Supper so important to Christians?	How are Jewish beliefs expressed in the home? Why do people use rituals today?
Year 6	What can we learn about religious diversity in our area? What can we find out about a local Muslim community?	What do the gospels tell us about the birth of Jesus?	How and why do people care about the environment?	Why are Good Friday and Easter Day the most important days for Christians?	So, what do we now know about Christianity? (exploration through the concepts) Statutory Bridging Unit






	Other core religions
	Christianity
	Whole school approach to Christmas/Easter

	Diversity unit
	Thematic unit

RELIGIOUS EDUCATION ACROSS THE PRIMARY PHASE - EYFS TO YEAR 6

	Autumn Term	How and why is Christmas celebrated by Christians?	Spring Term	How and why is Easter celebrated by Christians?	Summer Term
Nursery	Let's find out about Harvest. Let's find out about Divali.	Let's find out about the Christmas story.	Let's find out about the Bible. Let's hear some stories about Jesus (Jesus and Zacchaeus, Jesus calming the storm).	Let's find out about the Easter story.	Let's find out about Christian baptism. Let's find out about Raksha Bandhan.
Reception	Let's find out about Harvest in a church. Let's find out about Shabbat.	Let's find out about the Christmas story. Let's find out about Christmas celebrations in churches.	Let's find out about holy books (e.g. the Qur'an, the Torah, the Guru Granth Sahib). Let's hear some stories Jesus told (Lost Sheep, Lost Coin).	Let's find out about Easter celebrations in churches.	Let's find out about special buildings and worship there (e.g. mandir, church, synagogue, Buddhist Rupas).
Year 1	What can we learn about Christianity from visiting a church? What do Christians believe about God?	Why are gifts given at Christmas?	Why is Jesus special to Christians?	What is the Easter story?	What can we find out about Buddha?
Year 2	Why is the Bible special to Christians? What can we learn from the story of St Cuthbert?	How and why is light important at Christmas?	What does it mean to belong in Christianity?	How do Christians celebrate Easter?	How do Buddhists show their beliefs? What can we learn about our local faith communities?

	Autumn Term	How and why is Christmas celebrated by Christians?	Spring Term	How and why is Easter celebrated by Christians?	Summer Term
Year 3	How do Hindus worship?	How and why is Advent important to Christians?	What can we learn about Christian worship and beliefs by visiting churches?	What do Christians remember on Palm Sunday?	What do Hindus believe?
Year 4	What do we know about the Bible and why is it important to Christians?	Why do Christians call Jesus the light of the world?	What do Christians believe about Jesus?	Why is Lent such an important period for Christians?	How and why do people show care for others? Why do people visit Durham Cathedral today?
Year 5	Why is Moses important to Jewish people? Why do Jewish people go to the synagogue?	What are the themes of Christmas?	What do Christians believe about God?	Why is the Last Supper so important to Christians?	How are Jewish beliefs expressed in the home? Why do people use rituals today?
Year 6	What can we learn about religious diversity in our area? What can we find out about a local Muslim community?	What do the gospels tell us about the birth of Jesus?	How and why do people care about the environment?	Why are Good Friday and Easter Day the most important days for Christians?	So, what do we now know about Christianity? (exploration through the concepts) Statutory Bridging Unit

	Other core religions		Diversity unit
	Christianity		Thematic unit
	Whole school approach to Christmas/Easter		

BRIDGING UNIT KEY STAGE 2 / KEY STAGE 3

Overview

If pupils are to make good progress in Religious Education at Key Stage 3 and Key Stage 4, it is crucial that effective liaison has taken place between primary and secondary schools.

Transition from primary to secondary is often problematic with regard to continuity and progression. Pupils' experiences of Religious Education in primary schools will be varied, particularly if secondary schools have a number of primary partners. Some partners may be aided schools which follow a different syllabus. For this reason, this bridging unit has been designed to promote continuity and progression of learning about Christianity which is a core religion in both this syllabus and diocesan syllabuses. It is also based on developing learning about the Religious Education concepts which are a common component of this Agreed Syllabus at **all** key stages.

The bridging unit questions for Year 6 and Year 7 are **statutory** for all schools, thus ensuring that secondary schools can develop effective liaison with all their partner schools.

The bridging unit aims to:

- provide Year 6 pupils with a positive curriculum whilst consolidating and reinforcing prior learning;
- give Year 7 students an appropriate starting point as they use their prior knowledge of Christianity to develop **knowledge and understanding** of the key Religious Education concepts.
- give Key Stage 3 teachers a framework on which to build and develop learning at Key Stage 3.

Requirements

These unit questions are **statutory** and should be taught to all pupils. Secondary school Heads of Department may find that aided primary schools will be willing to follow this Religious Education unit in the Summer Term.

Year 6 Unit Question: What do we now know about Christianity?

This unit will consolidate learning from Key Stage 1 and Key Stage 2 Christianity. It will pull this learning together by using the Religious Education Concepts (Belief, Authority, Expressions of Belief, Impact of Belief). Content should be drawn from the Christianity Programme of Study for Key Stage 2 (all concepts).

Year 7 Unit Question: How can we define Religion? (How do the Religious Education concepts help us understand religion?)

This unit helps pupils understand how the Concepts in this Agreed Syllabus connect to form a framework for understanding religion (worldviews). Teachers can approach this unit in a number of ways and can draw on a range of religious and non-religious worldviews to explore each of the concepts, how they connect and how religion can be defined. The programmes of Study for Key Stage 3 should be used and can be supplemented with additional information from other religious and non-religious worldviews.

Planning and Implementation

The Key Stage 2 unit should be taught in Year 6, preferably in the second half of the Summer Term. The unit could be taught as weekly lessons or in blocks of time e.g. three afternoons or a full day.

The Key Stage 3 unit should be taught at the beginning of Year 7.

It is anticipated that teachers in both phases will work in partnership to design these 2 units. Because it is the secondary school that holds partner primary schools in common, the secondary Head of Department should generally organise liaison. Primary Religious Education co-ordinators should ensure that partner secondary schools receive the Key Stage 1 and Key Stage 2 Long Term Plans for Religious Education and information about pupil attainment and achievement in Religious Education.

"All are my friends now, there being no enemy or stranger".
Sikhism, Adi Granth, Kanara M.5

"Judge not, that ye be not judged"
Christianity, Matthew 7.1

"For you is your religion, and for me is my religion."
Islam, Quran 109

KEY STAGE 3

Overview

Many students at this stage begin to question the relevance of religion and become more critical. This provides teachers with the basis to build on knowledge, understanding and experiences gained in the primary years, and to introduce a more complex study of religion. The application of higher order skills becomes more and more important if students are to make progress.

At Key Stage 3, students develop an increasingly sophisticated knowledge and depth of understanding of differing religious and non-religious worldviews. Building on prior learning students can study religious and non-religious views in coherent and systematic ways, using a wide range of subject specific vocabulary. Students have the capacity to connect the differing aspects of religion and concepts in order to describe the nature of religion and non-religious beliefs systems. They should be able to explain the impact that religious and non-religious beliefs can have for individuals, local, national and global communities, including the impact beliefs and practices have on wider current and political affairs. This will include the study of some controversial questions and ideas surrounding religious and non-religious beliefs and practices.

Students should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and critical evaluation, distinguishing between different types of evidence. They should deepen their capacity to articulate well-reasoned and informed positions on a range of issues and ideas connected with religion.

Students can use their growing self-awareness and emotional maturity to think about and refine their own ideas, attitudes, beliefs and values.

Students can suggest lines of enquiry and undertake independent investigations into a range of enquiry questions, including theological, phenomenological, philosophical, sociological and ethical questions connected with religious and non-religious worldviews.

The systematic study of the core religions (Christianity, Islam, Sikhism) at Key Stage 3 enables students to build up comprehensive and coherent **knowledge and understanding** of these particular faith traditions, including diversity within them. This will help develop a foundation for the study of two religions, a requirement for GCSE. Students may also engage in thematic enquiries which draw on more than one religion, tradition or worldview. This is appropriate at Key Stage 3 where students are able to develop and exemplify the skill of synthesis, linking, comparing and contrasting features and lines of enquiry across and within religious and non-religious traditions.

Students must be taught about:

- **how religion can be defined** - how the concepts studied (Belief, Authority, Expressions of Belief, Impact of Belief) connect to give a framework of how religion can be defined; definitions and exploration of key concepts e.g. religion, worldview, secular, spirituality, plurality
- **Christianity** – beliefs and practices across a wide range of Christian denominations, the impact of these for different individuals, communities and societies
- **Islam** - beliefs and practices including diversity within differing traditions and communities, the impact of these for different individuals, communities and societies

- **Sikhism** - beliefs and practices including diversity within and across different traditions and communities, the impact of these for different individuals, communities and societies
- Similarities and differences within and across a range of religious and non-religious worldviews through **thematic studies**. These enquiries could include considering differing viewpoints about philosophical and ethical questions.

Religious diversity - religious and non-religious worldviews locally, nationally and globally, including how the religious landscape has changed in Great Britain over time. These enquiries should ensure that students are taught that worldviews are complex, diverse and plural.

The Key Stage 3 curriculum should be planned to ensure that the range of enquiry questions are explored - philosophical, theological, phenomenological, sociological and ethical enquiries.

Please see pages on appropriate time allocation and guidance on curriculum delivery.

“We are on a market trip on earth: whether we fill our basket or not, once the time is up, we go home.”

Traditional African Religion Igbo Song

“For the soul, there is never birth nor death. Nor, having once been, does it ever cease to be. It is unborn, eternal, ever-existing, undying and primeval. It is not slain when the body is slain.”

Hinduism, Bhagavad Gita 2 .20

‘Do not act as if you were going to live for a thousand years... while you are alive, while it is still possible, become a good person.’

Stoic Marcus Aurelius

KEY STAGE 3

Questions Bank

The following questions can be used to form a Key Stage 3 curriculum. Key Stage 3 Programmes of Study will be used for medium term planning. Please refer to the Key Stage 3 Exemplar Plans.

Statutory Bridging Unit

- Can we define religion (how can we use the concepts to help us define religion)?

Core Religion – Christianity

- Can we draw the Big Picture of Christianity?
- How do the beliefs of Christians have an impact on their lives and communities?
- Why does incarnation and resurrection matter for Christians today?

Core Religion – Islam

- What does it mean to live as a Muslim in Britain today?
- What do Muslims believe?
- How do the beliefs of Muslims affect their daily lives and actions?
- How do Islamic values affect moral decisions?
- Why is ritual important to Muslims?

Core Religion – Sikhism

- How do the beliefs of Sikhs affect their daily life and actions?
- What do Sikhs believe about the nature of God?
- How and why is the Gurdwara important to Sikhs?
- How does holding Sikh values affect moral decision making?
- Where does authority lie in Sikhism?

Religious Diversity

- Is religion dead? What does it mean to live in a plural diverse country and world?
- What can we find out about the diversity of beliefs and practices in our region? Does belief matter?
- What key beliefs do different religious and non-religious worldviews express?

Systematic Study of other religions or worldviews

- What does it mean to live as a humanist?

Thematic Questions – based on more than one religious and non-religious worldview. These questions include philosophical, theological, sociological, ethical and phenomenological enquiries.

- Is there evidence of God's existence?
- Why do some people believe in God?
- Can miracles happen?
- Is death the end?
- Where did the universe come from?
- Why do people suffer?
- What does it mean to be human?
- Can religion and science mix?
- Why might people belong to a religion?
- Are all religions the same?
- Do religions bring conflict or harmony?
- Has religion any relevance in our world today?
- How does the media portray religion?
- Why do some people with a religious faith get involved in politics?
- How can the arts express beliefs and spirituality?
- Where does authority lie?
- Why do people pray?
- Why is Israel significant for religious believers today?
- How do people make moral decisions?
- Should religious people get involved in wars?
- What does justice mean?
- What do differing worldviews say about wealth and poverty in our world today?

KEY STAGE 3

Exemplar Plan (2 year)

	Autumn Term	Spring Term	Summer Term
Year 7	Can we define religion? (How can we use the concepts to help us define religion?)	How do the beliefs of Sikhs affect their daily life and actions? Why do people suffer?	Is religion dead? What does it mean to live in a plural diverse country and world? What can we find out about differing religious and non-religious worldviews? e.g. The Bahá'í Faith, humanism
Year 8	How can the arts express beliefs and ideas? Is death the end?	What does it mean to live as a Muslim in Britain today? How do people make moral decisions?	Can we draw the Big Picture of Christianity? How do the beliefs of Christians have an impact on their lives and communities?

KEY STAGE 3

Exemplar Plan (3 year)

	Autumn Term	Spring Term	Summer Term
Year 7	Can we define religion? (How can we use the concepts to help us define religion?)	How do the beliefs of Sikhs affect their daily life and actions?	Why do people suffer? Where did the universe come from?
Year 8	Is religion dead? What does it mean to live in a plural diverse country and world? What can we find out about differing religious and non-religious worldviews? e.g. The Bahá'í Faith, humanism	Can we draw the Big Picture of Christianity? How do the beliefs of Christians have an impact on their lives and communities?	Is death the end? Is there evidence of God's existence?
Year 9	What does it mean to live as a Muslim in Britain today?	How do people make moral decisions? What does 'justice' mean?	How can the arts express beliefs and ideas? How does the media portray religion?

KEY STAGE 4

Overview

At this key stage many students are inclined to be sceptical but retain their enthusiasm to consider questions of meaning at a deeper level. This provides teachers with a basis to build on the foundation of **knowledge and understanding** of religious and non-religious worldviews gained at preceding key stages. Students should be able to research and investigate the influence and impact of religious and non-religious worldviews on the values and lives of both individuals and groups. They should be given opportunities to evaluate the impact of religious and non-religious worldviews on current affairs, using the areas of enquiry (sociological, ethical, theological, philosophical, phenomenological) to deepen understanding about the role and influence of beliefs on twenty-first century life, locally, regionally, nationally and globally.

Students will continue to develop capacity for **critical thinking** as they evaluate religious material, using the skills of interpretation and expression to analyse their own and other people's views and reasons. They should be able to appreciate and appraise the beliefs and practices of different religious and non-religious worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions.

They will widen their ability to develop personal insight, reflecting on both their own beliefs, ideas, feelings and values, and those of others, whilst developing the ability to live with uncertainty and ambiguity.

Schools must provide Religious Education for every student in accordance with legal requirements. Religious Education remains a statutory subject for all registered students at Key Stage 4, including in Year 11.

Schools should provide the opportunity for students to follow an externally accredited course (GCSE) in Religious Studies. This may be through an option system or through the use of core statutory Religious Education time. Sufficient time must be given to cover the exam specification and enable students to make appropriate progress.

Provision must be made in school for statutory Religious Education for all students. If an externally accredited course is not used as the basis of this course, a course must be developed which builds on Key Stage 3 and enables exploration of the place of religious and non-religious worldviews in our world today.

All students at Key Stage 4 (whether they are studying for GCSE RS or not) should have access to challenging Religious Education which is both real and relevant to life in modern Britain. This supports the development of **critical thinking** skills and students' personal development in relation to appreciation of fundamental British values and spiritual, moral, social and cultural development.

Students following a statutory non-accredited course at Key Stage 4 must be given the opportunity to explore a range of religious and non-religious worldviews through:

- **theological and phenomenological enquiries** into the range of religious and non-religious worldviews in Britain today and the impact these have for individuals, communities and societies

- **philosophical enquiries** which draw on a range of religious and non-religious worldviews
- **ethical enquiries** - the influence of religious and non-religious beliefs on moral decision making
- **sociological enquiries** – the role and influence of religious and non-religious worldviews on societies, cultures, politics, identity

The Religious Education curriculum must include Christianity and at least one other principal religion represented in Great Britain, as well as a range of other religious and non-religious worldviews.

The following pages outline a range of appropriate unit questions for non-examination Key Stage 4. A brief overview for each unit is included. These form the Programme of Study in this Agreed Syllabus for core non-examination Religious Education at Key Stage 4.

Schools can select from the Programme of Study as appropriate but should ensure that at least six units are covered across Key Stage 4.

Please see pages on appropriate time allocation and guidance on curriculum delivery.

KEY STAGE 4

Units for Non-Examination Statutory Religious Education

Do rituals matter?

This unit explores and evaluates how and why rituals are used by individuals and communities in both religious and secular contexts. Students will consider what is meant by a ritual and will explore the impact rituals can have for individuals, groups and societies. Opportunities will be given to find out about different types of rituals (e.g. at births, graduations, funerals, national days of remembrance, celebration and mourning) including rituals from a range of religious and non-religious worldviews and communities. This will include new forms of rituals.

Students will critically evaluate whether rituals and symbols, within a religious and a non-religious context, have any real value and significance today.

Should religion and politics mix?

This unit considers the influence that religion can have on political systems and issues nationally and globally. Students will find out about individuals and religious groups who have campaigned for political beliefs and will consider how religious beliefs can affect the views, attitudes, actions and behaviours of individuals and communities. The unit explores and evaluates the place of the state religion in political structures and decision-making processes in Great Britain. They will consider whether the state rule of law should come before individual religious and moral convictions.

Are religious laws outdated?

This unit explores some key religious laws and teachings in relation to moral attitudes, actions and behaviours. It gives opportunities to evaluate whether such laws have stood the test of time and remained relevant or whether they reflect a particular culture or period of time from the past. Students will explore similarities and differences between the moral codes and laws from different religious and non-religious worldviews and will consider whether it is possible to have universal laws. Students will discuss and analyse such questions as: Should religions adapt their practices and moral codes in line with modern society and changing cultural and societal norms? If religious laws should change to reflect modern societies, which society?

Harm no living thing?

This unit considers key teaching from a religious tradition and explores its relevance for individuals, communities and societies today. The unit question is based on one of the five Moral Precepts from Buddhism which states that no living things should be killed or harmed. Stories from the Buddhist tradition and actions of Buddhists today which exemplify this precept can be explored and evaluated. This includes conservation and protection of the planet and all living things within it and attitudes towards violence and conflict. These actions and attitudes can be discussed and critically evaluated through questions such as, Does this (or should this) moral precept have universal relevance today?

This moral precept from Buddhism could be compared to other religious and non-religious traditions, teaching and actions in relation to violence and conservation.

Why does Jerusalem matter?

This unit explores the religious and political significance of Jerusalem for Jewish people, Muslims and Christians now and in the past. Students will find out about the importance of Jerusalem and surrounding area for each tradition and why people of faith visit today. They will investigate the political and religious tensions in the area and consider and evaluate the ways in which individuals, groups, communities and countries have tried to resolve these.

What makes us human?

This unit explores what is understood by the term 'humanity' and the differing ways in which humans understand meaning, truth and purpose of life. Students will enquire into a range of perspectives from people with differing beliefs, values, occupations and experiences. They will find out views and attitudes on the nature of being human. Students will explore and evaluate commonality as well as differences in these views. Students will ask questions about the search for meaning and the nature of being human in their lives.

How does the media portray religion?

This unit explores the way in which all forms of media show and portray religious and non-religious worldviews, their traditions, practices and beliefs, as well as the people who adhere to them. Students will consider negative and positive images of religion and how the media can influence attitudes of individuals, groups of people and communities. They will analyse why documentaries, programmes and reflections about issues of religion and differing beliefs are made and broadcast and what impact these can have on the lives of individuals, communities and societies.

Why might people borrow religious beliefs and practices?

This unit explores how people are influenced by a whole range of factors when exploring meaning. This may include ideas and practices from traditions they do not actually belong to. Do some religious practices make sense in relation to the human condition, its meaning, purpose and how we deal with our lives?

This unit seeks to explore these ideas by looking at some of the human experiences and emotions and how they may 'resonate' with religious beliefs and practices (and non-religious worldviews) e.g. getting on with others including resolving conflict, equality and working for the common good, coping with stress and keeping a perspective in daily life, bereavement and coping with grief.

Is death the end?

This unit explores a range of attitudes and beliefs concerning what happens when we die. Key schools of thought, ideas, convictions and beliefs (resurrection and after-life, reincarnation, death is the end of any form of life) will be exemplified through a range of religious and non-religious worldviews. Students will consider and analyse these. They will learn how religious and non-religious beliefs are connected to practices, finding out how particular actions, words, symbols and rituals exemplify beliefs about life and life after death. They will consider how and why perceptions and beliefs have changed for some individuals and how this is reflected today.

NB: This unit develops **knowledge and understanding** about religious and non-religious worldviews as well as **critical thinking** as students analyse differing schools of thought about beliefs about death and the after-life. It is, however, a highly sensitive issue, particularly for some students and staff who may be experiencing bereavement, doubt and fear. As such, this unit should give opportunities for private and **personal reflection** in an atmosphere of respect and concern for all. Such private reflection is not part of key learning intentions (and is therefore not assessable) but makes a vital contribution to personal development.

Why do people suffer?

This unit explores one of the key philosophical questions which all humans and religious and non-religious belief systems grapple with. Students will explore the nature of suffering and consider what is meant by 'evil', non-moral and moral evil and consequent suffering. They will explore and evaluate the reasons given by a variety of religious and non-religious worldviews for why there is suffering e.g. Buddhist view, differing views within Christianity (e.g. free-will, Augustinian view, Irenaean view), atheist views. Differing responses to suffering and evil can also be explored e.g. through the use of case studies (current and historical).

What is it like to live a faith?

This is an enquiry based unit where groups of student will explore the beliefs and practices of particular religious and non-religious worldviews and the impact these have on differing individuals and groups. Schools may choose to focus on one particular religion e.g. Buddhism or a religious worldview which has not previously been explored in RE at any key stage e.g. The Bahá'í Faith. Alternatively a range of religious and non-religious worldviews could be explored, with differing groups undertaking an enquiry and presenting to the rest of the class. Enquiries should draw on the living experience of people with faith and what is meant by 'faith'. The focus of this unit should be on the impact of the beliefs and practices of particular religious and non-religious worldviews on individuals, groups and wider societies.

Can miracles happen?

This unit explores what is meant by 'miracle' and the different definitions and types of miracle e.g. supernatural miracle (an event which breaks natural laws), 'hidden hand' miracle (a beneficial event of extraordinary coincidence), a liberal miracle (God working through humans to bring about change). Students will consider examples of these types of miracles in a range of religious traditions. They will evaluate the validity of belief in miracle by considering arguments for and against miracle. Students will explore belief in the supernatural world, including an evaluation of why some people may believe in this but not the concept of miracles performed by God.

Should religions adapt for today's world?

This unit explores some of the beliefs, laws, practices and traditions from different religious and non-religious worldviews and explores whether these are still appropriate in today's world. Students will consider whether religious laws and practices can become outdated or if they remain relevant no matter how society progresses. E.g. should religious laws adapt in the light of changing attitudes towards equality, sexuality, environmental change. Students will evaluate how responses vary between different communities and countries. Students will reflect on whether this causes division and how this affects religious identity.

Can we respect and have tolerance for all faiths and beliefs?

This unit explores and critically evaluates some of the work which takes place today to promote harmony between people whatever their religious or non-religious worldviews. The fundamental British values (promoted widely since 2014) include 'respect and tolerance for other faiths and beliefs'. Students will explore what this means (including the difference between respect and tolerance), how Britain is a religiously plural country and whether there really is religious harmony in our society. They will evaluate some of the projects which take place today to promote harmony for and between different belief systems.

How do we make moral decisions?

This unit will explore what it means to be moral, what is the basis of people's own individual sense of morality ('moral compass') and how this is used to make moral decisions. Students will learn about and evaluate some of the theories behind ethical decision making (e.g. situationism, utilitarianism) and the ways individuals, communities and societies use these. They will explore the role religion can play in moral decision making for some individuals and societies. They will consider the complexity in addressing some ethical issues by using current day examples. They will think about and reflect on their own basis for making moral decision

Does religion cause conflict?

This unit will explore recent and current conflicts in the world and the role of religions or religious traditions and groups within them. Students will evaluate the causes of these conflicts and ask questions relating to these e.g. about political, religious and sectarian ideologies. They will consider both religious and non-religious approaches to conflict resolution and analyse the effectiveness of these.

***“One should give even from a scanty store to one who asks.”
Buddhism Dhammapada***

***“Even a poor man who himself subsists on charity should give
charity”. Judaism Talmud Gittin***

***“If the people use the wealth bestowed on them by God for themselves
alone or for treasuring it, it is like a corpse. But if they decide to share
it with others, it becomes sacred food” Sikhism, Guru Nanak.***

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KEY STAGE 4

Exemplar Plan for Non-Examination Statutory Religious Education

This exemplar plan is based on students receiving discrete Religious Education units each term (either within a weekly Religious Education lesson or within an Religious Education curriculum as a component of a wider Personal Development programme). It extends and deepens learning from Key Stage 3. Schools can use this as a basis for planning and adapt and choose questions from the Key Stage 4 Question Bank as appropriate.

This curriculum does not include school provision for GCSE Religious Studies taught within an Options system.

	Autumn Term	Spring Term	Summer Term
Year 10	What makes us human?	Can miracles happen?	Why does Jerusalem matter? Harm no living thing?
Year 11	Can we respect and have tolerance for all faiths and beliefs?	Does religion cause conflict? Should religion and politics mix?	Why might people borrow religious beliefs and practices? Why do people suffer?

“The search for knowledge is an obligation laid on every Muslim”
Islam, Hadith of Ibn Majah and Baihaqi

“True learning induces in the mind service of humankind”
Sikhism, Adi Granth

“A good all-round education, an appreciation of the arts, a highly trained discipline and pleasant speech; this is the highest blessing.
Buddhism, Sttta Nipata 261

SIXTH FORM

Overview

Religious Education is a statutory subject for all registered students in schools, including students in a school sixth form⁶. Schools must provide Religious Education throughout Year 12 and 13. This could be done in a number of ways e.g. through General Studies lessons, as part of a wider Personal Development and Skills Programme through suspended timetable days, as part of a school sixth form enrichment week. However schools choose to provide for Religious Education, they must ensure that identifiable Religious Education takes place within the school day and is accessible to all students.

The sixth form Religious Education curriculum should reflect the increasing maturity of post-16 students. Schools must provide Religious Education which builds on and develops the knowledge, understanding, skills and attitudes gained in previous key stages. The Religious Education curriculum should give students the opportunity to broaden and deepen their **knowledge and understanding** of a wide range of religious and non-religious worldviews. It should enable students to deepen their own **critical thinking** and **personal reflection** on philosophical, theological, ethical and sociological issues.

The following pages outline a range of appropriate units for a school-based sixth form Religious Education Scheme of Work. These units are designed to meet the statutory requirement for Religious Education and to contribute to the school's general studies/personal development and skills programme. Some of these units are also part of the non-examination statutory Key Stage 4 section of this Agreed Syllabus. Schools could choose these for sixth form Religious Education if they were not selected as part of the Key Stage 4 Scheme of Work or to re-visit and deepen learning of particular topics. School should select from these units as appropriate but should cover at least 2 units in Year 12 and 2 units in Year 13.

External Examinations - Religious Studies

It is recommended that schools provide opportunities for students to choose Religious Studies as an externally accredited course (Advanced level) if they wish to.

⁶ Parents have a right to withdraw their children from all or part of Religious Education lessons. Students aged 18 or over can exercise their own right to withdraw from Religious Education.

SIXTH FORM

Religious Education Units

Is religion a laughing matter?

This unit explores and evaluates how religious and non-religious worldviews are portrayed in comedy, literature and through the media (including social media). Students will consider what impact this has on people's perceptions of various worldviews and their adherents. They will evaluate whether the use of comedy makes a negative or positive contribution to these perceptions and to what extent media affirms, respects, challenges or trivialises religious beliefs, practices and commitment. Students will evaluate whether comedy and the media represents and/or influences people's commitment to religious or non-religious belief.

Should happiness be our goal?

This unit explores what religious and non-religious worldviews say about happiness and the meaning of life. Students will investigate various worldviews and their teachings on what is true happiness e.g. Buddhist teaching on the Eightfold Path and on Enlightenment. They will consider what differing religious and non-religious worldviews and societies say about success, hedonism, wealth, fame and the pursuit of happiness and fulfilment. Students will consider their own and other views on what makes people happy, and how and why this may differ between individuals and societies.

Is Great Britain more secular than religious?

This unit explores what is meant by the term 'secular' and in what ways Great Britain can be perceived to be increasingly secular e.g. through political systems, laws, attitudes, beliefs, rituals, identity and commitment. Students will consider how people may show religious identity and commitment to a greater or lesser degree and how this may still be represented in national life. They will critically evaluate the extent to which Great Britain is a pluralistic society, which promotes and demonstrates respect and tolerance to all people, regardless of their religious or non-religious viewpoints and beliefs. Students can be given the opportunity to investigate case studies e.g. the increase in numbers of people choosing a non-religious birth, wedding, funeral ceremony and why some people may still choose to connect with a religious belief system at these significant times.

Does care for the environment really matter?

This unit explores conflicting political, religious and national attitudes towards sustainability and protection of the natural world. Students will evaluate the extent to which humans harm or protect the earth's resources and the campaigns and projects (individually, locally, nationally and globally) which are trying to bring about change. The unit will explore how and why there are differing attitudes between and within nations, organisations and political movements towards conservation, protection and sustainability. Students will critically evaluate the teachings and actions of a range of religious and non-religious worldviews in relation to humans' responsibility for and protection of the environment.

Does spirituality matter?

This unit will explore definitions for 'spirituality' and what people mean when they talk about 'spiritual wellbeing' or 'spiritual welfare'. Students will consider how a range of religious traditions help people develop their spirituality through practices, rituals, sacred writings and the arts. Students will explore ways in which spiritual ideas are expressed in non-religious worldviews and through communal and national practices e.g. keeping a minute's silence, shrines and tributes. Students will investigate and evaluate how and why schools are required to provide for pupils' spiritual development as part of spiritual, moral, social, cultural development (SMSC) and how this may enhance individuals, communities and wider societies. Students will evaluate a range of questions about spirituality in our world today, including whether they perceive it to be less relevant in modern society.

What is it like to live a faith?

This is an enquiry based unit where groups of students will explore the beliefs and practices of particular religious and non-religious worldviews and the impact these have on differing individuals and groups. Schools may choose to focus on one particular religion e.g. Buddhism or a religious worldview which has not previously been explored in RE at any key stage e.g. The Bahá'í Faith. Alternatively a range of religious and non-religious worldviews could be explored, with differing groups undertaking an enquiry and presenting to the rest of the class. Enquiries should draw on the living experience of people with faith and what is meant by 'faith'. The focus of this unit should be on the impact of the beliefs and practices of particular religious and non-religious worldviews on individuals, groups and wider societies.

Should religion and politics mix?

This unit considers the influence that religion can have on political systems and issues nationally and globally. Students will find out about individuals and religious groups who have campaigned for political beliefs and will consider how religious beliefs can affect the views, attitudes, actions and behaviours of individuals and communities. The unit explores and evaluates the place of the state religion in political structures and decision-making processes in Great Britain. They will consider whether the state rule of law should come before individual religious and moral convictions.

How do we make moral decisions?

This unit will explore what it means to be moral, what is the basis of people's own individual sense of morality ('moral compass') and how this is used to make moral decisions. Students will learn about and evaluate some of the theories behind ethical decision making (e.g. situationism, utilitarianism) and the ways individuals, communities and societies use these. They will explore the role religion can play in moral decision making for some individuals and societies. They will consider the complexity in addressing some ethical issues by using current day examples. They will think about and reflect on their own basis for making moral decision

Does religion cause conflict?

This unit will explore recent and current conflicts in the world and the role of religions or religious traditions and groups within them. Students will evaluate the causes of these conflicts and ask questions relating to these e.g. about political, religious and sectarian ideologies. They will consider both religious and non-religious approaches to conflict resolution and analyse the effectiveness of these.

Why do people suffer?

This unit explores one of the key philosophical questions which all humans and religious and non-religious belief systems grapple with. Students will explore the nature of suffering and consider what is meant by 'evil', non-moral and moral evil and consequent suffering. They will explore and evaluate the reasons given by a variety of religious and non-religious worldviews for why there is suffering e.g. Buddhist view, differing views within Christianity (e.g. free-will, Augustinian view, Irenaean view), atheist views. Differing responses to suffering and evil can also be explored e.g. through the use of case studies (current and historical).

Are religious laws outdated?

This unit explores some key religious laws and teachings in relation to moral attitudes, actions and behaviours. It gives opportunity to evaluate whether such laws have stood the test of time and remained relevant or whether they reflect a particular culture or period of time from the past. Students will explore similarities and differences between the moral codes and laws from different religious and non-religious worldviews and will consider whether it is possible to have universal laws. Students will discuss and analyse such questions as: Should religions adapt their practices and moral codes in line with modern society and changing cultural and societal norms? If religious laws should change to reflect modern societies, which society?

Why does Jerusalem matter?

This unit explores the religious and political significance of Jerusalem for Jewish people, Muslims and Christians now and in the past. Students will find out about the importance of Jerusalem and surrounding area for each tradition and why people of faith visit today. They will investigate the political and religious tensions in the area and consider and evaluate the ways in which individuals, groups, communities and countries have tried to resolve these.

How does the media portray religion?

This unit explores the way in which all forms of media show and portray religious and non-religious worldviews, their traditions, practices and beliefs, as well as the people who adhere to them. Students will consider negative and positive images of religion and how the media can influence attitudes of individuals, groups of people and communities. They will analyse why documentaries, programmes and reflections about issues of religion and differing beliefs are made and broadcast and what impact these can have on the lives of individuals, communities and societies.

SIXTH FORM

Exemplar Plan

This exemplar plan is based on students receiving Religious Education units each term as part of a General Studies/Personal Development programme. Schools can use this exemplar plan as a basis for planning and adapt and choose questions from the Sixth Form Question Bank as appropriate.

	Autumn Term	Spring Term	Summer Term
Year 12	Is religion a laughing matter? How does the media portray religion?	Should happiness be our goal?	Is Great Britain more secular than religious?
Year 13	Does spirituality matter? How do we make moral decisions?	Does care for the environment really matter?	Examinations

PROGRAMMES OF STUDY



PROGRAMMES OF STUDY

Introduction

The following pages contain an outline of the appropriate content to be taught for the six principal religions prescribed in this syllabus (Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism) at each key stage.

They contain key content in relation to the concepts which underpin this syllabus:

Belief
Authority
Expressions of Belief
Impact of Belief

Content is outlined for each concept across Key Stages 1 to 3. These will build a bridge to the GCSE specifications on the six principal religions. This enables teachers to see how **knowledge and understanding** can build and deepen across the key stages in relation to specific beliefs and practices (particularly Christianity). Teachers can also see how **knowledge and understanding** builds in relation to each of the concepts and how they interlink. The concepts are one way in which pupils can explore how a religion and a belief system can be defined.

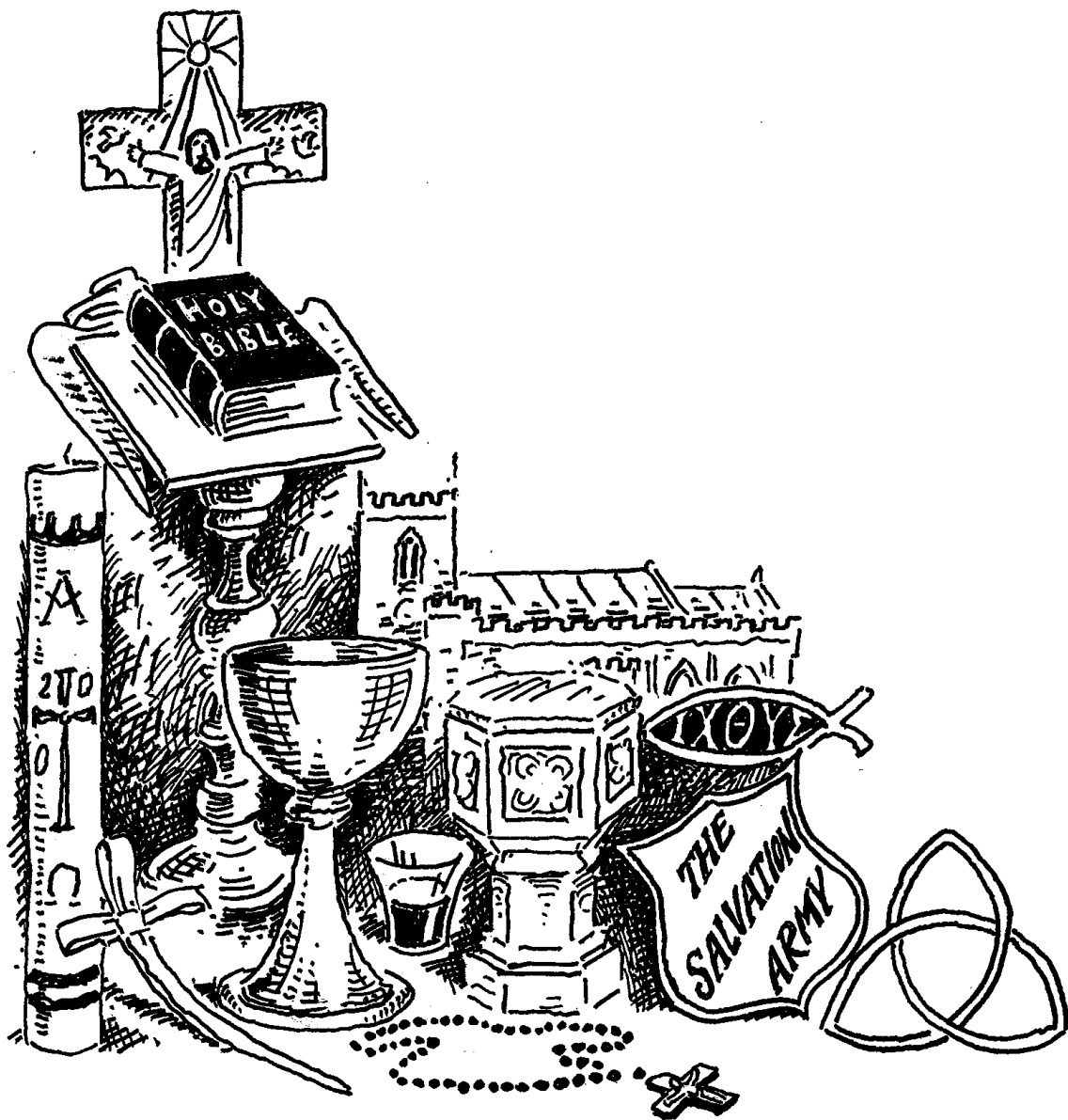
Teachers should use the relevant Programmes of Study when developing a Scheme of Work. Schools are expected to cover the relevant Programmes of Study for the prescribed (core) religions at each key stage:

Key Stage 1 - Christianity, Buddhism
Key Stage 2 - Christianity, Hinduism, Judaism
Key Stage 3 - Christianity, Islam, Sikhism.

In addition, schools can select the relevant key stage material for the special study of Islam at Key Stage 2 and from the 'supplementary religions' - these are any of the six principal religions which are not 'core' for a particular key stage e.g. the supplementary religions at Key Stage 1 are Hinduism, Islam, Judaism, Sikhism. Please see page on Breadth of Study for further information.

Please note these programmes of study are **not exhaustive**. Schools may also select material from other religious and non-religious worldviews to teach units of work as appropriate.

CHRISTIANITY



PROGRAMME OF STUDY - CHRISTIANITY

BELIEF

Key Stage 1

A first step towards understanding key Christian beliefs: Creation, Incarnation, Salvation.

God

- God as One, creator, loving, caring, having authority. Descriptions of God as Father, Loving Parent, King
- God as Creator and responsible for Creation as shown in Genesis 1 and 2, human responsibility to care for God's Creation [Creation]

Jesus

- Introduction to the special nature of Jesus shown through his special birth [Incarnation], life and ministry, death and resurrection [Salvation]
- Jesus as the Son of God [Incarnation].

Key Stage 2

Developing understanding of the nature of God and key Christian beliefs: Creation, Incarnation, Salvation.

God

- The nature of God as Creator, Just, Ruler, Loving, Holy, Powerful, God who provides and forgives. Shown through metaphors for God (e.g. God as Potter, Father, Rock, Shepherd, Shield) and through stories, symbols, art, icons.
- The otherness of God (transcendent) who inspires awe, wonder, devotion.
- Introduction to God as Trinity (Father, Son, Holy Spirit): creator God, saving God, powerful God.

Jesus

- Jesus as the Son of God - the significance of the incarnation, ministry, death and resurrection, showing the special nature of Jesus and what this means for Christians today [Incarnation and Salvation].

Key Stage 3

Common and divergent views within Christianity in relation to Belief should be included throughout.

Key Christian beliefs which explore God's relationship with humanity: Creation and Fall, Incarnation, Salvation.

God

- The nature of God: omnipotent, omniscient, omnipresent, transcendent, immanent, immortal, benevolent. Questions raised e.g. problem of evil and suffering.
- God as Creator (Genesis story); how Christians hold divergent views about the creation story and the Fall (e.g. Creationists, liberal Christians).
- The Oneness of God and the Trinity: Father, Son and Holy Spirit.
- Evidence of the existence (and non-existence) of God: theism, atheism, agnosticism.

Jesus

- The significance of Jesus as Son of God, Messiah, Saviour, The Word: Creation, Incarnation, Salvation.
- Key Christian beliefs: incarnation, salvation, uniqueness of humanity, forgiveness, love, compassion and charity, reconciliation, justice, good and evil, life after death (including differing views about physical/spiritual resurrection, purgatory). Questions raised by these beliefs.
- Questions that beliefs raise e.g. meaning and purpose of life, truth, the nature of reality, the created world.

PROGRAMME OF STUDY - CHRISTIANITY

AUTHORITY

Key Stage 1

The Bible

- The Bible as the holy book of Christians which tells them about God.
- How the Bible is treated with respect e.g. read from the lectern in some churches, special Bibles.
- Some stories from the Bible - Old and New Testament.

Jesus

- Jesus as important as shown through his birth, death and resurrection - Christmas and Easter. [Incarnation and Salvation]
- Stories about the life and ministry of Jesus - as healer, miracle worker, teacher (e.g. through parables), one who helped and cared for others. Key teaching of Jesus - love God, love your neighbour as yourself.

Leaders

- Introduction to a local church leader e.g. priest/minister/vicar.

Key Stage 2

The Bible

- The Bible as the sacred book, the 'Big Picture' story of the Bible in showing God's relationship with humanity: Creation and Fall, Incarnation, Salvation; its importance and impact for Christians today.
- How the Bible is used in private and communal worship and everyday living.
- Different types of writing (Old Testament and New Testament); introduction to literal and non-literal interpretations of the Bible today.

Jesus

- The significance of Jesus as the Son of God in Christian belief shown through key events in his life: birth, baptism, temptation, ministry, entry into Jerusalem, arrest, trial, crucifixion, resurrection.
- The ministry of Jesus and Christian beliefs about Jesus:
 - Jesus as teacher - including selected parables
 - Jesus as miracle worker - healing miracles, nature miracles
 - Jesus having power to change lives e.g. Disciples

Leaders

- The role of clergy in local and national churches e.g. vicar/minister/pastor/priest/bishop/ Archbishop/Pope.

Key Stage 3

Common and divergent views within Christianity in relation to Authority should be included throughout.

Sources of Authority

- Differing sources of authority - The Bible, Jesus, The Holy Spirit, church leadership, individual conscience, reason, tradition; their influence on differing individuals, traditions and practices.
- The impact of divergent views within Christian traditions about authority in relation to beliefs and views on, for example, women priests and bishops, creationism, teaching on relationships, equality, sexuality, marriage, divorce, political policies, conflict resolution, poverty and aid, other ethical issues.

The Bible

- The structure of the Bible (differing writings) and its unity as the Word of God, how the 'story' of the Bible can be read as the relationship between God and humans: Creation, Fall, Covenant, Incarnation, Salvation.
- The place and authority of the Bible in differing Christian traditions in relation to beliefs, practices, actions, behaviour e.g. in worship, in ceremonies and rituals, giving guidance, giving support and comfort.
- Differing ways of interpreting the Bible (literal and non-literal): diversity across and within Christian traditions.

Jesus

- Beliefs and teachings about Jesus as Messiah, Son of God in relation to his incarnation, ministry, crucifixion, resurrection and ascension, salvation (including atonement).
- The role of Jesus in teaching and modelling practices, beliefs and values - forgiveness, love for others, reconciliation and social justice.

PROGRAMME OF STUDY - CHRISTIANITY

EXPRESSIONS OF BELIEF

Key Stage 1

- How Christians celebrate Christmas, Easter, Harvest.
- The church building as a place for worship, community and belonging, - introduction to some features of churches (depending on the tradition visited) e.g. cross, pulpit, lectern, altar, candles, icons, font, statues.
- Sunday worship in church - words and actions, prayers, reading from the Bible, sermon, hymns, music, Eucharist (in some traditions), role of the vicar.
- How religious identity and belonging are expressed through baptism, services of dedication (symbols, words, actions, vows and promises).
- Introduction to Durham Cathedral as a place of worship.

It is anticipated that pupils will visit their local church (any denomination) and Durham Cathedral.

Key Stage 2

- The significance of rituals/objects/symbols associated with Christian worship, Christmas (including Advent and Epiphany), Easter (including Lent, Holy Week) and Pentecost.
- How church buildings, symbolic objects and actions are used to express beliefs and feelings e.g. liturgical colours, special clothes, cross, candle, the rosary, praying hands, kneeling, raising hands, statues, banners, windows, altar and pulpit cloths.
- Introduction to diversity of practice in worship in different churches.
- Prayer and its importance for Christians, including different types of prayer (adoration, confession, thanksgiving, supplication), The Lord's Prayer, individual prayer, aids to prayer.
- How commitment, belonging and religious identity are expressed through rituals and ceremonies e.g. first communion, confirmation, membership ceremony.
- The significance of Durham Cathedral (and other important Christian places in the North East) as a place for worship, pilgrimage and understanding of Christian heritage.
- How beliefs are expressed through pilgrimage e.g. to Lourdes, Lindisfarne, Durham Cathedral, Holy Land.

It is anticipated that pupils will visit **at least** two churches in order to compare features, symbols and aspects of worship in different denominations. Durham Cathedral should also be visited. Other church buildings/places of significance in the area could be visited e.g. Lindisfarne (Holy Island), St Hild's Church Hartlepool, Jarrow, Monkwearmouth, Hexham Abbey.

Key Stage 3

Common and divergent views within Christianity in relation to Expressions of Belief should be included throughout.

- The significance of different forms of worship (e.g. communal and individual, liturgical and informal), how they express diversity of beliefs, the impact they have for individuals and church communities.
- How Christian worship varies in differing cultures and countries.
- The nature and purpose of prayer, including different types of prayer and differing Christian attitudes towards their use and importance.
- How the arts are used to express beliefs, meaning and spirituality e.g. through sculpture, paintings, windows, icons, dance, drama, music, poetry, literature.
- The role of the Church in local and national expressions of commemoration, beliefs, spirituality and emotion (e.g. the Christian service held on Remembrance Sunday at Cenotaph), the significance of nationally and locally important Christian buildings and places e.g. Durham Cathedral, Lindisfarne, Westminster Abbey.
- How beliefs in life after death are expressed in funerals.

PROGRAMME OF STUDY - CHRISTIANITY

IMPACT OF BELIEF

Key Stage 1

- Christian values and ways of living based on the teaching of Jesus, “love God and love your neighbour as yourself” e.g. how Christians (as individuals and church communities) show love, care and forgiveness, how they help others and follow the example of Jesus.
- How Christians care for God’s creation (link to Harvest and God as Creator).
- Stories about St Cuthbert – how his Christian faith affected his values, practices and actions, how his life has had an impact on others then and now (link to Durham Cathedral).
- How the Bible has an impact on the lives of individuals.

Key Stage 2

- How belief in God will affect Christians e.g. their belief in life after death, going to church, praying.
- How Christians today live by a moral code based on the teaching of Jesus (love God and love your neighbour as yourself) and how this is demonstrated through their actions and attitudes (e.g. showing love, forgiveness, charity) e.g. work of local churches, Christian charities (e.g. CAFOD, Christian Aid, Salvation Army) and individuals.
- How Christians show commitment and belonging to the Christian community e.g. going to worship, voluntary work within the church, giving money.
- Commitment shown through life in a monastic community/religious order, becoming a priest/vicar/minister.
- Introduction to how Christian values will affect views on moral issues e.g. the environment, care for others.
- The impact of local Christian places of significance (e.g. Durham Cathedral, Lindisfarne, Jarrow and Monkwearmouth) for people today.
- How Christian faith impacted on the lives of the northern saints (e.g. St Aidan, St Hild, St Cuthbert, Venerable Bede) and the significance of their lives then and now.
- How the Bible has an impact on the lives of individuals and communities.

Key Stage 3

Common and divergent views within Christianity in relation to Impact of Belief should be included throughout.

- How Christian beliefs affect individual actions, attitudes and understanding of life e.g. how Christian belief in life after death affects a person's attitude to their life, how Christian beliefs and values affect personal political standpoints, attitude towards others.
- How the Bible has an impact on the lives of individuals, communities and societies.
- The impact of key Christian teaching and beliefs (e.g. Matthew 7:12) on personal and corporate Christian values, attitudes, actions and behaviour.
- Varied Christian responses to moral and ethical issues e.g. peace and conflict, equality, justice (including social justice), relationships, charity, wealth and poverty, sanctity of life, the environment, animal rights.
- The relationship between and the impact of Christian traditions on political movements and local concerns.
- The impact of local Christian communities on the lives of people now and in the past.
- Questions connected with religious identity, belonging and commitment and how this varies within Christianity.
- Issues affecting Christian groups, individuals and wider society e.g. the portrayal of Christianity in the media and society, religious identity, the place of Christianity within national life and the political system, Great Britain as multi-faith/secular and the place of Christianity within that, interfaith dialogue and disagreement, diversity within Christianity.

BUDDHISM



PROGRAMMES OF STUDY - BUDDHISM

KEY STAGE 1

BELIEF

- Belief in Buddha as an enlightened teacher (not a God).
- Importance of the natural world.
- Values of compassion, respect for all living things.

AUTHORITY

- Example of the historical Buddha's life – his birth, growing up as Prince Siddhartha, giving up palace life to search for truth and an answer to suffering; symbol of the Bodhi tree.
- Introduction to Buddhist teaching – compassion, respect for living things, no stealing or telling lies.
- Buddhist stories illustrating these values, e.g. Siddhartha and the Swan, The Monkey King.

EXPRESSIONS OF BELIEF

- Worship in the home: Buddhist home shrine – statue of the Buddha or Mandala, incense, candles, water, food, bell – engaging all the senses.
- Introduction to meditation as a form of Buddhist worship.
- Symbols and aids to worship, e.g. prayer beads, prayer wheels and flags, lotus flower.

IMPACT OF BELIEF

- How ordinary people who are Buddhists behave: demonstrating compassion, generosity, honesty and patience.
- Belonging and commitment demonstrated in ordained communities through special clothing, shaven head, alms bowl.
- The importance of the Buddhist community – lay people, monks, nuns, priests. How mutual support and responsibility is shown.

NB There are several names for the historical Buddha on whose teachings Buddhism is founded e.g. Gotama/Gautama Buddha (also known as Siddhartha Gautama Buddha in Sanskrit or Siddhartha Gotama in Pali), Shakyamuni Buddha or simply the Buddha.

PROGRAMMES OF STUDY - BUDDHISM

KEY STAGE 2

BELIEF

- Characteristics of a Buddha: wisdom, courage, compassion.
- Dharma, or Law of Life, as a law of cause and effect: Karma (Kamma).
- Buddhists are people who 'take refuge' in three treasures (or jewels): Buddha, Dharma (or Law of Life), Sangha (Buddhist community); symbol of the three jewels.
- Purpose of Buddhist practice is to be free from suffering and experience happiness.

AUTHORITY

- Background – Buddha's life: the four signs and the renunciation, years in the forest, enlightenment and teaching of the middle way, his death.
- Buddha as one who is looked to as an example.
- Buddha's first teachings: Four Noble Truths, Eightfold Path and Five Moral Precepts.

EXPRESSIONS OF BELIEF

- Meditation as worship, and different types of meditation (including chanting).
- Importance of Buddhist study – reading and reciting the Sutras.
- Engaging with the Buddhist community: monks and laity.
- In some Buddhist communities, particularly Theravadan, there is a celebration called Wesak – Buddha's birth, enlightenment and death.
- Ceremonies connected with becoming a monk or a nun.

IMPACT OF BELIEF

- In some communities, observing strict rules of behaviour (precepts), such as being vegetarian.
- In some communities, people may choose to become ordained as monks or nuns
- Introduction to how Buddhist values will affect views on moral issues e.g. environment.
- How Buddhists follow and live by Buddhist moral codes (e.g. Eightfold Path, Five Moral Precepts) and how these are shown by individuals and the community.
- Symbol of the Wheel (see symbol above).

NB There are several names for the historical Buddha on whose teachings Buddhism is founded e.g. Gotama/Gautama Buddha (also known as Siddhartha Gautama Buddha in Sanskrit or Siddhartha Gotama in Pali), Shakyamuni Buddha or simply the Buddha.

PROGRAMMES OF STUDY - BUDDHISM

KEY STAGE 3

Common and divergent views within Buddhism in relation to beliefs, authority/teachings, expressions and impact of beliefs should be included throughout.

BELIEF

- Two major branches of Buddhist belief and practice: Theravada (School of the Elders) and Mahayana (The Great Vehicle). Within these branches many different Buddhist schools, which vary in belief and practice.
- Theravadan emphasis on practice to attain liberation (Nirvana or Nibbana).
- Mahayana emphasis on practice to enable others as well as self to be free from suffering and experience happiness.
- Range of beliefs from belief in Buddha as unique awakened one to the belief that the state of Buddhahood is eternally inherent in all life.

Key concepts:

- Karma (Kamma) – cause and effect. Causes are actions (thought, speech, deeds) all of which result in effect.
- Wheel of life.
- Three marks of existence: impermanence (Anicca), suffering (Dukkha or Dunkha); no fixed self, essence or soul (Anatta or Anatman).
- Dependent origination – no beings or phenomena exist on their own; they exist or occur because of their relationship with other beings or phenomena.
- Questions that beliefs raise, e.g. religion and science, meaning of life, life after death, nature of faith without belief in God.

AUTHORITY

- Concept of reliance on the Dharma (or Law of Life), i.e. on the teachings, not on the person.
- No single central text that is referred to by all Buddhist traditions: predominant Theravadan texts are Pali Tipitaka; Mahayana sutras written later, such as the Lotus Sutra.
- Teachings in Buddhism e.g. Four Noble Truths, Eightfold Path, Five Moral Precepts, ethical teachings: Kamma/Karma and rebirth/rebecoming; compassion (Karuna); loving kindness (Metta/Maitri); the development of the Six Perfections or virtues.
- How differing sources of authority/tradition/interpretation have influenced different traditions today.
- Key Buddhist leaders today, their influence and teaching e.g. Daisaku Ikeda.

EXPRESSIONS OF BELIEF

- Daily ritual of meditation in worship, the significance of meditation and how meditation can change lives. Different types of meditation.
- The role of chanting: as a devotional practice and aiding mental concentration.
- The role of mantra recitation: chanting sacred syllables, use of malas.
- Differences in practices between different Buddhist schools – extent of involvement of lay community. Roles in the monastic and lay Sangha.
- The significance of ceremonies and rituals associated with death and mourning in some Buddhist communities.
- Impact of culture on development of Buddhist practice as Buddhism spread around the world.
- How the arts are used to express spirituality in Buddhism.

IMPACT OF BELIEF

- How Buddhist beliefs affect a person's feelings and understanding of their life, e.g. how belief in rebirth affects attitudes towards this life, how belief in Karma (Kamma) affects behaviour.
- Different Buddhist responses to moral issues such as social justice, equality (including the role of women), relationships, wealth and poverty, war and peace, environment, animal rights. An example of Buddhist charitable work in the UK.
- In some communities, people change their names to indicate their belonging.
- Examples of Buddhist movements and institutions and their activities in the world today.
- The impact of living in Great Britain as a Buddhist in a non-Buddhist country e.g. portrayal of Buddhism in the media, interfaith dialogue, employment issues, community cohesion.
- Questions connected with religious identity, belonging and commitment and how this varies in Buddhism.

NB There are several names for the historical Buddha on whose teachings Buddhism is founded e.g. Gotama/Gautama Buddha (also known as Siddhartha Gautama Buddha in Sanskrit or Siddhartha Gotama in Pali), Shakyamuni Buddha or simply the Buddha.

HINDUISM



PROGRAMMES OF STUDY - HINDUISM

KEY STAGE 1

BELIEF

- Belief in Brahman, the Supreme, represented in many forms/deities e.g. Ganesh as remover of obstacles.

AUTHORITY

- The story of Divali and how this is from the Ramayana, part of the Hindu sacred writings.
- The story behind Raksha Bandhan.

EXPRESSIONS OF BELIEF

- Worship in the home: the family shrine, puja.
- Introduction to worship in the Mandir; the Arti/Arati ceremony.
- How Hindus celebrate Divali.
- How Hindus celebrate Raksha Bandhan.
- How religious belonging and identity are expressed in the baby naming ceremony.

IMPACT OF BELIEF

- The importance of the home, family and Hindu community in developing Hindu beliefs and values e.g. care for all living things, honesty, truthfulness, love, respect, loyalty between family members.

PROGRAMMES OF STUDY - HINDUISM

KEY STAGE 2

BELIEF

- Belief in One God, One Supreme Being (Brahman), represented and worshipped in many forms:
 - the Trimurti (Brahma, Vishnu, Shiva)
 - male, female and animal deities as representations of God
 - the concept of avatars e.g. Rama, Krishna.
- The nature of God as expressed in murtis (images), pictures, symbols, Aum.
- Introduction to belief in Atman, Karma, Ahimsa and reincarnation.

AUTHORITY

- Introduction to sacred texts e.g. Vedas, Bhagavad Gita, Ramayana and how they are used by Hindus.
- Traditional Hindu stories with a moral and their significance for Hindus e.g. the story of Rama and Sita in the Ramayana (good wins over evil, the value of loyalty, sacrifice and love).

EXPRESSIONS OF BELIEF

- Worship at home and in the mandir to include Puja, Arti/Arati, the role of the Murtis, imagery and symbolism, the importance of individual, family and communal worship.
- How beliefs and feelings are expressed through the communal celebrations of Divali, Holi.
- The importance of music, dance, drama, artefacts, Mantras, food, stories, customs in celebrations and worship.
- The role of pilgrimage, how beliefs are expressed through visits to sacred sites e.g. Varanasi on the River Ganges.
- The sacred thread initiation ceremony as an expression of commitment, religious identity, belonging.

IMPACT OF BELIEF

- How belief in Karma has impact on behaviour and actions e.g. Seva (service for others).
- How belief in Ahimsa has an impact on behaviour and actions e.g. non-violence, vegetarianism/food laws.
- Introduction to how Hindu beliefs and values will affect views on moral issues e.g. the environment, care for others.

PROGRAMMES OF STUDY - HINDUISM

KEY STAGE 3

Common and divergent views within Hinduism in relation to beliefs, authority/teachings, expressions and impact of beliefs should be included throughout.

BELIEF

- Three features of the divine: brahman (everywhere, as non-personal), antaryami (within the heart), bhagavan (beyond, as a personal loving God).
- The nature of Brahman as Supreme spirit, ultimate reality or absolute truth.
- How the divine presents:
 - the Trimurti (Brahma, Vishnu, Shiva)
 - male and female deities including Ganesh, Lakshmi, Hanuman, Saraswati
 - the concept of avatars including Krishna, Rama.
- Atman, Karma, Samsara, Moksha, Seva, Dharma, three Gunas, reincarnation, Ahimsa.
- The 4 Ashramas (stages of life).
- The 4 Varnas, caste.
- Questions that beliefs raise e.g. meaning and purpose of life, truth, the nature of reality, the created world, life after death.

AUTHORITY

- Three main sources of authority: texts (oral and written), holy people, personal insight.
- Sacred texts and their significance in Hindu life - Vedas, Upanishads, Ramayana, Mahabharata, Bhagavad Gita, Puranas.
- The role of sacred texts in promoting and sustaining Hinduism through dance, drama, festivals, private worship.
- Key figures/leaders and their influence on Hindus today e.g. Mahatma Gandhi.
- How divergent beliefs and practices amongst Hindu traditions are based on differing sources of authority e.g. leaders, tradition.

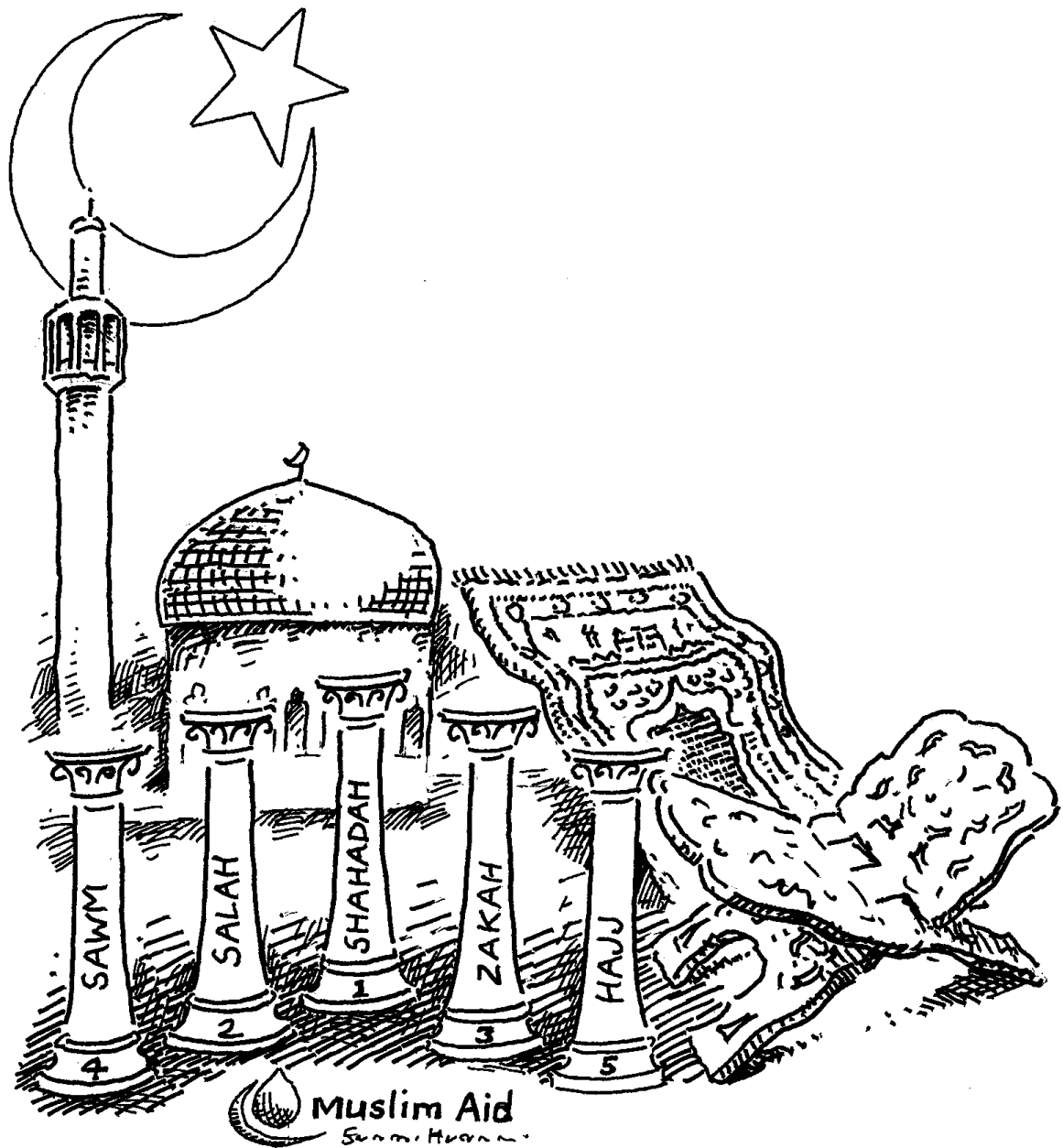
EXPRESSIONS OF BELIEF

- Places of worship and their importance: the home, the temple, outdoors (e.g. shrines), the space of the heart.
- Different forms of worship and their significance for individuals and communities e.g. Puja, Arti/Arati, Bhajan/Kirtan, Prashad, Japa/meditation/Mantra, Havan, Darshan. Divergent views about Hindu worship and its importance.
- How the arts are used to express meaning and beliefs e.g. through dance, music, song, drama, poetry.
- The role of pilgrimage; associated purposes, practices and sacred rites.
- The importance and meaning of sacred festivals e.g. Divali, Holi, Navaratri, Dussehra.
- How beliefs in life after death are expressed in funerals.

IMPACT OF BELIEF

- How Hindu beliefs affect a person's feelings and understanding of life e.g. belief in Varnas, Karma, Moksha, Atman.
- The impact of living as a Hindu in Great Britain in relation to dress and ornamentation, food and diet, differing expressions of Hindu and modern culture, employment issues, religious freedom, community cohesion, interfaith co-operation and dialogue, portrayal of religion and Hinduism in the media, prejudice and discrimination.
- How links to India have differing impact on Hindu individuals and communities.
- The impact of modern leaders and movements in the UK e.g. ISKCON, Swaminarayan.
- How ethical and moral choices and actions of Hindus are based on Hindu values and the impact this has. Varied responses to moral issues e.g. peace and conflict, equality, relationships, justice (including social justice), charity, wealth and poverty, sanctity of life, the environment and animal rights. The importance of Hindu environmental projects e.g. "cow protection"; charities that promote wellbeing, social inclusion and women's rights.

ISLAM



PROGRAMMES OF STUDY - ISLAM

KEY STAGE 1

BELIEF

- God is known as Allah.
- The nature of Allah: one God, no partners, creator who provides all things.
- Brief introduction to some of the main beliefs in Islam - one God, prophets, holy books (see Authority).

AUTHORITY

- The Qur'an as the sacred book in Islam, the last divine book containing guidance from Allah.
- How the Qur'an is treated with respect.
- Introduction to Muhammad as the final prophet of Allah; some stories from his life.

EXPRESSIONS OF BELIEF

- Introduction to Id-ul-Fitr, how this is celebrated in the home.
- Introduction to Salah in the home, including preparation for prayer.
- How religious identity and belonging are expressed through welcoming babies – whisper adhan in baby's ear, honey on lips, Aqiqah (cutting baby's hair, naming).

IMPACT OF BELIEF

- The importance of the home and family in bringing children up in the Muslim faith; developing Muslim values and showing commitment to the Muslim way of life: e.g. respect for parents, elders, guests; honesty and good manners; obedience; watching parents perform ritual prayer (Salah), fasting (Sawm).

When Muhammad's name is stated, **Muslims** will say "peace be upon him".

PROGRAMMES OF STUDY - ISLAM

KEY STAGE 2

BELIEF

- The nature of Allah revealed in the Qur'an: oneness of God, 99 names of Allah, belief that Allah gives guidance through messengers and books.
- Concept of Shirk (not associating anything or anyone with Allah).
- Beliefs expressed in Shahadah (one God, Muhammad as prophet of Allah).
- Islam means submission: submission to the will of God is a central belief.
- Introduction to the 6 beliefs in Islam: one God, prophets, angels, holy books, predestination and judgement, life after death.

AUTHORITY

The Qur'an

- Beliefs about the Qur'an as the final revelation of Allah.
- Beliefs about how the Qur'an was revealed to Muhammad.
- How the Qur'an is treated and used by Muslims today, some passages from the Qur'an.

Muhammad

- Belief in Muhammad as the final prophet.
- Use of pbuh (peace be upon him).
- Stories about Muhammad.

Imam

- The role of the Imam as spiritual leader and teacher.

EXPRESSIONS OF BELIEF

- Worship in the mosque: Salah prayer including call to prayer, Wudu (washing), meanings of positions of prayer; Friday prayer (Jummah).
- How beliefs are expressed through individual and communal commitment to and celebration of Id-ul-Adha (following Hajj) and Id-ul-Fitr (following Ramadan).
- Introduction to 5 pillars as expression of faith and commitment for individuals and communities – Shahadah (declaration of faith), Salah (ritual prayer), Sawm (fasting), Zakah (giving), Hajj (pilgrimage).
- How beliefs are expressed through Hajj.

IMPACT OF BELIEF

- How Muslim children show commitment to Islam through the mosque school (learning the Qur'an).
- How Muslims follow and live by moral codes and how these are shown by individuals and the community (Ummah) e.g. honesty, good manners, giving alms (Zakah), voluntary payments/good actions (Sadaqah).
- Introduction to how Muslim values will affect views and actions on moral issues e.g. the environment, care for others.

When Muhammad's name is stated, **Muslims** will say "peace be upon him".

PROGRAMMES OF STUDY - ISLAM

KEY STAGE 3

Common and divergent views within Islam in relation to beliefs, authority/teachings, expressions and impact of beliefs should be included throughout.

BELIEF

- Overview of the 6 beliefs in Sunni Islam and their importance for Muslims today:
 1. Oneness of God (Tawhid): the nature of Allah as shown in 99 names, Surah 1, Surah 112, Surah 59 in Qur'an: immanence, omnipotence, transcendence, mercy, fairness and justice. Shirk as the worst sin.
 2. Prophethood (Risalah): belief in how Allah communicates with humans through prophets, Muhammad as the final prophet.
 3. The holy books; the Qur'an as the final and complete revelation.
 4. Angels: their nature and role in communicating with humans.
 5. Predestination (al-Qadr) and human freedom and its relationship to the Day of Judgement.
 6. Life after death (Akirah): heaven and hell.
- Differences of beliefs within Islam - Shi'a Islam/Sunni Islam.
- Other key beliefs: Ummah (worldwide community of Islam), submission to Allah, obedience, Jihad (personal struggle in the way of Allah to achieve self-improvement, campaign for truth, defence of faith).
- How the 5 Pillars express beliefs (see Expressions of Belief).
- Questions that Muslim beliefs raise e.g. about meaning of life, truth, life after death, role of humanity.

AUTHORITY

- The significance and authority of holy books including the Torah (Tawrat), the Gospel (Injil).
- The Qur'an as the final revelation, its unchanging nature and its authority.
- How the Qur'an is used today by Muslims.
- Muhammad as the 'seal of the Prophets', his teaching and authority, the importance of Muhammad for Muslims today.
- Other sources of authority e.g. the Hadith (the record of the sayings and actions of the prophet Muhammad), Shari'ah law.
- The nature and role of Muslim leaders today within differing traditions.
- Differing views of authority in Sunni and Shi'a Muslims.

EXPRESSIONS OF BELIEF

- How the 5 pillars express key beliefs in Islam (including 6 beliefs; Jihad, Ummah, submission, obedience to will of God).
- The importance of the mosque as a place for prayer, worship and community; Jummah prayers.
- Other ways in which beliefs and identity can be expressed and how these may differ for individuals and differing Muslim communities and cultures e.g. religious dress (Hijab/Burqa), food laws (Halal and Haram).
- How the arts are used to express beliefs in different groups within Islam e.g. calligraphy, music, poetry, architecture, dance (Sufism).
- How beliefs in life after death are expressed in funerals.

IMPACT OF BELIEF

- How Muslim beliefs and values affect a person's feelings, understanding and perspective of life, behaviour and actions. How these may differ between individuals and differing communities.
- The significance of the Ummah for individuals and Muslim communities.
- The impact of living in Great Britain as a Muslim and how these may differ for individuals and differing communities e.g. issues surrounding religious dress, food laws, keeping the 5 pillars, Shari'ah law, employment laws (including time off for performing Salah, festivals, prayer rooms in public buildings).
- Some of the issues surrounding Islam which are currently affecting British and global communities – different attitudes towards terrorism and the causes of terrorism, prejudice and discrimination, Islamophobia, the portrayal of Muslims and Islam in the media, the significance of fundamental British values (including individual freedom, tolerance and respect), interfaith dialogue and community cohesion.
- How ethical and moral choices, behaviour, attitudes and actions for Muslims are based on Muslim beliefs and teachings. Varied responses to moral issues e.g. peace and conflict, equality (including the role of women), justice (including social justice), relationships, wealth and poverty, the environment, animal rights, sanctity of life.

When Muhammad's name is stated, **Muslims** will say "peace be upon him".

JUDAISM



PROGRAMMES OF STUDY - JUDAISM

KEY STAGE 1

BELIEF

- Jewish belief about God: God is One, God as Creator.
- Introduction to the Shema prayer as expressing key beliefs in Judaism.

AUTHORITY

- The Torah: introduction to the sacred scrolls, what they are and how they are read from and treated with respect (their place in the synagogue).
- Some important stories from the Torah e.g. the story of Creation, Moses and the Burning Bush.
- Important stories in Jewish tradition - the story behind Hanukkah.

EXPRESSIONS OF BELIEF

- Shabbat - how Shabbat is celebrated in the home, symbolic objects used in the home at Shabbat.
- Mezuzah, Menorah, Kippah, Tallit - how they are used and how they are expressions of Jewish belief.
- How Jewish people celebrate Hanukkah.

IMPACT OF BELIEF

- The importance and impact of the home in developing Jewish beliefs and values and demonstrating commitment to Jewish way of life e.g. Friday Shabbat meal, keeping and celebrating Shabbat in the home, the role of the mother in educating and bringing up children in the faith.
- How key Jewish beliefs expressed in the Shema prayer have an impact on daily home life (the Mezuzah).

PROGRAMMES OF STUDY - JUDAISM

KEY STAGE 2

BELIEF

- Jewish beliefs about God: God is one, God as creator, Lawgiver, Judge, God as the provider in this life and in the afterlife.
- Beliefs about God expressed through the Shema, the first four of the Ten Commandments, Psalms, songs and prayers, stories from the Torah.
- Beliefs about creation and the natural world; responsibility to be thankful for and care for the created world.

AUTHORITY

- The significance of Moses in Judaism: chosen by God (Burning Bush), leading Israelites out of Egypt, the giving of the Torah to Moses on Mount Sinai, the beginnings of Judaism.
- The importance of the Torah: its place, use and significance in the synagogue, importance for Jewish people today.
- Sefer Torah and the work of the scribe.
- The Ten Commandments, 613 commandments.
- The role of the Rabbi as teacher

EXPRESSIONS OF BELIEF

- The synagogue as a place of worship and prayer, education, community. The main features of the synagogue and their significance. Synagogue worship at Shabbat and key festivals.
- The importance of the home for demonstrating Jewish beliefs and practices e.g. daily prayer, Shabbat, key festivals and celebrations, kosher kitchen.
- Beliefs and practices associated with daily prayer, including significance of Kippah, Tallit, Tzizit.
- How beliefs are expressed through practices of Pesach, Sukkot, Shavuot.
- How commitment, belonging, religious identity are expressed through ceremonies e.g. Brit Milah (circumcision), girls' naming, Bar and Bat Mitzvah.
- How some expressions of belief may vary between Orthodox and Reform traditions e.g. Shabbat practices, synagogue worship, food laws.

IMPACT OF BELIEF

- How Jewish people today follow Jewish laws (including the Ten Commandments) and scripture and the impact this has on individual and community life.
- How Jewish people show commitment and belonging to the faith community e.g. contributing to work of the synagogue, helping others (e.g. Jewish charities, caring for those in the community), Mitzvah Day, tzedaka, gemilut hassadim, pushkes.
- Introduction to how Jewish values will affect views and actions on moral issues e.g.:
 - environment e.g. Tu B'Shevat: tree planting
 - care for others.

PROGRAMMES OF STUDY - JUDAISM

KEY STAGE 3

Common and divergent views within Judaism in relation to beliefs, authority/teachings, expressions and impact of beliefs should be included throughout.

BELIEF

- The nature of God including: God as One, Creator, Law-giver, Judge, Redeemer, loving and merciful - link to Rosh Hashanah and Yom Kippur (repentance and atonement).
- Importance of covenant including the Covenant at Sinai and the role of Moses.
- Concept of 'chosen people': the Promised Land promised to Abraham and his descendants.
- Life after death including judgement and resurrection.
- Importance of Israel and Jerusalem in Jewish history and faith, including differing beliefs amongst Jewish people (religious and political) about Israel today e.g. Zionism.
- Questions that beliefs raise e.g. meaning and purpose of life, evil and suffering, existence of God, relationship between religion and science, life after death, sanctity of life, truth claims, relationships with other faith and belief systems.

AUTHORITY

- The Written Law (Tenakh) and the Oral Law (Talmud), their study, use and significance in life today including differing ongoing interpretations and application to changing situations (to include Orthodox and Progressive traditions).
- The role of the Rabbi in the synagogue and the community and how this may differ between communities and traditions.
- The significance of different traditions of Judaism including Orthodox (e.g. Chasidic, Modern Orthodox) and Liberal and Reform (the Pluralistic Movement).

EXPRESSIONS OF BELIEF

- Similarities and differences within and between the Orthodox and Liberal/Reform traditions in worship e.g. synagogue worship, Shabbat practices, prayer, food laws - significance of these practices.
- How key beliefs are expressed through festivals e.g. Rosh Hashanah, Yom Kippur, Pesach, Shavuot, Sukkot, Hanukkah.
- Importance of Jerusalem today as centre for worship, community and expressions of belief.
- How the arts are used within Judaism to express meaning and spirituality e.g. through music, drama, sculpture, dance, drawing/painting.
- How beliefs are expressed through mourning rituals.

IMPACT OF BELIEF

- How beliefs about covenant, 'chosen people', Israel, Jerusalem, God, Jewish history (including diaspora/persecution) have an influence on the feelings, values and practices within Judaism; how this can differ between individuals, groups, traditions and communities.
- The significance of Israel/Jerusalem in Jewish faith and political life today.
- Responses to anti-Semitism in history including the Shoah (Holocaust); impact for Jewish people and wider society e.g. National Holocaust Day.
- The impact of living as a Jewish person in Great Britain today and how this may differ for individuals and differing Jewish communities e.g. Shabbat practices, food laws, dress, employment issues, role of women, religious freedom, community cohesion, prejudice and discrimination, interfaith dialogue, the portrayal of Judaism in the media.
- How ethical and moral choices, behaviour, attitudes and actions for Jewish people are based on key Jewish beliefs and sources of authority. Varied responses to moral issues e.g. peace and conflict, equality, relationships, justice (including social justice), charity, wealth and poverty, sanctity of life, the environment, animal rights.

SIKHISM



PROGRAMMES OF STUDY - SIKHISM

KEY STAGE 1

BELIEF

- Belief in One God: Creator of all things, the Supreme Truth.
- Represented in the Ik Onkar symbol.

AUTHORITY

- Stories about Guru Nanak – the first of the 10 human Gurus.
- Guru Granth Sahib: sacred book and living guru, how it is treated with respect.

EXPRESSIONS OF BELIEF

- How the birthday of Guru Nanak is celebrated.
- How religious identity and belonging are expressed through the baby naming ceremony.

IMPACT OF BELIEF

- The importance of the home and the family in bringing up children in the faith, establishing identity, developing Sikh beliefs and values and showing commitment to the Sikh way of life.

PROGRAMMES OF STUDY - SIKHISM

KEY STAGE 2

BELIEF

- One God: Creator, Sustainer, Truth, without image, without fear, timeless.
- Description of God in the Mool Mantar/Mool Mantra, symbolised in Ik Onkar.
- Equality: all humans being equal in the sight of God.
- Service to others.

AUTHORITY

- Introduction to the 10 human Gurus with special reference to Guru Nanak and Guru Gobind Singh and the formation of the Khalsa.
- The Guru Granth Sahib: the importance of the holy book as a living Guru, how the Guru Granth Sahib is treated with reverence and respect (through ritual, ceremony, artefacts).

EXPRESSIONS OF BELIEF

- The Gurdwara as a place of worship, community and service to others (e.g. through the shared Langar meal).
- How beliefs and feelings are expressed through Baisakhi.
- The 5 Ks and their significance.
- The Amrit ceremony as an expression of commitment, belonging and identity.

IMPACT OF BELIEF

- How Sikhs follow and live by Sikh moral codes and the impact these have for individuals and the community e.g. sharing with others (Vand Chhakna), service (Sewa), equality shown through the Langar meal.
- Introduction to how Sikh values will affect views on moral issues e.g. the environment, care for others.

PROGRAMMES OF STUDY - SIKHISM

KEY STAGE 3

Common and divergent views within Sikhism in relation to beliefs, authority/teachings, expressions and impact of beliefs should be included throughout.

BELIEF

- The nature of God as described in gender free language in the Mool Mantar/Mool Mantra – One, Truth, Creator, without fear, without enmity, not incarnated, timeless, self-existent, beyond time.
- Attributes of God: transcendence, grace, imminence, benevolence.
- Purpose of human life as an opportunity to do God's will (Hukam), unite with God, be God-centred.
- Karma and rebirth, Mukti.
- Equality of all human beings, the oneness of humanity.
- The priority of service to others.
- The importance of the Sangat (community).
- How values and beliefs are combined - service, equality, justice and tolerance, peace, force as a last resort, defending the righteous and protecting the oppressed, earning one's living by honest means, not using substances - alcohol, tobacco.
- Questions that beliefs raise e.g. the meaning of life, truth, the afterlife.

AUTHORITY

- The concept of 'Guru' and the place of the Ten Gurus in Sikhism.
- The significance of the life and work of Guru Nanak including his teachings about God and equality.
- The significance of the life and work of Guru Gobind Singh including Vaisakhi/Baisakhi and the formation of the Khalsa.
- Concept of Gurbani (divine word revealed by the Gurus) in the Guru Granth Sahib, its status as a living Guru, what is in the Guru Granth Sahib, how it is treated and used in worship and study, key teachings of the Gurus in the Guru Granth Sahib: equality, religious tolerance, service to others, human rights.

EXPRESSIONS OF BELIEF

- The Gurdwara as a focus for worship and life within the Sikh community, how values are expressed in the Gurdwara e.g. equality, service.
- The importance of daily routine and self-discipline in worship through prayer and meditating on the name of God (Nam Japna) at the Gurdwara and at home.
- The use of symbols e.g., the 5 Ks, Ik Onkar, khanda as expressions of belief.
- How the concept of Sewa is expressed in practice through Man, Tan, Dhan.
- How the arts are used within Sikhism to express beliefs, meaning and spirituality e.g. through music, singing.
- How beliefs in life after death are expressed through funerals.

IMPACT OF BELIEF

- How key Sikh beliefs and values affect a person's feelings, ideas, actions and behaviour and how this may differ between individuals and differing communities e.g. honest work (Kirat Karni), equality, service of those in need (Vand Chhakna), the avoidance of lust, anger, pride, greed and undue attachment.
- The impact of living in Great Britain as a Sikh in relation to e.g. religious dress, employment issues, importance of the sangha, religious freedom, community cohesion, interfaith cooperation and dialogue, portrayal of religion and Sikhism in the media, prejudice and discrimination.
- How ethical and moral choices and actions of Sikhs are based on Sikh values and the impact this has. Varied responses to moral issues e.g. peace and conflict, equality, relationships, justice (including social justice), charity, wealth and poverty, sanctity of life, the environment and animal rights.

“Train up a child in the way he should go: and when he is old, he will not depart from it”.

Judaism & Christianity, Proverbs

“Children are the clothes of a man”

Traditional African proverb

“Every child has the right to think and believe what they choose, and to practise their religion, provided this does not prevent others from enjoying their rights”

UN Rights of the Child

THE CONTRIBUTION OF RELIGIOUS EDUCATION TO THE WHOLE SCHOOL CURRICULUM

THE CONTRIBUTION RELIGIOUS EDUCATION MAKES TO PUPILS' SPIRITUAL, MORAL, SOCIAL AND CULTURAL (SMSC) DEVELOPMENT

All schools are required to promote pupils' spiritual, moral, social and cultural (SMSC) development and prepare pupils for adult life. Religious Education has a vital role to play in providing opportunities for SMSC development.

Spiritual Development

Religious Education contributes to pupils' spiritual development as it enables pupils to learn about and reflect on beliefs, religious or otherwise, which inform people's perspective on life. Religious Education gives pupils the opportunity to consider what is meant by the intangible and to recognise and appreciate that there is more to life than the everyday routine. Religious Education asks ultimate questions and considers issues of truth and meaning.

Religious Education provides opportunities for pupils' spiritual development through:

- developing **knowledge and understanding** of what 'spiritual' means in the religions studied
- discussing, evaluating and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God
- discussing and evaluating the importance of values such as justice, honesty and truth in developing the spiritual life
- considering how religions and other worldviews perceive the nature of the soul, the value of human beings, and their relationships with one another, with the natural world, and with God
- appreciating the beauty/order of the natural and human-made world
- developing their own views and ideas on religious and spiritual issues and evaluating the ideas and beliefs of others
- learning about and reflecting on important concepts, rituals, experiences and beliefs at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences
- expressing their thoughts and ideas creatively e.g. through art, music, creative writing.

Moral Development

Religious Education contributes to pupils' moral development as it provides opportunities for investigating and discussing how people make moral decisions and what people mean by the terms right and wrong. Pupils are given the opportunity to learn about how religious and non-religious beliefs can affect the values and actions of people and how these can differ. They are given the opportunity to critically evaluate people's values and actions and reflect on their own views about a range of moral and ethical issues.

Religious Education provides opportunities for pupils' moral development through:

- learning to value diversity and engage in issues concerning truth, justice and trust
- exploring how the behaviour of individuals and society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- investigating key themes in religious stories e.g. good and evil

- considering what is of ultimate value to believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues and moral dilemmas within and across religions
- considering the importance of rights and responsibilities and developing a sense of conscience
- learning how to make reasoned and informed judgements on moral issues
- evaluating religious stances on moral issues in relation to their own values and attitudes
- reflecting on their own attitudes, values and actions.

Social Development

Religious Education contributes to pupils' social development as it enables pupils to use a range of social skills whilst visiting places of worship and meeting people from differing religious and non-religious backgrounds. Religious Education gives pupils the opportunity to develop interest in, and understanding of the role religion plays in the way communities and societies function.

Religious Education provides opportunities for pupils' social development through:

- meeting people with differing religious beliefs
- learning about different religious communities and how they work together
- exploring what binds religious communities together e.g. moral codes, ceremonies and festivals
- considering how religious and other beliefs lead to particular actions and concerns
- valuing how British society is enriched by a variety of religions and cultures
- investigating social and environmental issues from religious perspectives, recognising the diversity of viewpoints both within and between religion, and where there is common ground
- articulating own and others' ideas on a range of contemporary issues
- valuing relationships and developing a sense of belonging.

Cultural Development

Religious Education contributes to pupils' cultural development as it enables pupils to explore, understand and develop respect for religious and cultural diversity in the local, national and global context. Pupils have the opportunity to develop understanding about the role and influence of religion on shaping their own heritage and evaluate the issues surrounding interfaith dialogue and harmony. Religious Education provides opportunity to explore and reflect on how literature and the arts are used to express beliefs and spirituality, locally, nationally and globally.

Religious Education provides opportunities for pupils' cultural development through:

- developing understanding of the cultural contexts in which they live
- exploring Britain as a multi-faith and multicultural society
- evaluating how British culture has been shaped by Christianity
- encountering people, literature, the arts and resources from differing cultures
- exploring how religion is expressed in a variety of artistic media
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- encouraging racial and interfaith harmony, respect for all and community cohesion
- promoting awareness of the value of interfaith co-operation.

RELIGIOUS EDUCATION AND THE PROMOTION OF BRITISH VALUES

All schools are required to actively promote fundamental British values. They form part of a school provision for pupils' spiritual, moral, social and cultural development.

The promotion of these British values should take place across the whole of school life in both the formal (subject) and informal curriculum.

The fundamental British values are identified as:

- Democracy
- Rule of law
- Individual freedom
- Mutual respect and tolerance for other faiths and beliefs

Religious Education has a significant role to play in the active promotion, exploration and evaluation of the British values. For example, the Religious Education curriculum gives opportunities to:

- consider the right of the individual to freedom of belief (whether religious or non-religious) and the right to express this belief in differing ways
- explore how state and religious laws can differ and to consider the impact this can have for different individuals, communities and societies
- consider the difference between state law and moral ethical guidance/codes of conduct found in differing religious traditions
- explore how some religious traditions have reacted/adapted in relation to changes in state law e.g. Equalities Law
- find out how and why some religious traditions or individuals have campaigned to change laws, exploring the relationship between religious convictions and actions
- explore what is meant by the words 'mutual respect' and 'tolerance' and the significance of these for community harmony and cohesion in our multi-faith/non-faith society
- encounter people from a wide variety of religious and non-religious worldviews through visits to places of worship, visitors to school or the use of technology to talk to and make links with individuals and groups

In order to explore our complex, diverse and plural society in relation to religious and non-religious worldviews, this Agreed Syllabus **requires** all schools to include a unit of work on religious diversity at Key Stage 1, 2 and 3. These units will help pupils to develop **knowledge and understanding** about differing beliefs and practices in the local region, country and wider world. They enable pupils of all ages to meet with people from a wide variety of faith and non-faith traditions and find out about similarities and differences in people's beliefs, experiences, ideas, values and practices. By doing this, pupils have the chance to consider and counter any stereotypical views that they (or others) may have, appreciate diversity at first hand and develop positive relationships with others. The active promotion of mutual respect and tolerance of other faiths and beliefs is at the heart of this.

THE CONTRIBUTION OF RELIGIOUS EDUCATION TO LITERACY

Religious Education makes a significant contribution to pupils' wider literacy. Below is some practical guidance to embed literacy skills in real and relevant Religious Education.

Oracy

Purposefully plan opportunities which lead to discussion, debate and critical evaluation of material covered (**Critical Thinking**). Use structures to support pupils in articulating views, backing these up with sound reasons, and making a persuasive case e.g. Philosophy for Children, Question Time panels, circle time, pair and small group work. Model and encourage the use of increasingly complex specialist vocabulary and terms as appropriate for the age and ability of pupils. Plan opportunities for pupils to listen and respond to members from several religious and non-religious communities and organisations e.g. through visits, visitors. Use technology to listen to and respond to sermons, related speeches, vodcasts and other sources which consider matters of religion, philosophy and ethics e.g. thought for the day, pause for thought. Consider the style used by the speakers, their ability to make a case and the use of specialist vocabulary. Listen to primary sources (e.g. biblical passages) being read and discuss written style and oral delivery.

Reading

Plan to use a variety of sources which develop deeper understanding of beliefs and practices. Go beyond the textbook, worksheet and PowerPoint and include significant writings from religious and non-religious traditions, the authentic experiences of believers from a diverse range of religious and non-religious worldviews (including members of your local SACRE and faith communities), theologians and academics. Plan for a wide range of sources to be read and evaluated (as appropriate for the age and abilities of pupils) including academic publications and journals, webpages, sermons and speeches, news articles and editorial reviews on issues connected with beliefs and practices. Consider the different types of written genres used in primary sources of wisdom e.g. the Torah, the Bible. Read, use and recommend fiction to demonstrate and explore ideas, beliefs, values and theological concepts. This could include children's story books e.g. Goodbye Mog, The Lion Who Wanted to Love, You are Special. Choose texts and written sources which use specialist vocabulary and generate open questions and enable **critical thinking**, analysis, evaluation and debate. Discuss the effectiveness of the written word within religious communities. Give time for reading for meaning and decode and explain vocabulary, texts and passages so that all pupils grow confident in their reading ability.

Writing

Give time for thinking and planning for writing to enable pupils to produce written work which demonstrates depth of understanding about beliefs, expressions of belief and their impact on individuals and communities today. Give considerable planning time for evaluative writing to ensure that pupils can make a clear, coherent and detailed case with sound and cogent reasoning (age appropriate). In the secondary phase, do not just require writing only for examination purposes and examination practice but promote and require detailed and depth of writing which goes beyond examination marks and criteria. Ask pupils to produce real and authentic writing e.g. writing a letter to a faith member, writing a speech on religious diversity, for a podcast on what it means to be human, for a website of a faith tradition, for an editorial on a matter relating to religious beliefs and practice. Ensure specialist vocabulary, including vocabulary which explores key theological beliefs and concepts, is used appropriately in all written work and regularly assess accuracy and depth of understanding of this e.g. through knowledge and spelling tests. Use writing strategies as appropriate and model good writing by planning and writing alongside pupils.

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