THE CHURCH OF ENGLAND
DIOCESE OF DURHAM
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Dioceses of Durham and Newcastle Diocesan Syllabus for Religious Education 2024

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Forewords by the Bishop of Durham and the Bishop of Newcastle

I am delighted to welcome and introduce this updated Diocesan Syllabus for Religious Education in the Diocese of Durham. The Joint Education Team have, as ever, worked extremely hard to produce this excellent resource; my thanks go to them for their achievement.

It is core to us as Church of England schools that we teach Christianity well as a global faith. This resource enables this to happen across all our schools.

It is also critical that we equip all our pupils to understand other faiths, in a way that builds deep respect. We are equipping all pupils to live as citizens of both a nation and world that have people of many faiths, and none. Learning about one another so that we can live well together is essential. Religious Education plays a central and crucial role in this.

I very warmly commend this new syllabus and resource to you. It is excellent.

+ Sarah.

The Right Reverend Sarah Clark
The Bishop of Durham

Welcome to our syllabus for Religious Education in Church of England schools in the Diocese of Newcastle. Inspiring curiosity in enquiring minds, this syllabus encourages broad engagement with the big questions of life: about God, the world and us.

Helping our children and young people navigate the world is a vital aspect of education in general. Religious Education both grounds our children and young people in the Christian faith but also gives them tools to build relationships with all faith communities. Making stronger connections with friends and neighbours is a vital part of growing up, and I hope that the material in this syllabus will build confidence and trust.

My own education (many years ago!) in a Church school was a foundational part of my journey, and although religious education has changed hugely over the decades, the foundation of respect, wonder and delight in creation, and personal and community identity are core building blocks that remain.

I hope you will find interest and inspiration in this syllabus, and I am delighted to commend it to you.

+Helen-Ann Newcastle

The Right Reverend Dr Helen-Ann Hartley
Bishop of Newcastle

The Dioceses of Durham and Newcastle

Diocesan Syllabus for Religious Education

A. Religious Education in Church Schools

A.1 Excellence in Religious Education

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews[1]

A.2 Aims and purposes of Religious Education in the Church school

This principal aim incorporates the following aims of Religious Education in Church schools.[2]
To enable pupils:

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways living, believing and thinking.

Appropriate to their age at the end of their education in Church schools, the expectation is that all pupils are religiously literate and, as a minimum, pupils are able to:

- Give a theologically informed and thoughtful account of Christianity as a living and diverse faith.
- Show an informed and respectful attitude to religions and non-religious worldviews in their search for God and meaning.
- Engage in meaningful and informed dialogue with those of other faiths and none.
- Reflect critically and responsibly on their own spiritual, philosophical and ethical convictions.

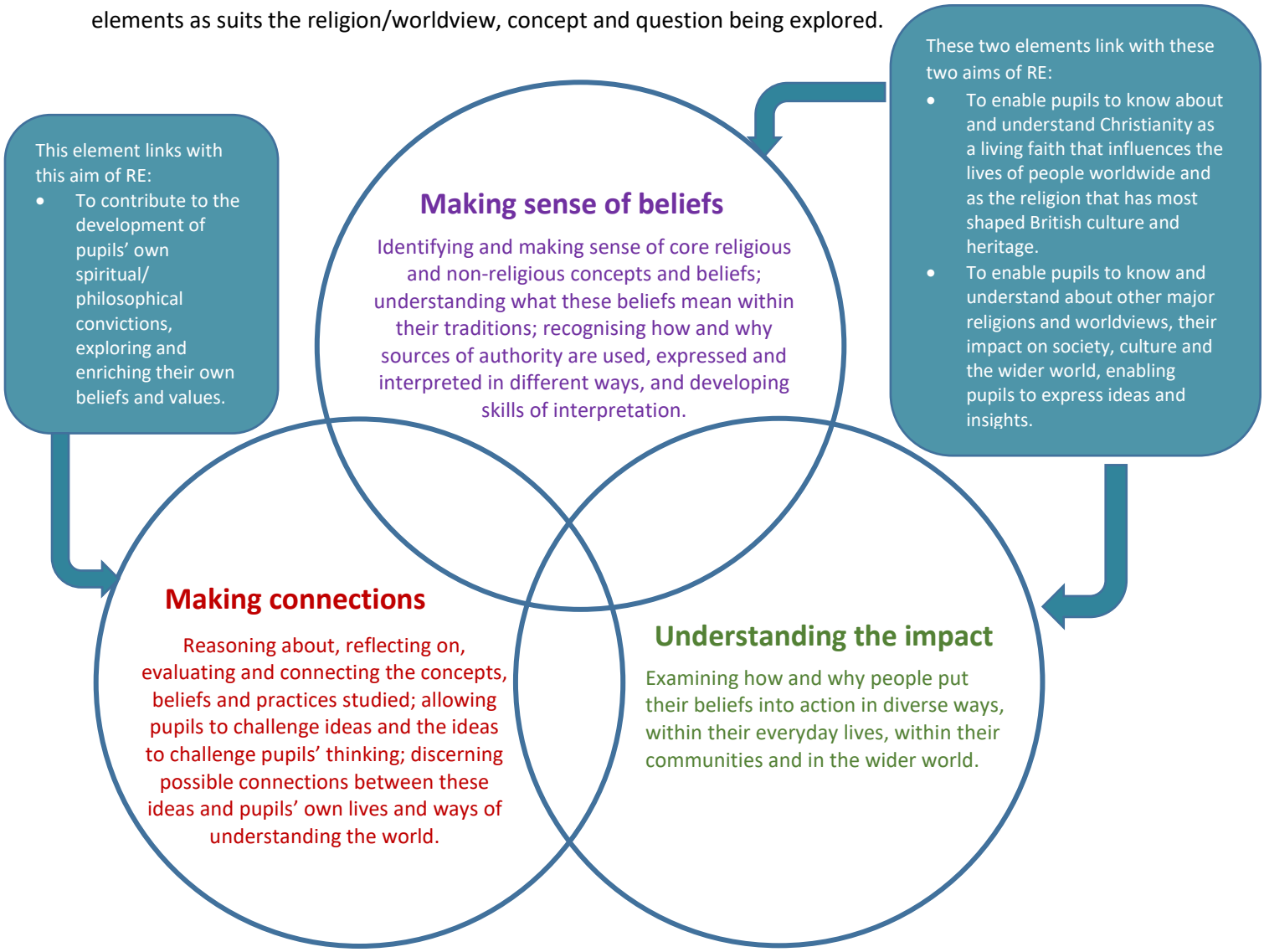
[1] This principal aim has developed from continuing diocesan adviser work on the purpose of RE by Jane Chipperton (Diocese of St Albans), Gillian Georgiou (Diocese of Lincoln), Olivia Seymour (Diocese of York) and Kathryn Wright (Diocese of Norwich) www.reonline.org.uk/2016/07/05/revision-rethinking-re-a-conversation-about-religious-and-theological-literacy/ It also reflects the direction towards an education in religion and worldviews, set out in the Commission on RE report, *Religion and Worldviews: the way forward* (2018), and subsequent developments in the light of that report. See www.religiouseducationcouncil.org.uk/worldviews/

[2] As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

A.3 Teaching and learning model in Religious Education

This syllabus is designed to support schools in developing and delivering excellence in RE. This syllabus sets out an approach to teaching and learning, supporting teachers to help pupils encounter core concepts in religions and worldviews in a coherent way, developing their understanding and their ability to hold balanced and informed conversations about religion and worldviews. The syllabus is underpinned by three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, thus supporting the aims of RE outlined on p.3.

Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion/worldview, concept and question being explored.



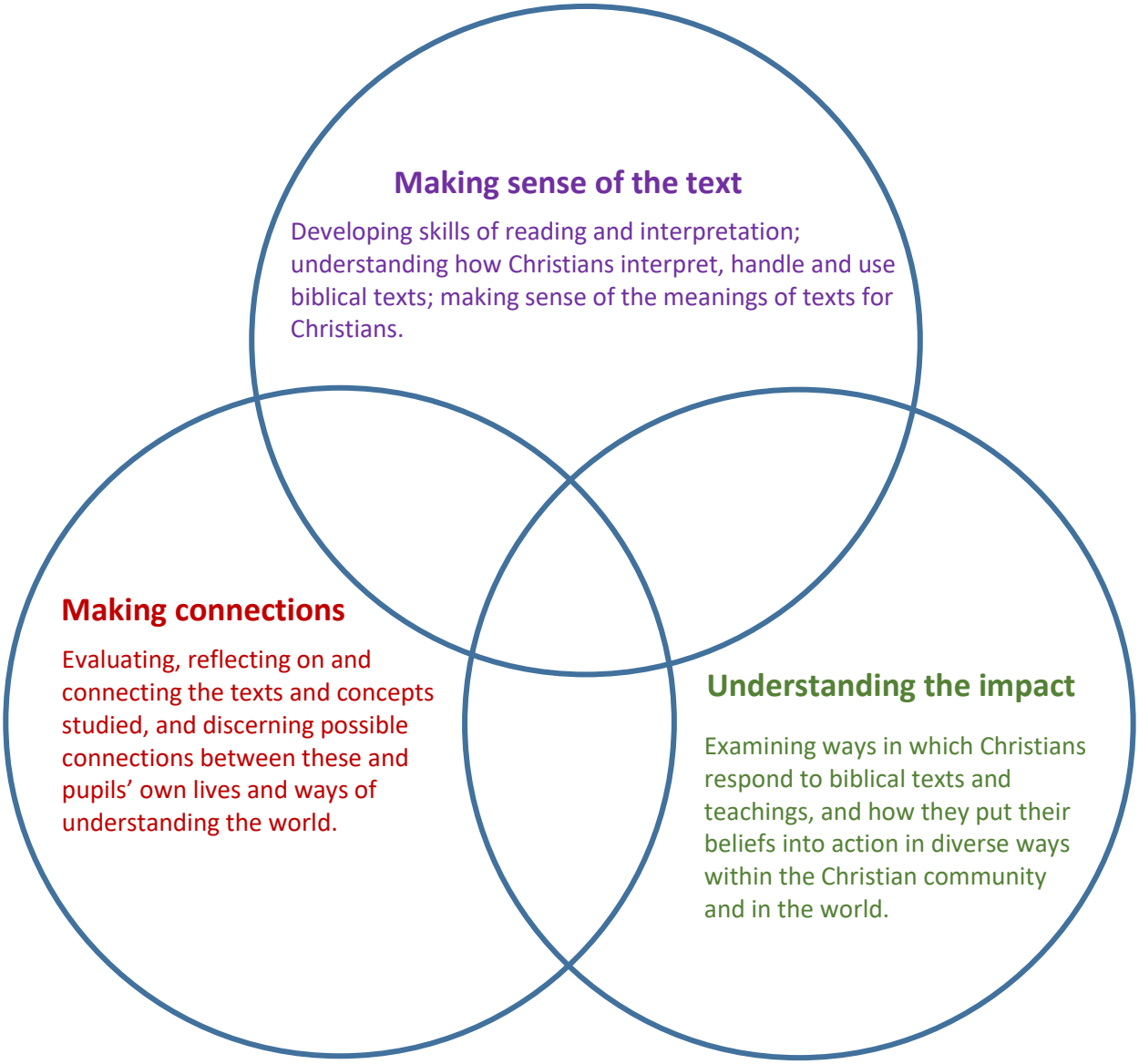
These elements set the context for open exploration of religions and worldviews. They offer a structure through which pupils can encounter diverse religious traditions, alongside non-religious worldviews, presenting a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting approaches from religious studies, theology, ethics, sociology and philosophy.

Understanding Christianity: Text Impact Connections

The approach taken in this Diocesan Syllabus has been developed to incorporate the teaching approach taken in *Understanding Christianity: Text Impact Connections* (RE Today, 2016). This resource is recommended for all Church schools within the Diocese, in order to meet the requirements of the Statement of Entitlement 2019[3], which states that:

> In a Church school the pupils and their families can expect an RE curriculum that enables pupils to acquire a rich, deep knowledge and understanding of Christian belief and practice, this should include the ways in which it is unique and diverse. Parents can expect the use of high-quality resources, for example, the Understanding Christianity resource. Pupils can expect that teaching and learning in Church schools will use an approach that engages with biblical text and theological ideas.

The three elements outlined on p.4 reflect and accommodate the elements within the *Understanding Christianity* resource pack, with the main difference being the focus on text.



Elements are taken from *Understanding Christianity © RE Today 2016*. Used by permission.

[3] www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

A.4 Developments in Religious Education: implications for practice

Since the 2018 Diocesan Syllabus, there have been a number of significant developments in RE.

Religion and Worldviews: The Way Forward (Commission Report 2018)[4]

In autumn 2018, the RE Council of England and Wales published the final report of the Commission on RE (CoRE). Among other things, this advocates a shift towards a 'religion and worldviews' curriculum. Projects are on-going about precisely what that means and how it will affect the subject in the future, but there are some effects of the CoRE report that have already influenced practice. One key example is around the language of worldviews.

The Church of England Statement of Entitlement 2019 adopted the language of worldviews:

> *The term worldview … refers to a person's way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life.*

The CoRE report differentiates between organised worldviews, and personal worldviews:

Organised worldviews

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi). They usually provide a way of understanding the world, answers to the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more 'organised' than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur'an) but which differ in historical development and practice (such as Sunni and Shi'a traditions). Both Christianity and Islam are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of 'organised' worldviews that applies to all.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we understand, experience and respond to the world, including our own place in it, whether or not we have thought about it. Our personal worldview is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

Many people around the world are part of 'organised worldviews', and of course that influences their personal worldview. However, an individual's personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview.

Many people in the Britain have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have personal worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews.

Implications for this syllabus:

This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have personal worldviews that differ.

[4] See updated REC guidance on religion and worldviews: https://religiouseducationcouncil.org.uk/resource/worldviews-resource-draft/

Note how the language of Buddhists, Christians and Muslims etc., rather than Buddhism, Christianity and Islam, allows for this diversity of worldviews within organised traditions. The idea of personal worldviews also includes the pupils' own perspectives within the RE classroom.

Ofsted Education Inspection Framework (2019)

While VA schools and VA equivalent academies are not inspected under the quality of education judgement under Ofsted, such as through a deep dive, Ofsted may look at RE in a wider capacity under personal development. While Ofsted does not drive Religious Education in Church schools, it has an influence on classroom practice. The language of 'intent, implementation and impact' highlights the particular focus on the curriculum, which is relevant across all schools. Pupils should have a coherent, well-sequenced curriculum that enables them to learn more and remember more. While this is not new in terms of educational practice, it is a reminder that we need to think carefully about the sequencing of our units of work, and our lessons within each unit.

Implications for this syllabus:

This focus combines with the adjusted requirement for time on Christianity (from two thirds to 'at least 50%') to mean that schools will need to look again at long-term planning.

The current syllabus includes all the questions from the *Understanding Christianity* resource, which makes the balance of time well over 50% on Christian worldviews compared to other religions and worldviews. You will need to reflect on this content balance, and decide which Christianity questions you might remove, and whether you choose to do two additional religions in a phase. (This applies most obviously in Upper KS2. See p.101 for guidance on planning a coherent curriculum.)

Religious Education Research Review (2021)

In May 2021, Ofsted published its Research Review. This document summarises and synthesises research, describing good practice in RE without prescribing a single approach. For VA schools, even though there may not be a deep dive in RE, there is much in this Research Review that is important to note in terms of effective RE. One of its most useful contributions is around the language of knowledge. It describes three kinds of knowledge in RE:

- **Substantive knowledge:** this is the subject content being studied, in terms of the core concepts, truth claims, teachings and practices of traditions (mainly religious, but it applies to non-religious worldviews too), and the behaviour and responses of people within traditions.
- **Ways of knowing**: this includes the methods used to establish the substantive knowledge. 'Ways of knowing' also includes being explicit about the implications of using different ways to explore knowledge, such as through looking at statistics, or using historical sources, or reading sacred texts, or listening to voices from within traditions. Each way of knowing offers different kinds of knowledge and leads to different ways of evaluating the knowledge gained. Sometimes this is called 'disciplinary knowledge', to illustrate the use of academic disciplines to examine content. The Church of England Statement of Entitlement has built on the work of some Diocesan advisers by identifying theology, philosophy and the social sciences as having particular relevance and importance in RE.
- **Personal knowledge**: this includes the personal perspective or worldview of the pupil. It enables pupils to better understand and examine their own position, assumptions and values. It involves recognising that all of us see the world from our own perspective, and building up opportunities for pupils to become more self-aware about their own assumptions. Some people talk about us all having 'lenses' through which we see and experience the world – personal knowledge includes reflecting on the substantive content, the pupils' own 'lenses', and how they affect their responses in RE.

Implications for this syllabus:

The teaching and learning approach in this syllabus sets out the substantive content (beliefs and impact, see p.4), and well as preparing the way for personal knowledge (making connections, see p.4). It focuses less on the 'ways of knowing' or disciplinary knowledge. The Christianity units have a theological approach, but the use of other disciplines and other approaches has not been a focus. See p.103 for guidance on how to identify different 'ways of knowing' and disciplinary methods in the syllabus.

B. Requirements and Good Practice in Religious Education

B.1 Religious Education and the Law

RE is for all pupils

- Every pupil has an entitlement to Religious Education.
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).[5]
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.[6]
- The 'basic' school curriculum includes the National Curriculum, RE and Sex Education. In Church schools RE has the status of a **core subject**.
- Religious Education is also compulsory in academies and free schools, using the syllabus as set out in their funding agreements.

RE is locally determined, not nationally

- In a Voluntary Aided Church of England school, governors are ultimately responsible for the subject and they must ensure that their Religious Education **syllabus** and **provision** is in accordance with 'the rites, practices and beliefs of the Church of England' and we strongly recommend that they are based on this Diocesan syllabus.
- In a Voluntary Controlled or Foundation Church of England school, RE must be taught according to the Locally Agreed Syllabus of the authority where the school is located, unless parents request RE in accordance with the trust deed or religious designation of the school. This 2024 Diocesan Syllabus offers useful support materials to VC and Foundation schools to support excellence in RE.

RE and collective worship

- Collective Worship is separate from RE and may not be counted as curriculum time for RE or any other subject.

Withdrawal

- Parents must be advised of their right to withdraw pupils from RE in all Church schools (including voluntary aided schools).
- In the event that pupils are withdrawn, schools retain responsibility for health and safety. Pupils can be withdrawn from all or part of RE provision.

[5] School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.
[6] The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

B.2 Religious Education in different school types

Religious Education in Voluntary Aided (VA) schools
For Voluntary Aided Schools with a religious character Religious Education is the responsibility of the governing body. The Diocesan Boards of Education for Durham and Newcastle strongly recommend this syllabus for adoption.

If governors decide to adopt a different syllabus than this one, they must ensure that its requirements are at least as rigorous and that it is in accordance with the school's Trust Deed and the *'Religious Education in Church Schools: A Statement of Entitlement'* 2019.

Religious Education in Voluntary Controlled (VC) and Foundation schools
Voluntary Controlled schools should follow the Local Authority Agreed Syllabus unless parents request a denominational one. There is much in this Diocesan Syllabus to support schools to achieve excellence in RE and the Dioceses of Durham and Newcastle strongly recommend that schools use the support materials in this syllabus as they will complement the Locally Agreed Syllabus.

Religious Education in an Academy
The requirements for Religious Education in an academy with a religious foundation are specified in the funding agreement for that academy.

For a VA school that converts to academy status the model funding agreement specifies that an academy with a religious designation must provide RE in accordance with the tenets of the particular faith specified in the designation. This Diocesan Syllabus is written to support academies within the Dioceses of Durham and Newcastle to meet the requirements of their funding agreement.

Sponsored Academies usually adopt the VA model within their funding agreements, irrespective of whether they were previously VA or VC.

Foundation or Voluntary Controlled schools with a religious character that convert to academy status must arrange for RE in accordance with the syllabus requirements as set out in the funding agreement (being 'in the main Christian whilst taking account of the other principal religions represented in Great Britain') unless any parents request that their children receive RE in accordance with the tenets of the school's faith. If any parents do request this, the academy must make arrangements for those children to receive such RE unless, because of special circumstances, it would be unreasonable to do so[7]. The funding agreement sets this out (by applying the relevant provisions of the Education Act 1996 and the School Standards and Framework Act 1998).

Religious Education in Community Schools
Community schools must follow their locally agreed syllabus. The Durham and Newcastle Diocesan Boards of Education's syllabus for Religious Education has a flexibility allowing for a balanced selection of material to be made reflecting the local context. The Diocesan Syllabus could be used alongside its counterpart from the Local Authority to provide extra support materials.

[7] Schedule 19(3), School Standards and Framework Act 1998. See p15, Religious education in English schools: non-statutory guidance, DCSF 2010.

B.3 Leadership in Church Schools

Good RE depends upon quality subject leadership. RE is a **core subject** in a Church of England school. It should be a priority in church schools to build up the expertise of all those who lead and teach RE. Opportunities should be taken to provide access to specialist training and support from the diocese and other subject experts for all involved in RE.

RE should have equal status with other core subjects in staffing, responsibility and resourcing.

Higher Level Teaching Assistants (HLTAs) and Teaching Assistants (TAs) who are involved in the delivery of RE need to be supported by the RE subject leader or a member of the senior leadership team and must have access to professional development in RE.

The Role of the Subject Leader

Policy, knowledge and development

- Prepare a School Policy
- Whole School Plan and Schemes of Work which cater for progression
- Decide which religions and worldviews are to be included at which key stage, and the substantive and disciplinary knowledge that shapes the curriculum
- Ensure that curriculum time is sufficient. The Statement of Entitlement says that this should aim to be close to 10% but must be no less than 5%
- Devise appropriate procedures for planning, assessment, recording and reporting pupils' work in line with whole school policy
- Ensure SEN, EAL and gifted and talented school policies are promoted in RE
- Promote RE with staff, pupils, parents and governors
- Promote display of pupils' work in RE
- Audit available resources, buy new ones and deploy appropriately
- Keep up-to-date with local and national developments.

Monitoring

- Review, monitor and evaluate provision and the practice of RE
- Identify trends, make comparisons and know about different groups
- Monitor planning, checking for clarity of outcomes and aspects of differentiation
- Provide observation feedback and report on findings
- Sample pupils' work
- Evaluate outcomes for pupils in RE for progress and attainment
- Set overall school targets for improvement.

Supporting and Advising

- Prepare a subject action plan, including short- and long-term targets and a funding policy, which builds on existing practice and strives for continuous improvement
- Lead curriculum development and ensure staff development through courses, in-school meetings and training
- Keep up-to-date with new developments and resources
- Support non-specialist teachers and staff
- Work alongside colleagues to demonstrate good practice
- Prepare statements about RE for parents and governors, as required
- Ensure parents and children are involved in the process.

(Thanks to the Diocese of Chester for permission to use their materials for this page.)

B.4 The role and responsibilities of governors in the Church of England school

The Statement of Entitlement for Religious Education 2019[8] states:
"A high-quality sequential religious education (RE) programme is essential to meet the statutory requirement for all state funded schools, including academies and free schools, to teach a full curriculum that prepares pupils for the opportunities, responsibilities and experiences of life in modern Britain. Central to religious education in Church schools is the study of Christianity as a living and diverse faith, focused on the teaching of Jesus and the Church. There is a clear expectation that as inclusive communities, church schools provide sequenced learning about a range of religions and worldviews, fostering respect for others. In voluntary aided schools, RE must be taught in accordance with the trust deed: this document will help schools interpret that legal requirement. In foundation and voluntary controlled schools with a religious character, RE must be taught according to the locally agreed syllabus for RE unless parents request RE in accordance with the trust deed of the school. In academies and free schools RE must be taught in accordance with the funding agreement."

Therefore, governors in Church schools and academies have a responsibility for holding the school leaders to account for the high quality of RE provided for pupils.

All governors should have an understanding of the place and quality of Religious Education in Church schools and academies; foundation governors bear particular responsibility in this area.

The role and responsibilities of governors are:

- to have strategic oversight of Religious Education
- to ensure that proper provision and resources are available in accordance with the Trust Deed
- to contribute to and support Religious Education, as a core subject of the school
- to contribute to and support the formation of a policy and curriculum for Religious Education
- to ensure that the policy and curriculum prepares pupils with a religious understanding and sensitivity to take their place in the world
- to be a 'critical friend' in order to ensure the highest possible standards in teaching and learning in Religious Education
- to ensure a curriculum that is inclusive and reflects breadth and depth
- to ensure curriculum time and staffing meet the requirements of this syllabus.

Religious Education in a Church of England school or academy requires staff knowledge and expertise
Pupils in Church schools are entitled to be taught by teachers who have a secure subject knowledge and are confident in helping them navigate and challenge cultural and religious stereotypes, prejudice and extremism. It should be a priority in Church schools to build up staff expertise in RE specifically, but not exclusively, working towards:

- at least one member of staff having RE qualifications or receiving specialist training
- secondary schools employing specialist RE teachers and deploying them effectively to ensure pupils receive specialist teaching.
- all staff teaching RE having access to subject specific professional development.
- all staff teaching RE knowing how to create and maintain classrooms in which academic rigour is balanced with respect for different personal beliefs and identities.
- all teaching staff and governors understanding the distinctive role and purpose of RE within church schools.
- a governing body which is monitoring standards in RE effectively.

[8] www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

B.5 Curriculum time for Religious Education

In order to deliver the aims and expected standards of the syllabus, the Diocesan Boards of Education for Durham and Newcastle strongly recommend a minimum allocation of curriculum time for RE based upon the law and the Statement of Entitlement from the Church of England Education Office[9]: **Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE. This should aim to be close to 10% but must be no less than 5% in key stages 1-4.**
In practice, this means a starting point of 60 minutes per week for Key Stage 1 and 75 minutes per week for Key Stage 2 and Key Stage 3 RE.

This means in practice that schools are expected to allocate a minimum of at least:

4–5s	36 hours of RE**, e.g. 50 minutes a week or as part of continuous provision**
5–7s	**36 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s	**45 hours of tuition per year** (e.g. an hour and a quarter per week)
11–14s	**45 hours of tuition per year** (e.g. an hour and a quarter per week)
14–16s	**At least 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. for short course GCSE RS, minimum an hour a week for 5 terms, or 50 minutes per week in both Years 10 and 11, supplemented with off-timetable RE days) **NOTE that full course GCSE RS course requires 10% curriculum time**, or **two hours per week**, comparable with other Humanities GCSEs.
16–19s	**Allocation of time for RE for all should be clearly identifiable**

RE can be delivered in flexible ways and need not be confined to a lesson per week. Further opportunities should be sought to develop RE in the curriculum for example through RE days, RE weeks, visits and other projects. (See E.6 Models of curriculum provision, p.105, for more guidance.)

Notes

- **RE is a core subject of the curriculum for all pupils.** The 'basic' school curriculum includes the National Curriculum, RE and Sex Education and in Church schools RE has the status of a **core subject**. The requirements of this Diocesan syllabus are not subject to the flexibility of the Foundation Subjects. RE is a legal entitlement for all pupils in all year groups throughout their schooling, from Reception year up to and including Key Stage 5.
- **Flexible delivery of RE:** an RE-themed day or week of study can complement (but should not usually replace) the regular weekly programme of lessons.
- **RE is different from collective worship.** Curriculum time for Religious Education is distinct and separate from the time schools spend on collective worship. The times given above are for Religious Education.
- **RE should be taught in visibly identifiable time.** There is clearly a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of Religious Education.
- Where creative curriculum planning is used, schools must ensure that RE objectives are explicit.
- In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- Any school in which headteachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus or meet the expectations of SIAMS.
- Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this Diocesan syllabus to provide coherence and progression in learning.

[9] *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

B.6 Religions and worldviews to be studied

This syllabus requires schools to help pupils develop an overall understanding of Christianity and of some of the other principal religions and worldviews in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down the recommended religions to be taught at each key stage. This is in line with the *Statement of Entitlement of Religious Education in Church Schools 2019*.

The Statement of Entitlement[10] says:
Reflecting the school's trust deed or academy funding agreement parents and pupils are entitled to expect that in Church schools Christianity should be the majority religion studied in each year group

- KS1 – KS3: Christianity should be at least 50% of curriculum time. **NOTE that this is a change from the previous requirement** of at least two-thirds Christianity.
- KS4: All pupils in Church schools should follow a recognised and appropriate qualification or course in RE or Religious Studies at KS4. This includes pupils who have SEND. The study of Christianity will be a significant and substantial part of any Religious Studies qualification offered.
- KS5: The school must make it possible for those students who achieve suitable grades at GCSE or equivalent to follow appropriate A level courses. This should be in addition to the provision of core RE entitlement for all students at KS5 which should continue to develop students understanding of Christianity and other religions and worldviews.

Appropriate to age at the end of their education in Church schools, the expectation is that all pupils are religiously literate and, as a minimum, pupils are able to:

- Give a theologically informed and thoughtful account of Christianity as a living and diverse faith
- Show an informed and respectful attitude to religions and non-religious worldviews in their search for God and meaning
- Engage in meaningful and informed dialogue with those of other faiths and none
- Reflect critically and responsibly on their own spiritual, philosophical and ethical convictions.

Church schools have a duty, as inclusive communities, to provide sequenced learning and accurate knowledge and understanding of a range of religions and worldviews. They should provide:

- a challenging, robust and well-sequenced curriculum, drawing on content and methods from theology, philosophy and the social science
- an assessment process which has rigour and demonstrates progression based on knowledge and understanding of core religious concepts
- a curriculum that draws on the richness and diversity of religious experience worldwide
- a pedagogy that instils respect for different views and interpretations; and, in which real dialogue and theological enquiry takes place
- the opportunity for pupils to deepen their understanding of the religion and worldviews as lived by believers
- RE that makes a positive contribution to SMSC development.

[10] *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

The Diocesan Syllabus requires that pupils must study in depth the beliefs, practice and ways of living of the following groups:

4–5s Reception	Children will encounter Christian and other worldviews represented in the local area.	**This is the minimum entitlement.** **Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements.**
5–7s Key Stage 1	**Christians for at least 50% of study time and Muslims and Jews.** Pupils may also learn from other religions and non-religious worldviews in thematic units.	
7–11s Key Stage 2	**Christians for at least 50% of study time and Hindus, Jews, Muslims and Sikhs.** Pupils may also learn from other religions and non-religious worldviews in thematic units.	
11–14s Key Stage 3	**Christians for at least 50% of study time and three from Buddhists, Hindus, Jews, Muslims and Sikhs.** Pupils may also learn from other religions represented in the local area, and **should study at least one example of a non-religious worldview, such as that of Humanists**.	
14–16s Key Stage 4	**Two religions required, including Christianity.** This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96.[11]	
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.	

Important notes

Note that there is a small but significant change in language here from the previous syllabus. Where we talked about studying 'Christianity', 'Islam', 'Hinduism' etc, now we talk about studying Christians, Muslims, Hindus. There are several reasons for this small but significant shift in language:

- The original language reflects what is known as the 'world religions paradigm', which presents religions as organised into a set of discrete traditions, often assuming an essential core of teachings and truths that are outside particular times and contexts.
- The change breaks down the idea that the religious traditions are monolithic; instead, the focus is on the lives of adherents, reflecting the lived nature of religious (and non-religious) worldviews. This shift opens more possibilities for exploring diversity within and between religious and non-religious worldviews. Studying 'lived religion' does not remove examination of beliefs, teachings and traditions: they are part of the context in which religion is lived.
- Reflecting the language of the 2018 Commission on RE report, we will sometimes refer in the syllabus to Christian worldviews, Muslim worldviews, Hindu worldviews, etc. This allows for the relationship between 'organised' and 'personal' worldviews to be explored (see p.6).

The traditional names for the religions are still useful terms, and we do use them in the syllabus, but this change in language, along with the idea of worldviews, helps to draw attention to the fact that the terms are contested.

Teachers and pupils should recognise that RE explores living faith traditions, and that there is diversity **within** the same religions as well as between different religions.

- It is strongly recommended that *Understanding Christianity* should be used to deliver the core teaching and learning about Christians. Thematic units will also explore Christian worldviews beyond the *Understanding Christianity* resource.

[11] Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. https://section96.education.gov.uk/ and https://register.ofqual.gov.uk/

- **Non-religious worldviews**: Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following key questions: F4, F5, F6, 1.8, 1.9, 1.10, L2.10, U2.12, U2.13, 3.15, 3.16, 3.17, 3.18.
- The requirement for two religions to be studied at KS4 means that careful thought will be required before deciding which GCSE courses will be followed.

C. What do pupils learn in RE?

C.1 Key question overview

Religion/worldview	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
	Christians and local worldviews	**Christians, Jews and Muslims**	**Christians, Hindus, Jews, Muslims and Sikhs**		**Christians plus three from Buddhists, Muslims, Jews or Sikhs**
Christian *(Questions based on the Understanding Christianity resource)*	*F1 Why is the word 'God' so important to Christians?* *F2 Why do many Christians perform nativity plays at Christmas?* *F3 Why do some Christians put a cross in an Easter garden?*	*1.1 What do Christians believe God is like?* *1.2 Who do Christians say made the world?* *1.3 Why does Christmas matter to Christians?* *1.4 What is the 'good news' Christians believe Jesus brings?* *1.5 Why does Easter matter to Christians?*	*L2.1 What do Christians learn from the Creation story?* *L2.2 What is it like for someone to follow God?* *L2.3 What is the Trinity and why is it important for Christians?* *L2.4 What kind of world did Jesus want?* *L2.5 Why do Christians call the day Jesus died 'Good Friday'?* *L2.6 For Christians, what was the impact of Pentecost?*	*U2.1 What does it mean if Christians believe God is holy and loving?* *U2.2 Creation and science: conflicting or complementary?* *U2.3 For Christians, how can following God bring freedom and justice?* *U2.4 Why do Christians believe Jesus was the Messiah?* *U2.5 How do Christians decide how to live? 'What would Jesus do?'* *U2.6 What do Christians believe Jesus did to 'save' human beings?* *U2.7 What difference does the Resurrection make for Christians?* *U2.8 For Christians, what kind of king is Jesus?*	*3.1 What does it mean for Christians to believe in God as Trinity?* *3.2 Should Christians be greener than everyone else?* *3.3 For Christians, why are people good and bad?* *3.4 Does the world need prophets today?* *3.5 What do Christians do when life gets hard?* *3.6 Why do Christians believe Jesus is God on Earth?* *3.7 What is so radical about Jesus?* *3.8 What kinds of salvation do Christians believe in?* *3.9 What do Christians believe about the Kingdom of God and life after death?*
Buddhist					3.10 The Buddha: how and why do his experiences and teachings have meaning for people today?
Hindu			L2.7 What does it mean to be a Hindu in Britain today?	U2.9 Why do Hindus try to be good?	3.11 Why don't Hindus want to be reincarnated and what do they do about it?
Muslim		1.6 Who is Muslim and how do they live?		U2.10 What does it mean for Muslims to follow God?	3.12 What is good and what is challenging about being a Muslim teenager in Britain today?

Jewish		1.7 Who is Jewish and how do they live?		U2.11 What does it mean for a Jewish person to follow God?	3.13 What is good and what is challenging about being a Jewish teenager in Britain today?
Sikh			L2.8 What does it mean to be a Sikh in Britain today?		3.14 How are Sikh teachings on equality and service put into practice in Britain today?
Non-religious				U2.12 What matters most to Humanists and Christians?	3.15 What difference does it make to be non-religious in Britain today?
Thematic (including non-religious worldviews)	F4 Being special: where do we belong?	1.8 What does it mean to belong to a faith community?	L2.9 What are the deeper meanings of festivals?	U2.13 Why do some people believe in God and some people not?	3.16 Good, bad; right, wrong: how do I decide?
	F5 Which places are special and why?	1.9 What makes some places sacred to believers?	L2.10 How and why do people mark the significant events of life?	U2.14 Why is pilgrimage important to some religious believers?	3.17 How far does it make a difference if you believe in life after death?
	F6 Which stories are special and why?	1.10 How should we care for the world and for others, and why does it matter?	L2.11 How and why do people try to make the world a better place?	U2.15 How does faith help when life gets hard?	3.18 Why is there suffering? Are there any good solutions?
					3.19 How can people express the spiritual through the arts?

NOTE: **We have removed the either/or options in KS1 and KS2**, given the reduction in time required to study Christians in the Statement of Entitlement 2019. This allows some more space for worldviews other than Christian ones. However, this does not mean that schools must teach all units. The units of work are not statutory, but are provided to support schools when considering long term planning. Schools need to reflect on the need for pupils to have a coherent, well-sequenced curriculum that enables them to learn more and remember more. This means that schools must think carefully about the sequencing of units of work, and lessons within each unit. Selecting more units – and more worldviews – does not necessarily equate to better RE. The focus should be on building substantive and disciplinary knowledge over a key stage.

See p.101 for guidance on curriculum design.

C.2 End-of-phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them

Below are the end-of-phase outcomes related to each element and these should be used to guide expectations. Individual key questions and unit plans (see pp.23-25, 29-38, 42-51, 56-69, 73-82) give specific end of unit outcomes, relating to the questions and concepts studied, and all contribute to pupils achieving these broader end-of-phase outcomes. (Note that these end-of-phase outcomes incorporate those found in the *Understanding Christianity* resource.)

Teaching and learning approach	**End KS1** ***Pupils can…***	**End lower KS2** ***Pupils can…***	**End KS2** ***Pupils can…***	**End KS3** ***Pupils can…***
Element 1: **Making sense of beliefs** Identifying and making sense of religious and non-religious concepts and beliefs, understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.	• *Identify the core beliefs and concepts studied and give a simple description of what they mean* • *Give examples of how stories show what people believe (e.g. the meaning behind a festival)* • *Give clear, simple accounts of what stories and other texts mean to believers*	• *Identify and describe the core beliefs and concepts studied* • *Make clear links between texts/sources of authority and the key concepts studied* • *Offer informed suggestions about what texts/sources of authority might mean and give examples of what these sources mean to believers*	• *Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions* • *Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts* • *Taking account of the context(s), suggest meanings for texts/sources of authority studied, comparing their ideas with ways in which believers interpret them, showing awareness of different interpretations*	• *Give reasoned explanations of how and why the selected key beliefs and concepts are important within the religions studied* • *Explain how and why people use, interpret and make sense of texts/sources of authority differently* • *Show awareness of different methods of interpretation, and explain how appropriate different interpretations of texts/sources of authority are, including their own ideas*

Teaching and learning approach	End KS1 *Pupils can…*	End lower KS2 *Pupils can…*	End KS2 *Pupils can…*	End KS3 *Pupils can…*
Element 2: Understanding the impact Examining how and why people put their beliefs into action in diverse ways, within their everyday lives, within their communities and in the wider world.	• *Give examples of how people use stories, texts and teachings to guide their beliefs and actions, individually and as communities* • *Give examples of ways in which believers put their beliefs into practice*	• *Make simple links between stories, teachings and concepts studied and how people live, individually and in communities* • *Describe how people show their beliefs in how they worship and in the way they live* • *Identify some differences in how people put their beliefs into practice*	• *Make clear connections between what people believe and how they live, individually and in communities* • *Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures*	• *Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in community (e.g. in different denominations, communities, times or cultures)* • *Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today*
Element 3: Making connections Reasoning about, reflecting on, evaluating and connecting the concepts, beliefs and practices studied; allowing pupils to challenge ideas, and the ideas to challenge pupils' thinking; discerning possible connections between these ideas and pupils' own lives and ways of understanding the world.	• *Think, talk and ask questions about whether the ideas they have been studying have something to say to them* • *Give a good reason for the views they have and the connections they make* • *Talk about what they have learned*	• *Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live* • *Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly* • *Give good reasons for the views they have and the connections they make* • *Talk about what they have learned and if they have changed their thinking*	• *Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. adherents and non-religious)* • *Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently.* • *Consider and weigh up how ideas studied relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make* • *Talk about what they have learned, how their thinking may have changed and why*	• *Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today* • *Evaluate personally and impersonally how far the beliefs and practices studied help to make sense of the world* • *Respond to the challenges raised by questions of belief and practice in the world today and in their own lives, offering reasons and justifications for their responses* • *Account for how and why their thinking has/has not changed as a result of their studies*

C.3 Religious Education in Early Years Foundation Stage: Programme of Study

The Early Years Foundation Stage (EYFS) describes the phase of a child's education from birth to the end of the reception year at the age of five. Religious Education is statutory for all pupils registered on the school roll. The statutory requirement for Religious Education does not extend to nursery classes in maintained schools. RE forms a valuable part of the educational experience of children throughout the key stage. In the EYFS curriculum learning does not fit into boxes: play-based and child-centred approaches will encourage the learning to follow where the child's interest and curiosity leads.

<table>
<tr><th colspan="2">Early Years Foundation Stage (EYFS)</th><th>Key Stage 1</th></tr>
<tr><th>Nursery</th><th>Reception</th><th>Year 1 and upwards</th></tr>
<tr><td>RE is non-statutory, but teachers may incorporate RE material into children's activities if they choose to.</td><td>RE is a compulsory part of the basic curriculum for all Reception age pupils, and should be taught according to this Diocesan Syllabus for RE.</td><td>RE is a compulsory part of the basic curriculum for all Key Stage 1 pupils, and should be taught according to this Diocesan Syllabus for RE.</td></tr>
<tr><td colspan="2">Early Learning Goals outline what pupils should achieve by the end of reception year. The National Curriculum is not taught.</td><td>The National Curriculum is taught alongside Religious Education.</td></tr>
<tr><td colspan="2">Some settings have children from both Nursery and Reception in an EYFS Unit. Planning will need to take account of the needs and entitlement of both age groups.</td><td></td></tr>
</table>

The Diocesan Syllabus for RE sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for the EYFS RE are good learning in themselves. These also connect to the EYFS 7 areas of learning.

Planned teaching experiences will support children's learning and development needs identified through holistic assessment. Good Early Years teaching stems from children's own experience and so many practitioners will find ways to draw on the wealth of religious or spiritual experiences that families may bring with them.

The EYFS statutory framework also outlines an expectation that practitioners reflect on the different ways in which children learn the characteristics of effective learning:

- playing and exploring - children investigate and experience things, and 'have a go'
- active learning - children concentrate and keep on trying if they encounter difficulties, and enjoy achievements
- creating and thinking critically - children have and develop their own ideas, make links between ideas, and develop strategies for doing things.

What do pupils gain from RE in this age group?

RE sits very firmly within the areas of personal, social and emotional development and understanding the world. This framework enables children to develop a positive sense of themselves, and others, and to learn how to form positive and respectful relationships. They will do this through a balance of guided, planned teaching and pursuing their own learning within an enabling environment. They will begin to understand and value the differences of individuals and groups within their own immediate community. Children will have opportunity to develop their emerging moral and cultural awareness.

Early Learning Goals from the DfE 2023 Guidance applied to RE

Children in EYFS should encounter religious and non-religious worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

Prime area: Communication and Language.

RE enables children to:

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social and Emotional Development.

RE enables children to:

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably
- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development.

RE enables children to:

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy.

RE enables children to:

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together
- Build their skills in RE-related word reading, recognising religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics.

RE enables children to:

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world
- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

- Develop artistic and cultural awareness in relation to RE materials using art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well- known songs in RE imaginatively and expressively.

Religious Education in the Nursery

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

Some ideas for Religious Education in the nursery can include:

- Creative play, make-believe, role play, dance and drama
- Dressing up and acting out scenes from stories, celebrations or festivals
- Making and eating festival food
- Talking and listening to each other; hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination
- Exploring authentic religious artefacts, including those designed for small children such as 'soft toy' artefacts or story books
- Seeing pictures, books and videos of places of worship and meeting believers in class
- Listening to religious music
- Starting to introduce religious vocabulary
- Work on nature, growing and life cycles or harvest
- Seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, the birth of a new baby, weddings or the death of a pet
- Starting to talk about the different ways in which people believe and behave, and encouraging children to ask questions.

Themes which lend themselves to opportunities for RE work include the following:

Myself	People Who Help Us	Special Times
My Life	Friendship	Our Community
My Senses	Welcome	Special Books
My Special Things	Belonging	Stories
People Special to Me	Special Places	The Natural World

Good teaching in the EYFS will always build on children's interests and enthusiasms as well as their learning and development needs, and themes should be developed accordingly.

Religious Education in the Reception Year

RE is compulsory in Reception Year

The approach outlined for nursery will also serve reception class teachers, especially in the earlier months of the reception year. In addition to this, the following pages contain suggestions of questions, outcomes and content that will ensure good provision for RE in the Reception Year, when RE is compulsory.

The questions, outcomes and content below are non-statutory but should be read by all schools and settings to ensure that their provision is effective. For teaching to be good quality, the questions, learning outcomes and content need to be taught together. It is not satisfactory simply to use the questions suggested.

Key Question F4: Being special: where do we belong?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.*
How do we show respect for one another? How do we show love/how do I know I am loved? Who do you care about? How do we show care/how do I know I am cared for? How do you know what people are feeling? How do we show people they are welcome? What things can we do better together rather than on our own? Where do you belong? How do you know you belong? What makes us feel special about being welcomed into a group of people?	• retell religious stories, making connections with personal experiences. • share and record occasions when things have happened in their lives that made them feel special. • recall simply what happens at a traditional Christian infant baptism and dedication. • recall simply what happens when a baby is welcomed into a religion other than Christianity. *Colour key:* **Making sense** **Understanding impact** **Making connections**	One way of introducing this question is to ask a new parent to bring a baby into the class and talk about how the baby was welcomed into their family. *Making sense:* • Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from mum/dad/carer/friend) and special events (birthday). • Introduce the idea that religions teach that each person is unique and valuable too, for example by considering religious beliefs about God loving each person. Explore the Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and their names are written on the palm of God's hand (Isaiah 49:16). Children could draw around their hands, write their names on the palm and decorate. Also reflect on Christian beliefs about Jesus believing children to be very special. Tell the story of Jesus wanting to see the children even though the disciples tried stopping them (Mark 10:13–16). *Understanding the impact:* • Explain how, for many Christians, this belief that God loves children is shown through infant baptism and dedication. Compare these practices as a way of exploring diversity **within** a religion. • Consider signs and symbols used in the welcoming of children into the faith community e.g. water (pure and clean), baptismal candle. Look at photos, handle artefacts (robes, cards, etc); use role play. • Talk about how children are welcomed into another community e.g. for Muslims, the Aqiqah ceremony, whispering of adhan and cutting of hair; some non-religious people might hold a Humanist naming ceremony. • Consider ways of showing that people are special from other religions e.g. in Hindu Dharma, stories about Hindus celebrating Raksha Bandhan – which celebrates the special bond between brothers and sisters. A sister ties a band (or rakhi) of gold or red threads around the right hand of her brother.

Key question F5: Which places are special and why?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.*
Where do you feel safe? Why? Where do you feel happy? Why? Where is special to me? Where is a special place for believers to go? What makes this place special?	• talk about somewhere that is special to themselves, saying why • recognise that some religious people have places which have special meaning for them • talk about the things that are special and valued in a place of worship • identify some significant features of sacred places • recognise a place of worship • get to know and use appropriate words to talk about their thoughts and feelings when visiting a church • express a personal response to the natural world. *Colour key:* **Making sense** **Understanding impact** **Making connections**	One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there? Use models to help children engage in small world play, to talk about what happens in a library, hospital, football ground etc., and why. *Making sense:* • Invite visitors to talk about/show pictures of places that are spiritually significant to them and say why they are special (e.g. special holiday destinations, or a childhood home, or a place where something memorable happened such as a concert, or the local park where they take children to meet together and play. This should build learning towards understanding special places for religious people). Children share and record their own special places in a variety of ways, drawing on all their senses, in a way that is meaningful to them. • Use some pictures (e.g. a beach, a trampoline, a bedroom) to help children talk about why some places are special, what makes them significant and to whom. Talk about when people like to go there and what they like to do there. *Understanding the impact:* • Consider a church building as a special place for Christians and/or a mosque as a special place for Muslims. Look at some pictures of the features and talk about what makes this a place of worship. Imagine what it would be like to be there. Find out what people do there. Ask children to choose the most interesting picture(s) and collect children's questions about the image(s). You might get them to create a small world model of something they find in a place of worship, such as a cross or a pulpit. • Consider a place of worship for members of another religion e.g. synagogue or mandir. Find out what happens there. Show some pictures of all these different special places and get children to sort them into the right religion: a simple matching exercise using symbols of each religion, and putting two or three photos under each. • Visit a local place of worship. Prepare lots of questions to ask; think about which parts of the building make them feel safe, happy, sad, special. Find out which parts are important for believers and why. • Create a special place in the inside/outside area or wider school grounds: a space for quiet reflection. Talk about how to use this well, so that everyone can enjoy it. • Go for a nature walk, handle and explore natural objects that inspire awe and wonder; talk about how special our world is, and about looking after it. Put some of their ideas into practice, e.g. planting flowers, recycling etc.

Key Question F6: Which stories are special and why?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making sense' and 'Understanding the impact' are woven through this unit: as you explore the stories with children, talk about what they teach people about how to live.*
What is your favourite story? What do you like about it, and why? What stories do you know about Jesus? What do you think Jesus was (is) like? Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? What stories do you know that tell you how you should behave towards other people? What are the similarities and differences between different people's special stories?	• talk about some religious stories • recognise some religious vocabulary, e.g. about God • identify some of their own feelings in the stories they hear • identify a sacred text e.g. Bible, Qur'an • talk about some of the things these stories teach believers (e.g. what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked; what Jesus teaches about being friends with the friendless in the Zacchaeus story; what the Chanukah story teaches Jews about standing up for what is right), etc. *Colour key:* **Making sense** **Understanding impact** **Making connections**	One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share his/her favourite childhood story and explain why he/she liked it so much. • Explore stories pupils like, re-telling stories to others and sharing features of the story they like. Explore stories through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc. • Talk about the Bible being the Christians' holy book which helps them to understand more about God, and how people and the world work. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. Butterworth and Inkpen series; SPCK *The Big Bible Storybook; Archbishop Desmond Tutu's Children of God Storybook Bible* • Hear a selection of stories taken from major religious traditions and cultures. For example: • Jews and Christians share stories from the Bible – note that the Jewish scriptures include the books in the part of the Bible that Christians call the 'Old Testament', e.g. David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible) • The Jewish story of Chanukah (found in the books of Maccabees, not included in the Protestant Bible but Roman Catholic and Orthodox Christians include these in their scriptures) • Christians use stories Jesus told and stories from the life of Jesus: Jesus as friend to the friendless (Zacchaeus, Luke 19); saying 'thank you' (Ten Lepers Luke 17:11–19); etc. • Muslims use stories about the Prophet Muhammad, e.g. Prophet Muhammad and the night of power, Muhammad and the cats, Muhammad and the boy who threw stones at trees; also, Bilal the first muezzin • Hindus share the story of Rama and Sita (use a story sack for Diwali celebration role play); the story of Ganesha; stories about Krishna. Reinforce this learning through follow-up activities: • Read and share the books in own time, on own or with friends • Role-play some of the stories using costumes and props.

C.4 Key Stage 1 Programme of Study

What do pupils gain from RE at this key stage?

Pupils should develop their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should use basic subject-specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:[12]

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.

End of Key Stage 1 outcomes

RE should enable pupils to

• *Identify the core concepts and beliefs studied and give a simple description of what they mean*	• *Give examples of how people use stories, texts and teachings to guide their beliefs and actions, individually and as communities*	• *Think, talk and ask questions about whether the ideas they have been studying have something to say to them*
• *Give examples of how stories show what people believe (e.g. the meaning behind a festival)*	• *Give examples of ways in which believers put their beliefs into action*	• *Give a good reason for the views they have and the connections they make*
• *Give clear, simple accounts of what stories and other texts mean to believers*		• *Talk about what they have learned*

These general outcomes are related to specific content within the key question outlines/units of study on pp.29-38.

[12] As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

Religions and worldviews

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims and Jews**. Pupils may also encounter other religions and non-religious worldviews in thematic units, where appropriate.

Key questions

Unit question		Suggested time
1.1 What do Christians believe God is like?	UC1.1	6-8 hours
1.2 Who do Christians say made the world?	UC1.2	6-8 hours
1.3 Why does Christmas matter to Christians?	UC1.3	4-6 hours in each year group
1.4 What is the 'good news' Christians believe Jesus brings?	UC1.4	6-8 hours
1.5 Why does Easter matter to Christians?	UC1.5	4-6 hours in each year group
1.6 Who is a Muslim and how do they live?		**10-12 hours**
1.7 Who is Jewish and how do they live?		**10-12 hours**
Thematic units that compare beliefs and practices between different religious and non-religious worldviews		
1.8 Who am I? What does it mean to belong to a faith community?		6-8 hours
1.9 What makes some places sacred to believers?		8-10 hours
1.10 How should we care for the world and for others, and why does it matter?		6-8 hours

Notes

The key questions are designed to enable pupils to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note planning sheets have not been provided for Christian unit questions as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.

Long-term planning

The *Religious Education in Church of England Schools: A Statement of Entitlement* 2019 has amended the percentage of curriculum time for teaching Christianity from two thirds to 'at least 50%'. This is to allow for more balance between teaching about Christians and other religious and non-religious worldviews. The requirement to choose between studying Muslims or Jewish people in KS1 has been removed in this 2024 syllabus. This means that schools should look at their long-term plans and select units in such a way as to develop a coherent curriculum for pupils, building up knowledge over time. The units themselves are not compulsory, but are provided to support schools when considering long-term planning. See note on p.17 and section E.4 Creating a coherent curriculum p.101.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Step 1: Key question	• Select a key question from p.27. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 1 of the key question outlines/units of study on pp.29-38. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 2 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you..?' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can/Can you?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question 1.6 Who is a Muslim and how do they live?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage. **Making sense of belief:** • Recognise the words of the Shahadah and that it is very important for Muslims • Identify some of the key Muslim beliefs about God found in the Shahadah and the 99 names of Allah, and give a simple description of what some of them mean • Give examples of how stories about the Prophet show what Muslims believe about Muhammad. **Understanding the impact:** • Give examples of how Muslims use the Shahadah to show what matters to them • Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan) • Give examples of how Muslims put their beliefs about prayer into action.	• Introduce the idea that Muslims believe in Allah as the one true God (Allah is the word for 'God' in Arabic, not a name. In Islam, the belief that there is only one God is referred to as ***Tawhid***.). • Find out about the Shahadah, and how this is the most important belief for Muslims. Talk about how it is part of a Muslim's daily prayers, and also part of the Call to Prayer; its words are incorporated into the *adhan*, which is often whispered into the ear of a newborn baby. Talk about why it is used these ways, and how it shows what is most important to Muslims. To be a Muslim is to submit willingly to God – to allow Allah to guide them through life. • Muslims believe it is impossible to capture fully what God is like, but they use 99 Names for Allah to help them understand Allah better. Explore some of the names and what they mean; look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, think about what the name means, how might this quality be seen in their life or the life of others. Respond to the sentence starters: *One beautiful name found in the Qur'an for Allah is… If I was…..I would…. If other people were….they would…* Ask the pupils to create some calligraphy around a 'beautiful name' of Allah; ask them to explain why this characteristic of God might be important to a Muslim. • Remind pupils that the Shahadah says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name – or write PBUH). Examine the idea that stories of the Prophet are very important in Islam. They say a lot about what the Prophet Muhammad (PBUH) said and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from the Prophet's example. Give examples of some stories of the Prophet Muhammad e.g. The Prophet cared for all Allah's creation (the story of the tiny ants); Muhammad forbade cruelty to any animal, and cared for animals himself to show others how to do it (the camel); he was considered very wise (Prophet Muhammad and the black stone); Muhammad believed in fairness and justice for all (Bilal the first Muezzin was a slave to a cruel master. The Prophet freed him, and made him the first prayer caller of Islam; see www.natre.org.uk/primary/good-learning-in-re-films/). Talk about how these stories might inspire people today. • Revisit the Shahadah – it says Muhammad is God's *messenger*. Now find out about the message given to Muhammad by exploring the story of the revelation of the Holy Qur'an, widely celebrated as the 'Night of

Making connections: • Think, talk about and ask questions about Muslim beliefs and ways of living • Talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas • Give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too.	Power'. Find out about how, where, when and why Muslims read the Qur'an, and work out why Muslims treat it as they do (wrapped up, put on a stand etc). Note that there is diversity of practice here (e.g. Muslims will not always place the Qur'an on a stand to read it). • Introduce the idea of the Five Pillars as examples of ***ibadah*** or worship. Reciting the Shahadah is one pillar. Another is prayer, *salah.* Look at how Muslims try to pray regularly (five times a day). Find out what they do and say, and why this is so important to Muslims. What difference does it make to how they live every day? Note that Unit U2.9 will go into the other Pillars in more depth, so only introduce the others at this point. • Reflect on what lessons there might be from how Muslims live: how do they set a good example to others? Consider whether prayer, respect, celebration and self-control are valuable practices and virtues for all people to develop, not only Muslims.

Key Question 1.7 Who is Jewish and how do they live?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve outcomes, as appropriate to their age and stage. **Making sense of belief:** • Recognise the words of the Shema as a Jewish prayer • Re-tell simply some stories used in Jewish celebrations (e.g. Chanukah or Sukkot) • Give examples of how the stories used in celebrations (e.g. Shabbat) remind Jews about what God is like. **Understanding the impact:** • Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah) • Make links between Jewish ideas of God found in the stories and how people live • Give an example of how some Jewish people might remember God in different ways (e.g. mezuzah, on Shabbat).	• As a way in, discuss what precious items pupils have in their home – not in terms of money but in terms of being meaningful. Why are they important? Talk about remembering what really matters, what ideas they have for making sure they do not forget things or people, and how people make a special time to remember important events. • Find out what special objects Jewish people might have in their home (e.g. 'Through the keyhole' activity, looking at pictures of mezuzah, candlesticks, challah bread, challah board, challah cover, wine goblet, other kosher food, Star of David on a chain, prayer books, chanukiah, kippah). Gather pupils' questions about the objects. As they go through the unit, pupils will come across most of these objects. Whenever they encounter an object in the unit, do ensure that pupils have adequate time to focus on it closely and refer back to pupils' questions and help the class to answer them where possible. • Introduce Jewish beliefs about God as expressed in the Shema (Deuteronomy 6:4-9) i.e. God is one, that it is important to love God. (Note that some Jewish people write G-d, because they want to treat the name of God with the greatest respect.) Explore the meaning of the words, what they teach Jews about God, and how they should respond to God. Use this as the background to exploring mezuzah, Shabbat and Jewish festivals – how these all remind Jews about what God is like, as described in the Shema and how festivals help Jewish people to remember him. • Look at a mezuzah, how it is used and how it has the words of the Shema on a scroll inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. • Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest. Explore how some Jewish people call it the 'day of delight', and celebrate God's creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils' homes. • Look at some stories from the Jewish Bible (Tenakh) which teach about God looking after his people (e.g. the call of Samuel (1 Samuel 3); David and Goliath (1 Samuel 17)).

Making connections: • Ask some questions about what Jewish people celebrate and why • Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people • Give a good reason for their ideas about whether any of these things are good for them too.	• Use a variety of interactive ways of learning about the stories, meanings and what happens at festivals: e.g. **Sukkot**: read the story, linking the Favoured People's time in the wilderness and the gathering of harvest; find out why this is a joyous festival; build a sukkah and spend some time in it; think about connections pupils can make with people who have to live in temporary shelter today; **Chanukah**: look at some art (e.g. search for Alex Levin online: www.artlevin.com); read the story and identify keywords; find out about the menorah (7-branched candlestick) and how the 9-branched chanukiah links to the story of Chanukah. Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people. • Consider the importance and value of celebration and remembrance in pupils' own lives. Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful. Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to Jewish people, and to others.

Key Question 1.8 What does it mean to belong to a faith community?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of beliefs:** • Recognise that loving others is important in lots of communities • Say simply what Jesus and one other religious leader taught about loving other people. **Understanding the impact:** • Give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean • Identify at least two ways people show they love each other and belong to each other when they get married (Christian and/or Jewish and non-religious). **Making connections:** • Give examples of ways in which people express their identity and belonging within faith communities and other communities, responding sensitively to differences	Throughout this unit make connections with pupils' prior learning from earlier in the year and/or key stage. • Talk about stories of people who belong to groups. Find out about groups to which children belong, including their families and school, what they enjoy about them and why they are important to them. Help pupils to express their feelings of belonging and depending on others. • Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christians e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/ichthus badges, What Would Jesus Do ('WWJD') bracelets; a rosary, a Bible; Muslims: e.g. example of calligraphy; picture of Ka'ba; taqiyah (male prayer cap); Jews: mezuzah; menorah; Kiddush cup, challah bread; kippah); symbols of belonging in children's own lives and experience. • Explore the idea that everyone is valuable. Tell the story of the Lost Sheep and/or the Lost Coin (Luke 15) to show how, for Christians, all people are important to God. Connect to teachings about how people should love each other too: e.g. Jesus told his friends that they should love one another (John 13:34-35), and love everybody (Mark 12:30-31); Jewish teaching: note that Jesus is quoting the older Jewish command to love neighbours (Leviticus 19:18); Muslim teaching: 'None of you is a good Muslim until you love for your brother and sister what you love for yourself' (Al-Bukhari and Muslim). • Introduce Christian infant baptism and dedication, finding out what the actions and symbols mean. • Compare this with a welcoming ceremony from another religion e.g. Jewish naming ceremony for girls – *brit bat* or *zeved habat*; Muslim *Aqiqah;* Humanist naming ceremony. Note: Ensure that F4 content is not simply repeated but is built upon. • Find out how people can show they love someone and that they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts; standing under the *chuppah* in Jewish weddings). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. • Compare the promises made in a Christian wedding with the Jewish *ketubah* (wedding contract). • Compare some of these promises with those made in non-religious wedding ceremonies. Identify some similarities and differences between ceremonies.

• Talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their ideas • Talk about what they have learned and how their ideas have changed.	• Talk to some Christians, and members of another religion/worldview, about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and/or community activities. • Explore the idea that different people belong to different religions/worldviews, and that some people are not part of religious communities, but that most people are in communities of one sort or another. • Find out about times when people from different religions and none work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief or Remembrance on 11th November.

Key Question 1.9 What makes some places sacred to believers?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Recognise that there are special places where people go to worship, and talk about what people do there • Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean • Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship. **Understanding the impact:** • Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe • Give simple examples of how people worship at a church, mosque and/or synagogue • Talk about why some people like to belong to a sacred building or a community.	Throughout this unit, make connections with pupils' prior learning from earlier in the year/key stage: how do places of worship connect with Christian and Muslim/Jewish beliefs and practices studied? E.g. key stories of Jesus and links to Easter are often shown in a church; the mosque is used as a place of prayer, and often contains calligraphy; many Jewish symbols are seen in synagogues and often in the home. Note: Ensure that F5 content is not simply repeated but is built upon. • Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred? • Look at photos of different holy buildings and objects found inside them: can children work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords. Note: not all religious communities will have a building of their own. They may meet in a shared community space e.g. a school or a community centre. Some may meet outside e.g. Forest church. Explore: in what sense might these spaces be sacred to believers? Is it the building/space that is the most important thing when meeting together? • Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands, treating objects in certain ways or dressing in certain ways). • Explore the main features of some places of worship in Christianity and at least one other religion, ideally by visiting some places of worship. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song; explore the things they see that are new or unusual to them, do some drawings of details and collect some keywords. • Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners. • Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God. • Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. many traditional Anglican and Roman Catholic **churches**: altar, cross, crucifix, font, lectern, candles and the symbol

Making connections: • Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas • Talk about what makes some places special to people, and what the difference is between religious and non-religious special places • Talk about what they have learned and what has helped them to learn.	of light; plus specific features from different denominations as appropriate: vestments and colour; icons (Orthodox); baptismal pool (Baptist); pulpit; **synagogue/shul**: ark, Ner Tamid, Torah scroll, tzitzit (tassels), tefillin, tallit (prayer shawl) and kippah (skullcap), chanukiah, bimah; **mosque/masjid**: wudu; calligraphy, prayer mat, prayer beads, minbar, mihrab, muezzin. • Explore how religious believers sometimes use music to help them in worship e.g. many Christians and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary in style, with varied instruments and voices. Music can be used to praise God, thank God, say sorry, to prepare for prayer. Muslims do not use music so freely, but still use the human voice for the Prayer Call and to recite the Qur'an in beautiful ways. • Listen to some songs, prayers or recitations that are used in a holy building or sacred space, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, sorry, peaceful, secure, hopeful. • Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library or school.

Key Question 1.10 How should we care for the world and for others, and why does it matter?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify a story or text that says something about each person being unique and valuable • Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) • Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world. **Understanding the impact:** • Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories • Give examples of how Christians and Jews can show care for the natural earth • Say why Christians and Jews might look after the natural world.	Throughout this unit, make connections with pupils' prior learning from earlier in the year/key stage: what have they learnt about God and creation already [building on EYFS knowledge], and how does this affect how people behave? • Introduce the idea that each person is unique and important; use teachings to explain why Christians and Jews believe that God values everyone, such as for **Christians**: Matthew 6.26; Jesus blesses the children (Matthew 19, Mark 10, and Luke 18); for **Jews and Christians**: teachings such as Psalm 8 (David praises God's creation and how each person is special in it). Use the Golden Rule to illustrate a non-religious view of the value of all people. • Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The good Samaritan' (Luke 10: 25–37); Jewish story of Ruth and Naomi (Ruth 1-4). • Ask pupils to describe their friend's special skills, leading to the idea that we all have special skills we can use to benefit others. • Learn that some religions believe that serving others and supporting people experiencing poverty are important parts of being a religious believer e.g. Zakah, (alms giving), in Muslim practice; tzedekah (charity) in Jewish tradition, and the celebration of Mitzvah Day in contemporary Jewish practice. • Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs e.g. Mother Teresa, Dr Barnardo, the St Vincent de Paul society; the Jewish charity, World Jewish Relief; non-religious charities e.g. WaterAid and Oxfam. Consider diocesan and school global links e.g. of faith in action; invite local people who 'live the link'. Also find out about religious and non-religious people known in the local area. • Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink. Explore courageous advocacy action to encourage pupils to be agents of change.

Making connections: • Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world • Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world. • Talk about what they have learned and how their ideas have changed.	What issues of injustice do they want to tackle / raise awareness of? What environmental actions could they take? How could they use their voices, power and agency to promote and influence change? • Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if the children can suggest times when it has been followed and times when it has not been followed. Talk about how the Golden Rule can make life better for everyone. Express their ideas and responses creatively. • Recall earlier teaching about the biblical creation story in Genesis 1: retell the story, remind each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). Talk about ways in which Jews and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons why this is important for everyone, not just religious believers. Make links with the Jewish idea of *tikkun olam* (repairing the world) and Tu B'shevat (New Year for trees).

C.5 Lower Key Stage 2 Programme of Study

What do pupils gain from RE at this key stage?

Pupils should extend their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject-specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:[13]

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.

End of Lower Key Stage 2 outcomes

RE should enable pupils to

• *Identify and describe the core beliefs and concepts studied*	• *Make simple links between stories, teachings and concepts studied and how people live, individually and in communities*	• *Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live*
• *Make clear links between texts/sources of authority and the key concepts studied*	• *Describe how people show their beliefs in how they worship and in the way they live*	• *Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly*
• *Offer informed suggestions about what texts/sources of authority might mean and give examples of what these sources mean to believers*	• *Identify some differences in how people put their beliefs into practice*	• *Give good reasons for the views they have and the connections they make* • *Talk about what they have learned and if they have changed their thinking*

These general outcomes are related to specific content within the key question outlines/units of study on pp.42-51.

[13] As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

Religions and worldviews

Across the whole of KS2, pupils will study Christians for at least 50% of study time, **plus Muslims, Jews, Hindus and Sikhs**.

Pupils may also learn from other religious and non-religious worldviews in thematic units.

Key questions

Unit question		Suggested time
L2.1 What do Christians learn from the Creation story?	UC2a.1	6-8 hours
L2.2 What is it like for someone to follow God?	UC2a.2	6-8 hours
L2.3 What is the Trinity and why is it important for Christians?	UC2a.3	6-8 hours
L2.4 What kind of world did Jesus want?	UC2a.4	6-8 hours
L2.5 Why do Christians call the day Jesus died 'Good Friday'?	UC2a.5	4-6 hours in each year group
L2.6 For Christians, what was the impact of Pentecost?	UC2a.6	6-8 hours
L2.7 What does it mean to be a Hindu in Britain today?		10-12 hours
L2.8 What does it mean to be a Sikh in Britain today?		10-12 hours
Thematic units that compare beliefs and practices between different religious and non-religious worldviews		
L2.9 What are the deeper meanings of festivals?		6-10 hours
L2.10 How and why do people mark significant events of life?		8-10 hours
L2.11 How and why do people try to make the world a better place?		6-8 hours

Notes

The key questions are designed to enable pupils to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note planning sheets have not been provided for Christian unit questions as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.

Long-term planning

The *Religious Education in Church of England Schools: A Statement of Entitlement* 2019 has amended the percentage of curriculum time for teaching Christianity from two thirds to 'at least 50%'. This is to allow for more balance between teaching about Christians and other religious and non-religious worldviews. The requirement to choose between studying Muslims or Jewish people, and Hindus or Sikhs in KS2 has been removed in this 2024 syllabus. This means that schools should look at their long-term plans and select units in such a way as to develop a coherent curriculum for pupils, building up knowledge over time. The units themselves are not compulsory, but are provided to support schools when considering long-term planning. See note on p.17 and section E.4 Creating a coherent curriculum p.101.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Step 1: Key question	• Select a key question from p.39. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 1 of the key question outlines/units of study on pp.42-51. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 2 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you..?' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can/Can you?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question L2.7 What does it mean to be a Hindu in Britain today?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify some Hindu deities and describe Hindu beliefs about God (e.g. Brahman, trimurti) • Offer informed suggestions about what Hindu *murtis* express about God • Make links between Hindu beliefs and the aims of life (e.g. karma). **Understanding the impact:** • Describe how Hindus show their faith within their families in Britain today (e.g. home puja) • Describe how Hindus show their faith within their faith communities in Britain today (e.g. arti and bhajans at the mandir; Diwali), indicating some differences in how Hindus show their faith. **Making connections:** • Make links between the Hindu idea of everyone having a 'spark' of God in	**Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma', which means 'Eternal Way', and describes a complete way of life rather than a set of beliefs.** • Show images of Hindu deities: Brahma, Vishnu and Shiva (the Trimurti) and their consorts, Saraswati, Lakshmi and Parvati. What do these images suggest God is like? Explore the idea that these deities help Hindus relate to the Ultimate Reality, Brahman. See if pupils can identify common or distinctive features for different deities. What aspect of Brahman do they express? Use the story of Svetaketu to illustrate the Hindu idea of Brahman being invisible but in everything. • Think about cycles of life, death and rebirth that we see in nature (e.g. seasons, seeds/bulbs, forest fires, etc.). Note how necessary they are for life. Talk about what pupils think death has to do with life; this Hindu idea suggests that death/destruction is often a necessary part of life. Connect with Trimurti – Brahma (Creator), Vishnu (Preserver) and Shiva (sometimes called 'Destroyer', or 'Transformer'). Explore the qualities of each of these deities in the context of the idea of the cycle of life. • Talk about the idea for some Hindus that all living beings possess a 'spark' of Brahman, the Ultimate Reality. This 'spark' is known as 'atman' and means that all living beings are sacred and special. Talk about how people might treat each other and the natural world differently if everyone believed that all living beings contained the 'spark' of God. What is good about this idea? Is it helpful for people who are not Hindus, or who do not believe there is a god? Make a set of school rules for a world where everyone has an 'atman'. Compare with the actual school rules: how far do we try to treat everyone as if they are special? • Explore Hindu ideas about the four aims of life (punusharthas) dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth; reincarnation. Compare these with pupils' goals for living. • Explore Hindu ideas of karma – how actions bring good or bad karma. Find out how and why 'snakes and ladders' links with Hindu ideas of karma. • Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. murtis, family shrine, statues and pictures of deities, puja tray including incense,

them and ideas about how people are valued in the world today, giving good reasons for their ideas • Consider and weigh up the value of taking part in family and community rituals in Hindu communities and express insights on whether it is a good thing for everyone, giving good reasons for their ideas and talking about whether their learning has changed their thinking.	fruit, bells, flowers, candles, some sacred texts such as the Bhagavad Gita, AUM symbols. Find out what they mean, how they are used, when and why. • Explore the kinds of things some Hindu families might do during the week e.g. daily puja, blessing food, arti ceremony, singing hymns, reading holy texts, visit the mandir etc. Make links with stories and beliefs about the deities worshipped. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values, and community and home rituals of pupils in the class? • Find out how Hindus celebrate Diwali in Britain today, linking with the story of Rama and Sita. Ask what the festival means for Hindus, and weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain. • Find out about and compare other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain and overseas. • Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already, or with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

Key Question L2.8 What does it mean to be a Sikh in Britain today?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify some of the core beliefs of Sikhi, e.g. one God, the message of Guru Nanak, equality and service • Make clear links between the Mool Mantar and Sikh beliefs and actions • Offer informed suggestions about what some of the teachings of the Gurus mean to Sikhs today. **Understanding the impact:** • Make simple links between the life of at least one of the Gurus and some actions Sikhs take today (e.g. Guru Nanak and the langar; Guru Gobind Singh and the Khalsa) • Give some examples that demonstrate that remembering God, working hard and serving others are important to Sikhs today.	**Note that many Sikhs prefer the term 'Sikhi' to the term 'Sikhism'. *Sikhi* is a verb and signifies that this worldview is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term 'Sikh' comes from the word *sikhna* which means 'to learn': hence a Sikh is a learner.** • Find out about how many Sikhs and gurdwaras there are in the North East. What do pupils notice about Sikhs that is distinctive? What questions would they ask a Sikh visitor? Keep these questions and see how many are answered during the unit. Develop more questions as you teach the unit and see if you can ask a Sikh visitor to answer them. • Explore the key beliefs in Sikhi. Talk about the idea of God: what words can pupils use to describe what religious believers say about God? Connect with their prior learning and compare their words with the Mool Mantar, the first hymn composed by Guru Nanak, which gives a statement about core Sikh ideas about God. Note similarities and differences between ideas of God already studied in other religions. What do they think the words of the Mool Mantar mean? • Use an investigation into Guru Nanak and the rest of the Ten Gurus to find out why service (sewa), human equality and dignity are important to Sikhs. For example, find out about Guru Nanak's early life, his call and disappearance in the river, his message on his return (link with the Mool Mantar), and his setting up of the community at Kartarpur; make links with idea of service, equality and dignity. Talk about what inspires people about Guru Nanak and what people inspire pupils. Explore the importance of some of the other gurus too, e.g. the collecting together of the first Sikh scriptures, Adi Granth by Guru Arjan; Guru Har Gobind leading imprisoned Sikhs to freedom; the forming of the Khalsa under Guru Gobind Singh. • Discuss the importance of the Guru Granth Sahib. Explore why it is treated as a living guru. Find out how it is used, treated and learnt from. What is the difference between 'special', 'enjoyable', 'inspiring' and 'holy' texts? • Find out what matters most to the Sikh community. Explore, for example, the Khalsa, Sikh symbols such as the Ik Onkar and the Five Ks, the role of the gurdwara (ideally with a visit, where possible), eating together in the langar and serving others; what do pupils think are the most important values for the Sikh community, from what they have learned already?

Making connections: • Raise questions about what matters to Sikhs (e.g. equality, service, honest work), and say why they still matter today • Make links between key Sikh values and life in the world today, identifying which values would make most difference in pupils' own lives and in the world today • Talk about what they have learned and whether they have changed their thinking.	• Introduce some of the key Sikh values: remembering and serving God; working hard and honestly; sharing with people who need help and support; treating people equally; serving other people, no matter who they are. Find examples from what they have already studied about Sikhs to illustrate these ideas. • Examine a significant Sikh festival, for example, Vaisakhi, Guru Nanak's birthday or Divali, and find out what it means to Sikhs. Look at the stories, meaning and the practices related to this festival in Britain today. Talk about why these celebrations are important in the lives of Sikhs. • As pupils study the key beliefs and practices of Sikh living, ask them to consider what beliefs, practices, stories/teachings, people and values are significant in their own lives. Consider their experience of community in comparison to Sikh community life. Reflect on what forms of guidance the pupils turn to when they need guidance or advice. Consider what benefits there might be in school, in the local community and further afield, if people were more willing to treat others equally, share, and serve others. What actions could pupils take to bring more equality?

Key Question L2.9 What are the deeper meanings of festivals?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify the main beliefs at the heart of religious festivals (i.e. at least one festival in at least two religions) • Make clear links between these beliefs and the stories recalled at the festivals. **Understanding the impact:** • Make connections between stories, teachings, symbols and beliefs and how believers celebrate these festivals • Describe how believers celebrate festivals in different ways (e.g. between celebrations at home and in community; and/or a variety of ways of celebrating **within** a religious tradition). **Making connections:** • Raise questions and suggest answers about what is worth celebrating and remembering in religious communities and in their own lives	**Note**: it is important to be clear about what prior learning has taken place. It is possible to re-visit festivals that have been taught previously, building on pupils' understanding but not simply repeating previous material. • Think about times in their own lives when pupils remember and celebrate significant events/people, and why and how they do this. • Select two or three festivals, building on prior learning. For each one, use active, creative and engaging ways to find out the meanings of stories behind them; how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals; similarities and differences between the way festivals are celebrated: e.g. Christmas or Holy Week within different Christian traditions; between home and places of worship; ○ Christianity: *Christmas*: Gospel nativity accounts; good news for the poor, peace on earth, gift of Jesus' incarnation; *Easter*: Gospel accounts of Holy Week; teachings and example of Jesus, sacrifice, resurrection and salvation; ○ Hindu Dharma: *Diwali*: Rama and Sita, good overcomes bad; ideas of blessings and good fortune, Lakshmi; Diwali lamps and mandalas; celebrations in the home and at mandir ○ Judaism: *Pesach*: story of Moses and the Exodus; seder meal; freedom, faithfulness of God; *Rosh Hashanah*: Jewish New Year, looking back and looking forward, remembering Creation; shofar, sweet foods, tashlich; *Yom Kippur*: Day of Atonement – fasting, repentance, praying for forgiveness; Mitzvah Day – a modern festival of social action. ○ Islam: *Ramadan and Eid*: celebrating the end of fasting; self-control, submission to Allah. • Compare key elements of the selected festivals, as well as recalling those studied previously: shared values, story, beliefs, hopes and commitments. • Consider the value for pupils themselves of the ideas and concepts that are at the heart of these festivals: e.g. celebration; community; identity and belonging; tradition; bringing peace; good overcoming bad; celebrating freedom; saying sorry; forgiveness; self-control. • Consider (using Philosophy for Children methods where possible) questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Is love stronger than death (Easter)? Can God free

• Make links between the beliefs and practices studied and the role of festivals in the life of Britain today, showing their understanding of the values and beliefs at the heart of each festival studied, giving good reasons for their ideas • Talk about what they have learned, how and why their thinking has changed.	people from slavery (Pesach)? Is it good to say sorry (Yom Kippur)? Does fasting make you a better person? If so, how? (Ramadan and Eid-ul-Fitr; Lent). • Explore the benefits of celebration to religious communities by asking some local believers: why do they keep on celebrating ancient events? • Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over?

Key Question L2.10 How and why do people mark the significant events of life?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.
 	
Making sense of belief:
• Identify some beliefs about love, commitment and promises in two religious traditions and describe what they mean
• Offer informed suggestions about the meaning and importance of ceremonies of commitment for religious and non-religious people today.
 	
Understanding the impact:
• Describe what happens in ceremonies of commitment (e.g. baptism, sacred thread, marriage) and say what these rituals mean
• Make simple links between beliefs about love and commitment and how people in at least two religious traditions live (e.g. through celebrating forgiveness, salvation and freedom at festivals)
• Identify some differences in how people celebrate commitment (e.g. different practices of marriage, or Christian baptism).
	Throughout this unit, make connections with pupils' prior learning. Compare the ways Christians mark the journey of life with whichever other religion/worldview has been studied this year, as well as non-religious responses, where appropriate.
	• Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? What other metaphors could be used for life?
	• Consider the value and meaning of ceremonies which mark milestones in life, particularly those associated with growing up and taking responsibility within a faith community. How do these practices show what is important in the lives of those taking these steps? Explore the symbols and rituals used and the promises made; explore what meaning these ceremonies have to the individual, their family and their communities; reflect on the on-going impact of these commitments:
	  ○ Christians: e.g. Baptists/Pentecostals celebrate "believer's baptism" or "adult baptism"; compare this with Church of England/Roman Catholic and/or Orthodox celebration of infant baptism (note that infant baptism has been introduced in previous units (F4, 1.8), and "believer's baptism" / "adult baptism" may have been encountered in L2.3, so build on that learning); many Roman Catholics celebrate first communion and confession; many Church of England and Roman Catholics celebrate confirmation.
	  ○ Hindus: sacred thread ceremony
	  ○ Sikhs: becoming an Amritdhari Sikh and joining the Khalsa
	  ○ Jews: *bar/bat mitzvah*
	  ○ Consider whether and how non-religious people (e.g. Humanists) mark these moments. Why are these moments important to people?
	• Compare some different commitments held by believers in different religions – and by the pupils themselves.
	• Think about the symbolism, meaning and value of ceremonies that mark the commitment of a loving relationship between two people: compare marriage ceremonies and commitments in two religious traditions e.g. Christian and Hindu/Jewish (NB Christian and Jewish marriage introduced in Unit 1.8, so build on that learning). What happens? What promises are made? Why are they important? What

Making connections: • Raise questions and suggest answers about whether it is good for everyone to see life as journey, and to mark the milestones • Make links between ideas of love, commitment and promises in religious and non-religious ceremonies • Give good reasons why they think ceremonies of commitment are or are not valuable today.	prayers are offered? How do people's religious beliefs show through these ceremonies and commitments? Compare with non-religious ceremonies. • Work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Does religious or spiritual teaching help believers to move on in life's journey? • Create a 'map of life' for a Hindu, Jewish or Christian person, showing what these religions offer to guide people through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map for life'? • Reflect on their own ideas about the importance of love, commitment, community, belonging and belief today. **Note:** Pupils may naturally bring up the topics of death or afterlife in this unit. If they do, discussions about these topics may be valid as part of pupils' RE in this unit and these discussions should be handled sensitively. However, these topics are not the main focus of this unit as they appear in the Upper Key Stage 2 units.

Key Question L2.11 How and why do people try to make the world a better place?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify some beliefs about why the world is not always a good place (e.g. Christian ideas of sin) • Make links between religious beliefs and teachings and why people try to live and make the world a better place **Understanding the impact:** • Make simple links between teachings about how to live and ways in which people try to make the world a better place (e.g. *tikkun olam* and the charity World Jewish Relief) • Describe some examples of how people try to live in ways that make the world a better place(e.g. individuals and organisations) • Identify some differences in how people put their beliefs into action	• Throughout this unit, make connections with pupils' learning from earlier in the year: what have they already learned about how believers try to live? Why do believers want to follow the commands and teachings of their traditions? • Think about some of the ways in which the world is not such a good place: you could start small and local, and end up big and global e.g. from upsetting people in the dinner queue through to messing up the environment. Talk about why people are not always as good as they could be. Connect with Units L2.1 and L2.4 which explore the idea for Christians (and Jews) that people prefer to do their own thing rather than obey the Creator (sin) and so keep needing to say sorry and ask for help. Recall that Christians believe God helps them through the Holy Spirit (see Unit L2.3). Muslims believe people do good and bad deeds, and also need God's mercy. • Religions suggest that people need help and guidance to live in the right way. Explore teachings which act as guides for living within two religious traditions studied during the year, and a non-religious belief system, e.g. Jews: the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22); Christians: the Two Commandments of Jesus (Mark 12:28–34) and the 'Golden Rule' (Matthew 7:12). Note that the Golden Rule is important in many traditions, including for Humanists. You could also explore Hindu and Sikh teachings to build on LKS2 learning, such as, Hindus: teaching on giving (Bhagavad Gita 17:20-21); Sikhs: teachings on selfless service (Guru Granth Sahib p.992). Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? How would it make the world a better place? • Explore some ideas and individuals that help inspire people to make the world a better place. Choose from the following ideas: ○ The Jewish teaching of tikkun olam (mending the world) and tzedaka (charity): find some examples of Jewish charities who try to make the world better; what do they do and why? (e.g. Jewish Child's Day); find out about the Jewish new year festival for trees (Tu B'shevat) and how that can 'mend the world'. A modern festival is Mitzvah Day, where Jewish people may take part in voluntary work in the community.

Making connections: • Raise questions and suggest answers about why the world is not always a good place, and what are the best ways of making it better • Make links between some commands for living from religious traditions, non-religious worldviews and pupils' own ideas • Express their own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for their views	○ The Muslim belief in charity (zakah): find out what it is, and how Muslims give charity; use some examples of charities such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk and find out how and why they help to make the world a better place. ○ Explore the lives of inspirational Christians (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). Consider how their religious faith inspired and guided them in their lives, and their contribution to making the world a better place. ○ Compare the work of Christian Aid and Islamic Relief: can they change the world? ○ Compare non-religious ways of 'being good without God': e.g. what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason, listening to conscience. Look at some inspiring Humanists who fight for justice (e.g. Annie Besant fought for women's rights) and why they did this. Look at the work of the secular charity, Oxfam. How have they made the world a better place? • Enable pupils to reflect on the value of love, forgiveness, honesty, kindness, generosity and service in their own lives and the lives of others, in the light of their studies in RE.

C.6 Upper Key Stage 2 Programme of Study

What do pupils gain from RE at this key stage?

Pupils should extend their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject-specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:[14]

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.

End of Upper Key Stage 2 outcomes

RE should enable pupils to

• *Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions*	• *Make clear connections between what people believe and how they live, individually and in communities*	• *Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)*
• *Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts*	• *Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures*	• *Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently*
• *Taking account of the context(s), suggest meanings for texts/ sources*		• *Consider and weigh up how ideas studied relate to their own experiences and experiences of the*

[14] As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

of authority studied, comparing their ideas with ways in which believers interpret them, showing awareness of different interpretations.		*world today, developing insights of their own and giving good reasons for the views they have and the connections they make*
		• *Talk about what they have learned, how their thinking may have changed and why*

These general outcomes are related to specific content within the key question outlines/units of study on pp.56-69.

Religions and worldviews

Across the whole of KS2, pupils will study Christians for at least 50% of study time, **plus Muslims, Jews, Hindus and Sikhs.**

Pupils may also learn from other religious and non-religious worldviews in thematic units.

Key questions

Unit question		Suggested time
U2.1 What does it mean if Christians believe God is holy and loving?	UC2b.1	6-8 hours
U2.2 Creation and science: conflicting or complementary?	UC2b.2	6-8 hours
U2.3 For Christians, how can following God bring freedom and justice?	UC2b.3	6-8 hours
U2.4 Why do Christians believe Jesus was the Messiah?	UC2b.4	6-8 hours
U2.5 How do Christians decide how to live? 'What would Jesus do?'	UC2b.5	6-8 hours
U2.6 What do Christians believe Jesus did to 'save' human beings? [Y5]	UC2b.6	6-8 hours
U2.7 What difference does the Resurrection make for Christians? [Y6]?	UC2b.7	6-8 hours
U2.8 For Christians, what kind of king is Jesus?	UC2b.8	6-8 hours
U2.9 Why do Hindus try to be good?		6-8 hours
U2.10 What does it mean for Muslims to follow God?		10-12 hours
U2.11 What does it mean for a Jewish person to follow God?		10-12 hours
Thematic units that compare beliefs and practices between religious and non-religious worldviews		
U2.12 What matters most to Humanists and Christians?		6-8 hours
U2.13 Why do some people believe in God and some people not?		6-8 hours
U2.14 Why is pilgrimage important to some religious believers?		6-8 hours
U2.15 How does faith help when life gets hard?		6-8 hours

Notes

The key questions are designed to enable pupils to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note planning sheets have not been provided for Christian unit questions as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.

Long-term planning

The *Religious Education in Church of England Schools: A Statement of Entitlement* 2019 has amended the percentage of curriculum time for teaching Christianity from two thirds to 'at least 50%'. This is to allow for more balance between teaching about Christians and other religious and non-religious worldviews. The requirement to choose between studying Muslims or Jewish people, and Hindus or Sikhs in KS2 has been removed in this 2024 syllabus. This means that schools should look at their long-term plans and select units in such a way as to develop a coherent curriculum for pupils, building up knowledge over time. The units themselves are not compulsory, but are provided to support schools when considering long-term planning. See note on p.17 and section E.4 Creating a coherent curriculum, p.101.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Step 1: Key question	• Select a key question from p.54. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 1 of the key question outlines/units of study on pp.56-69. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 2 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you..?' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can/Can you?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question U2.9 Why do Hindus try to be good?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify and explain Hindu beliefs, e.g. dharma, karma, samsara, moksha, using technical terms accurately • Give meanings for the story of the man in the well and explain how it relates to Hindu beliefs about samsara, moksha, etc. **Understanding the impact:** • Make clear connections between Hindu beliefs about dharma, karma, samsara and moksha and ways in which Hindus live • Connect the four Hindu aims of life and the four stages of life with beliefs about dharma, karma, moksha, etc. • Give evidence and examples to show how Hindus put their beliefs into practice in different ways **Making connections:** • Make connections between Hindu beliefs studied (e.g. karma and dharma), and explain how and why they are important to Hindus	**Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs.** • Recall learning about Brahman (God, Ultimate Reality) and atman (eternal self) in Unit L2.7. Remember that Hindu Dharma is very diverse, and so there is hardly anything about which we can say 'all Hindus believe …' However, the ideas of dharma, karma, samsara and moksha are commonly held, although described in a range of ways. • Explore the Hindu story from the Mahabharata, the 'man in the well' (www.indianetzone.com/50/man_well.htm) in a creative way; this presents one picture of the way the world is for a Hindu worldview: the atman is trapped in the physical body and wants to escape the terrible dangers, but the man is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about karma, samsara, etc. below. • Explore Hindu ideas of karma – the law of cause and effect, and how actions bring good or bad karma. Connect this with Hindu beliefs about samsara – the cycle of life, death and rebirth travelled by the atman through various reincarnations, to achieve moksha (release from the cycle of samsara, and union with Brahman). Find out how and why the game of 'snakes and ladders' links with Hindu ideas of karma and moksha. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good karma and a better reincarnation, and ultimately release from samsara. • Explore Hindu ideas about the four aims of life (purusharthas): dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth/ reincarnation. Compare these with pupils' goals for living. Connect with the idea of karma – pursuing these aims contribute to good karma; doing things selfishly or in ways that harm others brings bad karma. • Hindus might describe life as a journey towards moksha; Hindu life is also part of a journey through different stages (ashramas), each with different duties. Look at the different dharma/duties Hindus have at the four ashramas: student, householder, retired person, renouncer. How does the dharma for these

• Reflect on and articulate what impact belief in karma and dharma might have on individuals and the world, recognising different points of view.	stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life. • Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. ahimsa (non-violence) and satya (truthfulness). Connect these with ideas of atman/karma (all living beings have an eternal self/atman and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshipping God). • Find out about some ways in which Hindus make a difference in the world-wide community. How does a Hindu way of life guide them in how they live? E.g. Satguru Sri Mata Armitanandamayi Devi ('Amma'); Sadhguru Jaggi Vasudev (founder of Isha Foundation); Dr Vandana Shiva (environmentalist). • Consider the value of the idea of karma and reincarnation: what difference would it make to the way people live if everything they did carries good or bad karma, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?

Key Question U2.10 What does it mean for Muslims to follow God?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify and explain Muslim beliefs about God, the Prophet and the Holy Qur'an (e.g. Tawhid; Muhammad as the Messenger, Qur'an as the message) • Describe and explain ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on Five Pillars; hajj practices follow example of the Prophet). **Understanding the impact:** • Make clear connections between Muslim beliefs and worship (e.g. Five Pillars, mosques, art) • Give evidence and examples to show how Muslims put their beliefs into practice in different ways. **Making connections:**	Note that this unit builds on a previous unit on Muslim worldviews (1.6) and some thematic study (e.g. 1.10, L2.9, L2.11), so start by finding out what pupils already know. • Set the context, using the information in the 2021 census (see Guidance E.7, p.107). Ask pupils how many Muslims they think there are in Britain and the region. This unit explores what it is like to be a Muslim in the North East. Talk about the fact that there are different Muslim groups: the largest (globally and locally) are Sunni; the next major group are called Shi'a; some Muslims are Sufi. Find out which tradition your nearest mosque belongs to. • Revise learning about Allah from Unit 1.6: explore the idea of Tawhid (the oneness of God) and how the 99 Names are used to express the character of God; use of geometry and calligraphy to express beliefs. • Give an overview of the Five Pillars as expressions of *ibadah* (worship and belief in action). Deepen pupils' understanding of the ones to which they have already been introduced: Shahadah (belief in one God and his Prophet); and salah (daily prayer). Find out more about sawm (fasting); and zakah (alms giving). Introduce hajj (pilgrimage) [detailed study of this is in Unit U2.14 on pilgrimage]. What happens, where, when, why? Explore how these affect the lives of Muslims, moment by moment, daily, annually, in a lifetime. • Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (ummah). Investigate how they are practised by Muslims in the North East/Britain today. Consider what beliefs, practices and values are significant in pupils' lives. • Consider the significance of the Holy Qur'an for Muslims as the final revealed word of God: how it was revealed to the Prophet Muhammad by the Angel Jibril; examples of key stories of the Prophets (e.g. Ibrahim, Musa, Isa, Prophet Muhammad) noting how some of these stories are shared with Christian and Jewish people (e.g. Ibrahim/Abraham, Musa/Moses, Isa/Jesus); examples of stories and teachings, (e.g. Surah 1 *The Opening*; Surah 17 - the Prophet's Night Journey); how it is used, treated, learnt. Share. Find out about people who memorise the Qur'an and why (hafiz, hafiza).

• Make connections between Muslim beliefs studied and Muslim ways of living in Britain/the North East today • Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims • Reflect on and talk about what and how they have learned, and how and why their thinking has changed.	• Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims. • Explore how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice, and what difference they make to the lives of Muslims, e.g. giving of sadaqah (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy. • Investigate the design and purpose of a mosque/masjid and explain how and why the architecture, artwork and activities (e.g. preparing for prayer) reflect Muslim beliefs.

Key Question U2.11 What does it mean for a Jewish person to follow God?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify and explain Jewish beliefs about God • Give examples of some texts that say what God is like and explain how Jewish people interpret them. **Understanding the impact:** • Make clear connections between Jewish beliefs about the Torah and how they use it • Make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws) • Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice).	Note that this unit builds on a previous unit on Jewish life (Unit 1.7) and some thematic units (e.g. F4, F5, F6, 1.8, 1.9, 1.10, L2.9, L2.10 and L2.11) so start by finding out what pupils already know. • Recap prior learning about Jewish beliefs about God in 'the Shema', including belief in one God and the command to love God with all their heart, soul and might. Recall where it is found (Deuteronomy 6:4–9), how it links to beliefs about God and its use in the mezuzah. Learn about Orthodox use of the Shema in the tefillin. (Note: some Jews do not write the name of God out fully, instead they put 'G-d' as a mark of respect, and so that God's name cannot be erased or destroyed.) Find out more about the titles used to refer to God in Judaism and how these reveal Jewish ideas about the nature of God (e.g. Almighty, King, Father, Lord, King of Kings). Use some texts that describe these names (e.g. the Shema, Ein Keloheinu and Avinu Malkeinu. These Jewish prayers might be found in a siddur, a daily prayer book, although Avinu Malkeinu is only said at Rosh Hashanah and Yom Kippur). • Find out about how a Sefer Torah (handwritten scroll) is produced, covered and treated and the reasons for this; how it is used each week in the synagogue and for the annual cycle of readings. • Talk about the Jewish holy book – the Written Torah or TeNaKh: this name refers to Torah (Law), Nevi'im (the Prophets), Ketuvim (the Writings). (Note the overlap with the Christian Old Testament.) Look at some examples of texts and stories from these different parts of the Tenakh (E.g. Esther; Psalms of David). Find out about the place of the Torah at the heart of Jewish belief and practice and the importance of regular Torah study for many Jews. • Build on prior learning: e.g. Recall the Creation story and how it is used at Rosh Hashanah; how Shabbat is inspired by God resting on day 7. Note how much of the Torah (the first five books of the Tenakh) is devoted to the story of Exodus and Passover, and the laws that were then given – and are still followed by the Jewish community today: the Torah contains 613 commandments (mitzvot), including the Ten Commandments. One group of these mitzvot deals with which foods may or may not be eaten. Find out about kosher food laws and how they affect the everyday lives of Jewish people. Note that not all Jews keep all these laws.

Making connections: • Make connections between Jewish beliefs studied and explain how and why they are important to Jewish people today • Consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today, and articulate responses on how far these ideas are valuable to people who are not Jewish • Talk about how ideas of tradition, ritual, community and study relate to their own lives, giving good reasons for their views and explaining how their thinking has developed during the unit.	• Explore the fact that there is diversity within Jewish worldview traditions, which explains why Jews do not all keep the kosher laws in the same way. Find out some features of Orthodox and Progressive Judaism in relation to kosher, and Shabbat observance. • Find out about some contemporary Jews, both local and global. Use this to reflect upon the diversity of the Jewish community. Find out about local Jewish communities. Explore two synagogues: e.g. one Orthodox and one Progressive. Compare them and find out similarities and differences: objects found in them: e.g. ark, Ner Tamid, bimah; layout, services (bit.ly/2m3QWwg for a comparison). Find out about the place of the synagogue in the life of the Jewish community. • Reflect on the value of ritual and tradition in Jewish communities, comparing its value in schools, families and other communities. Compare this with ritual and traditions in the lives of pupils themselves.

Key Question U2.12 What matters most to Humanists and Christians?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist) • Make links with sources of authority that tell people how to be good (e.g. Christian ideas of being 'made in the image of God' but 'fallen', and Humanists saying that people can be 'good without god'). **Understanding the impact:** • Make clear connections between Christian and Humanist ideas about being good and how people live • Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view. **Making connections:** • Raise important questions and suggest answers about how and why people should be good	• Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? • Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists are one group of non-religious people (see Guidance p.117); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'. • Talk about how having a 'code for living' might help people to be good. • Look at a Humanist 'code for living', e.g. Be honest; Use your mind to think for yourself; Act for everyone. Tell the truth; Do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like? • Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? Give some examples. • Christian codes for living can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit? • Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family/friends/Xbox/pets/God/food/being safe/being clever/being beautiful/being good/sport/music/ worship/love/honesty/human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives. • Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about

• Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.	the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? • Consider similarities and differences between Christian and Humanist values. They often share similar values but the beliefs behind them are different – see Unit U2.13 for more. What have pupils learned about what matters most to Humanists and Christians?

Key Question U2.13 Why do some people believe in God and some people not?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Define the terms 'theist', 'atheist' and 'agnostic' and give examples of statements that reflect these beliefs • Identify and explain what religious and non-religious people believe about God, saying where they get their ideas from • Give examples of reasons why people do or do not believe in God. **Understanding the impact:** • Make clear connections between what people believe about God and the impact of this belief on how they live • Give evidence and examples to show how Christians sometimes disagree about what God is like (e.g. some differences in interpreting Genesis). **Making connections:**	• During this unit, take the opportunity to find out what pupils already know from previous study, and build on that prior learning. Their understanding of what God is like as far as Christians, Jews and Muslims are concerned should be reasonably developed by now. • Find out about how many people in the world and in your local area believe in God – using global statistics, the 2011 and 2021 UK census results (see Guidance E.7, p.107). Ask pupils why they think so many people believe in God. Collect these reasons. Find out about how many do not believe. Learn the words 'theist' (believes in God), 'agnostic' (cannot say if God exists or not) and 'atheist' (believes there is no god). • To explore the key question, ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God, in order to make this more manageable. Start by clarifying what Christians believe God is like and where they get their ideas from. Revisit some of the names of God and metaphors for God in the Bible (e.g. God as Father, Spirit, Son, eternal, almighty, holy, shepherd, rock, fortress, light). If this God exists, what difference would 'he' make to the way people live? Investigate a range of viewpoints on the question, from believers to atheists. • Compare the sources of authority of Christians (e.g. Bible, Church teachings, religious leaders, individual conscience) with some non-religious sources (e.g. individual conscience, some philosophers and other thinkers). • Explore some reasons why people do or do not believe in God. Consider some of the main reasons. These include: family background – many people believe (or don't believe) because of their home background; religious experience – many people say they have experienced a sense of 'the presence of God' or had prayer answered; many would argue that the Universe, the Earth and life are extraordinary and are best explained as the result of an all-powerful Creator. Many people who do not believe in God point to the existence of terrible suffering as a key reason. Many atheists argue that religions are all created by humans. Some argue that there is no need to use a Creator to explain the existence of the Universe and life; they argue that science provides reliable evidence and explanations, and that religion does not.

• Reflect on and articulate some ways in which believing in God is valuable in the lives of believers, and ways it can be challenging • Consider and weigh up different views on theism, agnosticism and atheism, expressing insights of their own about why people believe in God or not • Make connections between belief and behaviour in their own lives, talking about what they have learned and how and why their thinking may or may not have changed in the light of their learning.	• Recall and build on learning from Unit U2.2 to explore how and why Christians still believe in God in an age of science. Many Christians would say that they want to find out more about the world and how it works – doing science is part of their response to belief in God as Creator. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander, Russell Stannard, and local examples). • Invite some Christians, agnostics and atheists in to answer questions about why they do or do not believe in God. • Explore what impact believing in God might make on the way someone lives his or her everyday life. Is faith in God restricting or liberating? How do people respond to God? E.g. from personal responses in private prayer, study, worship; communal responses of worship and striving for justice. • Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today. Get pupils to reflect upon their own views and how they view people with different beliefs than their own.

Key Question U2.14 Why is pilgrimage important to some religious believers?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Identify some of the beliefs that lie behind places and times of pilgrimage in at least two religions (e.g. ummah in Islam; Mary in Roman Catholicism) • Explain ways in which stories that lie behind sites of pilgrimage connect with beliefs (e.g. Shiva and the Ganges; Israel as G-d's Chosen or Favoured people in Judaism). **Understanding the impact:** • Explain the spiritual significance and impact of pilgrimage on pilgrims in at least two religions • Compare the similarities and differences between ways in which people undertake pilgrimage and how they affect the way they live.	• Find out about special places that hold significance for pupils, and why they are important; talk about what happened there that is memorable, and ways in which they might remember it. Consider the difference between a place that is 'special' and one that is seen by some as being 'holy' or 'sacred'. • Building on prior learning, connecting beliefs and practices already studied, consider the spiritual significance of places of pilgrimage e.g. Durham Cathedral, Whitby Abbey, Iona, Lindisfarne, Lourdes or Walsingham for some Christians. Describe what happens at these places of pilgrimage – sights, sounds, practices and the beliefs that lie behind them. Explain aspects of the actions completed on pilgrimage and their significance for believers e.g. praying at the shrine of St Bernadette of Lourdes. Talk about what difference the journey makes to people's lives. Explore the events that originally started the pilgrimage to these sites and the stories that are told about going on pilgrimage. Find out what makes a pilgrim feel they have made a good choice in going to this place. • Building on prior learning, connecting beliefs and practices already studied, consider the spiritual significance of Hajj for Muslims; Jerusalem for Jews; River Ganges and Varanasi for Hindus or the Harmandir Sahib (Golden Temple) for Sikhs. Describe what happens at these places of pilgrimage – sights, sounds, practices and the beliefs that lie behind them. Explain aspects of the actions completed on pilgrimage and their significance for believers e.g. throwing stones at the devil on Hajj, bathing in the river Ganges for Hindus. Talk about what difference the journey makes to people's lives. Explore the events that originally started the pilgrimage to these sites and the stories that are told about going on pilgrimage. Find out what makes a pilgrim feel they have made a good choice in going to this place. Compare the chosen example with the Christian pilgrimage studied. Identify and comment on the similarities and differences. Explore the equivalent places of pilgrimage for non-religious people. • Consider why many people who may not identify as belonging to a faith community embark upon pilgrimages. What value might pilgrimage have for non-religious people? • Compare two pilgrimage experiences noting similarities and differences. Can pupils make a list of similarities? A list of differences? Can they explain the reasons for these similarities and differences?

Making connections: • Evaluate and explain the importance of pilgrimage in the world today, giving good reasons for their views • Reflect on and articulate lessons that people might gain from the idea and practice of pilgrimage, including their own responses • Consider and weigh up the value of e.g. reflection, repentance and remembrance, in the world today, including in their own lives • Talk about how and why their thinking has developed through this unit.	• Gather together, sort and rank a variety of reasons believers give for making or not making a pilgrimage. • Consider the significance of times of reflection, repentance, journey and remembrance. Talk about ways in which these are (or are not) present in the life of pupils and of other people who don't hold religious beliefs. Comment on whether these things are valuable for all people, including pupils, and whether going on a pilgrimage really should be in everyone's 'bucket list' for a full and rich life. • Imagine creating a pilgrimage site for the 21st Century, in your local area. Tell the story of its origins and devise appropriate experiences, showing understanding of the nature and purpose of pilgrimage studied.

Key Question U2.15 How does faith help when life gets hard?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	**Ideas and some content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage. **Making sense of belief:** • Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life • Identify beliefs about life after death in at least two religious traditions, comparing and explaining for similarities and differences. **Understanding the impact**: • Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) • Use evidence and examples to show how beliefs about resurrection / judgement / heaven / karma / reincarnation make a difference to how someone lives.	• Explore how different religions and worldviews use the symbolism of light and dark to mark the good times and hard times in life. E.g. the use of colour by Christians in Holy Week and Easter, the place of candlelight in the Divali celebrations to mark the triumph of good over evil, the way the Jewish festival of Chanukah explores struggling against evil. • Think about emotional or spiritual 'opposites' such as fear and comfort, danger and safety, life and death. Teachers may want to introduce the topic of death and afterlife – children have many questions, and they are not often encouraged to explore this sensitive territory. • Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc. • Explore how some people might thank God in good times, and how, more broadly, living a life of gratitude can lead to happier and healthier lives, whether religious or non-religious (see Psalm 103; www.happierhuman.com/benefits-of-gratitude/). Explore the value of thankfulness and include 'an attitude of gratitude' not just for when life is good but through all situations (search for 'Lifesavers' e.g. www.lifesavers.co.uk/resources-home). • Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. Use the story of Job in the Jewish and Christian scriptures. • Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that some people believe that death is the end of life, and that there is no afterlife. • Learn some key concepts about life after death in Christian traditions (such as resurrection, judgement, heaven, salvation through Jesus); and Hindu Dharma (karma, soul, samsara, reincarnation and moksha); also one secular/non-religious view about what happens after death, e.g. Humanist perspectives.

Making connections: • Reflect on a range of artistic expressions of afterlife, articulating and explaining different ways of understanding these • Consider and weigh up how religion might help people in good and bad times, giving good reasons for their ideas and insights • Talk about what they have learned, how their thinking may have changed and why.	• Compare ceremonies that mark death, noting similarities and differences, how these express different beliefs, and how they might be important to the living. • Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address. • Look at examples of artwork in which religious believers imagine and depict the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. How do ideas of life after death help people in difficult times? • Respond to the question, 'How does religion help people live through good and bad times?' Consider how important this role of religion is, in a country where religious belief is declining, but in a world where religious belief is growing.

C.7 Key Stage 3 Programme of Study

What do pupils gain from RE at this key stage?

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and beliefs in systematic ways. They should draw on a wide range of subject-specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and beliefs have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:[15]

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

[15] As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.

End of Key Stage 3 outcomes

RE should enable pupils to

• *Give reasoned explanations of how and why the selected key beliefs and concepts are important within the religions studied*	• *Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. in different denominations, communities, times or cultures)*	• *Give coherent accounts of the significance and implications of the beliefs and practices studied, in the world today*
• *Explain how and why people use, interpret and make sense of texts/sources of authority differently*	• *Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today*	• *Evaluate personally and impersonally how far the beliefs and practices studied help to make sense of the world*
• *Show awareness of different methods of interpretation and explain how appropriate different interpretations of texts/sources of authority are, including their own ideas*		• *Respond to the challenges raised by questions of belief and practice in the world today and in their own lives, offering reasons and justifications for their responses*
		• *Account for how and why their thinking has/has not changed as a result of their studies*

Religions and worldviews

- **Christians for at least 50% of study time**
- **and three from Buddhists, Hindus, Jews, Muslims and Sikhs.**

Pupils may also learn from other religions represented in the local area, and **should study at least one example of a non-religious worldview, such as Humanism**.

Key questions

Unit question	
3.1 What does it mean for Christians to believe in God as Trinity?	UC3.1
3.2 Should Christians be greener than everyone else?	UC3.2
3.3 For Christians, why are people good and bad?	UC3.3
3.4 Does the world need prophets today?	UC3.4
3.5 What do Christians do when life gets hard?	UC3.5
3.6 Why do Christians believe Jesus was God on earth?	UC3.6
3.7 What is so radical about Jesus?	UC3.7
3.8 What kinds of salvation do Christians believe in?	UC3.8
3.9 What do Christians believe about the Kingdom of God and life after death?	UC3.9
3.10 The Buddha: how and why do his experiences and teachings have meaning for people today?	
3.11 Why don't Hindus want to be reincarnated and what do they do about it?	
3.12 What is good and what is challenging about being a Muslim teenager in Britain today?	
3.13 What is good and what is challenging about being a Jewish teenager in Britain today?	
3.14 How are Sikh teachings on equality and service put into practice in Britain today?	
3.15 What difference does it make to non-religious in Britain today?	
Thematic units that compare beliefs and practices between different religious and non-religious worldviews	
3.16 Good, bad; right, wrong: how do I decide? *Religious and non-religious worldviews*	
3.17 How far does it make a difference if you believe in life after death? *Christians, Hindus, Muslims, non-religious worldviews*	
3.18 Why is there suffering? Are there any good solutions? *Christians, Hindus/Buddhists, non-religious worldviews*	
3.19 How can people express the spiritual through the arts? *Religious and non-religious worldviews*	

Notes

The key questions are designed to enable pupils to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note KS3 Unit outlines have not been provided for Christian unit questions as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.

All units are intended to last 6-8 hours, and to build on prior learning. All units offer stepping stones towards the current GCSE specifications for examination from 2018 onwards.

Unit 3.10 The Buddha: how and why do his experiences and teachings have meaning for people today?

[Buddha/Dharma/Sangha] **The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews**

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.

Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:
 	
Make sense of belief:
• Describe how the life of the Buddha led to his teachings (dharma/dhamma)
• Explain the Buddhist dharma (i.e. universal truths, noble truths, noble path)
• Compare some varieties of Buddhist traditions and describe how they relate to the dharma.
 	
Understand the impact:
• Give reasons and examples to explain how and why Buddhists put their beliefs into action in different ways (e.g. ordained/lay; meditation in Tibetan/Zen)
• Show how Buddhist teachings guide them in making moral decisions (e.g. non-violence, vegetarianism).
 	
Make connections:
• Offer an account of what difference it makes that overcoming dukkha and attaining enlightenment is achievable by anyone without supernatural help, giving reasons
• Evaluate how far the ideas of the Buddhist dharma help students to make sense of the world and their own experience.
	• Explore the key events in the life of the Buddha and how they led him to seek enlightenment.
	• Examine some key texts used within Buddhist traditions to teach central Buddhist teachings (e.g. Dhammapada, Dhammacakkappavattana, the Karaniya Metta Sutta, Mangala Sutta).
	• Explore the dharma/dhamma: the key teachings of the Buddha and the impact these have on Buddhists today:
	  ○ The Three Marks (or Characteristics) of Existence
	  ○ the Four Noble Truths, including the Middle Way: the Noble Eightfold Path (Moral Conduct, Meditation, Wisdom).
	• Explore what difference these ideas make to everyday life for Buddhists e.g. connect Buddhist ideas about suffering with the practices of the four Brahma Viharas (loving-kindness, compassion, sympathetic joy and equanimity), mindfulness and meditation.
	• Read and explore some stories or wise sayings from the Pali Canon, e.g. a dramatic story in Majjhima Nikaya 86 (the second book of the Sutta Pitaka) where the Buddha persuades Angulimala, a mass-murderer, to stop killing and harming. Angulimala then becomes a disciple and eventually an arahant (enlightened being). Explain what the Buddha is saying about wisdom, justice and strength in this story.
	• Analyse ways in which 'engaged Buddhism' promotes peace and justice, e.g. using the teachings and example of Thich Nhat Hanh.
	• Explore some Buddhist symbols and artefacts beyond statues of Buddha (rupas): e.g. lotus flower, stupa, bells, mala (beads), prayer wheel, prayer flags, singing bowls, mudras (hand gestures).
	• Introduce the Sangha – Buddhist community (traditionally ordained monks and nuns but sometimes used to apply to all Buddhists). Outline some different schools in Buddhism (i.e. Mahayana, Theravada). Introduce some diverse perspectives on Buddhism in British Buddhist communities. Compare the outlooks of a traditional perspective (e.g. Thai Forest, Tibetan, Pure Land or Zen) with a recent perspective (e.g. Triratna). Find out what it means to be Buddhist in a British context.
	• Compare Buddhist ethics with Humanist ethics. Is Buddhism an early form of Humanism?

Unit 3.11 Why don't Hindus want to be reincarnated and what do they do about it?

[Samsara/Karma/Moksha/Dharma/Brahman/Atman]

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the importance of the key beliefs studied (e.g. karma, samsara, moksha) for Hindu ways of living. **Understand the impact:** • Give reasons and examples to explain how and why Hindus put their beliefs into action in different ways (e.g. paths to moksha; aims in life, varnas) • Show how Hindu beliefs and teachings guide them in making moral decisions (e.g. non-violence, vegetarianism). **Make connections:** • Give a coherent account of why a Hindu would not want to be reincarnated, and what they might do about it • Evaluate how far the ideas of karma and samsara help students to make sense of the world and their own experience.	**Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma' ('Eternal Way'), which describes a complete way of life rather than a set of beliefs.** Check out Lower KS2 Unit L2.7 & Upper KS2 Unit U2.9 and reinforce or build on prior learning; e.g. the story of 'the man in the -well' from the Mahabharata is a good starting-point for this unit too. • Explore Hindu ideas about samsara, karma and moksha. What is the problem that causes the individual eternal self (atman) to be trapped within the cycle of life, death and rebirth (samsara)? Examine how the law of karma governs reincarnation. Consider how endless reincarnations is not an appealing prospect, and hence the desire to escape from samsara. • Explore some of the ways Hindus can escape from samsara and attain moksha, e.g. karma yoga (path of unselfish action); bhakti yoga (path of devotion to God); jnana yoga (path of knowledge); astanga yoga (path of meditation). • In the light of their studies about karma and reincarnation, explore Hindu ideas about the four aims of life (purusharthas): dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth. • Explore British Hindu teenagers' lives, their multiple identities and thoughts about their traditions. Investigate what they think about goals in life, connecting with dharma, artha, kama and moksha. Compare similarities and differences with the diverse lives of students in your class. • Analyse sacred texts dealing with dharma, such as passages from the Bhagavad Gita or the Ramayana. Explore the idea of dharma and varna in modern Indian and British Hindu communities. Evaluate this system of social organisation. • Explore Hindu commitments to non-violence (ahimsa), harmlessness and vegetarian food. Contrast this with some modern British attitudes towards violence and harm towards both humans and animals. Evaluate the proposition that the Hindu path is our best hope in the battle to protect the environment. • Answer the unit question: why don't Hindus want to be reincarnated and what do they do about it?

Unit 3.12 What is good and what is challenging about being a Muslim teenager in Britain today?

[Iman/Ibadah/Akhlaq]

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the importance of the key beliefs studied (e.g. iman, ibadah, akhlaq) for Muslim ways of living in Britain today. **Understand the impact:** • Give reasons and examples to explain how and why Muslims put their beliefs into action in different ways (e.g. Sunni/Shi'a traditions) • Show how beliefs and teachings guide Muslims in responding to the challenges of life in Britain today. **Make connections:** • Give a coherent account of the challenges and opportunities of being a Muslim teenager in Britain today, offering reasons and justifications for their responses.	Check out upper KS2 Unit U2.10 and reinforce or build on prior learning – do not simply repeat material e.g. Five Pillars. Revise the key concepts of iman (faith), ibadah (worship and belief-in-action) and akhlaq (character and moral conduct). Explore how they are shown through the following ideas: • Discuss the question: *what is British Islam?* E.g. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Use their programme list to see how British Muslims are exploring their faith in a Western context. • Find out about the different Muslim traditions represented in your area. Set the context, using the information in the 2021 census (see Guidance E.7 p.107). Look at the different mosques and communities near you. Make use of local voices, either through visitors or using BBC archives. • Explore some of the similarities and key differences between the groups, e.g. Sunni/Shi'a: six articles of faith in Sunni Islam (tawhid, angels, revealed books, prophets, the Day of Judgment, predestination); five roots of Usul ad-Din in Shi'a Islam (Tawhid, prophethood, guidance, resurrection); Five Pillars of Sunni Islam and 10 Obligatory Acts of Shi'a Islam. • Look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). How do artists challenge stereotypes? Conduct a media survey for a week; gather evidence of stereotypes of Muslims students find in the media. How could British Muslim teenagers combat stereotypes about them? How *do* they? • Be prepared to address the question of violent fundamentalist groups commandeering Islam, such as IS and Boko Haram, etc. Be prepared to discuss mainstream Muslim rejection of their actions e.g. http://bit.ly/2njqxg3 • Examine the term ijtihad to consider some different approaches to Islam in the modern world. Ijtihad is the intellectual effort of qualified scholars to employ reason and analysis of authoritative sources (Qur'an and Sunnah) to find legal solutions to new and challenging situations or where sources are ambiguous on issues. Some Muslims argue that the time for ijtihad is past and Muslims should live according to traditional ways; some Muslims argue that it is the duty of all Muslims to engage in ijtihad. Find out the arguments for different views on this continuum. Consider how far the requirement for submission in Islam incorporates the highest intellectual effort, and that submission does not bypass the brain. Consider how far this applies to all religions and beliefs. Reflect on how much effort students put into working out their own ideas.

Unit 3.13 What is good and what is challenging about being a Jewish teenager in Britain today?

[God/Torah/the People and the Land]

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the importance of the key beliefs studied for Jewish ways of living in Britain today (e.g. identity, Shabbat, tzedakah). **Understand the impact:** • Give reasons and examples to explain how and why Jews put their beliefs into action in different ways (e.g. Orthodox and Progressive traditions) • Show how beliefs and teachings guide Jews in responding to the challenges of life in Britain today. **Make connections:** • Give a coherent account of the challenges and opportunities of being a Jewish teenager in Britain today, offering reasons and justifications for their responses.	Check out upper KS2 Unit U2.10 and reinforce or build on prior learning. • Find out how young British Jews live out their religion; and what it is that gives Jewish teenagers their sense of identity; (e.g. their experience of being part of varied communities – Orthodox/Progressive, within their family, at synagogue/shul and cheder, through rituals and celebrations of Shabbat, through festivals such as Pesach/Passover and Yom Kippur). • Find out how young British Jews see themselves (e.g. part of a strong but diverse tradition; part of a tradition that encourages debate and discussion; confident in their freedom to be Jewish while holding different views of God and tradition – such as the place of secular Jews). • Explore Jewish belief in a covenantal relationship with God as his 'Chosen People' (or 'Favoured People'), with reference to how this is explained in the Torah, which documents the history and moral code of the Jews as God's chosen people, e.g. Deuteronomy 14:2. Although Jews say that God stands in relationship with all his creation, having the Torah means that Jews have certain roles. What are these in relation to other groups, e.g. Leviticus 19:34? What are particular Jewish requirements, e.g. keeping kosher and Shabbat? What are Jewish requirements when it comes to social justice, e.g. tzedakah? How does being Jewish make a difference to people's lives? • Explore diversity within Judaism (see https://jewishmuseum.org.uk/schools/in-the-classroom/inclusive-judaism/) e.g. religious diversity (Orthodox/Progressive), cultural diversity (Ashkenazi/Sephardi/Ethiopian etc), and how this can lead to differing practice. Discuss: How important are change, continuity and growth within the history of Judaism? • Learn about Jewish theological responses to the Shoah (Holocaust). Analyse the idea that 'theodicy is impossible after Auschwitz'. Articulate what actions we should take to prevent any similar event from ever being possible again. Challenge students – are they active in fighting prejudice? • Consider the part the concept of nationhood has played in the life of the Jewish community, exploring the beliefs, teachings and attitudes towards the Promised Land. Debate: How far is it possible to separate religion from nationality? Evaluate the arguments. • Find out about recent rise in antisemitism (e.g. reports from https://cst.org.uk/). Talk about causes and effects of this. Consider the impact on the lives of young British Jews; reflect on how society could and should overcome racist and intolerant attitudes.

Unit 3.14 How are Sikh teachings on equality and service put into practice in Britain today?

[God/the Guru/Panth] **The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews**

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the key beliefs of Sikhi (e.g. about God and the gurus; nam japna, kirt karna and vand chakna) and their importance for Sikhs living in Britain today • Explain how Sikhs interpret the Mool Mantar and what it tells them about God, life and how to live. **Understand the impact:** • Give reasons and examples to explain how and why Sikhs put their beliefs into action in different ways (e.g. compare Kartarpur to Britain today; choice to become amritdhari or not) • Show how beliefs and teachings guide Sikhs in responding to the challenges of life in Britain today (e.g. call for equality and service). **Make connections:** • Offer an account of the value and impact of Sikh practice of service and equality in Britain today • Comment on whether the Sikh emphasis on equality and service has anything to say to students themselves, offering reasons and justifications for their responses.	**Note that many Sikhs prefer the term 'Sikhi' to the term 'Sikhism'. Sikhi is a verb and signifies that this worldview is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term 'Sikh' comes from the word sikhna which means 'to learn': hence a Sikh is a learner.** • Find out how and why Sikhs remember God: use stories of Guru Nanak, including his disappearance and revelation of God; use Guru Nanak's words in the Mool Mantar and analyse what these say about Sikh beliefs about God. Explore Guru Nanak's teaching about equality, exemplified in the community he founded at Kartarpur. What implications did this teaching have for Muslims and Hindus at the time? • Examine how the teachings and lives of Guru Nanak and the Gurus guide Sikh living today. Explore examples of how they are put into practice by Sikhs (e.g. impact of sewa (loving action), equality of women, langar meal, gurdwara open to all). How are these teachings communicated in the Guru Granth Sahib? • Find out about a Sikh's three duties: nam japna (meditation on God's name), kirt karna (hard work) and vand chakna (sharing, charitable giving). Discover how these can be fulfilled in the gurdwara and how the gurdwara helps Sikhs in their relationship with God. • Explore the Sikh path of life, from being self-centred (manmukh) to being God-centred (gurmukh), overcoming the ego (haumai) by living according to the will of God (hukam); how this enables a person to escape from the cycle of life, death and rebirth (samsara) and achieve liberation (mukti). • Find out about what it means to be amritdhari Sikh: the obligations (rahit – 5 Ks, prayer) and prohibitions (kurahit – prohibitions such as not cutting hair, no harmful drugs, no adultery, etc). Consider the implications of being amritdhari at school. Note that there is diversity in Sikh practice and that not all Sikhs are amritdhari. • Consider the questions of Sikh identity in modern British culture, from religious and sociological perspectives. Investigate what it means to be a young Sikh in Britain today. • Read the annual 'British Sikh Report' (BSR) online, a quantitative analysis of the attitudes and actions of the British Sikh community. List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. Devise a diagram of the multiple identities of British Sikhs. • Find out about Gurmurkhi, the language developed by Guru Nanak so people from all castes could read the Sikh scriptures. The 2014 BSR notes that only 26% of British Sikhs can understand Gurmurkhi or Punjabi (2014, p.23). To what extent is this a challenge for Sikh teenagers: are they losing touch with their roots, or putting down new ones?

Unit 3.15 What difference does it make to be non-religious in Britain today?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain what is meant by the terms atheist and agnostic, and give reasons for the range of views that can be covered by these terms (e.g. SBNR, 'nones', Humanists etc) • Explain what sources of authority non-religious people might use and why, to decide how to live. **Understand the impact:** • Give reasons and examples to explain how and why non-religious people put their beliefs into action in different ways (e.g. from indifference through to hostility to religion; from seeking riches to activism) • Show how Humanist beliefs/principles guide some non-religious people in making moral decisions. **Make connections:** • Offer an account of the significance and impact of non-religious beliefs in the changing religious landscape of Britain • Evaluate how far the non-religious beliefs and practices studied help students to make sense of the world, offering reasons and justifications for their responses.	• Look at the 2021 Census results (headlines in E.7 Guidance p.107; key information from Office for National Statistics https://tinyurl.com/mpb5wwjz). Note how many people are recorded as 'not religious', and the diverse breakdown of these 'nones', as they are sometimes called: including atheist, agnostic, Humanist and Jedi…). Comment on these numbers and the changes from 2011. • Use 2022 Theos Report *The Nones: who are they and what do they believe?* (https://rb.gy/gpy4g)to find out more about the varied beliefs and views of the 'nones' – those who say 'no religion' in surveys (e.g. 14% believe in a higher power of some kind; 42% believe in some form of the supernatural etc). Reflect on this information and try to give reasons for the diversity. • Explore the identity of people who are 'spiritual but not religious' (SBNR) (e.g. via work of Linda Woodhead, see Guardian, 'Comment is Free', May 2012 http://bit.ly/2mofcqS). Describe some beliefs and practices that might characterise this group. • Consider alternative non-religious rituals, such as the Sunday Assembly/Lifefulness. Investigate non-religious ceremonies e.g. weddings, funerals and namings (www.humanism.org.uk/ceremonies/find-a-celebrant/). To what extent do non-religious people replicate the practices of religion, without the supernatural, and why? Look at the ideas of Alain de Botton, who looks to retrieve the personal and community benefits of religion without the supernatural elements (see *Religion for Atheists*, 2012). • Find out about Humanist beliefs, as presented by Humanists UK and any local groups. Invite a Humanist in to talk about being 'godless' 'Happy Humanists'. Explore the arguments they offer for living a life without religion, and the key ideas and beliefs that are at the heart of this non-religious worldview (e.g. the universe as a natural phenomenon best understood through science; the importance of making this life meaningful without belief in any kind of afterlife; the importance of using human reason, empathy, compassion and respect when deciding how to act; see http://understandinghumanism.org.uk/ for ideas and resources). • Consider the range of beliefs encompassed by the term 'non-religious', from the 'SBNRs', through some agnostics who may be indifferent to religion, to some atheists who seek to persuade people of the falsehood of religious beliefs. Find some examples of people with this range of views, perhaps including some of your students. To what extent is it fair to describe the 'non-religious' in relation to religion? • On the basis of their studies, answer the unit question: What difference does it make to be non-religious in Britain today?

Unit 3.16 Good, bad; right, wrong: how do I decide?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the differences between absolute and relative morality and what difference they make for how people decide what is right and wrong • Explain how and why people use and make sense of different sources of authority in deciding how to live. **Understand the impact:** • Show how some religious and non-religious ideas, beliefs and teachings guide people in making moral decisions • Give reasons and examples to explain why people come to different views on moral issues. **Make connections:** • Offer a coherent account of the impact of beliefs on how people decide what is right and wrong, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions) • Evaluate how far the beliefs and principles studied help students to make sense of the world, offering reasons and justifications for their responses.	• Examine the key terms (ethics, morality, absolute morality, relative morality) and how beliefs, values and principles act as a guide for moral decision-making, using case studies and moral dilemmas. Allow students to reflect upon their own process of moral decision-making throughout this unit. • Consider where people get their moral values from (e.g. society, family, conscience, religion) and explore which have most authority and why. • Explore how Christians, Buddhists, Sikhs or Muslims decide what is right and wrong, through looking at teachings and codes for living in Christianity and at least one other religion; how these are applied to everyday living and social issues; reflect on the practice of virtue as well as the application of laws. • **Christians**: Teachings of Jesus: Sermon on the Mount (Matthew 5-7), Two Great Commandments (Matthew 22:36-39), Golden Rule (Matthew 7:12), Sheep and the Goats (Matthew 25:31-46). Consider humanity from a Christian perspective of being at once 'fallen' and 'in the image of God'. How do they affect Christian ideas about how to be good? • **Sikhs**: Meditation on God's name (nam japna), honest work (kirt karna), sharing (vand chakna), service to others (sewa) regardless of colour, caste, class or creed, obeying God's will. • **Buddhists**: The Five Moral Precepts and the four Brahma Viharas. Find out what 'good' involves in Buddhist communal life. What approach to living do Buddhist principles demand? Some Buddhists might prefer the term 'wise' to 'good', and 'unwise' to 'bad' or 'evil'. The Buddha frequently described actions as skilful (good) or unskilful (bad). Discuss what difference it makes to strive for 'wisdom' rather than 'goodness'. • **Muslims**: Muslim teachings in the Qur'an e.g. righteousness comes from iman, assenting to the seven key beliefs (2:177), some things forbidden by Allah (7:33), fasting and zakah in the Five Pillars, ihsan (excellence, doing what is good; from the Hadith of Gabriel/Jibril). Consider the importance of submission in Islam and how this affects moral decision-making. Consider why Ibrahim's willingness to sacrifice his son Ismail made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah? • **Non-religious:** Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity 'The Life you can Save'. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions. • Reflect upon what students have learned about their own ways of thinking and deciding about moral issues.

Unit 3.17 How far does it make a difference if you believe in life after death?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the key beliefs about life after death in at least two traditions • Explain how and why Christians interpret biblical sources about life after death differently (e.g. Protestant/Roman Catholic/Orthodox) **Understand the impact:** • Show how religious and non-religious beliefs about life after death affect the way people live, including how death is marked • Give reasons and examples to explain why people have different views on the idea of life after death. **Make connections:** • Offer a coherent account of the impact of beliefs about life after death, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions) • Evaluate how far different ideas about life after death help students to make sense of the world, offering reasons and justifications for their responses.	• Consider a range of reasons people give for belief in life after death (e.g. religious teachings, religious and near-death experiences, desire for justice to offset unjust world etc). Reflect on the persistence of this belief and consider why it is so enduring. The charity Christian Aid often runs the tagline 'we believe in life before death'. Discuss which is more important, this life or a possible one to come? To what extent does one affect the other? • Examine and compare a range of beliefs and teachings about death, e.g. ○ **Hindu** ideas: see Unit 3.11 ○ **Christian** ideas: explore some Christian teachings (e.g. resurrection appearances of Jesus, such as in Luke 24, John 5:24-25, 28-29, John 14:1-7, 1 Corinthians 15:51-56, Revelation 21:1-4, the Nicene Creed states the Christian belief in a life after bodily death). What do these teachings say about what life after death is like? How do Christians interpret them differently? Consider how different Christian traditions offer different ideas about life after death, e.g. purgatory, heaven, hell, eternal soul or bodily resurrection. Explore the kinds of music, hymns and songs used at Christian and secular funeral services. What do the words used tell us about different beliefs about life and life after death in Britain today? ○ **Muslim** beliefs about Paradise, akhirah and the Day of Judgment (e.g. resurrection of the body, Qur'an 56:60-61; accounting for actions, Qur'an 23:99-100; standing before God as Judge, Qur'an 35:18; deeds recorded in Book of Life, Qur'an 17:13-14; heaven and hell, Qur'an 32:17). Treatment of the body, burial. ○ **Buddhist** teachings on samsara, karma/kamma, rebirth and nirvana/nibbana, the roles of arhat and Bodhisattva. ○ **Sikh** teachings on immortality of the soul, reincarnation and mukti. ○ **Humanist** ideas: this life is all there is, the human person is annihilated at death, and so the only kind of immortality is by remembrance, which is limited. Humanists UK affirms Humanist ethics 'for the one life we have'. Humanists think the lack of an afterlife is a reason to make the most of this life. Reflect on whether 'one life' is a liberating or terrifying notion. • Consider the effects of these beliefs on the lives of individuals and communities, e.g. impact of beliefs about rewards/punishments on moral choices, and implications of believing that there is no judgement after death. How far does the idea of an afterlife help religious people live a good earthly life? Is existence a state of suffering, an ordeal to endure on a path to eternal happiness, or a chance to achieve one's goals and hopes?

Unit 3.18 Why is there suffering? Are there any good solutions?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Compare and explain two religious views of why humans suffer • Explain at least two solutions to suffering (theodicies) offered by religious traditions. **Understand the impact:** • Show how some religious and non-religious beliefs and teachings affect how people respond to suffering • Give reasons and examples to explain why people respond to suffering in different ways (e.g. reject God; seek to heal the world). **Make connections:** • Offer a coherent account of the causes of suffering and the solutions offered by at least one religious tradition • Evaluate how far it is the case that religions exists to help humans cope with suffering, fear and despair, offering reasons and justifications for their responses.	• Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. Explore different causes and types of suffering: emotional, physical, existential. Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty? Is suffering a natural human state, wherever we live and whatever we have? • Explore Old Testament/Tanakh accounts of why we suffer. Link with Unit 3.3 and the story of the 'Fall' in Genesis 3. Explore some Christian understandings of how sin is the root cause of human problems. Read some Proverbs, e.g. Proverbs 10:1 and 22:1. If we follow these instructions (work hard, don't be greedy, be obedient, etc.) will we avoid suffering? Compare to Job, who demands to know why the righteous suffer. Explore the story of Job (build on Unit 3.5). Read God's answers in e.g. Job 38:2–11. How far is Job happy with this response and why? How do Jews/Christians respond to Job's example? Can students suggest alternative answers to Job as to why good people suffer? Refer to Jewish responses to Shoah in Unit 3.13. • In the New Testament, Jesus says his followers should alleviate suffering. In Matthew 25:31–46 Jesus explains that when 'you help one of my brothers/sisters, you help me'. Is there suffering because humans do not help each other? Explore examples of Christians who seek to alleviate suffering. • Explore a philosophical approach: how can a good God allow suffering? Many people argue that God cannot be good, or that God does not exist. How do Christians see the death and resurrection of Jesus (the 'crucified God', says Jurgen Moltmann) as an answer to the challenge of the problem of suffering? • Explore Buddhist explanations of the suffering as dukkha (sometimes translated as 'unsatisfactoriness') (1st Noble Truth). We cause dukkha through craving (2nd Noble Truth). Look for examples of how craving brings dukkha in the lives of individuals. How far does this reflect students' own experience? • Find out about the Buddhist solution to suffering: cessation of craving (tanha) through following the Noble Eightfold Path (3rd and 4th Noble Truths). How does the Noble Eightfold Path offer a map to escape the jaws of dukkha? Consider how far humans are responsible for causing discontentment and overcoming it. • Link with Unit 3.17 and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. • Ask students to summarise each religious teaching, e.g. behave well and trust God (Old Testament/Tanakh), get your hands dirty, follow Jesus (New Testament), stop wanting what you cannot have (Buddhism). Evaluate each and express students' own responses to the question: Are there any good solutions to suffering?

Unit 3.19 How can people express the spiritual through the arts?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable students to achieve end of key stage outcomes) :	**Ideas and some content for learning:** Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Compare and explain at least two ways to describe 'the spiritual' • Explain how and why music and art are important ways of expressing the spiritual. **Understand the impact:** • Show how people express spirituality in different ways (e.g. through art, music, activism) • Give reasons and examples to explain how music and art can help people understand big ideas in their tradition. **Make connections:** • Offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves • Evaluate how far growing up in a tradition will shape the way someone sees all aspects of life, offering insights, reasons and justifications for their responses.	• Explore a range of definitions of 'spiritual' and 'spirituality', including students' ideas. Investigate what some people mean by 'living a spiritual life' or being a spiritual person. • **Muslims:** explore ways in which Muslim art overcomes the prohibition on picturing God and still expresses faith *and* activism, belief *and* ethical ideals e.g. British Muslim artist and activist Ali Omar Ermes. How far did Muhammad himself combine social ethics, activism and faith? • **Christians:** learn that Christians represent Jesus in Christian art because *he* represented himself as a human in becoming incarnate (e.g. John 1:14). Explore diverse cultural or ethnic depictions of Jesus. Why do Christians want to portray Jesus as the same type of person as them? What does this tell us about what Jesus is to Christians? How do artists convey Jesus as God and human? Note: be sure to challenge the 'normalisation' of white depictions of Jesus within much European artwork. • **Buddhists:** find out about sand mandalas, representations of the universe to aid meditation in Tibetan Buddhism. Watch a video to see how the mandalas are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a mandala (with pasta and rice). How difficult is it for students to destroy their own mandala? Why is impermanence an important idea in Buddhism? • **Jews:** listen to some *klezmer*, the music of Ashkenazi Jewish communities, played at joyful events (*simcha*) such as weddings. The music, a mixture of religious phrases, lively folk tunes and mournful, wordless passages evoking the human voice, is designed to make people want to dance, to feel joy, sadness and hope. The *Hasidim* (strictly Orthodox Jews) used klezmer to attain joyful connection with God. Explore whether the human experiences of love, longing and joy are central to spirituality. Consider whether spiritual experiences are always positive. • **Sikhs:** explore why music takes central stage in Sikh worship, and how it is used as a way to alter the emotional state to reach a better understanding of God. The scriptures are written in 60 different melodies that each establish a mood. E.g. Raag Asa (inspiration and courage), Raag Asavari (enthusiasm). Explain why music can be seen as a spiritual form of expression. • Examine these methods of expressing and exploring the spiritual beyond words. How far do music and the visual arts access the spiritual dimension (including Rudolf Otto's idea of the *mysterium tremendum et fascinans*), in a way rational thought and discussion cannot? • Express creatively their own sense of the spiritual, and use art, music, poetry, text to express personal reflections on key themes e.g. God, incarnation, salvation, justice, impermanence, hope.

C.8 RE for 14s-19s

Statutory Requirements

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). RE must be taught at every year group. It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and **this Diocesan Syllabus requires that all 14-16 students should pursue an accredited course** approved under Section 96[16], in line with the Statement of Entitlement[17], which states that

> **"All pupils in Church schools should follow a recognised and appropriate qualification or course in RE or Religious Studies at KS 4. This includes pupils who have SEND."**

This Syllabus states that schools should also provide opportunities for those who achieve suitable grades at GCSE or equivalent to follow an appropriate A-level course, in addition to the provision of the core RE entitlement for all students at KS5. The minimum requirement is 10 hours of core RE across Y12-Y13.

Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE.

Curriculum balance

The Statement of Entitlement requirements are as follows:

- At KS4, the study of Christianity will be a significant part of any Religious Studies qualification.
- At KS5, all students should continue to develop their understanding of Christianity and other religions and worldviews.

What do students gain from RE at this age?

All students should extend and deepen their knowledge and understanding of religions and worldviews (including non-religious worldviews), explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically, students should be taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to evaluate issues and draw balanced conclusions.
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts.

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[16] Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. https://section96.education.gov.uk/

[17] *Religious Education in Church of England Schools: A Statement of Entitlement* 2019 www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

- Develop coherent and well-informed analysis of diversity in the forms of expression and ways of life. found in different religions and worldviews.
- Use, independently, different disciplines and methods by which religions and worldviews are to analyse their influence on individuals and societies.
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value.
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others.
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy.
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally.
- Research and skilfully present a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

D. Assessing Pupils' Progress in Religious Education

D.1 Assessment, achievement and attainment

In RE, by the end of each key stage, pupils are expected to know, understand and apply the content, skills and methods specified in the relevant Programme of Study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

Assessment in this agreed syllabus is related to end-of-phase expectations

- In RE, at age 7, 11 and 14, pupils should show that they know, understand and apply the knowledge, understanding, skills and methods specified in the Programmes of Study. In addition, this syllabus offers a mid-way marker for end of Year 4, age 9, to help show pupils' progress through KS2.
- The end-of-phase outcomes are set out on pp.18-19 and repeated within each section of the syllabus. These allow teachers to see how they represent progress in relation to knowledge, understanding and skills. Within each unit outline, learning outcomes are presented that relate to the end-of-phase outcomes. Whilst the end-of-phase outcomes are general, the unit learning outcomes are specifically related to the content (knowledge, understanding and skills) required to address the key question.
- The learning outcomes for each unit are expressed in relation to the three elements of the teaching and learning approach (making sense of beliefs, understanding the impact, making connections).
- Note that the spiral nature of the curriculum means that pupils will encounter some of the same concepts in different questions at different key stages. Exploring the same concepts again, from a different perspective and using different materials, is essential to support pupils' ability to connect ideas and develop a coherent understanding of religion and belief, consolidating and embedding learning.

The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet end-of-phase and end-of-key stage expectations

- Assessment requires teachers to know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of key stage outcomes will allow teachers to track progress in each unit. Again, Ofsted is very clear that the curriculum is the progression model and so pupils need to be assessed against the knowledge, understanding and skills that they have been taught in a unit, building on what they have learnt before.
- This is not the same as giving pupils a level. Teachers know that pupils' understanding at the beginning of a topic may dip as they encounter new and unfamiliar material. Where the key question builds on previous learning (which is why a carefully constructed long-term plan is essential) pupils will start with and build on some prior knowledge. Building on this prior knowledge and recalling previous knowledge will help pupils to make more progress.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'tick-boxing' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

The unit and end-of-phase learning outcomes support teachers' planning for all pupils

- Teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the phase/key stage in clear view.

- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding, in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, so as to guide their next steps in teaching.
- The learning outcomes may be broken down further into smaller 'I can' statements by teachers when planning lessons and learning activities for pupils (see p.92 for examples).
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

The end of key stage statements can be used for reporting to parents

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the Programme of Study in RE.
- Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

D.2 Formative and summative assessment using this syllabus

When introducing and supporting schools using this syllabus, the key message around assessment has been around doing what is both *meaningful* and *manageable*. In the first instance teachers need to understand what knowledge, understanding and skills the curriculum expects. Once they understand this, they can give good feedback within lessons on what the pupils know, understand and can do, what they don't know or don't understand, and what they need to do next.

Effective assessment in RE

In the last few years, there has been increasing emphasis on providing pupils with a knowledge-rich curriculum. There is much discussion around what this means in practice, but most agree that a knowledge-rich curriculum is one in which the specifics of what pupils are to learn is clearly set out, and where skills are explicitly linked to this knowledge and understanding, rather than being broad and generic.

When planning how RE will be taught and assessed at your school, be sure to consider how you will give pupils opportunities to explore and understand both the knowledge you are sharing as well as the different ways of knowing. The teaching and learning activities, and the assessment of these activities should demonstrate pupils' engagement with:

- *substantive knowledge*, that is the factual and conceptual content of the curriculum
- *disciplinary knowledge* or *ways of knowing*, that is the methods, procedures and tools that are part and parcel of RE
- *personal knowledge*, that is pupils' own worldviews and how they shape their encounters with the content of RE.

This syllabus gives pupils such opportunities. For instance, in the Christianity units such as 1.1 What do Christians believe God is like? and U2.1 What does it mean for Christians if God is holy and loving?, pupils develop core substantive knowledge which will inform their engagement with the approaches needed to study Unit 3.1, If God is Trinity, what does that mean for Christians? The disciplinary knowledge developed in these units stems largely from theology, and pupils also work with the disciplinary knowledge of natural sciences (Unit U2.2 Creation and science: conflicting or complementary? and Unit 3.2 Should Christians be greener than everyone else?) and skills in ethics (a branch of philosophy, e.g. Unit 3.14 Good, bad; right, wrong: how do I decide?). In units like these, there are many opportunities for pupils to consider different, often contrasting and sometimes conflicting ways of knowing. As teachers, we can ensure that these are made explicit to pupils through the design of learning activities as well as in the design of our assessments.

Formative assessment

This requires teachers to do what we always do: listen to, observe and study what pupils say and do in lessons; in other words, formative assessment (or 'assessment for learning'). This will allow us to give good verbal feedback to pupils as whole classes, groups and individuals, and occasionally give written formative feedback as well. All this formative assessment is done in lessons and it informs our ongoing practice, as we need to adapt our planning depending on what we discover.

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes, etc., you don't need to provide evidence for every bit of pupils' attainment. In this syllabus, we actively encourage pupils to have individual books that can be looked at when a subject leader needs to monitor pupil work, and for when SIAMS asks for samples of books.

Summative assessment

Once teachers are confident that they understand the learning that is expected in a unit of work, this allows them to provide information for whatever accountability or summative assessment system a school is using. It is best if RE doesn't set itself out to be different from other subjects and so uses the same system as, for example, geography or history.

The system that has proved most effective, meaningful, manageable and popular with this diocesan syllabus is remarkably simple. At the end of a unit of work, i.e. approximately four to six times a year, a teacher considers each pupil's progress against the unit outcomes and notes whether they are working at the expected standard, emerging or exceeding. They can do this by flicking through samples of work, remembering progress using knowledge retrieval strategies and by using their professional judgement. If teachers understand the learning that is expected in the unit, they know how much pupils are achieving. This can be filled in on a simple electronic or written form and handed to the subject leader, as appropriate to whole school assessment policy and practice.

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as emerging or Umar as exceeding in a particular unit. This could involve asking for an explanation as to why they are an outlier or are exceeding in this unit when they were categorised as emerging in the previous unit. They can also create statistics to enable them to compare attainment in RE with another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

Assessment using this example depends upon teachers understanding clearly what is being taught, giving feedback during the day-to-day encounter in RE lessons and then recording the pupils' overall achievement across the unit. These three things, when held together, produce a system that is informative to the pupil, teacher and subject leader (it is *meaningful*) and does not take lots of time to carry out (it is *manageable*).

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. Conversely, it may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

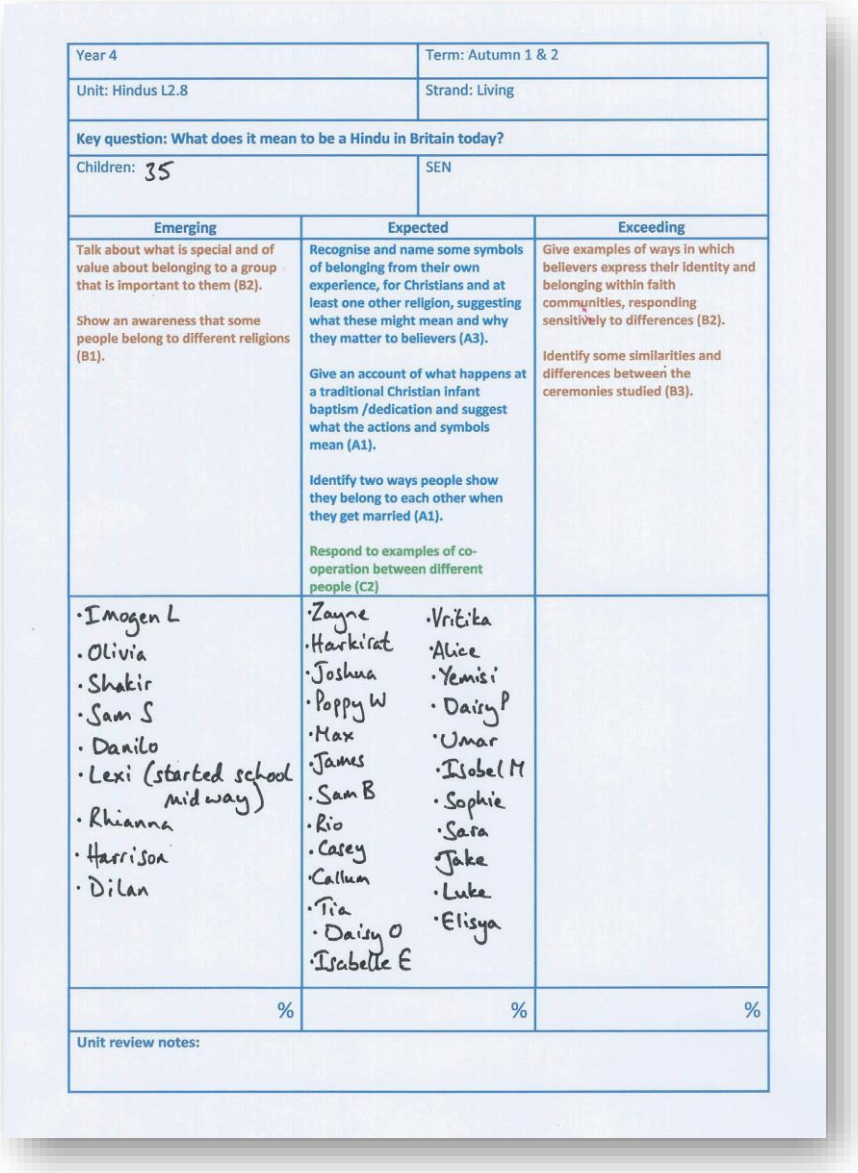
Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5 or 9 year olds. Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment strategies as part of everyday teaching and learning. Putting information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit. With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.



Year 4	Term: Autumn 1 & 2	
Unit: Hindus L2.8	Strand: Living	
Key question: What does it mean to be a Hindu in Britain today?		
Children: 35	SEN	
Emerging	**Expected**	**Exceeding**
Talk about what is special and of value about belonging to a group that is important to them (B2). Show an awareness that some people belong to different religions (B1).	Recognise and name some symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean and why they matter to believers (A3). Give an account of what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean (A1). Identify two ways people show they belong to each other when they get married (A1). Respond to examples of co-operation between different people (C2)	Give examples of ways in which believers express their identity and belonging within faith communities, responding sensitively to differences (B2). Identify some similarities and differences between the ceremonies studied (B3).
·Imogen L ·Olivia ·Shakir ·Sam S ·Danilo ·Lexi (started school midway) ·Rhianna ·Harrison ·Dilan	·Zayne ·Harkirat ·Joshua ·Poppy W ·Max ·James ·Sam B ·Rio ·Casey ·Callum ·Tia ·Daisy O ·Isabelle E ·Vritika ·Alice ·Yemisi ·Daisy P ·Umar ·Isobel M ·Sophie ·Sara ·Jake ·Luke ·Elisya	
%	%	%
Unit review notes:		

Assessment in secondary RE

This syllabus stipulates that at Key Stage 4 pupils should study Christianity plus one other major world religion through a suitable Religious Studies/Religious Education course leading to a qualification approved under Section 96 of the Learning and Skills Act 2000. For most pupils this will mean studying for a Religious Studies GCSE full or short course qualification. Assessment at Key Stage 4 should therefore be informed by the requirements for the chosen course of study.

RE is a statutory requirement within the 16-19 curriculum. While the syllabus does not set out what pupils should study in RE at this stage, we recommend that the emerging, expected and exceeding model will still prove useful in determining what pupils know, understand and can do in relation to their learning of RE.

Assessing RE at Key Stage 3

The diocesan syllabus stipulates that, as minimum requirement, pupils should develop knowledge and understanding around four world religions at Key Stage 3, namely: Christianity, and three from Buddhism, Islam, Judaism or Sikhi. The units in the syllabus are designed to help pupils to develop knowledge and skills, building on the primary key stages, and enabling them to be prepared for the demands of GCSE Religious Studies, or any other form of study of RE at Key Stage 4.

This syllabus recommends that schools should not extend GCSE studies into Key Stage 3. Pupils are entitled to a rich, broad curriculum at Key Stage 3 and should not be denied this by having to prepare for GCSE early. For one thing, it narrows the range of religions and worldviews too early.

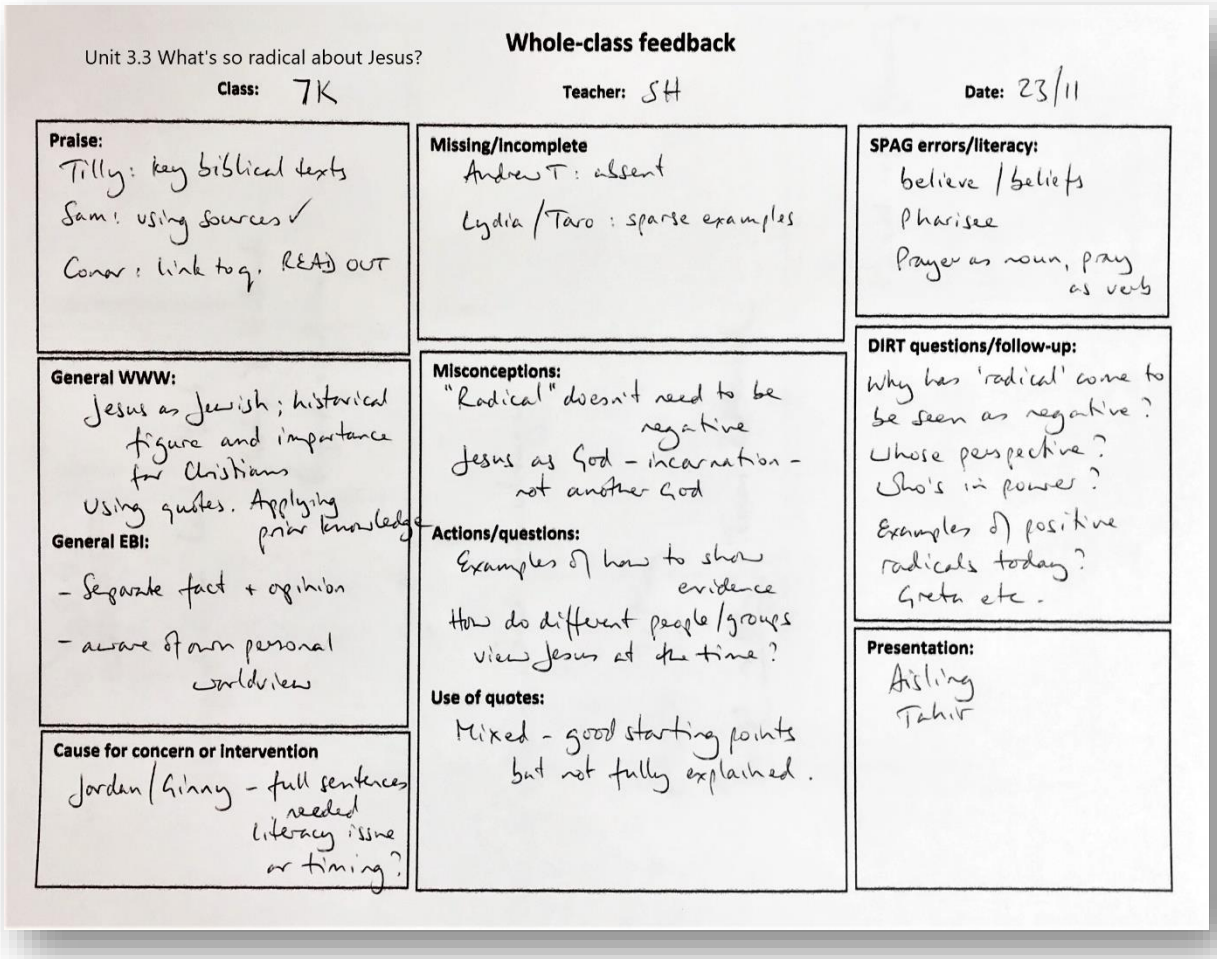
Likewise, assessment at Key Stage 3 should not be dominated by GCSE grading. Examinations can only test a sample of a pupil's knowledge and understanding, and so it should not be the aim of the Key Stage 3 curriculum to drill exam knowledge and to practise exam-style written responses (see Daisy Christodoulou's book, *Making Good Progress? The Future of Assessment for Learning,* OUP 2017). The Key Stage 3 curriculum should help to explore a wider context for religions and beliefs, so that study at GCSE level takes place within a secure foundational understanding. Planning and assessment, therefore, should enable a broader, contextual understanding.

It is essential that assessment at Key Stage 3 should be manageable and worthwhile, taking account of the large numbers of pupils that most secondary RE teachers teach. Formative assessment should enable teachers to be clear what pupils do and do not understand, so that they can plan accordingly. It should make it clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt. Summative assessment should be proportionate to the amount of curriculum time given to RE, and especially where lesson time is limited, formative assessment should not impinge disproportionately on time for learning RE.

An example of whole class marking in secondary RE

Below is an example of a whole class feedback form based on a Key Stage 3 unit in this syllabus. It is a successful model for formative assessment that enables a teacher to efficiently make clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt.

As with the primary example above, instead of marking individual books, a teacher reads a class set of responses to a task deliberately set to elicit pupils' understanding of the content or concept at hand. The teacher then records on a single sheet of paper the whole class's current understanding, by writing names and comments under key headings. This method is flexible and can be adapted to the needs of a particular cohort. It therefore guides the next lesson, correctly identifying where pupils are making good progress and where they need most support.



Unit 3.3 What's so radical about Jesus?

Whole-class feedback

Class: 7K **Teacher:** SH **Date:** 23/11

Praise:
Tilly: key biblical texts
Sam: using sources ✓
Conor: link to q. READ OUT

Missing/Incomplete
Andrew T: absent
Lydia / Taro: sparse examples

SPAG errors/literacy:
believe / beliefs
Pharisee
Prayer as noun, pray as verb

General WWW:
Jesus as Jewish; historical figure and importance for Christians
Using quotes. Applying prior knowledge

General EBI:
- Separate fact + opinion
- aware of own personal worldview

Misconceptions:
"Radical" doesn't need to be negative
Jesus as God – incarnation – not another God

Actions/questions:
Examples of how to show evidence
How do different people/groups view Jesus at the time?

Use of quotes:
Mixed – good starting points but not fully explained.

DIRT questions/follow-up:
Why has 'radical' come to be seen as negative?
Whose perspective?
Who's in power?
Examples of positive radicals today? Greta etc.

Cause for concern or intervention
Jordan / Ginny – full sentences needed literacy issue or timing?

Presentation:
Aisling
Tahir

D.3 Using unit and end-of-phase outcomes for assessing pupils' learning

Below are some examples to show what kind of response a pupil might give to show that they have achieved the unit learning outcomes.

End-of-phase outcome: KS1	Unit outcomes: Unit 1.1 God	Examples of pupil-friendly 'I can'/'You can…'/'Can you..?' statements
Making sense of beliefs • *Identify core beliefs and concepts studied and give a simple description of what they mean* • *Give examples of how stories show what people believe (e.g. the meaning behind a festival)* • *Give clear, simple accounts of what stories and other texts mean to believers*	• Identify what a parable is • Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father • Give clear, simple accounts of what the story means to Christians	I can/You can/Can you…? …explain how the parable of the Lost Son teaches Christians about God's love and forgiveness (Pupils' responses might include some of the following: *e.g. Christians say God is like the father in the story. The father forgives his son, even after running off to do his own thing. The father runs to his son – he wants him back. God wants people to turn back to him too: he is ready to forgive. Christians say God is loving not angry.)*
Understanding the impact • *Give examples of how people use stories, texts and teachings to guide their beliefs and actions, individually and as communities* • *Give examples of ways in which believers put their beliefs into practice*	• Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others) • Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God)	I can/You can/Can you…? … say why Christians pray and say sorry to God for forgiveness *(e.g. Christians know they go their own way and think, say and do bad things – they sin even though they want to be good. They believe God is very willing to forgive if they are sorry.)* …explain why Christians try to forgive others *(e.g. Jesus teaches that Christians should love like God does, including forgiving those who do wrong. This is like the father in the parable.)*
Making connections • *Think, talk and ask questions about whether the ideas they have been studying, have something to say to them* • *Give a good reason for the views they have and the connections they make* • *Talk about what they have learned*	• Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas • Give a reason for the ideas they have and the connections they make	I can/You can/Can you…? … talk and ask questions to explore the meaning of the story for me *(e.g. Who am I most like in this story? Do I think it is good to say sorry? I don't believe in God/I'm not sure about God, but is there something for me in this story?)* … give a reason for my ideas *(e.g. I like the father because he lets his son make his own mistakes/because he is generous and forgiving. I don't know who I am like in the story but I'd like to be kind. I don't believe in God/I'm not sure about God, but I think that it is good to say sorry and to forgive others who say sorry. I think the brother is jealous and that messes up his love for his family.)*

These example 'I can' statements are only a sample, indicating stepping stones towards pupils achieving the highlighted unit outcomes. Teachers can develop their own, as long as they stay close to the unit outcomes.

The example pupil statements are also only a sample. They are not intended to be the complete answers. They illustrate the kind of response that is appropriate at each phase. The language is not written in the way pupils might express the ideas themselves, but it is indicative of the kind of content teachers might expect to hear in pupils' responses.

E. Guidance

This section of Guidance, and indeed this whole syllabus, is set within the context of the Church of England Vision for Education: *Deeply Christian, Serving the Common Good,* July 2016. The Executive summary states; 'In Church schools the deeply Christian foundation for this vision will be seen explicitly in teaching and learning both in RE and across the curriculum, and also in the authentically Christian worship and ethos of those schools.' [18]

RE has an essential place within the vision of the Church school. This is a vision that goes beyond RE, beyond British values and spiritual, moral, social and cultural development (SMSCD). It is a vision that:

> '…embraces the spiritual, physical, intellectual, emotional, moral and social development of children and young people. We offer a vision of human flourishing for all, one that embraces excellence and academic rigour, but sets them in a wider framework. This is worked out theologically and educationally through four basic elements which permeate our vision for education:
>
> - Wisdom
> - Hope
> - Community
> - Dignity…'
>
> 'The vision is for the common good of the whole human community and its environment, whether national, regional or local. It is hospitable to diversity, respects freedom of religion and belief, and encourages others to contribute from the depths of their own traditions and understandings.'

The Guidance that follows fits within this broader vision of education.

[18] www.churchofengland.org/media/2532839/ce-education-vision-web-final.pdf

E.1 How Religious Education promotes spiritual, moral, social and cultural development

The ongoing place of SMSC in education

What we now call spiritual, moral, social and cultural development (SMSC) has always been part of education. The notion of developing not just academic and practical skills in the emerging generation but also self-knowledge, moral courage, a capacity for imaginative sympathy for others and so on has long been a desired outcome of education. Over the decades this has been incorporated in a number of policies such as Every Child Matters and Community Cohesion, terms which refer to the sort of person an education system hopes to create.

SMSC has been the way this wider development of the whole person has been expressed in education policy since the 1944 Education Act. The 2013 National Curriculum articulates the purpose of education like this:

Every state-funded school must offer a curriculum which is balanced and broadly based[19] and which:

- *promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and*
- *prepares pupils at the school for the opportunities, responsibilities and experiences of later life.*

Current priorities

The 2019 Ofsted Inspection Handbook that guides inspectors in applying the Education Inspection Framework has this to say about how spiritual, moral, social and cultural development play a part in inspection judgements:

'Before making a final judgement on overall effectiveness, inspectors will always consider the spiritual, moral, social and cultural development of pupils at the school, ...' (Paragraph 166)

Attention to spiritual, moral, social and cultural development in the current framework for inspection has often led to mention of good practice in relation to RE in inspection reports. The new framework specifically mentions religious education in this section, which should clarify expectations. (See paragraphs 216 and 219) www.gov.uk/government/publications/school-inspection-handbook-eif

The 2023 SIAMS inspection framework asks this question about spiritual development in IQ2:

> *How is spiritual development an intrinsic part of the curriculum?*

See the Church of England's guidance document on Spiritual Development (October 2019) for more.

Religious Education: a key contributor but not the only vehicle for SMSC

In terms of RE, there are two specific points to note. Firstly, although RE does make an enormous contribution to SMSC development it is a *whole school* responsibility. RE lessons should support the school's overall ethos; they may offer more in the way of spiritual or moral education than other subjects and RE teachers may enjoy working on SMSC-related projects with other colleagues, but every subject and every teacher has a duty to promote pupils' SMSC development.

Secondly, the importance of SMSC should not mean more work for the average RE teacher. RE lesson content, skills and resources are already rich in SMSC. You may conduct a quick audit to gain an overview of

[19]See Section 78 of the 2002 Education Act, which applies to all maintained schools. Academies are also required to offer a broad and balanced curriculum in accordance with Section 1 of the 2010 Academies Act.

your SMSC provision, or when creating a new display you may decide to give it an SMSC focus, but you should not have to produce more than the high-quality RE you already produce.

The next two pages contain tips and ideas for each category of SMSC. Use them as a checklist for an audit, to start a discussion in a staff meeting, or when selling a new RE project to your senior leaders. Many activities in your classroom will meet more than one of these criteria. You should not be reinventing the wheel, but realising how much SMSC you already provide.

Activities for spiritual development in Religious Education

The 'spiritual' should not be confused with 'religious'. Spiritual development refers to the aspects of the child's spirit which are enhanced by school life and learning, and may describe the 'spirit' of determination, sharing or open-mindedness. Spiritual development describes the ideal spirit of the school. RE can support this by promoting:

- **Self-awareness:** offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others
- **Curiosity:** encouraging pupils' capacity for critical questioning, such as by keeping big questions in a 'question box' or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important
- **Collaboration:** utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/ P4C, circle time, debates, Socratic Circles or group investigations
- **Reflection:** providing a space to reflect on pupils' own values and views, as well as those of others, and to consider the impact of these values
- **Resilience:** promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future
- **Response:** exploring ways in which pupils can express their responses to demanding or controversial issues
- **Values:** promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils through exploring inspiring examples of these qualities in others
- **Appreciation:** encouraging pupils' ability to respond with wonder and excitement by exploring some of the marvels and mysteries of the natural world, of human ingenuity, and examples of the capacity of humans to love, create, organise and overcome adversity
- **Exploring beyond their personal experience:** encouraging pupils to wonder, and consider ideas that touch on the 'other', a sense of paradox, mystery, the numinous: ideas that some relate to the transcendent, not necessarily in supernatural terms such as to do with a god or God, but in the sense that many people apprehend an idea of there being something greater than material human existence.

Activities for moral development in Religious Education

Moral development is about exploring and developing pupils' own moral outlook and understanding of right and wrong. It is also about learning to navigate the fact of moral diversity in the world. RE is extremely well-suited to exploring social and personal morality in significant ways:

1) **Valuing others:** in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly.
   In the classroom: offer activities which enable teamwork and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds; explore case studies centring on forgiveness, generosity and other beneficial social moral values; use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others.

2) **Moral character development:** RE offers a safe space where pupils can learn from their mistakes, appreciate ideas of right and wrong, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. RE should present pupils with the challenge of responding in real and concrete ways to some of moral questions they face.
   In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Involve them in establishing appropriate moral codes for classroom, school and the wider community. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.
3) **Moral diversity:** activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others.
   In the classroom: choose age-appropriate topics which allow exploration of different moral outlooks such as religious texts about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.

Activities for social development in Religious Education

Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside. In the RE classroom, such social situations may include exploring:

- **Shared values:** opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity
- **Idealised concepts:** topics which require reflection on the abstract concepts our society is built on, such as justice, fairness, honesty and truth, and specific examples of how they affect our common life, such as in relation to how people treat each other in the classroom and school, issues of poverty and wealth, crime and punishment
- **Moral sources:** a chance to reflect on *where* ideas about how we should behave come from, whether religious or non-religious texts, teachings or traditions, in order to more fully understand social and behavioural norms
- **Influences:** opportunities to explore and reflect on the great influence on individuals of family, friends, the media and wider society, in order to understand how our behaviour is affected for good or ill
- **Social insight:** a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation, such as how churches and gurdwaras may contribute practically to needs in their local communities, or how some religious and non-religious charities fight to change government policies where they are unjust
- **Role models:** teachers should model the sort of behaviour we expect of our children and young people, and RE should explore role models, from the famous like Desmond Tutu, to the many local examples in the school and its community
- **Experiential learning:** pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops.

Activities for cultural development in Religious Education

There are two meanings associated with 'cultural' development, and RE embodies both of them. Firstly the term refers to the pupils' own home culture and background, whether religious or not, and secondly the term describes our national culture. Schooling should prepare all young people to participate in Britain's wider cultural life, whatever their own background. Cultural development could be evident in RE in two major ways:

1) **Own culture:** RE is the perfect subject in which to explore Britain's rich diversity of religious, ethnic and geographical cultures. Although all children share Britain's common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children's understanding of communities and cultural groups, including their own, could include:

   In the classroom: explore food, festivals, music, art, architecture and other forms of religious and cultural expression. For good RE, this should make connection with religious teachings, beliefs, practices and identity, such as inviting parents who are willing to come and talk about their home culture, beliefs and religious practices, or encouraging students who belong to a particular religious and cultural group to share their ideas, beliefs and experiences in class discussion.

2) **Wider culture:** schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood.

   In the classroom: cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, including art, music, drama, sport, activism and serving others; explore what it is like to encounter difficulties in learning and relationships, and be open about the sorts of behaviours that are expected.

E.2 Religious Education and British Values

Since September 2014, school inspection in England has explored and judged the contribution schools make to actively promoting British values. RE can make a key educational contribution to pupils' explorations of British values, and excellent teaching of RE can enable pupils to learn to think for themselves about them.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated (not least in the RE classroom!), but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge-base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of each pupil and of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole-school issue.

Mutual tolerance

Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. A baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.

Respectful attitudes

In the RE curriculum, attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted. However, whilst diversity is important, it is vital to move beyond diversity towards true inclusion.

Democracy

In RE, pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.

The rule of law

In RE, pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law applies equally to all, irrespective – for example – of a person's status or wealth. They have the opportunity to examine the idea that the 'rule of law' focuses specifically on the relationship between citizens (or subjects) and the state, and to how far this reflects or runs counter to wider moral codes and precepts.

Individual liberty

In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

E.3 How does RE build cultural capital for learners?

The 2019 Ofsted Education Inspection Framework talks about cultural capital. It is a sociological concept which describes a person's social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global.

Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society's benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed religions and worldviews, in relation to the multicultural society. The distribution and accumulation of cultural capital – as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

In the Ofsted Framework, the concept is applied to all inspections, and used in this key requirement:

> *Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)*
> *https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/801429/Education_inspection_framework.pdf*

How does this connect to RE?

In relation to religious education, this concept has clear relevance and currency. Teachers of RE over many years have argued that a rich knowledge of the cultural and religious milieu in which children and young people are growing up has high value in the world of work and in social life more generally, and pupils surveyed about the value of RE often agree. Whilst it is obvious that the responsibilities of a school regarding cultural capital for all its pupils are by no means the sole responsibility of RE, it is also useful to describe how RE can make the contribution. The diagram offers a simple description of RE's potential in relation to cultural capital.

Cultural capital and RE	
An ambitious RE curriculum can give pupils the kinds of rich knowledge of religions and worldviews that enable them to participate fully in the cultural life of modern diverse Britain. RE opens minds to global diversity and cultures.	Effective RE enables all pupils to understand the significance of spiritual and moral issues in our contemporary culture, so that they can both contribute to and benefit from the multicultural society in which they live.
Effective RE enables pupils to develop cultural competency and cultural navigation skills from their own worldview or religion in relation to the religions and worldviews of others.	RE gives pupils from every background access to the kinds of cultural capital with which religions and worldviews engage - e.g., in the arts, language, literature, sciences, sport, fashion and the economy in all its aspects. This includes the ways religions and worldviews challenge prevailing ideas, e.g. from moral perspectives.

Examples of RE's contribution to cultural capital

Experiences in RE which enhance cultural capital: ▪ Being able to explore the culture and values of different religions and worldviews ▪ Receiving visitors from different religion and worldview communities ▪ Visiting places of worship of different religious communities ▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews.	*Opportunities to demonstrate cultural capital:* ▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways ▪ Engaging in activities which enable learners to see, experience and use for themselves 'the best that has been thought and said'* in religions and worldviews ▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners.
A religiously educated young person's skills and competencies include: • The skills needed to navigate a society in which different cultures, religions and worldviews are present • The skills of listening and dialogue which enable mutual understanding and respect • The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all.	*Skills and competencies in cultural capital which RE offers:* ▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture ▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society ▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE.

***Note: take time to consider the kinds of cultural capital that are promoted and given more privileged positions in the curriculum. Think about whose cultures are left out or are not considered to have as much 'capital' as others. The concept that the British school curriculum teaches 'the best that has been thought and said' is not unproblematic and requires careful challenge as schools consider whose knowledge is centred in their curricula.**

E.4 Creating a coherent curriculum: long-term planning

The syllabus presents the required RE outcomes for pupils throughout the school, to meet the aim(s), using the key questions as a means of opening up the core content. Although the constituent parts of the curriculum are provided for teachers, it is still necessary to take these parts and fashion a curriculum that works for their pupils in the context of their school. Here are a few things to bear in mind.

A pupils' eye view
The temptation is to take some units/key questions, and slot them into a long-term plan to ensure 'coverage'. This is not going to lead to a coherent curriculum in the experience of pupils. It is important to think about how pupils encounter the questions, content and experiences of the subject. While RE is not the same as maths or English, in that there is not a set of basic skills needed before being able to move to more advanced skills, it is still important to think through the overall narrative of the curriculum.

Planning to build on prior learning
It is important that any curriculum is set up so that pupils can make connections between the learning. A long-term plan needs to take account of how learning builds across a year group and key stage. Teaching needs to build from one unit to the next.

- *For example, in Year 2, pupils may study Muslims (1.6 Who is Muslim and how do they live?) – their first in-depth focus on Muslims, only encountered before in a thematic unit about belonging; Unit 1.6 builds on this prior learning, and could take a full term, or be split into two half-term units. The next unit (1.3 Why does Christmas matter to Christians?) builds on prior learning about Christianity, deepened with another unit (e.g. 1.4 What is the 'good news' Christians believe Jesus brings?). In the summer term, a thematic unit (e.g. 1.9 What makes some places sacred to believers?) allows pupils to encounter Muslims and Christians again, recalling and reinforcing earlier learning, allowing for the inclusion of other traditions, as well as exploring how non-religious people may also have significant places (but not sacred ones).*
- *Across the year groups, pupils in Year 2 may study Muslims (1.6 Who is Muslim and how do they live?); they revisit some of this learning in Lower KS2 with the thematic unit on festivals, where they explore Ramadan and Eid (L2.9 What are the deeper meanings of festivals?). They thus have secure foundations for exploring U2.10 'What does it mean for Muslims to follow God? in Upper KS2.*

Extending pupils' learning
Building on prior learning is not just a matter of referring back to previous years in RE – although that is vital for a coherent curriculum and pupil progress. Teachers should also be aware of what pupils will have encountered across the school curriculum. For example, they can build on learning from English around analysis of texts, to do with structure, purpose, inference and meaning; and from history around chronology, continuity and change.

Building on pupils' own contexts
Of course, children do not only exist in school – they will have prior knowledge, and bring cultural capital from their own experiences outside school too. The planned curriculum should take account of this, for example by recognising and responding to the fact that pupils living in rural areas and those growing up in inner city Newcastle will have different experiences of diversity, religious identity, practice and belief.

Embedding learning
Schools are increasingly aware of the need for pupils to encounter subject content and practise skills multiple times for them to be able to embed information into their long-term memory. Short, medium and long-term planning needs to build in deliberate opportunities to revisit and recall past learning (from previous years, terms and lessons). Units of work are not separate units – they are part of a longer journey

where pupils can revisit and apply past learning to new contexts, helping them to know more and remember more.

Principles for curriculum design in RE

Teachers should be clear about how their curriculum fits together and be able to explain why they teach units and content in the order in which they do it. This page includes some key ideas to bear in mind when planning your RE curriculum.

Your RE curriculum needs to be structured so that it…

…makes sense to pupils

- Offer a clear structure for learning: in this syllabus, units are all based around the process of 'making sense of beliefs', 'understanding the impact' and 'making connections'.
- Use a good grounding of systematic study of individual religions to prepare pupils for thematic study, where they compare religions. For example, you will find that studying two religions separately in the first two terms and then comparing them in the summer term will help pupils to make sense of and build on their learning through the year.

…focuses on core concepts

- Select key ideas and concepts at the heart of religious and non-religious worldviews.
- Explore these from different perspectives to enrich understanding (e.g. asking how a religious person or a non-religious person might respond to a key question or idea, or how religious adherents from different places, times or denominations may respond).
- In general, going deeper is preferable to going broader, given the time constraints. Don't focus on coverage – focus on understanding.

…allows pupils to encounter diverse examples of religion and worldviews

- Offer pupils contemporary, contextual accounts, rather than implying that there is a generic Christianity, Islam or atheism that always applies to all followers.
- Show something of the diversity of religion/worldviews (across time and place; within and between traditions) by using examples and case studies.
- Get pupils into texts, not just short quotes, developing skills of reading and interpretation.
- Show connections and differences within and across religions and worldviews.
- Explore religious and non-religious worldviews.
- Note that 'worldviews' can be personal and organised, with overlaps and fuzzy edges. (The religions traditionally studied in RE may be seen as 'organised' worldviews, but individual believers within those traditions will have 'personal' worldviews that have common features but are not identical.)

…enables pupils to embed learning in their long-term memory

- Clarify technical terms and check pupil understanding regularly.
- Find creative ways to enable pupils to handle and absorb core knowledge.
- Give pupils repeated opportunities to engage with content.
- Give pupils a chance to revisit and recall knowledge – in thoughtful and engaging ways (i.e. not just quizzing!). For example, revisit through presenting images or texts from previous units for pupils to label, describe, annotate and explain.

…makes space for pupils' own **personal** worldviews

- Allow pupils to articulate ideas, with reasons, arguments, rebuttals and responses – but leaving space for ambiguity and contradiction.
- Recognise the significant number of non-religious pupils in RE – and make space for them as a focus for study. What do they believe and why? How do they live and why?

…encourages pupils' personal development, applying their learning to living

- Enable pupils to disagree respectfully.
- Engage pupils in handling and applying their learning.
- Give opportunities for pupils to make connections between the ideas studied, with the world around them, and with their own worldviews.

- Be aware of their own 'positionality' i.e. how their own ideas, values, experiences, beliefs, upbringing will affect the lens through which they look at subject matter.

E.5 Ways of knowing: disciplines in this syllabus

Applying disciplines

The Church of England Statement of Entitlement 2019 states:
"RE will go beyond a sociological study of religious phenomena and will introduce pupils to a range of relevant disciplines including theology, philosophy and the human and social sciences."

The idea of exploring the content of RE through the lens of academic disciplines is increasingly influential, building on the Church of England's 'balanced RE' approach.[20] This syllabus does not explicitly adopt that model, but some disciplines sit behind some questions.

- Most of the Christianity questions are **theological**: they explore what it means for Christians to be Christian – how believing in God and Jesus affects how they understand the world.
- **Philosophical** questions include clarifying what words mean, to see if arguments stand up, and also explore **ethical** questions – deciding what is right and wrong.
- **Human and social sciences, such as:**
    - **Sociological** questions explore how and why society is the way it is.
    - **Psychology** looks at how people think and feel.

For example:

Theology	Philosophy	Sociology	Psychology
L2.3 What is the Trinity?	3.16 Good, bad, right, wrong: how do I decide?	L2.10 How and why do people mark the significant events of life?	U2.15 How does faith help when life get hard?
3.6 Why do Christians believe Jesus is God on Earth?	3.18 Why is there suffering? Are there any good solutions?	3.14 How are Sikh teachings on equality and service put into practice today?	

These units do not include specific methods from the disciplines, although applying some of these methods would help to broaden and enrich study. It is legitimate to think about using more than one discipline in a unit. For example, Unit U2.13 Why do some people believe in God and some people not? includes some social science (sociological census data), some theology (examination of what Christians say God is like) and then back to social sciences (psychology on how people think about God, and how belief in God affects how they think and feel about life; and sociology to explore the evidence for the impact on people's lives, such as the relationship between believing in God, identifying as Christian, and practising worship, Bible reading or prayer for example.)

Ofsted: 'ways of knowing'

The Ofsted Research Review 2021 (see p.7) has focused attention on different kinds of knowledge in RE – substantive, ways of knowing (including disciplinary knowledge) and personal knowledge.

[20] See Church of England guidance, including this useful video https://www.youtube.com/watch?v=6NTW2bsFTLY

‘Ways of knowing’ is a broad category – broader than the application of specific disciplines, as outlined above. It indicates that we can use different methods to create knowledge. For example, we might observe someone’s behaviour (we’ve never seen a Muslim praying before); we might ask someone questions (we ask the Muslim what she is doing and why); we might look at texts or teachings from within a tradition (Qur’an 2.238 tells Muslims they should ‘guard strictly the five obligatory prayers’; we might see that traditions from outside a ‘sacred’ text are still important (the story of Bilal indicates that prayer was an early tradition in Islam); we might use some survey data (perhaps finding out that not all Muslims do pray five times a day); we might look for diversity within a religious tradition (e.g. we find that some Muslims (i.e. Shi‘a) combine some of the set prayer times so that they carry out prayer three times a day).

It is helpful for pupils to recognise the methods being used, and to be able to weigh up how reliable and important they are. For example, a sacred text such as the Qur’an can carry huge weight within a tradition, because of the belief that it is the revealed message from God. A survey asking a thousand people for their views can be very informative, but it is not the same kind of source as a sacred text. The same applies to an interview with an individual; the sample size is too small to allow us to make generalisations across a tradition.

These ‘ways of knowing’ can encompass the disciplines. However, applying the idea of ‘ways of knowing’ may be particularly helpful with younger children, only introducing the disciplinary as they move up through the primary school.

E.6 Models of curriculum provision

This syllabus allows flexibility in RE provision. It is for schools to decide how RE should be delivered, ensuring that there is continuity and progression in learning across key stages, and that annual reports of pupils' progress can be provided. Note that:

- **RE is a core subject of the curriculum for all pupils.** The 'basic' school curriculum includes the National Curriculum, RE and Sex Education and in Church schools RE has the status of a **core subject**. The requirements of this Diocesan syllabus are not subject to the flexibility of the Foundation Subjects. RE is a legal entitlement for all pupils in all year groups throughout their schooling, from Reception year up to and including Key Stage 5.

Primary schools will have different approaches to meet different requirements. They may use the following approaches or a combination of them:

- teaching RE as a separate subject either timetabled on a weekly basis or delivered in blocks of time at different points in the school year (ensuring the requirements of the Diocesan syllabus are met, that pupils are able to recall and revisit prior learning and make progress across the year)
- teaching RE within whole-school topics which bring together a number of subject areas (note: if this approach is followed it is essential that RE is planned to meet the objectives of the Diocesan syllabus)
- teaching some religions separately, or systematically – there are several units that enable this
- teaching RE units thematically i.e. teaching units which draw on more than one religion to explore a religious concept such as sacred books, worship or life as journey – there are units that take a thematic approach
- organising a rolling programme of study units, in order to meet the needs of schools with mixed-age classes, with units planned so that the pitch and expectations for each unit are matched to the different ages and abilities within the class. (For example, a mixed Year 3 and 4 class may be taught a sequence of RE units over a two year cycle, Year A and Year B, ensuring learning outcomes and activities are carefully planned to meet pupils' different ages and abilities)
- in small schools, where the same RE unit is taught across different classes, ages and abilities at a given time, lessons should be planned so that pitch and expectations are matched to different ages and abilities
- some schools use an 'RE Week' or an 'RE Day' to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' planning is demanding of teachers, but can help the whole school to focus and develop the subject. **A day is about 5 hours, so is not, of course, a substitute for a term's work.** The key to success is clarity about the RE learning that is planned, along with the value of 'spaced learning' where the ideas explored in an RE day or week are revisited and followed up in subsequent weeks. This kind of an RE-themed day or week of study can **complement** (but should not usually replace) the regular weekly programme of lessons.

In middle and secondary schools, timetabled weekly lessons are the norm, and this gives good opportunities for pupils to build on prior learning. Cross-curricular projects may make links across disciplines, which can be valuable in helping pupils to see connections beyond RE lessons. As with primary cross-curricular projects, it is essential that the RE is planned to meet the requirements of the Diocesan syllabus.

Planning to ensure continuity and progression

Continuity can be achieved if planning starts from the diocesan syllabus and careful attention is paid to what has been taught before and what is likely to follow. This highlights the importance of a coherent school curriculum plan.

Progression is the development of knowledge and understanding, skills, concepts and attitudes in a key stage and in relation to previous and subsequent key stages. It is achieved through building on earlier learning. It is not just about accumulation of knowledge but concerns a developing ability to deepen understanding by making use of reflective, interpretative and evaluative skills. Pupils should increasingly be challenged to discover the underlying messages of the teaching behind religious traditions, stories, artefacts and ceremonies.

Progression is characterised by the provision of opportunities for pupils to:

- extend their knowledge and understanding of religions and worldviews
- extend their ability to use religious vocabulary and interpret religious symbolism in a variety of forms
- deepen their reflection on questions of meaning, offering their own thoughtful and informed insights into religious and non-religious views of life's meaning and purpose
- explore fundamental questions of beliefs and values in relation to a range of contemporary issues.

Continuity and progression can be achieved when pupils have increasingly challenging opportunities to:

- appreciate the importance of religion in the lives of many people
- grow in understanding of the influence of belief on behaviour, values and attitudes
- consider their own beliefs, values and attitudes
- consider religious perspectives on contemporary social and moral issues.

E.7 The Demographics of Religion and Worldviews in the North East and the nation

The 2021 census information sets the demographic context for the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

CENSUS 2021:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	No religion: Humanist	Religion not stated
North East	2,366,569	1,205,447	6,309	9,349	4,311	56,415	6,532	6,901	950,614	308	118,414
County Durham	522,067	285,167	1,290	990	286	2,922	839	1,211	201,622	67	26,687
Darlington	107,801	56,194	344	453	36	1,849	443	241	42,763	17	5,296
Hartlepool	92,338	48,495	180	222	27	1,213	166	160	36,992	3	4,755
Northumberland	320,570	170,668	752	446	172	1,635	654	778	128,638	68	16,181
Stockton-on-Tees	196,593	100,420	532	811	61	6,675	782	300	76,820	19	9,924
Newcastle upon Tyne	300,124	124,009	1,352	4,212	573	26,896	1,449	1,278	122,486	46	17,869
North Tyneside	208,972	97,333	587	823	128	2,517	437	780	96,413	40	9,954
South Tyneside	147,773	77,783	264	259	36	3,736	461	517	58,045	15	6,672
Sunderland	274,178	145,806	539	611	87	4,846	915	839	108,263	17	12,272
Gateshead	196,153	99,572	469	522	2,905	4,126	386	797	78,572	16	8,804
ENGLAND AND WALES	**59,597,540**	**27,522,672**	**272,508**	**1,032,775**	**271,327**	**3,868,133**	**524,140**	**348,334**	**22,162,062**	**10,225**	**3,595,589**

This table selects data for religious affiliation from the 2021 Census, providing a context for RE in the North East and the region. We need RE that prepares young people for life in the village, county, region, nation and world. Diversity is not always evident in every part of each local authority, county or the region, but pupils might learn much from seeing this regional picture and understanding it. Some parts of the North East are not as diverse as some areas, but the region as a whole still reflects a range of religions and worldviews.

Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf

E.8 Core concepts in religions and worldviews

This syllabus has identified some core concepts that are at the heart of the religions taught. Religions are complex and so any selection is going to be limited, but we think that these are all concepts that are central, so that if pupils get a good grasp of them, it will support their learning about that religion.

Buddhism

Buddhism was founded by Siddhartha Gautama, who lived in India in the sixth-century BCE. Buddhist tradition teaches that he had lived many thousands of previous lives before this one, which he spent in the search for answers to the questions posed by human suffering, desire and the search for happiness. Siddhartha became 'awakened' at the age of 35 and was given the title 'Buddha', or 'awakened one'. He developed the Middle Way of growing in wisdom, morality and mindfulness, and built up a large following of disciples.

The Buddha is greatly honoured for his teaching, but he is not worshipped as God. There is diversity between Buddhist traditions: most do not pray to Buddha, although some do; some see Buddhism as a religion, whereas others prefer to see it as a philosophy and way of life. Some people prefer the term 'Buddha dharma' (the teaching of the Buddha) rather than the Western term 'Buddhism'.

The Three Treasures (Refuges)

Buddhists take refuge in three treasures:

- the **Buddha** (the inspiration of this enlightened being and his teachings)
- the ***dhamma*** (the teaching of the Buddha)
- the ***sangha*** (the community of Buddhists)

The Four Noble Truths

These are four tenets that all Buddhists accept:

- Life involves suffering (or 'unsatisfactoriness' – ***dukkha***). It is not difficult to see that there is suffering and unhappiness in life, both in the world at large and within a person.
- The cause of suffering is desire (***tanha***). People do not like suffering and unhappiness: it is what they want to move away from. To do this, people need to understand and remove its causes.
- It is possible to end suffering (***nirodha***) by replacing craving and desire with inner satisfaction. The point at which this is achieved is called ***nibbana*** (nirvana), a state of peace and happiness. This is a goal that all can move towards.
- Following the Eightfold Path (see below) leads to *nibbana* (nirvana) and the cessation of suffering. This is the path of growth and development that enables people to cultivate the positive in all aspects of life. An individual takes responsibility to make progress along this path. There is no external judgement in Buddhism. People move at their own pace, and achieve awakening by their own heroic attempts.

The Noble Eightfold Path

This is a practical guide to living within the teachings of the Buddha in every aspect of life:

Steps to wisdom (knowing in a 'Buddha-like' way)
1. Right understanding 2. Right thought
Ethical steps (treating the world and others in a 'Buddha-like' way)
3. Right speech 4. Right action 5. Right livelihood
Mental steps (approaching life in a 'Buddha-like' way)
6. Right effort 7. Right mindfulness 8. Right concentration

The Five Precepts or Principles

The following principles guide most Buddhists' ways of living:

- To refrain from destroying or harming living beings
- To refrain from taking that which is not freely given (stealing)
- To refrain from sexual misconduct (improper sexual behaviour)
- To refrain from incorrect speech and deceiving
- To refrain from intoxicants that lead to loss of mindfulness or carelessness.

Buddhist philosophy and practices

Buddhism teaches the law of kamma (karma), where every thought or action sows the seed of a positive or negative nature. This connects with teaching about rebirth.

Meditation is practised throughout Buddhist traditions, although styles vary.

Whilst Buddhist monks and nuns are often highly visible, most Buddhists follow the path as lay people. The community shares the task of alleviating suffering, supports its monks and nuns, recognises and supports its leaders and celebrates such festivals as Wesak, remembering the birth, enlightenment and death of the Buddha.

Many Buddhists do not attend temples, but practise meditation and chanting in shrines in their homes or gardens. Use of shrines, paintings and iconography is common but varied.

Awakening (sometimes 'Enlightenment')

The unifying doctrine of the various Buddhist traditions is the 'awakening' experience of the Buddha. Awakening (the preferred term to 'Enlightenment' for many Buddhists) is not a place but a state of being, based on wisdom and compassion. It is hard for ordinary humans to comprehend, but is the end result of an attempt to master the truth for oneself. In Buddhist scriptures there are examples of almost-instantaneous awakening and of awakening taking many lifetimes.

Unless someone becomes awakened, Buddhism teaches that she or he will continue to be re-born. Most traditions see the goal for a Buddhist to be nibbana (nirvana), where one breaks out of the cycle of rebirth. Some traditions emphasise the Bodhisattva principle, whereby an arahat (an enlightened being) puts others before themselves in order to help and support all sentient beings in all realms. Some Buddhists strive for full Buddhahood.

Diversity in Buddhism

Buddhism has had a long history and spread across many countries. RE has tended to divide Buddhism into Theravada and Mahayana, although these terms are not equivalent. (Theravada is a school of philosophy whereas Mahayana combines many different schools of philosophy, lines of ordination and traditions of practice.)

Contemporary scholarship prefers to divide Buddhism into:

- southern (mainly Theravada in Sri Lanka, Myanmar, Thailand, Cambodia, Laos)
- eastern (Mahayana traditions that spread and were transformed into many different forms in China, Japan, Korea and Vietnam)
- northern (including Tibetan Buddhism in Nepal, Bhutan and Mongolia; Tibetan Buddhism has four major schools, for example)
- western (traditions from all over the world have spread to the West, including Zen and Tibetan traditions. The Friends of the Western Buddhist Order was formed in 1967, and is now called Triratna)

Note: Theravada and Mahayana traditions use different languages. Theravada is written in Pali, Mahayana originally used Sanskrit (although it was translated into many languages, including Tibetan, Chinese and Japanese). This explains why many Buddhist words are shown with different spellings.

Christianity

Key concepts:

Christians do not all agree about the details of these key concepts, and there is real diversity within and between denominations. These descriptions below do, however, represent a broad, mainstream view of Christian belief. Taken together, they tell the 'big story' of the Bible – from Creation to the kingdom of God:

God: Fundamental to Christian belief is the existence of God, Father, Son and Holy Spirit.

Creation: Christians believe the Universe and human life are God's good creation. Humans are made in the image of God.

Fall: Christians believe humans have a tendency to go their own way rather than keep their place in relation to their Creator. This attitude is called 'sin', and Genesis 3 gives an account of this rebellion, popularly called 'the Fall'. This describes a catastrophic separation between God and humans, between humans and each other, and between humans and the environment.
This idea that humans are 'fallen' and in need of rescue (or salvation) sets out the root cause of many problems for humanity.

People of God: Many Christians say that the Old Testament tells the story of God's plan to reverse the impact of the Fall, to save humanity. It involves choosing a people who will model a restored relationship with God, who will attract all other people back to God. The Bible narrative includes the ups and downs of this plan, including the message of the prophets, who tried to persuade people to stick with God. For Christians, the plan appears to end in failure with the people of God exiled from the land God promised them, and then returning, awaiting a 'messiah' – a rescuer.

Incarnation: For Christians, the New Testament presents Jesus as the answer – the Messiah and Saviour, who will repair the effects of sin and the Fall and offer a way for humans to be at one with God again. Incarnation means that Jesus is God in the flesh, and that, in Jesus, God came to live amongst humans.

Gospel: Christians believe that Jesus' incarnation is 'good news' for all people. ('Gospel' means 'good news'.) His life, teaching and ministry embody what it is like to be one of the people of God, what it means to live in relationship with God. Jesus' example and teaching emphasise loving one's neighbour – particularly the weak and vulnerable – as part of loving God.

Salvation: For Christians, Jesus' death and resurrection bring about the rescue or salvation of humans. He opens the way back to God. Through Jesus, sin is dealt with, forgiveness offered, and the relationship between God and humans is restored.

Kingdom of God: Christians accept that this does not mean that no one sins any more! The Bible talks in terms of God's 'kingdom' having begun in human hearts through Jesus. The idea of the 'kingdom of God' reflects God's ideal for human life in the world – a vision of life lived in the way God intended for human beings. Christians look forward to a time when God's rule is fulfilled at some future point, in a restored, transformed heaven and Earth. Meanwhile, they seek to live this attractive life as in God's kingdom, following Jesus' example, inspired and empowered by God's Spirit.

Note:

Not all Christians understand or emphasise these concepts in the same way. For example, some Christians do not place such an emphasis on 'the Fall'. However, this account of these concepts presents a mainstream understanding of the 'big story' of the Bible. If pupils grasp this account of these concepts and this relationship between them, it serves as a good foundation for exploring some of the wider diversity of Christian views.

Diversity in Christianity

Christianity is a huge and diverse tradition. One part if its diversity lies in denominational differences. In 2020 50% of Christians were Catholic, 23% Protestant, 12% Orthodox, and 16% members of independent churches* – those who do not identify with the three main historic forms.

This diversity is made more complex by the range of theological perspectives held within and across these denominations. For example, many Protestants and Independents are also evangelical (emphasising the centrality of Jesus' death for salvation, evangelism, dependence on the Bible and the importance of having a conversion experience). Many Christians across Catholic, Protestant and Independents are also Pentecostal/Charismatics (emphasising baptism in the Holy Spirit and the gifts of the Spirit).

Another form of diversity is theological, illustrated here by different ways in which Christians use and interpret the Bible, as a source of authority.

- *For Roman Catholic Christians*, the Bible's authority is balanced alongside the teachings and traditions of the Church – the Church indicates how to interpret the Bible, for example.
- *For most Protestant Christians* (e.g. Church of England, Baptist, Methodist, Pentecostal, etc.), the Bible is the key source of authority. Churches do guide their members in how to read, understand and apply the Bible's teachings, but the Bible is more authoritative than the church guidance. In general, Protestants believe that 'ordinary' Christians should have access to it and be able to interpret it for themselves, rather than be told what it means.
- *For many Orthodox Christians,* the Bible is important. It is central to the life of the Church, as it shapes its liturgical worship and its theology. Orthodox teachings talk about the Bible 'coming alive' when it is lived out in the Church and in the lives of the people of God.

The Protestant Bible is a collection of 66 different books (39 in the Old Testament and 27 in the New Testament), while the Roman Catholic and Orthodox traditions include some additional books. These encompass all kinds of different types of text, including legal codes, historical reports, poetry, prayers, fictional stories such as parables, letters and prophetic texts containing warnings from God about what might happen if people carry on disobeying God, for example. These different types of texts all need to be interpreted appropriately (you don't look for historical accuracy in a poem, for example).

Christians read the Bible differently:

- *Conservative readings*: Some Christians regard the Bible as the inspired Word of God, containing ultimate truth communicated from the Creator to all people. Christians who have this view are more likely to regard the Gospels as presenting what Jesus actually said, and describing events that actually happened as they are depicted in the text. They are likely to believe that Jesus did perform miracles and did rise from the dead. Globally, the majority of Christians have a view like this, although this does not mean that they read all the texts literally – they recognise that different types of text require different ways of reading.
- *Liberal readings*: Other Christians see the Bible more as a collection of human writings, containing great wisdom about how people respond to life. This means that they may question the historical claims of some of the texts, and instead look for general truths and teachings about human experience. For example, they may question whether the Gospels give historical accounts of what Jesus actually said or did; they might argue that the Gospels reflect the teachings of the early Christian Church many years after Jesus. Some Christians with this liberal viewpoint might say that Jesus did not rise from the dead – the idea of resurrection is a metaphor for a transformed life rather than a historical or future reality.

Globally, this liberal approach is a minority view among Christians, although it is more prevalent among Christians in the UK and Europe than it is in North and South America, for example.

These are not the extreme ends of a continuum, but they do represent something of the variety of views.

**Note: Totals do not always add to 100 because of rounding.*

Hindu Dharma

Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself sometimes call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Others prefer the term 'Hindu traditions', to account for the huge diversity of philosophies, schools of thought, texts, rituals and practices.

Dharma

The key concept of *dharma* frames a Hindu's life. It describes Hindu social and moral duty. Hindus aim to live in conformity with their *dharma*, and aiming to maintain this will inform all or many aspects of their life. *Dharma* varies according to the personal path individual Hindus have taken and the circumstances of life, but at its heart is a duty to act with love and kindness, expressing compassion and unconditional love for all living beings.

Brahman

Brahman represents the concept of God in Hindu Dharma. Brahman is seen as the source of all life, the sum total of all selves in the Universe, present in every living thing and the 'place' or state of being that is *moksha*. Brahman is too infinite to be understood by the human intellect, but humans can come to Brahman, the Ultimate, through the many Hindu deities – gods and goddesses – all of whom represent an aspect of Brahman's character or being. Other deities through whom Brahman is worshipped are Lord Vishnu, Lord Shiva, Lord Ganesh (or 'Ganpati'), Goddess Lakshmi, Goddess Parvati, Goddess Sarasvati and Durga Mata.

Atman

The *atman* refers to the 'eternal self', the 'essence' of a single being. When the body dies, the *atman* moves into a new body in the process known as *samsara*, or reincarnation. Hindus believe Brahman is present in the *atman*, which is in all living things, and the elements – earth, air, fire and water. (The term 'soul' should be avoided as it has connotations of Western philosophy and theology.)

Karma

At death, the *atman* returns to the Earth in another body according to the law of *karma*. This translates as 'action' or 'deed', but its wider meaning is 'cause and effect'. *Karma* refers to the sum of a Hindu's actions, which will determine his or her future existences. A life lived in accordance with one's dharma means future reincarnation in a body with more potential to reach Brahman/*moksha*.

Samsara

Samsara describes the cycle of birth, death and rebirth (reincarnation). The life one is born into depends on how the previous life has been lived, or how far the individual kept or performed his or her *dharma*. There is no personal judgement of the individual. Together, the laws of *karma* and *samsara* provide cosmic, but impersonal, balance.

Moksha

Moksha describes the ultimate goal of all Hindus: liberation from the cycle of *samsara* and the constant pain of rebirth. There are different ways to attain *moksha* and one path says that by following one's *dharma*, one slowly achieves more and more favourable births. *Moksha* is sometimes described as a drop of water meeting the ocean, as the *atman* is finally reunited with Brahman.

Diversity in Hindu traditions

One image often offered to present Hindu diversity is the banyan tree, with its multiplicity of roots, trunks and branches. Traditions encompassed by the term 'Sanatan Dharma' embrace:

- Traditions of the original ancient peoples who lived in India from Palaeolithic times.
- Traditions from communities in the Indus Valley civilisation in north west India up to 1500 BCE and from the ancient Tamil-speaking people of south India.
- Traditions from the Indo-European settlers into north western India from c. 1500 BCE on.
- Millions of individuals: there were approximately 4 million people in the Indian subcontinent around 2000 BCE, 35 million as we moved into the Common Era, to 1.4 billion today in India alone, over a billion of whom self-identify as Hindu.
- Multiple languages: in the Indian subcontinent alone, there are 22 'official' languages, but people speak around 800 languages and dialects.
- Multiple traditions: over centuries, Hindus have rubbed shoulders with other overlapping traditions of Jainism, Buddhism and Sikhi, as well as encounters with other traditions, including Islam and Christianity.
- Diverse authorities: there is no single source of authority. The mix of religious and philosophical traditions continued through the centuries, expressed in hundreds of sacred texts. These traditions underwent constant development and occasional returns to earlier, 'purer' versions.
- Personal deities: Hindus may devote themselves to any of the deities, with some being more popular than others. A majority of Hindus are Vaishnavite (worshipping Vishnu or his incarnations) or Shaivite (worshipping Shiva). Many Hindus will have a specific personal or family deity to whom they usually pray, but most will also have respect for other deities.
- Adaptation, accommodating varied experiences and practices, from agrarian village life to densely populated, high-tech cities.
- Such adaptation includes embracing social media, so that many Hindu gurus, both male and female, have gained global followings. For example, Sri Sri Ravi Shankar (also known as Gurudev); Sadhguru; Anandamurti Gurumaa; Satguru Sri Mata Amritanandamayi Devi (Amma, the 'Hugging Saint').

One way to encounter diverse Hindu traditions in Britain is through the mandir. For example, some are led by a guru or swami, focusing on the lives and teachings of a particular individual guru or swami. Other mandirs are sampradaya led. A sampradaya is a specific tradition, such as ISKCON (International Society for Krishna Consciousness) or Swaminarayan Sampradaya. Other mandirs are Sanatana or universal, that is, relevant to all followers of Hindu traditions.

Islam

Tawhid (sometimes spelled Tawheed)

Tawhid is the oneness of Allah (God). Islam teaches absolute monotheism – there is only one God. To regard anyone or anything as being equal to Allah, or even a partner with Allah, is described as *shirk* and is absolutely forbidden. The Muslim confession of faith, the *Shahadah*, declares: 'There is no god except Allah (God)'. This is not just an abstract theological statement but one that is worked out in many ways. Allah cannot be represented in art, so the geometrical designs so prominent in Islamic culture are a reflection of the unity and beauty of Allah. Using the 99 Names of Allah is helpful in exploring the nature of Allah in Islam (see Unit 1.6, for example).

Iman

Iman is faith, the believer's response to God. Faith is expressed primarily in acceptance of Muhammad as the final messenger of God (in the words of the *Shahadah*, 'There is no god except Allah; Muhammad* is the messenger of Allah') and of Al-Qur'an as the revealed word of God. 'Qur'an' means 'reciting' and is the definitive guide for all Muslims.

Ibadah

Muslims use this single word for both worship and any action that is performed with the intention of obeying Allah. Thus worship and belief in action are inextricably linked by language. This concept includes the Five Pillars of Islam, which help Muslims to ensure that their lives are dedicated to the worship of Allah. As the whole of life is worship, no special emphasis is placed on any one aspect of obligation.

The Five Pillars

The compulsory Five Pillars provide a structure for the daily spiritual life of a Muslim. There are two main groups of Muslims, Sunni and Shi'a. (In addition, some Muslims are Sufi. They are found across both these groups.) Sunni Muslims accept the importance of these five. Shi'a Muslims also accept their importance, but may not refer to them by the same name and also regard some additional acts as obligatory.

- *Shahadah* is the declaration of faith: 'There is no god except Allah; Muhammad is the messenger of Allah.'
- *Salah* is ritual prayer carried out five times a day.
- *Zakah* is an annual gift for charity, usually 2.5 per cent of income.
- *Sawm* is fasting from food and water during the daylight hours of the month of Ramadan.
- *Hajj* is pilgrimage to Makkah, to be made at least once in a lifetime if possible.

Akhlaq

Akhlaq is a term that cannot be translated by a single English equivalent. It means behaviour, morality, manners, attitudes, and the social ethical codes by which Muslims should live. Included are aspects of family and social life and also issues for the whole of humanity, e.g. the possibility of an Islamic social and economic order, which is a viable alternative to both capitalism and communism.

Diversity in Islam

There are two main schools within Islam.

- **Sunni Muslims** (from *sunnat*, meaning example) believe that Abu Bakr, Umar, Uthman and Ali were the rightful successors to Muhammad. They believe authority ends with Al-Qur'an and Muhammad, and so, to make decisions on how to live (for example, on whether organ transplants are permitted), the

community would consult with those who are knowledgeable about Al-Qur'an, Hadith and Shari'ah, and make a majority decision. Up to 90% of Muslims are Sunnis.

- **Shi'a Muslims** maintain that the rightful leadership of Islam should have passed from Muhammad to Ali (the cousin and son-in-law of Muhammad). Shi'a means 'the party of Ali'. Ali and his eleven descendants are regarded as 'Imams', with a special authority to interpret Al-Qur'an and make laws (Shari'ah). Shi'a Muslims believe that, since Allah was guiding them, the twelve Imams had no faults and made no mistakes. Today, a Shi'a would follow a single scholar, called a Marj'ah, or Grand Ayatollah, one of around 60 such Marj'anah in the world. Most British Shi'a Muslims follow Ali Husayni Sistani as their Marj'ah. Shi'a Muslims live mainly in Iraq, Lebanon, Iran and India.

Another important tradition is Sufism. This is a path of Islamic mysticism which is followed by many Muslims from across Sunni and Shi'a schools. Sufis are known for trying to remember God constantly and being involved with the inner dimensions of Islam. They might do this, for example, by following a spiritual guide who will give them advice, exercises and prayers to recite. Some see Sufism as a mystical form of Islam which means that they try to feel a deeper connection with their soul and God. Sufis – whether men or women – are interested in spirituality. They reflect on their own behaviour and try to clean their souls by constantly questioning their motives. Not every Muslim believes Sufism is a good thing, with some Muslims seeing Sufis as innovators in religion.

**Note: Many Muslims say the words 'Peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to PBUH when written down.*

Judaism

God

Jews believe in one Creator God who cares for all people. Jews worship God, saying blessings and thanks, and believe that they are the chosen people. Many Jewish people avoid writing God's name, to preclude the possibility of the name being erased or destroyed. In a Jewish context, God's name might be printed as 'G-d'.

The Jewish prayer, the Shema, begins with words that are a fundamental expression of Jewish belief: 'Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might' (Deuteronomy 6:4–5).

Parts of the Shema are written on a *mezuzah* (parchment on which religious text is written, which is generally placed inside a small decorative box) and attached to the doorposts of Jewish homes, to be remembered each time it is passed. Parts of the Shema are also placed inside *tefillin*, the prayer boxes worn on the head and left arm of many Jews, especially Orthodox and Conservative, when they pray.

The Torah

The Torah, meaning teaching, instruction or law, is the main Jewish holy book. The term is used in a wider sense to mean the first five books of the Hebrew Bible (the same in content as the Old Testament of the Christian Bible) and the Talmud – oral law or 'Oral Torah' explaining the Torah. The Torah contains the Ten Commandments given to Moses and the 613 *mitzvot* or the Jewish laws/commandments (*halakha*) that observant Jews obey. It also focuses on the Jews' relationship with God and contains songs, prayers and wise sayings.

The whole Hebrew Bible includes:

- the TeNaKh, 'written Torah', which consists of the Torah (law; the first five books), Nevi'im (Prophets) and the Ketuvim (Writings)
- the Talmud, or oral law, which is made up of the Mishnah (the first writing down of this oral law in about 200 CE) and the Gemara (a commentary on the Mishnah).

The Torah is held in great esteem and kept in a special place in the synagogue called the 'Ark'. A weekly portion is read aloud in the Shabbat synagogue service and there is an annual cycle of readings, culminating in the festival of Simchat Torah ('rejoicing in the Torah'). Torah scrolls are taken from the Ark and carried or danced around the synagogue seven times.

Many Jews regularly study the Torah – to do so is to worship God.

The People

The family and home are very important in Jewish life. Shabbat, or the Jewish day of rest, starts at sunset on Friday and lasts until three stars appear in the sky on Saturday. Friday nights are special, involving time at the synagogue, prayers, a meal with family and friends and the chance to rest, discuss and focus on God. Whilst Jewish practice of Shabbat may vary across the different traditions, the coming together of families every weekend, and the wider community for Shabbat services, has been at the heart of Jewish community life for centuries. The instructions in the Shema to 'teach these laws thoroughly to your children, speak of them when you sit in your house' are obeyed as part of Shabbat. Shabbat celebrates the seventh day of creation – the day of rest – and is called 'the day of delight' in some Jewish traditions. Refraining from work is seen by many as a release from the pressure of modern life rather than a restriction.

'Kashrut' is the body of Jewish law dealing with the foods that are fit to be eaten. These laws, found in the Torah, have existed for more than 3,000 years and continue to play an important part in the daily lives of many observant Jews. Food that meets the demands of kashrut is called 'kosher' (fit). 'Keeping kosher' involves eating only certain animals that have been killed in a special way, and using separate sets of kitchen utensils for milk and meat products, which must not be mixed. Food that is forbidden is *trefah* or *treyf* ('torn').

Diversity among Jews

Jews might be divided into different communities, based on Torah observance as well as ethnic and cultural roots.

Traditional Jews

- **Haredi** (or Charedi) are Orthodox Jews who follow traditional interpretations of Jewish law. Haredi Jews tend to separate themselves from those parts of modern life that might challenge traditional Jewish values. For example, many would not follow modern fashion trends because to do so may be to dress immodestly and place too much importance on how you look.
- **Modern Orthodox** Jews generally try to follow traditional Jewish law and values. They aim to do this while also engaging with the modern world. For example, they may wear fashionable clothes which are also modest and engage more with secular (non-Jewish) academic learning.
- **Masorti** is a form of traditional Judaism. Jewish law is important in Masorti Judaism. Modern academic thinking is also seen as important and is used to help understand the religion better. When deciding how to follow Jewish law, Masorti Jews take modern academic thinking into account. Masorti, the smallest branch of Judaism in the UK, tries to integrate traditional Judaism with modern values and intellectual ideas.

Progressive Jews

- **Reform Judaism** is part of 'Progressive Judaism'. Progressive Judaism regards the Torah to have been written by humans, reflecting the place of God in the authors' lives. This means that it is an incredibly important text that contains many eternal truths. But some of it is not relevant for life today and so should be reinterpreted for life in the modern world. Reform Judaism tries to balance tradition and the evolution of Judaism in the modern world.
- **Liberal Judaism** is the branch of Judaism here that is generally the quickest to make changes to Jewish practice. For example, it was the first to allow women to be rabbis, which is now popular in Reform Judaism too. It was also the first to recognise people as Jews if the father was Jewish but not the mother.

Secular Jews

Some Jews see themselves as 'Secular Jews'. They are Jewish and identify with the Jewish people. However, they do not identify with Jewish religious beliefs such as the belief in God.

Sikhi

Note that many Sikhs prefer the term 'Sikhi' to the term 'Sikhism'. Sikhi is a verb and signifies that this worldview is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term 'Sikh' comes from the word sikhna which means 'to learn': hence a Sikh is a learner.

Although the youngest of the world religions, Sikhi currently has the fifth largest following in the world. According to the 2021 census, there are 524,000 Sikhs in England and Wales. This constitutes 0.9 per cent of the total population of England and Wales. The majority of Sikhs are of Punjabi origin and some still speak Punjabi as either their mother language or second language. The Punjab, which is translated as the 'land of the five rivers' is situated in the northern part of India. Most Sikh places of worship, known as the *gurdwara*, have facilities for teaching youngsters to learn the Punjabi language orally and in reading and writing. Increasingly, there is a steady influx of non-Punjabis into the *Panth*, especially in the USA. The word *Panth* is important and is indicative of the global Sikh community – Punjabi and non-Punjabi.

The Guru Granth Sahib, which is held in esteem as the eternal Guru for the *Panth* can be regarded as unique amongst religious scriptures in that it contains the hymns of individuals from a number of religious traditions. Alongside the writings of the ten Sikh Gurus, the Guru Granth Sahib also contains the religious compositions of Hindu and Muslim *Sants* (holy individuals). The composition of the Guru Granth Sahib (originally compiled in 1604 CE as the Adi Granth) also echoes the words uttered by the first Guru, Nanak, after his revelation where he is believed to have disappeared under water for three days. The Janamsakhis (birth testimonies of Guru Nanak) state that on reappearing at the bank of the river, Guru Nanak spoke the following words:

'There is no Hindu, there is no Muslim, so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Muslim, and the path which I follow is God's.'

For Sikhs, this indicates the unity of God: that God is beyond all religious divisions. Hence the teachings of Guru Nanak, and the following Gurus, were tolerant towards the two dominant faiths (Hindu Dharma and Islam) of the time. Alongside Sikh terms for God such as 'Satnam' and 'Waheguru', the terms 'Allah' and 'Ram' are also used in the Guru Granth Sahib. The emphasis is on the liberation of *all* human beings, regardless of caste or faith. The Sikh place of worship, *gurdwara*, is open to all. An important feature of the egalitarian principles of Sikhi are clearly portrayed through the distribution of *karah parshad* and *langar* in the *gurdwara*. The concept of eating together illustrates that all visitors to the *gurdwara* are equal.

Sikhs believe that God is *Karta Purkh*, the Creator of all existence, but is eternal, the First Cause. The concept of God's eternity is essential in Sikhi and is expressed through the steel bracelet, the *Kara*, which is one of the five Ks, the essential articles of faith for an initiated (*amritdhari*) Sikh. For Sikhs, the world was created and designed so that human beings could form a loving relationship with God. It is described as the *karam bhoomi*, the 'action ground' where human efforts and Divine Grace will enable the *gurmukh* (the God-orientated individual) as compared to the *manmukh* (the egoistic individual) to experience the formless Divine, which is immanent especially within the human heart. Hence the human birth is regarded as the 'golden opportunity' as the only realm through which the soul can escape the cycle of reincarnation and achieve *mukti* (liberation from rebirth).

There are three basic tenets of faith to be expressed through one's everyday living according to Sikhi. These are:

1. *Nam Simran:* Meditation/recitation on the Name of God.
2. *Kirat karna:* to work hard and earn an honest day's living. Sikhs are encouraged to take part in charitable events.
3. *Vand chhakna:* to share one's food and earnings with the less fortunate.

Diversity in Sikhi

According to the 2021 Census, 56% of Sikhs in Britain were born in England, 35% were born in India, 2.5% in

Kenya and 2.5% in Afghanistan.

One key element of diversity is in terms of observance, between those who have been initiated (Amritdhari Sikhs) and those who have not, but who may choose to wear some outward symbols of Sikhi (i.e. Keshdhari Sikhs, who keep their hair uncut, and Sehajdhari Sikhs, who cut their hair). Despite this diversity, there are no separate denominations based on observance, since most Sikhs worship in the same Gurdwaras and live by the same rituals and traditions.

Non-religious worldviews

RE is not just for the religious, but for all pupils. Most pupils in schools in Britain today do not identify very closely, if at all, with a religious community, and so it is appropriate that RE should include consideration of some of the alternatives to religion which exist in our society. It is clear that it is not only religious people who take ethics seriously; there are various philosophies and approaches to life that have nothing to do with any particular religion, but call followers to lives of love and unselfishness.

These living belief systems can be grouped together as 'non-religious worldviews' or 'ethical life stances'. Their forms are often eclectic, but include everything from rationalist atheism and agnosticism, through post-Marxist accounts of humanity, to postmodern spiritualities or life stances. People who feel at home with such descriptions do not all identify formally with Humanism, but Humanists UK articulate perhaps the most visible and 'organised' non-religious ethical life stance to be seen in the nation's public life.

Humanism

Humanism has a long history, and many great intellectuals from past centuries have influenced the modern Humanist tradition. These figures would include thinkers from classical civilisation such as Epicurus and Seneca, as well as enlightenment philosophers from Thomas Paine through John Stuart Mill to Bertrand Russell. Notable contemporary Humanists in the UK include such public figures as Richard Dawkins, Stephen Fry, A.C. Grayling, Tim Minchin, Philip Pullman and Polly Toynbee.

Though relatively few Humanists belong to a Humanist organisation (in the 2021 Census just over 10,000 people identified themselves specifically as Humanists), the ideas of Humanism are very influential in the UK today, and many people recognise themselves when they hear Humanism described.

With an approach to life based on humanity and reason, Humanists recognise that moral choices are properly founded on human nature and experience alone. We value the truth, and consider facts as well as feelings in reaching a judgement. Humanists reject the idea of any supernatural agency intervening to help or hinder us. Humanists UK

Humanists are people who:

- believe primarily in humanity
- hold that human nature is a remarkable product of the Universe, but not the product of any divine creation, and that the human race can expect no help from any gods
- place their confidence in the power of human reason, goodwill and science to solve the problems that face us, and reject the power of prayer or worship
- accept the limitations of a lifetime and notice that we live on in the memories of others and in our achievements, but reject all ideas of rebirth, resurrection or eternal life
- when it comes to ethics, believe that their own reasoned sense of goodness and happiness should guide them to decide what is right for themselves and others
- are often concerned for the greatest happiness for the greatest number
- think it is best to make ethical decisions by looking at the individual case, not just by applying a hard-and-fast rule
- have often been active in working for human rights and get involved in a variety of social and ethical issues.

Those who identify themselves as Humanist may have special non-religious welcomes for a new baby, and/or wedding ceremonies based on Humanist ideals and non-religious funerals. They may celebrate festivals in a secular way, whether this means joining in New Year celebrations with relish, or marking United Nations Day.

Ethically, Humanism is often personal and individual, liberal, tolerant and rationally based. Humanists may be in favour of free choice in matters such as euthanasia or divorce, and may emphasise virtues such as truthfulness, generosity, democracy, tolerance, justice and co-operation. Humanists try to put the 'Golden Rule' into action: treat other people as you would like them to treat you.