

LONDON BOROUGH OF HOUNSLOW

ANNUAL REPORT OF HOUNSLOW STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 2013 - 2014

1.0 RELIGIOUS EDUCATION

1.1 Agreed Syllabus

At the SACRE Meeting on 11th November 2009, members decided that a revision of the Agreed Syllabus had become necessary and voted to institute an Agreed Syllabus Conference.

The first Meeting of the Agreed Syllabus Conference (ASC) was held on 10th February 2010. Further Meetings of the ASC were held on 7th June 2010, 20th October 2010, 8th February 2011 and 15th June 2011.

The text of the current syllabus was agreed on 15th June 2011. It was issued to schools as a CD Rom and is also available as a reference document linked to the SACRE meeting on the Council's website via the following link:

<http://democraticservices.hounslow.gov.uk/ieListDocuments.aspx?CId=243&MId=8643>

1.2 Standards in RE

SACRE used to monitor standards in RE by carrying out an annual analysis of OFSTED reports. In 2013-2014, SACRE members continued to regret the fact that current OFSTED arrangements make it extremely difficult for them to carry out this statutory duty, as the necessary evidence is no longer available. SACRE members therefore sought other ways in which to monitor standards in RE, such as an analysis of results of public examinations in RE.

In previous years, examination results for all schools in the Authority were included in this report with such an analysis. In 2013-2014, SACRE members agreed once again that the difficulties encountered in obtaining accurate and reliable data rendered this analysis ineffective.

The Annual SACRE Sixth Form Conference for RE includes opportunities for teachers and SACRE members to gather qualitative feedback about standards in RE. This feedback is reported to SACRE in the Autumn Term.

1.3 Religious Education Achievement Programme (REAP)

From 1st September 2001 the REAP course was available as a statutory means of fulfilling the Key Stage 4 requirements of the revised Agreed Syllabus. Schools were able to adapt the course to meet local needs. Schools were responsible for standards and certification and the Authority offered a framework of support, advice, training and assistance with moderation in order to maintain consistency in the award of grades.

However, changes to the provision of support for RE in 2013-2014 and the requirements of the new agreed syllabus mean that **REAP** is no longer used in the majority of schools. The syllabus makes it clear that RE should be taught to all pupils (unless they have been withdrawn from the subject by a parent or guardian), regardless of whether or not they are studying for a public examination.

2.0 IN-SERVICE TRAINING: RELIGIOUS EDUCATION AND COLLECTIVE WORSHIP

2.1 Short Courses

The Authority no longer offers a basic programme of in-service training. In 2013-2014, SACRE agreed to reinstitute termly meetings for Subject Leaders for RE in primary and special schools and to fund these from within its own budget. Meetings took place on:

- 14th November 2013 at the Blue School, Isleworth
- 1st April 2014 at the St John's Centre, Isleworth
- 4TH June 2014 at the St. John's Centre

Participants were given opportunities to:

- consider their understanding of the role, nature and purpose of RE as set out in the syllabus
- develop their knowledge and understanding of Buddhism and Sikhism
- identify ways in which to use local places of worship within RE
- evaluate strategies for ensuring effective teaching and learning in RE

Newly Qualified Teachers

SACRE was pleased to note that all Newly Qualified Teachers in Primary Schools continue to receive some input on RE as part of the Authority's induction programme for teaching staff.

All Newly Qualified Teachers in RE Departments in Secondary Schools are also offered advice, help and support but this is no longer funded by the Authority.

3.0 COMPLAINTS

No complaints on either Religious Education or Collective Worship were referred to SACRE for investigation in the year 2013–2014.

4.0 COLLECTIVE WORSHIP

4.1 Determinations

A list of schools which have been granted Determinations will be found in Annex B.

4.2 Determination Renewals

At the SACRE Meeting on 12th November 2013, Grove Road Primary School was granted a renewal of its Determination in relation to Collective Worship.

At the same SACRE Meeting, members noted that the Determination previously granted to Cranford Community College had expired. As the College had since become an academy, SACRE advised that any renewal of the Determination should be made directly to the Department for Education in accordance with the appropriate protocols in such cases. It was reported that a renewal of the Determination would be sought from the DfE and the Consultant to the SACRE offered to support the College in this process.

SACRE Members have been issued with a list of criteria to be used when considering applications for Determinations (or renewals of Determinations). (See Appendix)

5.0 MATTERS REFERRED TO SACRE

Hounslow SACRE has never received any complaint about either RE or Collective Worship. No other matters were referred to SACRE for consideration in the year 2013–2014.

6.0 LINKS WITH OTHER BODIES

The Hounslow SACRE is affiliated to The National Association of SACREs (NASACRE). Lesley Prior, SACRE Consultant, represented the Hounslow SACRE at the NASACRE AGM and Conference in London on 22nd May 2014. Full details and copies of the relevant presentations can be found at: <http://www.nasacre.org.uk/agm/annual-general-meeting-2014>

Lesley Prior, SACRE Consultant for RE, is Chair of NASACRE at the AGM. Lesley is also a member of AREIAC (Association of RE Inspectors, Advisers and Consultants) and former Chair of the London/South East Regional Groups of AREIAC, a member and former Chair of the Shap Working Party on World Religions in Education and a member of the RE Council of England and Wales. Lesley represents England on the European Forum of Teachers of RE (EFTRE). She is in regular contact with the Chief Adviser for RE at Ofsted and other key members of the RE community.

Lesley is also Senior Lecturer in Religious Education at Roehampton University. She regularly contributes to the Primary and Secondary PGCE programmes and a range of other Initial Teacher Training courses at Roehampton University, the Secondary PGCE in RE at The Institute of Education, University of London and other courses in various academic institutions. She is a member of the Association of University Lecturers in RE (AULRE).

In 2013-14, Lesley's role as RE Adviser to Community Schools for the London Diocesan Board for Schools has also enabled her to work with teachers and other staff within the Authority as well as in other areas of the country.

7.0 HOLOCAUST MEMORIAL DAY

On 29th January 2014, SACRE members and others gathered at the Civic Centre in Hounslow to commemorate those who suffered in the Holocaust and all other victims of prejudice and oppression.

This year's theme was '**JOURNEYS**'. The event, hosted by the Mayor, was well attended and very moving.

The guest speaker was Holocaust survivor Eva Schloss. As a child, Eva knew Anne Frank and after the war, her mother married Anne's father Otto Frank. Eva spoke about her experiences, the loss of members of her family and her memories of Anne Frank. Eva began by saying that for many years she could not speak about what had happened to her until she was invited to address a meeting by politician Ken Livingstone and since then she has been sharing her story and the realities of the Holocaust throughout the world. The content of the programme was perfectly suited for everyone, including the primary school children who were present in the audience.

Basil Mann (Group A) once again played a vital role as part of the organising group for this event. Members thanked him for his contribution and also agreed that it was good to see so many people from SACRE present to support it. Basil was pleased to announce that after the event two schools in Hounslow had decided to invite Eva Schloss to visit them and talk with pupils.

8.0 ANNUAL LECTURE

The fourteenth Hounslow SACRE Annual Lecture took place to coincide with the official launch of the newly revised Locally Agreed Syllabus on 27th September 2012. The lecturer was Andrew Copson, Chief Executive of the British Humanist Association.

Andrew became Chief Executive in January 2010 after five years coordinating the BHA's education and public affairs work. His writing on humanist and secularist issues has appeared in *The Guardian*, *The Independent*, *The Times* and *New Statesman* as well as in various journals and he has represented the BHA and Humanism extensively on television news on BBC, ITV, Channel 4 and Sky, as well as on television programmes such as *Newsnight*, *The Daily Politics*, *Sunday Morning Live* and *The Big Questions*. He has also appeared on radio on programmes from *Today*, *You and Yours*, *Sunday*, *The World Tonight*, *The World at One*, *The Last Word* and *Beyond Belief* on the BBC, and on local and national commercial radio stations.

Andrew spoke about the place of non religious world views in Religious Education and noted that the Hounslow Agreed Syllabus has included Humanism as an example of a non theistic ethical belief system since 1992 - long before this became common practice.

A transcript of his lecture is attached (See Appendix)

9.0 ACADEMIES

At the SACRE Meeting on 29th February 2012, members discussed the place of RE in Academies and whether or not teachers from Academies could or should be members of Group C. It was noted that whilst Academies are not obliged to follow the Locally Agreed syllabus for RE, they do have an obligation to provide RE and Collective Worship. At present, all Academies in

the London Borough of Hounslow are following the Locally Agreed Syllabus for RE and members hope that this will continue to be the case. It was agreed that teachers from Academies could continue to be members of Group C on SACRE, provided that their school is using the Locally Agreed Syllabus and that their membership of SACRE is supported by the appropriate Unions.

10.0 SIXTH FORM CONFERENCE

The Conference (sponsored by SACRE) took place on 20th June 2014 at Lampton School and was attended by over 120 Sixth Formers. The young people represented a wide range of religious and secular belief systems. They came from several schools:

- Brentford School for Girls
- Cranford Community College
- Heston Community School
- Kingsley Academy
- Lampton School
- Rivers Academy

The theme for the day focused on the key question: **'IS THERE A PLACE FOR GOD IN THE 21ST CENTURY?'**. The conference was an opportunity for young people to explore this question through various ways which enabled them to interact it and with each other. They were encouraged to think critically and explore new ideas.

Participants were joined by members of our local communities. The conference also included an address on the place of religion in contemporary society by Dr Hugo Whately. Over the past few years Hugo has taught at both primary and secondary schools in East London and now works in Bristol. He has been Head of RE at a Grammar School and at a Comprehensive in Redbridge, where he sat on the teacher's committee of SACRE. Hugo has contributed to teacher training and MA courses at the London Institute of Education and King's College, where he completed his doctorate in the Philosophy of Education. He has published in **REsource**, **RE Today** and **The Journal of Beliefs and Values**.

The Sixth Formers then participated in a variety of workshop activities which were planned and delivered by beginning teachers from the Secondary PGCE in RE at The Institute of Education, University of London.

Evaluations clearly show that once again, the day was a tremendous success. Particular thanks must go to Rachel Lawrence (Group C) and her colleagues at Lampton School for hosting such a worthwhile event and to Jane Savill (Group B) who is the Subject Leader for the Secondary PGCE in RE at The Institute of Education, University of London. Their commitment and enthusiasm make this event possible.

11.0 CHANGES IN MEMBERSHIP

In 2013-2014, SACRE bade farewell to several members. Their contributions to the work of SACRE are much appreciated. All have played vital roles in

promoting the work of SACRE and enhancing the quality of RE and CW in schools across Hounslow.

12.0 SACRE CONTACT OFFICERS 2013 - 2014

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13.0 MEETINGS

Meetings of SACRE were held on:

- Tuesday, 12th November 2013
- Wednesday, 5th February 2014
- Wednesday 18th June 2014

The SACRE Executive Committee met on:

- 16th October 2013
- 13th January 2014
- 20th May 2014

14.0 SACRE MANAGEMENT

Ms Elizabeth Wolverson (Group B) continued as Chair and Ms Susan Roberts (Group D) continued as Vice Chair. The following Convenors were in post at the end of the academic year 2013-2014.

Group A (Faith Communities)

Convenor: Mr Sarup Singh Mahon (Sikh)

Group B (The Church of England)

Convenor: Ms Liz Wolverson

Group C (Teachers)

Convenor: Mr Steve Line (Lindon-Bennett School)

Group D (Local Education Authority)

Convenor: Ms Susan Roberts

Widening Horizons

The Agreed Syllabus for Religious Education in the
London Borough of Hounslow



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FOREWORD

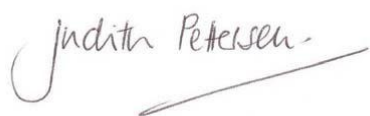
I am pleased to commend to you the latest revision of “Widening Horizons”, the Agreed Syllabus for Religious Education in the London Borough of Hounslow. The locally determined R.E. syllabus allows R.E. teaching to reflect the richness and diversity of the local Hounslow community.

The revised syllabus takes into account both the views of teachers gathered through surveys and professional development activities and also developments at a national level. It provides a statutory framework of guidance within which teachers can plan appropriate and exciting units of work for pupils.

Hounslow has continued its practice of drawing on the expertise and experience of teachers in preparing this syllabus and I am grateful to all those who participated through working groups and in the drafting of material. I also wish to express the gratitude of the Authority to the faith communities in Hounslow which have been actively involved through their representatives on the Agreed Syllabus Conference.

Religious Education and belief plays an important part of life in Hounslow. For our children living in a multi-cultural society, it is a crucial source of learning about their neighbours and the beliefs and values by which they live their lives. Living in harmony in a society, which is mutually supportive and values difference as well as those things which are similar, is a moral way in which to grow. Because R.E. also looks at the influence religion and faith has on how people live their lives, it also looks at the need for service to the community and the importance of making room for a spiritual life to grow and flower in individuals.

The Hounslow Standing Advisory Council on Religious Education will continue to be active in advising the Authority and monitoring the use of the Syllabus and I am grateful to the members of that body for their commitment to the highest quality of provision for R.E. in our schools.



Judith Pettersen
Director
Children's Services and Lifelong Learning

Agreed 2011
Adopted 2012

PART ONE: THE STATUTORY FRAMEWORK

SACRE members believe that Religious Education in the London Borough of Hounslow helps children and young people:

- to be members of diverse local, national and international communities
- to look at things beyond themselves
- to discover fundamental things about being human
- to explore faith, spirituality and an awareness of themselves and others
- to develop a deeper sense of their own beliefs and values through reflecting upon why they think and act in particular ways
- to ask challenging and ultimate questions within a context of mutual trust and respect.

Children and young people in schools in the London Borough of Hounslow believe that Religious Education gives them opportunities to learn:

- “to respect and know about other people, because they are our friends.” (Girl, 7 years)
- “through looking at other people’s religions and beliefs around the world, we will find peace and harmony.” (Girl, 7 years).
- “about different religions and find out about each other so we can work together.” (Boy, 9 years).
- “how to talk to people of different religions and find out if your religion and others might have similarities.” (Boy, 11 years)
- “that if people learn to understand other faiths, they will know why people act in different ways and become more respectful.” (Boy, 11 years)
- “through discussion and dialogue, which are so vital if we are to make sense of the world around us and engage with different beliefs.” (Girl, 14 years)
- “about similarities and differences between people and how these can affect the way we live together.” (Boy, 16 years)
- “through reflection on key ethical and moral issues and develop our own opinions and viewpoints.” (Girl, 17 years)

RELIGION IN HOUNSLOW

The rich diversity of faiths and cultures in the London Borough of Hounslow is something in which members of the SACRE take great pride. Being on Heathrow’s doorstep means that Hounslow is one of the main gateways into Britain and this brings both challenges and opportunities to all those involved in Religious Education.

For many people who live in the area, their religious or other beliefs can be key factors in their identity and will influence many aspects of their lives. These beliefs do not only provide them with spiritual strength, for they also offer ways of integrating into the wider community through the many networks that exist both in and between religious and secular organisations of different kinds.

The ability of different faiths and communities in the London Borough of Hounslow to live and work together has always been a testament to both the willingness of their members to integrate, and the warmth of the welcome they have received from the wider community. They share a belief in the need to respect and understand one another in order to live harmoniously together in this area of West London.

THE AIM OF RELIGIOUS EDUCATION

The aim of Religious Education in the London Borough of Hounslow is to help children and young people to learn about and learn from religious and spiritual insights, beliefs and practices.

It should:

- provoke challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human
- develop knowledge, understanding and awareness of Christianity and other major world faiths, including Buddhism, Hinduism, Islam, Judaism and Sikhism as well as ethical non-theistic traditions, such as Humanism
- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life
- enhance awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religious and other beliefs on individuals, families, communities and cultures
- encourage learning from different religions, beliefs, values and traditions while reflecting on, considering, analysing, interpreting and evaluating issues of truth, faith and ethics and communicating responses
- enable the development of a sense of identity and belonging and the ability to flourish within pluralistic societies, locally, nationally and internationally
- offer preparation for adult life, employment and lifelong learning
- foster respect for, and sensitivity to, individuals and communities of different faiths and beliefs by promoting discernment and combating prejudice.

THE SPIRITUAL DIMENSION OF RELIGIOUS EDUCATION

The aim of Religious Education in the London Borough of Hounslow will not be achieved solely through a syllabus based on Attainment Targets, since essential elements of the subject concern spiritual responses which cannot be assessed.

Spiritual development has often proved difficult to define in educational terms. Broadly speaking, there are two approaches to the subject:

- first, there is a general definition of spirituality as the 'inner experience' which goes beyond the tangible into the intangible. This may sometimes be interpreted as a religious experience and is often a way in which spirituality is expressed, perhaps through the arts and the sciences or through the emotions and senses

- second, there is a specific approach, which tends to be reflected within the faith communities. This is the concept of spirituality as the development of responses to a belief in a divine being or power or a response to questions of ultimate reality.

Within the context of a community school, it is appropriate to develop the spiritual dimension according to the first definition. It can and should be developed educationally, without compromise to the beliefs or integrity of any individual or belief community.

The second definition can present more difficulties for the community school. It is not the responsibility of such a school to nurture a child or young person in a particular belief system. However, it is important to build into the curriculum an objective study of the ways in which different religions and other belief systems perceive spirituality.

EXPLORING SPIRITUALITY

Spirituality is often about exploration, rather than finding answers. Therefore, Religious Education in community schools needs to present opportunities for children and young people to explore the spiritual dimension through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religions, other belief systems and various traditions and practices
- considering how beliefs and concepts may be expressed through the creative and expressive arts and sciences, thereby contributing to personal and communal identity
- exploring how religions and other world views perceive the value of human beings and their relationships with one another, with the natural world and where appropriate, with God
- appreciating the value placed on relationships with others and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues
- recognising the importance of feelings and emotions and the way in which personal experiences can influence the actions and beliefs of individuals and communities
- providing time and space for silence and reflection.

It is important to note that it is the role of the whole curriculum to promote spiritual development, but Religious Education has a particularly significant part to play as children and young people engage in the vital search for meaning and purpose in life and for values by which to live.

THE MORAL DIMENSION OF RELIGIOUS EDUCATION

Religious Education in community schools needs to present opportunities for children and young people to explore the moral dimension through:

- encountering diversity and offering contexts in which to engage with issues of justice and truth
- developing awareness of the influence of family, friends and various media on moral choices
- growing in understanding of how society is influenced by beliefs, teachings, sacred texts and guidance from religious and secular leaders
- considering what is of ultimate value to themselves and others, including members of faith communities, through studying the key beliefs and teachings of different religions and belief systems
- studying a range of ethical issues, including those that focus on personal integrity
- reflecting on the importance of rights and responsibilities and developing a sense of conscience.

THE SOCIAL DIMENSION OF RELIGIOUS EDUCATION

Religious Education in community schools needs to present opportunities for children and young people to explore the social dimension through:

- considering how religious and other beliefs lead to particular actions
- investigating social issues from religious and other perspectives, recognising the diversity of viewpoints within and between religions and other belief systems as well as the similarities they share
- articulating their own views and those of others on a range of contemporary social issues.

THE CULTURAL DIMENSION OF RELIGIOUS EDUCATION

Religious Education in community schools needs to present opportunities for children and young people to explore the cultural dimension through:

- highlighting the diversity within different religions and belief systems
- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationships between religions and belief systems within different cultures and reflecting on how they contribute to cultural identity
- promoting racial and interfaith harmony and respect for all, combating discrimination and prejudice and contributing positively to community spirit
- raising awareness of how cooperation between different communities and cultures can serve the common good.

PROMOTING CITIZENSHIP THROUGH RELIGIOUS EDUCATION

Religious Education plays a significant part in promoting Citizenship Education through:

- developing pupils' knowledge and understanding about the diversity of national, regional and ethnic identities, as well as religious and non-theistic world views both in their own locality and in the United Kingdom as a whole
- fostering mutual respect and understanding
- enabling pupils to think about contemporary spiritual, moral, social and cultural issues, including the importance of resolving conflict peacefully and fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.

PROMOTING PERSONAL, SOCIAL AND HEALTH EDUCATION OR PSHE THROUGH RELIGIOUS EDUCATION

Religious Education plays a significant part in promoting PSHE through pupils:

- developing confidence and responsibility and making the most of their abilities
- learning about what is fair and unfair, right and wrong and being encouraged to share their opinions
- adopting a healthy, safer lifestyle by learning about religious and other beliefs and teachings on drug use and misuse, food and drink and leisure
- learning about relationships and human sexuality, the purpose and value of religious and other beliefs and sensitivities in relation to sex education and enabling them to express their own views in relation to these
- establishing and maintaining good relationships and respecting the differences between people
- becoming aware of the diversity of different ethnic, religious and other groups and the destructive power of prejudice
- challenging racism, discrimination, offensive behaviour and bullying of all kinds
- being able to talk about relationships and feelings, considering issues of marriage and family life
- encountering people whose beliefs, lifestyles and views are different from their own.

PROMOTING COMMUNITY SPIRIT THROUGH RELIGIOUS EDUCATION

Religious Education has a vital role to play in promoting respect for, and understanding of, the different religions and belief systems which are represented not only within the London Borough of Hounslow, but also the wider world. At the heart of this locally agreed syllabus is a firm commitment to helping all children and young people to recognise that they live in a diverse and varied society encompassing many different cultures, faiths and world views.

Any effective Religious Education programme based on this syllabus should therefore always include opportunities for a study of the ways in which co-operation and mutual understanding and respect are promoted through dialogue between people of different faiths and beliefs, as well as an acknowledgement of the conflicts which can result when such dialogue does not exist. Children and young people should be helped to develop their understanding of similarities and differences within and between religions and beliefs and encouraged to see religions not simply as separate, historical entities, but as living, changing faiths that have important and ongoing dialogue with one another.

Any successful exploration of **COMMUNITY SPIRIT** in Religious Education will address three key questions:

- who am I?
- who are we?
- where do I and we belong?

These questions should be answered through an exploration of the place of religious faiths and other beliefs in different kinds of communities, including:

- individual schools
- the London Borough of Hounslow
- London and the South East
- England and the rest of the UK
- Europe and the wider world.

In order to achieve this, schemes of work in Religious Education will include opportunities for children and young people to:

- share their views and experiences of different faiths and beliefs
- meet and talk with visitors representing different faiths and beliefs
- visit places of worship in the London Borough of Hounslow
- explore the portrayal of religion in the local media
- visit places of worship of national significance
- interview representatives of a range of different faiths and beliefs from around the country and beyond, either in person or by other means
- develop projects on the place of faiths and beliefs in the wider community
- acquire an understanding of the variety of faiths and beliefs in the UK

- consider and analyse the portrayal of religion and belief in national and international media
- investigate the place of religious and other beliefs in different countries and how they influence cultures and lifestyles
- reflect on the impact of religious and other beliefs on global life.

RELIGIOUS EDUCATION AND GENDER

The relationship between gender issues and Religious Education is central to the aim of enabling children and young people to develop a positive self image and respect for different beliefs.

Religious Education should sensitively challenge sexist ideas and practices by:

- raising awareness of gender issues and promoting positive images of both men and women within religions and other belief systems
- presenting religion and religious traditions in ways that include both traditional and non-traditional examples
- exploring concepts and images that are both patriarchal and non-patriarchal
- using inclusive language wherever possible.

RESOURCING AND SUPPORTING RELIGIOUS EDUCATION

This agreed syllabus requires the following minimum time allocations for Religious Education:

- Nursery – no statutory requirement
- Reception – 36 hours per year
- Key Stage 1 – 36 hours per year
- Key Stage 2 – 45 hours per year
- Key Stage 3 – 45 hours per year
- Key Stage 4 – 40 hours per year
- Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13

It is the responsibility of Headteachers and Governing Bodies to ensure that adequate resources, including these time allocations, are made available for the implementation of this agreed syllabus and the support of teaching based upon it. In view of its statutory position in the curriculum the delivery of Religious Education should always be taken into account in formulating school development plans and monitoring resource allocation.

Every primary, secondary and special school must have a Subject Leader who has clearly defined responsibilities for managing and organising Religious Education. In the case of secondary schools, the Subject Leader or Head of Department should be a specialist in Religious Education with parity of status with other Subject Leaders or Heads of Department with similar responsibilities. In primary and special schools Religious Education is usually taught by non-specialist teachers. In some secondary schools this may also be the case. In every school, all members of staff involved in delivering the subject, particularly the Subject Leader, should be able to engage in regular opportunities for continuing professional development in Religious Education in order to ensure the

maintenance of an effective curriculum programme. Attendance at local and national courses is to be encouraged, along with regular school-based in-service training for all staff involved in delivering Religious Education.

Individual school development plans should take into account the stage of development of Religious Education in the curriculum and identify appropriate targets relating to pupil attainment, development of teaching and learning, the training of staff and the provision of resources.

STATUTORY REQUIREMENTS IN ENGLAND AND WALES

- Religious Education must be included in the basic curriculum for all registered pupils in a school (including those in Reception and the Sixth Form).
- In community schools, Religious Education must be taught in accordance with the agreed syllabus.
- These requirements apply to special schools as far as is practicable.
- Parents/Carers may withdraw a pupil from all or part of Religious Education (or pupils may withdraw themselves if they are aged 18 or over). They do not have to provide a reason and the school must comply with such a request.
- Schools must provide an annual report to parents/carers giving particulars of progress and achievements in all subjects, including Religious Education.
- In community schools no-one can be disqualified from employment on grounds of their religious opinions or practices. No teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach Religious Education.
- All academies are required, through their funding agreements, to teach Religious Education: in academies without a religious character, this will be the locally agreed syllabus; for denominational academies with a religious character, this will be in line with the denominational syllabus; in non-denominational faith academies this can be either, depending on the wishes of the sponsors and what is agreed with the Secretary of State.

STATUTORY REQUIREMENTS IN THE LONDON BOROUGH OF HOUNSLOW

This agreed syllabus provides a statutory framework which is designed to ensure that the aim of Religious Education in Hounslow is fully addressed. It ensures a sufficiently rigorous study of Christianity and other major religions and belief systems alongside, and integrated with, helping children and young people to come to terms with the questions which they raise.

It is the intention of the syllabus to allow schools to develop their own Religious Education programmes within this framework in the ways that are most appropriate and relevant to their own particular situations.

In planning the Religious Education curriculum, schools should take account of the following:

Core Areas:

To ensure that the content of the Religious Education curriculum is broad and balanced, schools are required to draw material from the **Core Areas** identified in the agreed syllabus. These must include **Christianity** and also **Buddhism, Hinduism, Islam, Judaism** and **Sikhism** as well as **Humanism** as an example of an ethical, non-theistic belief system. In making an appropriate selection, schools should observe the following principles:

- The selection must fulfil the requirement of the Education Reform Act 1988 to reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain. Schools should therefore ensure that more material is drawn from **Christianity** within each Key Stage (including Reception and the Sixth Form) than from any other **Core Area**.
- Within Reception and Key Stages 1, 2 and 3, each of the **Core Areas** should be drawn upon, albeit with varying degrees of emphasis. This is also a requirement for those courses not based upon public examination syllabuses in Key Stages 4 and 5. The principle of equality of opportunity entails that all pupils should be able to learn about religious traditions that may not be represented in their own school or encountered personally.
- It is not intended that every **Core Area** be drawn upon in any individual unit of work. The decision on how many **Core Areas** to be included in a unit, whether as a major or minor focus may be determined by:
 - the learning intentions
 - the nature of the unit
 - the composition of the teaching groups in terms of their religious profile.

As a general rule, when planning units, the number of **Core Areas** in any individual unit should not exceed:

- 2 in Reception, Key Stage 1 and Key Stage 2
- 3 in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).

In Key Stages 4 and 5, the agreed syllabus does not specify the number of **Core Areas** to be included in addition to **Christianity**, recognising that schools will need to consider both the requirements of public examination syllabuses and the need for more flexible programmes for those pupils not entered for these officially accredited courses.

In addition to **Christianity** and the other **Core Areas** of **Buddhism, Hinduism, Islam, Judaism** and **Sikhism** as well as **Humanism**, the agreed syllabus also encourages schools to help pupils to learn about and learn from other religions, traditions and life stances, such as the **Baha'i Faith, Jainism** and **Zoroastrianism**. Teaching about them is not compulsory, but they can sometimes be included in the Religious Education curriculum for one or more of the following reasons:

- the presence of pupils, teachers or other members of the school community who come from these particular backgrounds
- the presence of a particular community within the immediate area
- the inclusion of additional materials to extend and develop a particular unit
- questions and queries which arise as a result of pupils' or teachers' experiences or events of local, national or international interest
- the availability of high quality resources.

Areas of Exploration

The **Areas of Exploration** are the various dimensions of the different **Core Areas** and are applicable to most religions and belief systems. In each Key Stage, including Reception, care should be taken to ensure that aspects of each of these **Areas of Exploration** should be developed. The **Areas of Exploration** are:

- Worship and Celebration
- Rites of Passage
- Key Figures
- Writings
- Stories
- Language and Symbolism
- Places and Communities
- Values and Social Action
- Beliefs

Attainment Targets and Level Descriptions

There are two **Attainment Targets** which have equal value. They complement each other and must both be addressed with the same degree of emphasis within each individual unit of work. Schools should note that it is not always necessary to address both Attainment Targets within a single lesson or learning activity.

The two **Attainment Targets** are:

1. To learn **about** religious and spiritual insights, beliefs and practices.
2. To learn **from** religious and spiritual insights, beliefs and practices.

Each of these Attainment Targets is divided into a series of levels.

The **Level Descriptions** for **Attainment Target 1** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources **(A)**
- practices and ways of life **(B)**
- forms of expression **(C)**

The **Level Descriptions** for **Attainment Target 2** refer to how pupils, in the light of their learning about religions and belief systems, express their responses and insights with regard to questions and issues about:

- identity and belonging **(D)**
- meaning, purpose and truth **(E)**
- values and commitments **(F)**

The levels are not always absolutely hierarchical, as pupils may show evidence of a higher or lower level of attainment between the two **Attainment Targets** or within some aspects of any single level. Nevertheless, they do provide a structure which ensures continuity and progression within curriculum planning. They are also designed for the purposes of assessment of both teaching and learning in Religious Education. Teachers will therefore need to decide whether to give pupils one level covering both **Attainment Targets** or a separate level for each **Attainment Target**.

Skills in Religious Education

Like other curriculum subjects, Religious Education develops a range of skills, some of which are subject specific, and some of which are of general application. Pupils should be given opportunities to acquire the skills which will enable them to continue their exploration of life's religious and spiritual dimensions after their formal education has ended. Skills relevant to each unit should be identified within all curriculum plans, whether long, medium or short term. As pupils progress through the different stages of their schooling, the skills they develop should promote a progressively more analytical and evaluative approach enriched and informed by increasing knowledge and understanding.

Skills which are subject specific might include:

- communication through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- application of number through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- utilising information technology through using CD Roms and the internet selectively, researching information about religions and beliefs, teachings and practices, using email and other electronic systems to communicate and analyse information with people of differing beliefs and cultures and using spreadsheets and databases to handle and present material relevant to the study of Religious Education
- working with others through sharing ideas, discussing beliefs, practices and values, collaborating with each other and developing respect and sensitivity
- improving their own learning and performance through setting targets as part of their development in Religious Education, reviewing their achievements and identifying ways to improve their work

- problem solving through recognising key issues to do with religious belief, expression and practice, interpreting and explaining findings and making personal decisions on religious issues, ethical dilemmas and priorities in life.
- using and evaluating different and sometimes unfamiliar sources of evidence
- interpreting religious symbolism, whether expressed in artistic, linguistic and other forms
- listening to and engaging with representatives of different religious and spiritual traditions and other belief systems

Curriculum plans for Religious Education should also identify the general learning skills which are being developed through each individual unit. These will be related to the expectations appropriate for particular pupils, both individually and collectively and may include opportunities for them to improve their proficiency in speaking and listening, reading and writing, numeracy and also their use of various forms of Information and Communications Technology (ICT). Other generic skills that can be developed in Religious Education might include:

- thinking skills, including critical thinking
- financial capability
- discernment
- empathy
- creativity
- education for equality
- effective contribution to social, scientific, medical and health issues
- links to employment, vocations and work-related learning
- education for sustainable development

In addition, through Religious Education, children and young people will be engaged in:

- analysing
- asserting
- caring
- communicating
- co-operating
- creating
- describing
- enquiring
- evaluating
- expressing
- identifying
- imagining
- interpreting
- meditating
- participating
- questioning
- reasoning
- recognising
- recounting

- reflecting
- reviewing
- sequencing
- sharing
- valuing.

Attitudes in Religious Education

While knowledge, skills and understanding are central to Religious Education, it is also vital that the subject encourages pupils to develop positive attitudes to their learning and to the beliefs and values of themselves and others. They should be offered opportunities to undertake critical enquiry and to engage empathetically with individuals and communities representing a wide range of different beliefs and viewpoints. The following four attitudes are essential for high quality teaching and learning in Religious Education and should be developed in all the different phases or stages of schooling:

1. Self-awareness in Religious Education includes pupils:
 - feeling confident about their own beliefs and identity and sharing them within a culture of mutual trust and respect
 - developing a positive and realistic sense of their own religious and spiritual beliefs, insights and practices
 - recognising their own uniqueness as human beings and affirming their self-worth
 - becoming increasingly sensitive to the impact of their behaviour and ideas on other people.
2. Respect for all in Religious Education includes pupils:
 - developing skills of listening and a willingness to learn from others, even when their views are different to their own
 - being ready to value difference and diversity for the common good
 - appreciating that some beliefs are not inclusive and considering the issues that this raises, both for individuals and for society as a whole
 - being prepared to acknowledge and recognise their own stance.
3. Open-mindedness in Religious Education includes pupils:
 - being willing to learn and to gain new understanding
 - engaging in argument or disagreeing reasonably and respectfully with others about religious and spiritual beliefs, insights and practices
 - being willing to go beyond surface impressions
 - distinguishing between beliefs, opinions and viewpoints in issues of conviction and faith.
4. Appreciation and wonder in Religious Education includes pupils:
 - developing their curiosity and imagination
 - recognising mystery

- appreciating the sense of wonder at the world in which they live
- growing in their capacity to respond to questions of meaning and purpose.

Planning

Curriculum plans, whether long, medium or short term, must always include:

- the **Core Areas** which are being drawn upon
- the **Areas of Exploration** which are being drawn upon
- both **Attainment Targets** and demonstrate how equal status is given to each
- the **Level Descriptions** and/or **Performance Descriptions** in order to show how learning objectives and learning outcomes are differentiated to meet the needs of all pupils
- a range of **Experiences and Opportunities**
- the **Skills** and **Attitudes** which are being developed
- one or more key assessment activities.

ASSESSMENT IN RELIGIOUS EDUCATION

Assessment of teaching and learning in Religious Education is against the **Attainment Targets** set out in this syllabus.

There are two **Attainment Targets** which have equal value. They complement each other and must both be addressed with the same degree of emphasis within each individual unit of work. Schools should note that it is not always necessary to address both Attainment Targets within a single lesson or learning activity.

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The **Level Descriptions** for **Attainment Target 2** refer to how pupils, in the light of their learning about religions and belief systems, express their responses and insights with regard to questions and issues about:

- identity and belonging **(D)**
- meaning, purpose and truth **(E)**

- values and commitments **(F)**

The levels are not always absolutely hierarchical, as pupils may show evidence of a higher or lower level of attainment between the two **Attainment Targets** or within some aspects of any single level. Nevertheless, they do provide a structure which ensures continuity and progression within curriculum planning. They are also designed for the purposes of assessment of both teaching and learning in Religious Education. Teachers will therefore need to decide whether to give pupils one level covering both **Attainment Targets** or a separate level for each **Attainment Target**.

Level 1

Attainment Target 1 Pupils use some religious and other words and phrases to recognise and name features of life and practice relating to religions and other belief systems. They can recall stories and recognise symbols, and other verbal and visual forms of expression from religions and other belief systems.

Attainment Target 2 Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

Level 2

Attainment Target 1 Pupils use religious and other words and phrases to identify some features of religions and other belief systems and their importance for some people. They begin to show awareness of similarities in religions and other belief systems. Pupils retell stories and suggest meanings for actions and symbols from religions and other belief systems. They identify how religious and other beliefs are expressed in different ways.

Attainment Target 2 Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They acknowledge that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

Attainment Target 1 Pupils use a developing vocabulary to describe some key features of religions and other belief systems, recognising similarities and differences. They make links between beliefs and sources, including stories and other texts which are important in religions and other belief systems. They begin to identify the impact religions and other beliefs have on some peoples' lives. They describe some ways in which religious and other beliefs are expressed.

Attainment Target 2 Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religions and other belief systems, making links between their own and others' responses. They make connections between values and commitments, and their own attitudes and behaviour.

Level 4

Attainment Target 1 Pupils use a developing vocabulary to describe and show their understanding of sources, practices, beliefs, ideas, feelings and experiences in relation to religions and other belief systems. They make links between them, and describe some similarities and differences both within and between religions and other belief systems. They describe the impact of religious and other beliefs on people's lives. They suggest

meanings for a range of forms of expression in relation to religions and other belief systems.

Attainment Target 2 Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

Attainment Target 1 Pupils use an increasingly wide vocabulary to explain the impact of religious and other beliefs on individuals and communities. They describe why people belong to religions and other belief systems. They understand that similarities and differences illustrate distinctive beliefs within and between religions and other belief systems and suggest possible reasons for this. They explain how religious and other sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions and other belief systems.

Attainment Target 2 Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion or other belief system.

Level 6

Attainment Target 1 Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons why they are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

Attainment Target 2 Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

Attainment Target 1 Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They provide a coherent account of the place and role of religion in the contemporary world, critically evaluating key religious beliefs and ideas.

Attainment Target 2 Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples. They use a wide range of evidence to support their own views and ideas.

Level 8

Attainment Target 1 Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion and belief with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression. They synthesise their understanding of the role of religion in the contemporary world, critically evaluating the influence of religion on communities and nations.

Attainment Target 2 Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

Exceptional Performance (EP):

Attainment Target 1 Pupils investigate and distinguish different interpretations of the nature of religion and belief, giving a balanced analysis of their sources, validity and significance. They evaluate the importance of diversity within a plural society and the extent to which the impact of religious and other worldviews on different people, communities and societies has changed over time. They investigate and distinguish different interpretations of the meaning of language in religions and other belief systems in the light of philosophical questions about their status and function.

Attainment Target 2 Pupils fully develop religious, ethical and their own views of human identity and experience, the nature of reality and contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.

PERFORMANCE DESCRIPTIONS IN RELIGIOUS EDUCATION

Some children and young people have learning difficulties, regardless of factors such as their culture, ethnicity, family background, gender, home situation, language or religion or the extent of their other difficulties. This includes those who are unlikely to achieve above **Level 2** at **Key Stage 4**. (These pupils are usually described as having severe or profound and multiple learning difficulties.) This also includes pupils with learning difficulties who may be working at age-related expectations in some subjects, but well below this in others. (These pupils, along with those with other significant difficulties, are often described as having moderate learning difficulties.)

These **Performance Descriptions** in Religious Education may be used not only to recognise attainment, but also to structure teaching, for those pupils who are showing progress up to **Level 1** in order to:

- decide which description best fits a pupil's performance over a period of time and in different contexts
- develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long, medium and short-term planning
- track linear progress towards **Level 1** in one or both of the two **Attainment Targets**
- identify lateral progress by looking for related skills at similar levels across subjects
- record pupils' overall development and achievement, for example, at the end of a year or a key stage.

They may well be useful in mainstream and in special schools.

Performance Descriptions in Religious Education

The first three **Performance Descriptions (PDs)** outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

PD1

- Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example starting at sudden noises or movements. Any participation is fully prompted.
- Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group activities, such as a visit to a place of worship.

PD2

- Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and/or constructed environments. They begin to show interest in people, events and objects, for example leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and other objects in partnership with a member of staff.
- Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed any experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person.

PD3

- Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.
- Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, regular classroom routines. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

Performance Descriptions (PDs) 4 - 8 may be used to describe pupils' performance in a way that indicates the emergence of knowledge, skills and understanding in Religious Education. The descriptions provide an example of how this can be done.

PD4

- Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

PD5

- Pupils respond appropriately to simple questions about familiar religious or other events or experiences and communicate simple meanings. They respond to a variety of new religious and other experiences, for example, involving music, drama, colour, lights, food or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

PD6

- Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils

listen to, and begin to respond to, familiar stories, poems and music from religions and other belief systems, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

PD7

- Pupils listen to and follow stories from religions and other belief systems. They communicate their ideas about religion and belief, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of consequences. They find out about aspects of religions and other belief systems through stories, music or drama, answer questions and communicate their responses. They may express their feelings about what is special to them, for example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activities.

PD8

- Pupils listen attentively to stories from religions or other belief systems or to people talking about religious and other beliefs. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious or other significant stories. They communicate simple facts about religion and belief and important people in religions and other belief systems. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

PART TWO: GUIDANCE ON THE CORE AREAS

CHRISTIANITY

The foundational belief for Christians is in God, Creator of the world, who is revealed to people through the life, death and resurrection of Jesus Christ, the Son of God. Most Christians believe in God as Trinity: Father, Son and Holy Spirit.

For Christians, the Bible is the revelation of God's relationship with humanity. It shows the inability of people to keep this 'covenant' with God, despite being given laws, teachings and prophets. The result of this disobedience was sin (wrong doing) which separated them from God. The New Testament shows Christians how God came in the person of Jesus Christ to restore this broken relationship. Jesus was rejected and killed. Christians believe that his suffering and death, as a willing sacrifice, followed by his resurrection from the dead, destroyed the hold of death on the human race and brought about the possibility of a restored relationship with God.

The New Testament is of particular importance to Christians. It includes descriptions of the life and teaching of Jesus and the writings of some of the first Christians. These books provide Christians with authoritative guidance for their lives. The lives of some Christians, since the events of the Bible, are also regarded by many as exemplary.

Historically, there has been a variety of interpretations of the core beliefs of the Christian faith, so that there are now many different denominations and traditions. These include the Church of England, Roman Catholic, Eastern Orthodox, Evangelical and Pentecostal Churches and Free Churches which include Afro-Caribbean, Baptist, Methodist, Quaker, Salvation Army and United Reformed traditions. Christians come from a wide range of races, nationalities and cultures.

Worship and practice varies considerably among Christians. However, most Christians meet regularly with others, often in a church. Most communities offer a service of worship in which bread and wine are shared together and this is known by different names within different traditions, such as the Mass, Holy Communion, Eucharist or Lord's Supper. This has been an important tradition ever since Jesus ate the Last supper with his disciples saying of the bread, 'This is my body' and of the wine 'This is my blood'. In such traditions, the practice of baptism is the usual prelude to membership.

BUDDHISM

Buddhism is the path to liberation from the bondage of greed, anger and delusion, the cessation of which is known as Nirvana. The path consists of morality in the form of the precepts that guide Buddhist towards compassion for all living things, and meditation that leads them to recognise the causes of suffering and to abandon them. This in turn leads to wisdom, which is the knowledge of things as they truly are.

The founder of Buddhism was Siddattha Gotama, an Indian prince of the 6th century BCE, who left his life of luxury when faced with the reality of suffering. He set out to find its cause and its cure. In stark contrast to his earlier experiences, he adopted severe ascetic practices that, in the end, showed him that the true way lies in being compassionate to oneself without being indulgent – the Middle Way. He finally realised Enlightenment, or Nirvana, and spent the remaining forty years of his life teaching others. Siddattha Gotama

is the supreme example for Buddhists, but he is not regarded as a god. They believe that all beings have the potential to realise Enlightenment as he did.

All Buddhists take refuge in the Three Jewels: the Buddha as teacher and embodiment of the potential found within everyone, the Dhamma (the Buddha's teaching) and the Sangha (the Buddhist community).

As Buddhism spread throughout the Far East and the teachings developed, many different traditions and schools evolved. Buddhism became a major influence in India, Sri Lanka, China, Japan, Thailand, Tibet, Burma and many other countries. Buddhism is now growing rapidly in western countries. There are several hundred Buddhist organisations (including monasteries and temples) operating in the United Kingdom which embrace all the major traditions of Buddhism.

HINDUISM

'Hinduism' is a Western term that refers to the diverse religious and cultural traditions stemming from the Vedas, the ancient Sanskrit writings of India. Followers themselves often prefer the term 'Sanatan Dharma', thus indicating belief in universal and everlasting truths. The tradition therefore has no clearly definable beginning, although scholars date it back further than 4,000 years. Hinduism, it can be stated with certainty, has no single founder or single creed.

Nevertheless, there are a number of beliefs and concepts which are widely accepted. Practically all Hindus believe in the doctrine of reincarnation, whereby the eternal soul (atman) transmigrates through different species, from one body to another. This operates according to the law of action and reaction, most commonly called 'the law of Karma'. The aim of human life for most Hindus is liberation from the cycle of birth and death through unity with the ultimate reality (Brahman).

Hindus believe that God is one, depicted either as the all-pervading world soul or Supreme Person. The Supreme, however conceived, is worshipped in (or through) a variety of forms, but principally three: Vishnu, Shiva and Shakti (the goddess). Particularly popular today among British Hindus are Rama and Krishna, two of the incarnations (avatars) of Vishnu.

Worship (puja) takes place regularly in the home as well as the temple. Families usually have a shrine devoted to certain deities in a room or space set aside for this. Strong family structures are valued, although a feature of Hinduism is its emphasis on celibacy and asceticism, especially in later life. The system of four stages of life, together with four social classes by occupation, is called Varnashrama Dharma which is the basis of the Hindu social system.

There are several hundred thousand Hindus in the United Kingdom today, with origins mainly in Gujarat and the Punjab and often coming via East Africa. The many temples (mandirs) throughout the country serve as social and community centres, as well as places of worship. Although social and religious trends are changing with successive generations, the Hindu community is preserving its ancient heritage while applying its values to life in contemporary Britain.

ISLAM

Islam is a comprehensive way of life, based on the Oneness of Allah and the role and status of the Prophet Muhammad (peace be upon him) as an example to humankind. This is expressed in the declaration of faith 'There is no God but Allah and Muhammad is the Messenger of Allah'. A person becomes a Muslim not by race, nationality or culture, but by professing belief in that statement and by reflecting it in the practice of the Islamic way of life.

Muslims believe that Allah sent many Messengers and Prophets to whom He revealed His divine guidance. These included Ibrahim (Abraham pbuh), Musa (Moses pbuh), Isa (Jesus pbuh) and the final Prophet, Muhammad (pbuh) who was born in Makah in Saudi Arabia in 570CE. When he was forty years old, Muhammad (pbuh) began receiving revelations through the Angel Jibra'il (Gabriel). These continued over the next twenty three years of his life and were recited and proclaimed by him to his companions.

These revelations were learned by heart and dictated to scribes. The completed revelation, the Qur'an, gives detailed guidance on how people should behave both towards Allah and towards each other in terms of moral conduct and family, community and social relationships and obligations, as well as the treatment of animals and the natural world. Whatever the language of the Muslim, the Qur'an is recited in Arabic, the language of its revelation.

The Islamic way of life encompasses all aspects of a person's daily existence. Islam can best be described as a state of peace attained through willing obedience to Allah's divine guidance. Muslims strive to achieve this by following all the Qur'anic injunctions regarding prayer and worship, for example the five daily times of salah (prayer), fasting during Ramadan, acts of charity and constant consciousness of their relationship with Allah.

An important part of Muslim community life in Europe is the mosque. Friday is the day for congregational worship but many Muslims attend the mosque more frequently.

JUDAISM

Jews believe that God is One that He is the Creator of the world who cares for all His Creation. They believe their special relationship with God is expressed in 613 Mitzvot (laws).

The Torah which was revealed by God to Moses on Mount Sinai, is the foundation of Jewish life. The Torah sets out practical rules and guidance (including the Ten Commandments) for all aspects of daily individual, family and community life. Together with the Oral Law, set out in the Talmud, and described in Halakah, the Torah remains the basis of belief. The written Torah form the First Five Books of Moses which is part of the Tenakh (Bible). The New Testament is not part of Jewish religious teaching.

Many Jewish people are very family-orientated, and this is reflected both in the celebration of weekly Shabbat, throughout the Jewish year and a tradition of caring institutions. Shabbat and festivals are celebrated both in the home and in the synagogue.

Much of Jewish history is connected with the struggle for Israel's identity as a people. The Tenakh describes this early history from the Creation. It contains key events such as the

exodus (the escape from slavery in Egypt under the leadership of Moses), the building of a portable sanctuary in the desert, and the establishment of the temple in Jerusalem. The Temple was destroyed in 586 BCE and the Jews were exiled to Babylonia. Resettlement and the rebuilding of the Temple commenced about 70 years later.

In 70CE the Roman destroyed the second Temple and over many centuries, the Jews were dispersed throughout the world. Since 1948, the foundation of the State of Israel has provided hope for a people nearly destroyed by the Nazis in Hitler's Germany. The Holocaust and the systematic murder of 6 million Jewish men, women and children is a permanent reminder of the evils of racism.

There is a resurgence of Jewish life and culture in many parts of the world. Jews believe that the future of Judaism will be ensured through the Jewish family, education and Torah study, thus enhancing Jewish continuity.

SIKHISM

Sikhism stresses belief in One God for all humanity, looking to actions rather than people's religious labels. Guru Nanak, the founder of Sikhism, also taught the complete equality of men and women everywhere and then importance of service to others.

Guru Nanak was followed by nine other Gurus. The tenth Guru, Guru Gobind Singh, decreed that there would be no more living gurus and that the Guru Granth Sahib (sacred scriptures) should be read for future guidance. The Guru Granth Sahib is therefore treated with great respect, both in the gurdwara and in the home.

Sikhs believe in samsara, the cycle of rebirth or reincarnation, through which one strives to achieve union with God.

Sikhs are encouraged to be formally initiated into their faith through a ceremony known as amrit. This was started by Guru Gobind Singh who gave Sikhs a distinctive uniform – the Five Ks. These are kesh (uncut hair), kangha (a comb), kirpan (a sword), kara (a wristband) and kachera (short trousers).

The gurdwara functions not only as a place of worship, but as a community centre, demonstrating Sikhs' commitment to the poor. Belief in the equality of men and women is shown by the sharing of all responsibilities within the gurdwara, and by the shared meal (langar) which is open to people of all races and all creeds.

HUMANISM

Humanism is an approach to life based on reason and common humanity and the belief that moral values are founded on human nature and experience alone.

Humanists believe that the universe, the earth and all life, including humanity itself, have arisen and evolved naturally. There is no plan or purpose for life beyond what nature dictates and people themselves decide. Humanists believe that behaviour should be informed by human experience. They try to act in ways which are likely to maximise wellbeing in themselves and others.

Recognisably humanist strands of thought are detectable from earliest history and can be shown to have arisen independently in several places and times including in both Western and Eastern civilisations. Development of the modern tradition is most often

traced through the Western Renaissance and the rise in influence of knowledge derived from the application of scientific method. With the establishment of the theory of evolution, many people came to believe that life had arisen naturally and organised Humanism became established as a worldwide system of belief and morality.

Humanists must face and address the reality that much human suffering is often caused by people treating others badly. Following the end of the Second World War, Humanists were prominent in the creation of the United Nations and its agencies and in the formulation and adoption in 1948 of the Universal declaration of Human Rights. Soon after that, in 1952, the International Humanist and Ethical Union was set up to enable Humanist organisations and individuals around the world to act together for the defence of humanist values and the well-being of humanity. Organised Humanism continues to regard universal human rights, international law and their monitoring and enforcement to be key activities with proven effectiveness in raising awareness and standards.

Humanist communities come together regularly to debate issues and give mutual support. Humanist ceremonies are available for funerals, weddings, naming and memorials and are always customised directly for the lives and events which are actually the focus of the ceremony. Humanists campaign against discrimination, for broadly based education and for a caring and positive approach in all sectors of society.

PART THREE: THE FOUNDATION STAGE

The Foundation Stage describes the phase of a child's education from the age of 3 to the end of Reception at the age of 5. Religious Education is statutory for all pupils registered on the school roll. This statutory requirement does not extend to Nursery Units in maintained schools and is not therefore a legal requirement throughout the entire Foundation Stage. It will however form a valuable part of the educational experience of children during this phase of their schooling.

Throughout the Foundation Stage, children will begin to explore the world of religion and belief in terms of significant books, objects and times and by visiting significant places, including places of worship. They listen to and talk about stories. They are introduced to specialist words and use their senses in exploring religious and other beliefs, practices and other forms of expression. They reflect upon 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.

The Contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what most children should achieve by the end of the Foundation Stage. The six areas of learning identified in these goals are:

- personal, social and emotional development
- communication, language and literacy
- mathematical development
- knowledge and understanding of the world
- physical development
- creative development.

Religious Education can make an active contribution to all of these areas but has a particularly important contribution to make to the following goals:

- personal, social and emotional development
- communication, language and literacy
- knowledge and understanding of the world
- creative development.

Experiences and Opportunities

During the Foundation Stage, Religious Education should offer children:

1. Opportunities for personal, social and emotional development by:
 - responding to some stories from religious and other traditions through reflecting on their own feelings and experiences and exploring them in different ways
 - exploring the words and actions of people of faith and belief and decide what they might do think, say or do in certain situations
 - talking about some of the ways in which people show care, concern and love for each other and why that is important

- thinking about issues of right and wrong and how human beings help and support one another.
2. Opportunities to develop skills relating to communication, language and literacy by:
 - responding creatively, imaginatively and meaningfully to memorable experiences
 - talking about the key elements associated with particular religious and other celebrations, ceremonies and commemorations, including those linked to festivals and rites of passage
 - exploring artefacts, places and rites and rituals associated with the main world religions and other belief systems.
 3. Opportunities to develop knowledge and understanding of the world by:
 - asking and answering questions about religion and belief as they occur within their everyday experiences
 - visiting places of worship and meeting people of different faiths and beliefs
 - handling artefacts with curiosity and respect
 - learning to use vocabulary which is specific to the major world religions and other belief systems.
 4. Opportunities for creative development by:
 - thinking about and expressing meanings associated with religious and other events, objects and places
 - sharing their own experiences and feelings with those of others and reflecting upon them.

Checklist for Religious Education in the Foundation Stage

- Religious Education must be taught in Reception and is also recommended in Nursery
- 36 hours a year should be devoted to Religious Education in Reception and curriculum plans should clearly show how this time requirement is being met
- Across the Foundation Stage, **Christianity** and all the other **Core Areas**, **Buddhism**, **Hinduism**, **Islam**, **Judaism**, **Sikhism** and **Humanism** should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from **Christianity** within this Key Stage than any one of the other **Core Areas**
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning specific activities or units, the number of **Core Areas** in any individual activity or unit should not exceed 2 in the Foundation Stage
- Care should be taken to ensure that, across the Foundation Stage, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual activity or unit
- Where possible, each individual activity or unit of work should be initiated by a key question

- Both **Attainment Targets** should be included in each individual activity or unit and given equal value within it
- Across the Foundation Stage children should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 1**:
 - beliefs, teachings and sources **(A)**
 - practices and ways of life **(B)**
 - forms of expressing meaning **(C)**
- Across the Foundation Stage children should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 2**:
 - identity, diversity and belonging **(D)**
 - meaning, purpose and truth **(E)**
 - values and commitments **(F)**
- Within each individual activity or unit, planning should embrace either **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Level Descriptions** with reference to **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- In the majority of Foundation Stage units, these **Level Descriptions** will relate to **Level 1** , but higher and/or lower **Levels**, including **Performance Descriptions**, may be included where necessary to meet the needs of particular children
- children should be offered a variety of **Experiences and Opportunities**
- children should be assessed in relation to the appropriate strands and at the appropriate **Levels** and/or **Performance Descriptions** within both **Attainment Targets**

Religious Education in the Foundation Stage can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but perhaps inter-connected) activities or lessons. Unit titles might include:
 - What is the Nativity Story and why is it important for Christian people?
A and E
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - How and why do some people celebrate getting married? (incorporating Art, Design Technology or DT, English, Geography, History and Personal, Social and Health Education or PSHE, as well as Religious Education)
B and F
- Religious Education included within a cross-curricular day or event, with input from other subject areas. Unit titles might include:
 - What is the most special thing in the world? (where the same question is addressed first in Art, English, Personal, Social and Health Education or PSHE and finally in Religious Education)
C and D

- Several hours of Religious Education concentrated into a single day or week focusing on a particular question. Unit titles might include:
 - What are the different ways of celebrating Divali? (offering children extensive opportunities to engage with this question through art, drama, film, hot seating and play, as well as speaking and listening, and where appropriate, reading and writing).

B and D

In addition, Religious Education can also be developed in the Foundation Stage by:

- Creating a learning environment which provides many opportunities for children to explore religion and ask questions. Such opportunities can be created through:
 - artefacts
 - dolls and puppets
 - dressing up boxes
 - the home corner
 - ICT resources
 - jigsaws
 - stories
- Unplanned opportunities for Religious Education which provide opportunities to develop children's knowledge and understanding of religious beliefs and practices as and when these arise through (for example):
 - the news that children share about religious and other events they have experienced
 - issues raised by everyday routines, such as those associated with diet or dress
 - the proximity of a particular place of worship or other significant building or site
 - the availability of a visitor.

PART FOUR: KEY STAGE 1

Throughout Key Stage 1, pupils explore **Christianity** and the other **Core Areas (Buddhism, Hinduism, Islam, Judaism, Sikhism and Humanism)**. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and to others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Experiences and Opportunities

During Key Stage 1, Religious Education should offer pupils:

- opportunities to visit significant places, including places of worship, and time to reflect on what they see and what they feel during such visits
- contexts in which to listen to members of local faith communities and other belief systems and to respond to what they have to say
- activities which engage their different senses
- times of stillness and quiet reflection
- experiences which develop their creative talents and foster their imaginations through art and design, dance, drama, music and play
- situations in which to share their own beliefs, ideas and values and to talk about their personal feelings and experiences
- the chance to begin to use ICT to explore the beliefs and religions which are important in the local community and beyond.

Checklist for Religious Education at Key Stage 1

- Religious Education must be taught in every year group
- 36 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Buddhism, Hinduism, Islam, Judaism, Sikhism and Humanism** should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from **Christianity** within this Key Stage than any one of the other **Core Areas**
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of **Core Areas** in any individual unit should not exceed 2 in Key Stage 1

- Care should be taken to ensure that, across the Key Stage, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both **Attainment Targets** should be included in each individual unit and given equal value within it
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 1**:
 - beliefs, teachings and sources (**A**)
 - practices and ways of life (**B**)
 - forms of expressing meaning (**C**)
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 2**:
 - identity, diversity and belonging (**D**)
 - meaning, purpose and truth (**E**)
 - values and commitments (**F**)
- Within each individual unit, planning should embrace either (**A**), (**B**) or (**C**) and either (**D**), (**E**) or (**F**)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Level Descriptions** with reference to (**A**), (**B**) or (**C**) and either (**D**), (**E**) or (**F**)
- In the majority of Key Stage 1 units, these **Level Descriptions** will relate to **Levels 1, 2 and 3**, but higher and/or lower **Levels**, including **Performance Descriptions**, may be included where necessary to meet the needs of particular pupils
- Pupils should be offered a variety of **Experiences and Opportunities**
- Pupils should be assessed in relation to the appropriate strands and at the appropriate **Levels** and/or **Performance Descriptions** within both **Attainment Targets**

Religious Education at Key Stage 1 can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) weekly lessons. Unit titles might include:
 - What is Shabbat and why is it important for Jewish people?
B and F
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - How do we use water and why? (incorporating Art, Geography, History, Personal, Social and Health Education or PSHE and Science, as well as Religious Education)
C and F
- Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:
 - What do we eat and why? (where the same question is addressed first in Design Technology, Personal, Social and Health Education or PSHE, then in Physical Education and finally in Religious Education)

B and D

- Several hours of Religious Education concentrated into a single day or week focusing on a particular question. Unit titles might include:
 - Why did Jesus tell the story of the Good Samaritan? (offering children extensive opportunities to engage with this question through art, drama, film, hot seating and play, as well as speaking and listening, and where appropriate, reading and writing).

A and E

CORE AREA CONTENT BANK

KEY STAGE 1

The Content Banks are based on the materials produced by the Faith Communities Working Groups (SCAA 1994).

It is intended that the programme of study for each unit should be drawn from the relevant Key Stage bank to ensure the appropriateness of the content for the age range concerned.

The spellings used in the Syllabus are those adopted by SCAA for the materials produced by the Faith Communities Working Groups. It should be recognised however, that in addition to the variants listed, others exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

CHRISTIANITY

WORSHIP AND CELEBRATION

The Eucharist/Mass/Holy Communion
Reading the Bible
Prayers
Music/singing
Sunday
Christmas
Easter
Harvest

RITEs OF PASSAGE

Baptism/Christening
Weddings
Death and funerals

KEY FIGURES

Jesus
 Birth
 Baptism
 his disciples and friends
 teaching and healing
 death
 resurrection

Special people in the Bible and in later
Christian tradition

WRITINGS

The Bible
 the holy book of the Christian faith
 stories
 poems
 sayings

Uses of the Bible in worship

STORIES

Stories told by Jesus – parables
Stories about Jesus
Stories from Christian tradition
Stories from the Old Testament

KEY STAGE 1

LANGUAGE AND SYMBOLISM

Foundation vocabulary: e.g. Bible;
Church; prayer; names of festivals;
names of rites of passage; disciple;
saint. Cross; crucifix; palm cross.
Symbolism found in churches: e.g.
liturgical colours; water; font;
bread/wine; candles. Christian
artefacts from a range of traditions:
e.g. chalice/paten; rosary; icon.

PLACES AND COMMUNITIES

Church as community and church as
building

Places associated with events in the
life
and work of Jesus – Nazareth,
Bethlehem, Jerusalem, River Jordan.
The local churches; people who have
a special role.

VALUES AND SOCIAL ACTION

The two great commandments
The Ten Commandments
Christian try to follow the example of
Jesus, especially his teachings on
love
and forgiveness.
Famous Christians who set an
example
for others to follow

BELIEFS

God as
 loving parent
 creator
 source of authority
 ‘ever present’

Jesus as human and divine
Belief in life beyond death

BUDDHISM

WORSHIP AND CELEBRATION

The importance of reflection and meditation

KEY FIGURES

The Buddha

Birth

Enlightenment

Teaching

death

STORIES

Stories about the Buddha

The Jataka stories

KEY STAGE 1

LANGUAGE AND SYMBOLISM

The Buddha image – tranquillity and compassion

The Lotus flower

The Wheel

The Bodhi Tree

PLACES AND COMMUNITIES

A community consisting of lay people, monks and nuns

VALUES AND SOCIAL ACTION

Compassion for all living things

BELIEFS

Importance of thoughts and feelings and how they lead to action

Everything changes; nothing stays the same.

HINDUISM

WORSHIP AND CELEBRATION

Puja in the home
the shrine
the Arti ceremony
Prashad

Diwali
Holi
Raksha Bandhan
Birthdays of Rama and Krishna

STORIES

Rama's and Sita's exile and return.
The childhood of Krishna
Stories about Ganesha

KEY STAGE 1

LANGUAGE AND SYMBOLISM

The Aum sign

PLACES AND COMMUNITIES

The home

VALUES AND SOCIAL ACTION

Respect and care for other people
and all living things

BELIEFS

Reincarnation – cycle and birth and
death

Rama
Krishna
Shiva
Ganesha
Lakshmi

Note: The development of Hinduism has meant that there are no known founders or key figures in the early development of the religion.

ISLAM

WORSHIP AND CELEBRATION

Daily salah and wudu
Id-ul-Fitr
Id-ul-Adha

rites of Passage

Birth of a child as a blessing
Bathing the child
Adhan (call to prayer) and Iqamah (call to stand up for Salah) recited in the ears of every new born child
Naming of a child
Aqqa (shaving of baby's hair preferably within a week)
Circumcision for boys

KEY FIGURES

The Prophet Muhammad (p.b.u.h.) and how Muslims regard him.

WRITINGS

The Qur'an
is the revealed book for Muslims
it is treated with respect

STORIES

Stories about the life of the Prophet Muhammad (p.b.u.h.)

KEY STAGE 1

LANGUAGE AND SYMBOLISM

The name Allah
The call to prayer
Calligraphy and pattern
Non-representational art

PLACES AND COMMUNITIES

Makkah
Ka'bah
Mosque and local community

VALUES AND SOCIAL ACTION

Moral guidance provided by the Qur'an
Halal (e.g. food laws):
Zakat
Dress – cultural influences and diversity

BELIEFS

Allah is One
The attributes of Allah (e.g. creator, provider)
The Prophet Muhammad (p.b.u.h.) as the messenger of Allah and final prophet

JUDAISM

WORSHIP AND CELEBRATION

Shabbat

- the Friday night meal
- welcoming Shabbat
- lighting the candles
- blessing the children
- blessings with wine
- challah
- eating as a family

Pesach

Rosh Hashanah

Yom Kippur

Minor festivals

- Hannukah
- Purim

RITES OF PASSAGE

Birth and Brit Milah

KEY FIGURES

Abraham

Jacob

Moses

WRITINGS

The Torah: the five books of Moses

STORIES

Stories from the Torah

The story of Esther

KEY STAGE 1

LANGUAGE AND SYMBOLISM

Mezuzah

Tallit

Symbolism associated with food.

PLACES AND COMMUNITIES

Israel

Synagogue

The home

VALUES AND SOCIAL ACTION

Mitzvat (including the Ten Commandments)

Food Laws

BELIEFS

God is One

God is the Creator

God cares for all people.

SIKHISM

WORSHIP AND CELEBRATION

Worship at home and in the Gurdwara
Gurpurbs:

- Birthday of Guru Nanak
- Birthday of Guru Gobind Singh

Other important festivals – e.g.
Baisakhi and Diwali

RITEs OF PASSAGE

Naming
Marriage

KEY FIGURES

Guru Nanak
Guru Har Gobind
Guru Gobind Singh

WRITINGS

Guru Granth Sahib

STORIES

Stories about Guru Nanak
Guru Har Gobind
Guru Gobind Singh

KEY STAGE 1

LANGUAGE AND SYMBOLISM

The 'Five Ks'

Symbolism in the Gurdwara:

- removing shoes, covering heads
- reverence towards the Guru Granth Sahib
- Parshad
- langar

The Khanda and Ik Onkar

PLACES AND COMMUNITIES

The local Sikh community
The Gurdwara
The home

VALUES AND SOCIAL ACTION

Service to all
Sharing with all
Working honestly to earn one's living

BELIEFS

God is One
God is Supreme Truth
God is Creator of all things

HUMANISM

WORSHIP AND CELEBRATION

Humanists do not pray or worship.
Shared celebration of friendship,
achievement, good works, special times.

RITEs OF PASSAGE

Baby naming and welcoming
Weddings

KEY FIGURES

People whose discoveries expanded our
world, e.g. Copernicus, Galileo.
Exemplars of how to live well.

WRITINGS

Writings as authoritative and valued
records of knowledge, experience and
wisdom.

KEY STAGE 1

STORIES

Learning about other people.
Non-religious moral tales, e.g. Aesop's
fables.

LANGUAGE AND SYMBOLISM

The happy human

COMMUNITIES AND PLACES

Friends
Family
Home
School
The natural world

VALUES AND SOCIAL ACTION

Helping others
Playing fairly

BELIEFS

The human family

PART FIVE: KEY STAGE 2

Throughout Key Stage 2, pupils learn about **Christianity** and the other **Core Areas (Buddhism, Hinduism, Islam, Judaism, Sikhism and Humanism)**, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and belief and consider the different ways in which these are expressed. They consider the beliefs, teachings and practices and ways of life central to religion and other life stances. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong and valuing what is good and true. They communicate their idea, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

Experiences and Opportunities

During Key Stage 2, Religious Education should offer pupils:

- encounters with religion through visitors and visits to significant places, including places of worship
- a focus on the impact and reality of religion and belief on the local and global community
- opportunities to discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
- time to consider a range of human experiences and feelings
- contexts in which to reflect on their own and others' insights into life and its origin, purpose and meaning
- situations in which to express and communicate their own and others' insights through art and design, dance, drama, ICT and music
- the chance to develop their use of ICT, particularly to enhance their awareness of religions and beliefs globally.

Checklist for Religious Education at Key Stage 2

- Religious Education must be taught in every year group
- 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Buddhism, Hinduism, Islam, Judaism, Sikhism and Humanism** should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from **Christianity** within this Key Stage than any one of the other **Core Areas**
- Material from other religions and belief systems may also be included where and when this is appropriate

- As a general rule, when planning each unit, the number of **Core Areas** in any individual unit should not exceed 2 in Key Stage 2 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both **Attainment Targets** should be included in each individual unit and given equal value within it
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 1**:
 - beliefs, teachings and sources (**A**)
 - practices and ways of life (**B**)
 - forms of expressing meaning (**C**)
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 2**:
 - identity, diversity and belonging (**D**)
 - meaning, purpose and truth (**E**)
 - values and commitments (**F**)
- Within each individual unit, planning should embrace either (**A**), (**B**) or (**C**) and either (**D**), (**E**) or (**F**)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Level Descriptions** with reference to (**A**), (**B**) or (**C**) and either (**D**), (**E**) or (**F**)
- In the majority of Key Stage 2 units, these **Level Descriptions** will relate to **Levels 2, 3 and 4**, but higher and/or lower **Levels** may be included where necessary to meet the needs of particular pupils
- Pupils should be offered a variety of **Experiences and Opportunities**
- Pupils should be assessed in relation to the appropriate strands and at the appropriate **Levels** within both **Attainment Targets**

Religious Education at Key Stage 2 can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:
 - Why do people believe different things about how the world began?
A and E
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - Who do we look to for inspiration and why? (incorporating Citizenship, History and Physical Education, as well as Religious Education)
B and F

- Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include::
 - Does it matter what we wear and why? (where the same question is addressed first in Design Technology, Personal, Social and Health Education or PSHE, then in Physical Education and finally in Religious Education)
C and D

- Several hours of Religious Education concentrated into a single day or week focusing on a particular question, perhaps involving all classes within the Key Stage. Unit titles might include:
 - What makes some places sacred? (featuring a day in which each classroom focuses on a Christian place of pilgrimage to be 'visited' in turn by all pupils, perhaps including Assisi, Canterbury, Guadalupe, Jerusalem, Lourdes, Rome or Walsingham).
C and F

CORE AREA CONTENT BANK

KEY STAGE 2

The Content Banks are based on the materials produced by the Faith Communities Working Groups (SCAA 1994).

It is intended that the programme of study for each unit should be drawn from the relevant Key Stage bank to ensure the appropriateness of the content for the age range concerned.

The spellings used in the Syllabus are those adopted by SCAA for the materials produced by the Faith Communities Working Groups. The Glossary, which is included as an Appendix, also indicates the main variants. It should be recognised however that, in addition to the variants listed, others exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

CHRISTIANITY

WORSHIP AND CELEBRATION

The Eucharist/Mass/Holy Communion
Some prayers and their meanings, especially the Lord's Prayer.
The Church's Year – the structure of the year around the key events in the life of Jesus and the history of the Church.
Advent, Christmas, Lent, Holy Week, Easter, Ascension, Pentecost.
Different styles of worship – language, music, colour, silence.

rites of passage

Baptism, (Infant and Believers)
Confirmation
First Holy Communion

KEY FIGURES

Jesus
historical context
the account of his life in the Gospels including:
, Baptism and temptations
, Teaching about the Kingdom of God through parables
, Miracles and their meaning
, The Beatitudes and the two greatest commandments
, Holy Week and the Passion
Narratives
, The Resurrection
, Mary, the mother of Jesus
, St Paul
, Other saints
, Patron saints (national and local churches)
, Key figures in the history of Christianity

WRITINGS

The Bible shared by all Christians
Versions of the Bible in English and its Translators.
The Bible as a library of writings of different kinds – Old and New Testaments

KEY STAGE 2

STORIES

Stories from Gospels
Stories from the Acts of the Apostles showing the early development on Christianity
Stories about the saints and other key figures in the history of Christianity

LANGUAGE AND SYMBOLISM

Different images of God, e.g. as Creator, Sustainer, Ruler, Saviour, Judge expressed in language and symbol.
Jesus as portrayed in a variety of artistic forms (e.g. art, sculpture, music).
The interior and exterior of churches
Ceremonial artefacts and symbols from a range of Christian traditions.

PLACES AND COMMUNITIES

Christian denominations in the local area
Places associated with the history of the Church – e.g. Rome, Constantinople, Canterbury, Iona, Lourdes.
Cathedrals and abbeys as centres of Christian activity
People in positions of authority within the global, national and local Church
The work of monks and nuns

VALUES AND SOCIAL ACTION

Key Christian values as illustrated by the Gospels and in other stories: Love, Forgiveness, Peace, Hope, Sacrifice,
The work of Christian charities

BELIEFS

The Trinity
Jesus' teaching about the Kingdom of God
New Testament teaching on the resurrection
The 'I am' sayings in the Gospel according to St. John
Belief that human beings are made in the

Uses of the Bible in worship – readings associated with festivals; the language of the Bible as a basis for prayers and hymns.

image and likeness of God
Differences of belief – e.g. authority (scripture and tradition), the sacraments, the Eucharist, ordination, the place of Mary

BUDDHISM

WORSHIP AND CELEBRATION

Wesak - a festival that celebrates the birth, Enlightenment and passing away of the Buddha.

The offering of flowers and the use of incense and candles

Meditation - private and communal

rites of passage

Ordination - the use of temporary ordination in some Buddhist countries

KEY FIGURES

The Buddha as an example
(See Stories about the Buddha).

STORIES

Stories about the Buddha:

His birth and upbringing as a prince Siddhattha and the Swan

His concern in finding an answer to the problem of suffering and unsatisfactoriness in life, e.g.

- his restlessness and the four signs
- the great renunciation
- years spent in the forest learning meditation.

His Enlightenment

His teaching of the Middle Way

His passing away

Stories that exemplify values, e.g. The Monkey King, The Hunter and the Monkeys, Prince Vessantara.

BELIEFS

The four Noble Truths

Life involves suffering (dukkha) until Enlightenment.

The origins of suffering lie in desire, greed and selfishness (tanha).

KEY STAGE 2

LANGUAGE AND SYMBOLISM

The Buddha Image

The values it communicates, e.g. tranquillity and compassion.

It is not worshipped as an idol

Symbol

The Bodhi Tree

The Wheel

Monastic robes, bowl, shaven head.

PLACES AND COMMUNITIES

The Buddhist community: made up of lay people and ordained.

The life and work of Buddhist monks

VALUES AND SOCIAL ACTION

The Five Moral Precepts

These are important in forming attitudes of mind and as guidance for living.

Buddhists should refrain from

- harming and killing living beings
- sexual misconduct
- taking drugs or drink that impair clarity of mind
- taking what is not freely given
- wrong speech.

There is a positive aspect of each Precept, e.g. It is not enough not to harm - one should show compassion for all living things.

Helping to alleviate suffering

Things Buddhists do to try to alleviate suffering:

Practice the Dhamma

Be sympathetic and kind to others, including animals.

Give generously of time, food and abilities.

The cessation of suffering is possible, resulting in the realisation of nirvana. The way leading to the cessation of dukkha and the attainment of nirvana lies in following the Noble Eightfold Path.

The Noble Eightfold Path

Wisdom

- Right Understanding (seeing the world as it is, in terms of the Four Noble Truths)
- Right Thought (growth of unselfishness and compassion)

Ethics

- Right Speech (truthfulness; gentle and useful speech)
- Right Action (action in harmony with the Five Precepts and founded on love and compassion)
- Right Livelihood (avoiding occupations that cause harm or injustice, and choosing one which is beneficial to others)

Mental

- Right Effort (to avoid bad thoughts and encourage good)
- Right Mindfulness (attentiveness and awareness)
- Right Concentration (training the mind in the stages of meditation)

Teach by example
Teach others about the Buddha and Dhamma

The Three Jewels.

Buddhists seek refuge in
The Buddha
The Dhamma
The Sangha (the Buddhist community)

HINDUISM

KEY STAGE 2

WORSHIP AND CELEBRATION

Puja at home and in the Mandir (temple)

The shrine
The Arti ceremony
The role of divine images in worship
Havan
Yoga, meditation and mantra

Festivals/the Hindu calendar

Varsha Pratipada
Birthdays of Rama and Krishna
Diwali
Raksha Bandhan
Food associated with festivals and worship
Dassehra

rites of passage

The journey of life

The four different stages of life (ashramas) and their associated duties
Samskars, e.g. those associated with birth, initiation, marriage and death.

WRITINGS

Names and nature of the sacred texts

The Vedas, including the Upanishads
The Ramayana
The Mahabharata, including the Bhagvad Gita
The Puranas
How they are used by adherents to Hinduism

STORIES

Rama's exile and return
The childhood of Krishna
Stories with a moral, e.g. those from the Panchatantra or Hitopadesh.

LANGUAGE AND SYMBOLISM

Religious symbols

Aum
The Lotus flower
The Swastika
The colour saffron

PLACES AND COMMUNITIES

The Importance of pilgrimage

In India, e.g.
– Varanasi
– Gangotri
– Vrindavan
– Ayodhya
Stories associated with pilgrimage, e.g. the story of the descent of the Ganges.
The development of holy places in Great Britain
– focus on visits to Mandirs as centres of worship and learning

VALUES AND SOCIAL ACTION

Respect for the family
Respect for all forms of life.
How Hindu values and rituals are learnt in the home.

BELIEFS

God

God is worshipped in diverse forms and/or is believed to be formless. Some forms include Vishnu, Krishna, Rama, Hanuman, Lakshmi, Shiva, Ganesha, Kali, Durga.
The complementary attributes of deities as male and female
The concept of avatar

Key beliefs

The universe, and the endless cycle of creation, preservation and destruction
Reincarnation (the cycle of birth and death).

ISLAM

KEY STAGE 2

WORSHIP AND CELEBRATION

Shahadah

The Declaration of faith in the Oneness of Allah and in the Prophet Muhammad (p.b.u.h) as His final messenger, i.e. 'la ilaha illa-Llah, Muhammadur rasulu-Llah' (There is no god except Allah; Muhammad (p.b.u.h) is the Messenger of Allah).

Salah

Occurs five times daily
Focuses on Allah as the One True God
The different positions within Salah and their meaning
Words of the Opening Surah of the Qur'an – al Fatihah

Sawm

Ramadan:

- Fasting from before dawn to sunset during this month as commanded by Allah in the Qur'an
- The lunar month during which the first revelation of the Qur'an occurred (Surah 96: 1 – 5)

Id-ul-Fitr – marks the successful completion of fasting in the month of Ramadan

Zakat-ul-Fitr – as an obligatory donation to ensure that the needy are able to participate in the feasting on Id-ul-Fitr

RITES OF PASSAGE

Beliefs and rituals associated with death

LANGUAGE AND SYMBOLISM

Symbolism associated with the mosque - exterior and interior
Muslim artefacts (prayer carpet, beads)

KEY FIGURES

Messengers of Allah (p.b.u.h)

The prophet of Muhammad (p.b.u.h.) – his key role as

- The final Prophet (p.b.u.h)
- Recipient of the final divine revelation in the Arabic language

Other Prophets associated with books of guidance, e.g. Ibrahim, Musa, Dawud and Isa (p.b.u.t)

WRITINGS

Sources of Islam

Qur'an – final and complete book of guidance

Sunnah – the custom and practice of the Prophet Muhammad (p.b.u.h)

Hadith – the record of the sayings and actions of the Prophet Muhammad (p.b.u.h)

Stories from Sunnah, Hadith and Sirah.

Early Books of Guidance

Scrolls of Ibrahim, Tawrah (Torah), Zabur (the Book of Psalms), Injil (Gospel).

STORIES

Stories about the life of the Prophet Muhammad (p.b.u.h.) and other Prophets.

Family life

Leadership roles of father and mother within the family

Roles and responsibilities of all family members

Features of living in a Muslim family, e.g. facilities for wudu, salah and dietary requirements.

The importance of cleanliness

Muslim art

PLACES AND COMMUNITIES

The Hajj

Social life

Role of the mosque as social, religious educational and welfare centre.

The three most important mosques are the Haram Sharif in Makkah, the Prophet's Mosque in Madinah (Masjid-e-Nabwi) and al-Aqsa Mosque in Jerusalem.

Meaning of Ummah in Islam

People with responsibility in the community, e.g. Ulama (scholars).

Respect for and obligation to teachers, elders, the learned and the wise.

VALUES AND SOCIAL ACTION

Zakah

Zakah - purification of wealth by obligatory contributions to the community fund

Khums - contribution (additional to Zakah) of one-fifth of net income paid by the Shi'ah community

BELIEFS

Allah

Allah's attributes revealed in the Qur'an
Signs of Allah's creation through nature
Human beings as the best of Allah's creation

Allah's guidance through Messengers and Books

Angels

The four named angels (Jibra'il, Meca'il, Ezra'il, Israfe'il)

- created by Allah
- obedient to Allah
- no free will

Akhirah

Belief in the hereafter

JUDAISM

WORSHIP AND CELEBRATION

Festivals and celebrations

The calendar

The three Harvest and Pilgrim festivals

- Pesach (exodus and freedom - the miraculous crossing of the Red Sea)
- Shavuot (giving of the Torah) - the story of Ruth
- Sukkot (the festival of God's protection) - building a Sukkah

Family life

The mezuzah identifies the Jewish home

Shabbat

- the preparation
- the lighting of the candles
- blessing the children
- blessings using wine and challah
- the three Shabbat meals
- Havdalah

The importance of repentance and forgiveness

Rosh Hashanah

Yom Kippur

The Book of Life

rites of passage

Life rituals

Brit Milah

Bar and Bat Mitzvah/Bat Chayil

Marriage

Funerals, mourning and remembrance.

KEY STAGE 2

KEY FIGURES

The patriarchs and matriarchs

Prophets

WRITINGS

The Tenakh

Consists of Torah, Nevi'im, and Ketuvim. Stories from the lives of the prophets, e.g. Elijah, Isaiah.

Examples of writings, e.g. Psalms and Proverbs.

The Importance of the Torah: written and oral

The Sefer Torah and the work of the scribe

God giving the Torah at Mt Sinai
Laws and rules (613 mitzvot) which set out how people should live
'Love your neighbour as yourself'

Study of the Torah

Reading of the weekly portion

The annual cycle of readings

Regular Torah study

Simchat Torah

Respect and honour for the Torah and God's name

Blessings

Blessings before and after meals

General blessings.

STORIES

Stories from the Tenakh

LANGUAGE AND SYMBOLISM

The star of David
The menorah, ark, other symbolism associated with the synagogue.
Tefillin, tzizit, kippah, tallit
Mezuzah

PLACES AND COMMUNITIES

- The Synagogue: the community centre; place of prayer and study; its main features and components; historical developments, the role of the Rabbi.
- Jerusalem: first and second Temples and the Western Wall.

VALUES AND SOCIAL ACTION

Kashrut

Food laws
The kitchen

BELIEFS

Jewish belief about God

God is One, God is good
God is the Creator
God cares for all people

SIKHISM

WORSHIP AND CELEBRATION

Holy Days (Gurpurbs)

Birthday of Guru Nanak,
Guru Gobind Singh (Baisakhi)
Martyrdoms of Guru Arjan, Guru Tegh
Bahadur and the Sahibzades (four
sons
of Guru Gobind Singh)

rites of passage

Ceremonies, including

Naming
Turban tying
Amrit ceremony
Marriage
Death

KEY FIGURES

The lives and teachings of the ten Gurus

Guru Nanak, the first Guru - his call,
journeys and teachings
Guru Arjan, the first martyr - compiled
the Adi Granth; built the Golden
Temple (Harmandir Sahib)
Guru Har Gobind - taught about
earthly and spiritual authority ('Miri'
and 'Piri')
Guru Tegh Bahadur - martyred for the
principle of religious tolerance
Guru Gobind Singh - founded the
Khalsa

WRITINGS

The Guru Granth Sahib

The teachings of Guru Nanak and
other Gurus and saints, outlining the
principles and practices of Sikhism.
Its guidance is treated as that of a
living Guru

At festivals and special occasions
there is a complete unbroken reading
from the Guru Granth Sahib (Akhand

KEY STAGE 2

LANGUAGE AND SYMBOLISM

The Five K's (obligatory for the Khalsa)

Kesh
Kangha
Kara
Kachera
Kirpan

Symbols

Ik Onkar (there is one God)
– appears at the beginning of each
major composition in the scriptures
– the Sikh symbol

PLACES AND COMMUNITIES

Gurdwara

A place of Sikh worship, which extends
a welcome to men and women of all
races and creeds.

Features include

- congregation/community (sangat)
- common meal (langar)

Significant people include

- Granthi, who reads the Guru Granth
Sahib and preaches and explains
the text
- musicians and singers

The Golden Temple (Harmandir Sahib)
and other historic gurdwaras

BELIEFS

Belief

Sikhs believe in One God who is
– the Supreme Truth
– the Ultimate Reality
– the Creator of all things
– Gurbani (teachings of the Gurus)

Path)

STORIES

Stories about the Gurus

VALUES AND SOCIAL ACTION

Meditation based on the scriptures

(Nam Simran)

Earning by honest means (kirat karna)

Sharing (vand chhakna)

Service to all human beings (sewa)

Acceptance of God's will (hukam)

Equality of gender - all functions are shared by both men and women

Equality of race and creed - the oneness of humanity

HUMANISM

WORSHIP AND CELEBRATION

Quiet reflection – on values and ideals

rites of passage

Humanist funerals.
Respecting differences of belief
present at ceremonies

KEY FIGURES

Thinkers and philosophers whose ideas centre on humanity and this world
Scientists whose ideas are based on evidence or who use their knowledge to benefit people and the environment
Novelists and poets whose writings explore the human condition

WRITINGS

Choosing and using books to separate what is true from what is false

STORIES

The novel as a way to portray people and to explore human life
Biography and auto-biography as a way of studying famous lives

KEY STAGE 2

LANGUAGE AND SYMBOLISM

The meaning, purpose and power of symbols representing belief, including Humanism.

COMMUNITIES AND PLACES

Relationship between individual and communities;
Sense of place; impact of moving.

VALUES AND SOCIAL ACTION

The Golden Rule
Human Rights
Compassion
Charity
Environment

BELIEFS

Evidence and Reason
Scientific method
Natural origins – evolution
Humanity
Human responsibility
No personal life after death
No supernatural

PART SIX: KEY STAGE 3

Throughout Key Stage 3, pupils extend their knowledge and understanding of **Christianity** and all the other Core Areas (**Buddhism, Hinduism, Islam, Judaism, Sikhism** and **Humanism**), in a local, national and global context. They deepen their ability to comprehend important beliefs, concepts and issues of truth and authority in religions and other belief systems. They apply their perceptions of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities in different beliefs and values, both within and between religions and other belief systems. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

Experiences and Opportunities

During Key Stage 3, Religious Education should offer pupils:

- encounters with people from different religious, cultural and philosophical groups, who can express a range of convictions or religious and ethical issues
- visits, where possible, to places of major religious significance, locally, nationally and even internationally
- opportunities in ICT to enhance understanding of religious and spiritual insights, beliefs and practices
- contexts in which to discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
- time to reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned and balanced arguments
- situations in which to use a range of forms of expression, (such as art and design, dance, drama, ICT, music and writing) to communicate their ideas and responses creatively and thoughtfully
- chances to explore the connections between Religious Education and other subject areas, such as the arts, humanities, literature and science.

Checklist for Religious Education at Key Stage 3

- Religious Education must be taught in every year group
- 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Buddhism, Hinduism, Islam, Judaism, Sikhism** and **Humanism** should be drawn upon, albeit with varying degrees of emphasis

- Curriculum plans should ensure that more material is drawn from **Christianity** within this Key Stage than any one of the other **Core Areas**
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of **Core Areas** in any individual unit should not exceed 3 in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both **Attainment Targets** should be included in each individual unit and given equal value within it
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 1**:
 - beliefs, teachings and sources **(A)**
 - practices and ways of life **(B)**
 - forms of expression **(C)**
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 2**:
 - identity and belonging **(D)**
 - meaning, purpose and truth **(E)**
 - values and commitments **(F)**
- Within each individual unit, planning should embrace either **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Level Descriptions** with reference to **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- In the majority of Key Stage 3 units, these **Level Descriptions** will relate to **Levels 4, 5 and 6**, but higher and/or lower **Levels** may be included where necessary to meet the needs of particular pupils
- Pupils should be offered a variety of **Experiences and Opportunities**
- Pupils should be assessed in relation to the appropriate strands and at the appropriate **Levels** within both **Attainment Targets**

Religious Education at Key Stage 3 can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:
 - Do you have to be a Christian to celebrate Christmas?
B and D

- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - How responsible are we for the environment? (incorporating Citizenship, Geography and Science, as well as Religious Education)
B and F

- Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include::
 - How do we know what is true? (where the same question is addressed first in Science, then in Religious Education and finally in English Literature)
A and E

- Several hours of Religious Education concentrated into a single day or week focusing on a particular event (within the school or local area) or perhaps a visit to a place of worship or other site suitable for field work (such as a museum or gallery). Unit titles might include:
 - How do different Christians express their beliefs through art and architecture? (featuring a day trip to South Kensington, which may include visits to the Brompton Oratory, the Church of Jesus Christ of the Latter Day Saints, Holy Trinity Brompton, the Russian Orthodox Cathedral and relevant galleries at the V&A Museum).
C and D

CORE AREA CONTENT BANK

KEY STAGE 3

The Content Banks are based on the materials produced by the Faith Communities Working Groups (SCAA 1994).

It is intended that the programme of study for each unit should be drawn from the relevant Key Stage bank to ensure the appropriateness of the content for the age range concerned.

The spellings used in the Syllabus are those adopted by SCAA for the materials produced by the Faith Communities Working Groups. The Glossary, which is included as an Appendix, also indicates the main variants. It should be recognised however that, in addition to the variants listed, others exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

CHRISTIANITY

WORSHIP AND CELEBRATION

The Holy Trinity as the focus of devotion through which Christians express their faith. Worship takes a variety of forms.

Liturgy - the beliefs underlying various forms of worship and ceremony

The purpose of activities that lie at the heart of worship, e.g. hymns, psalms, verses, songs, preaching and praying.
Non-liturgical worship

The Church's year

Relationship of the main events in the life of Jesus and others, e.g. saints, to major festivals and celebrations.

rites of passage

Rites of passage and the beliefs associated with them

Ordination (priests) and consecration (bishops)

Monastic vows

KEY FIGURES

Key events in the life of Jesus as presented in the Gospels

How each writer portrayed Jesus

His humanity and divinity as seen through his

- birth
- baptism
- teaching and healing
- transfiguration
- relationships with others
- suffering and death, resurrection and ascension.

Jesus as the fulfilment of Old

Testament

prophecies

Jesus in Christian experience

How Jesus is experienced and expressed in:

the lives of individuals;

KEY STAGE 3

Meetings, rituals, prayers and festivals of the Church;
the relation of Jesus' teachings to the contemporary world.

WRITINGS

Uses of the Bible

How the Bible is used:

in public worship for private study and meditation for guidance in decision-making as a basis of hymns, prayers, modern songs and the liturgy

Attitudes to the Bible

Christians interpret the Bible in a variety of ways:

some view it as infallible; literal, allegorical, devotional and theological interpretations.

Translations of the Bible - old and new

STORIES

Different ways of interpreting biblical stories

LANGUAGE AND SYMBOLISM

Images of God in language and different art forms

Use of various art forms to express Christian belief

Symbolism in worship/liturgy in different Christian traditions

PLACES AND COMMUNITIES

Pilgrimage and the beliefs and symbolism associated with it
Christian Churches and denominations on a global scale; the ecumenical movement.

Contemporary movements within Christianity

Changing patterns of membership, organisation and lifestyle.

VALUES AND SOCIAL ACTION

Beliefs, values and experience

Christian values are based on the centrality of:

forgiving and forgiveness love and service to God

response to the teaching of Jesus.

Christians may express different views on moral issues but their thinking and argument draws upon

- the Bible
- tradition
- example
- prayer
- reason
- influence of authority figures.

Examples of issues to which Christians respond in different ways

Personal and corporate commitment and action

This may be expressed in -

Personal relationships, e.g. sexual relations, roles in the family.

Social issues, e.g. work and the use of resources

Global issues, e.g. care for the environment, poverty, justice.

BELIEFS

The nature of God

God is revealed as the Holy Trinity, three persons in one God

God the Father

God the Son incarnate, true God and true man as revealed through

- the incarnation
- the resurrection

God the Holy Spirit who

- guides
- comforts
- gives understanding and insight

Evidence of God

Individual Christians place a different degree of emphasis on the various sources of evidence for God. These include:

Scripture

Tradition

Creeds

Human experience

Reason

The natural world

BUDDHISM

KEY STAGE 3

WORSHIP AND CELEBRATION

Festivals and daily ceremonies

The Three Treasures

The offering of flowers, incense and light

Many festivals differ, depending upon the country and culture where they are celebrated. All festivals celebrate the birth, Enlightenment and Parinibbana of the Buddha

Types of meditation

There are many different kinds, e.g. on Loving kindness (metta)

Calm and concentration (samatha)

Insight (vipassana)

Purposes of meditation

To overcome anger and ill will and to develop loving kindness

To develop composure and attentiveness

To discover joy and peace

To learn to understand the true nature of things

Enlightenment

KEY FIGURES

Gotama Buddha

An Enlightened human being who understood the truth about the way things are.

He discovered the way to overcome suffering and unhappiness (dukkha).

His Enlightenment

Prince Siddattha Gotama gave up everything in search of the way to end suffering.

His Enlightenment as a source of compassion and wisdom.

All living things have the potential for Enlightenment, but humans are best placed to attain it.

e.g. Kwan-Yin (Bodhisattva of compassion)

WRITINGS

From the Buddhist scriptures (e.g. the Dhammapada).

The truth of the teachings should be verified through personal experience (rebirth and kamma).

LANGUAGE AND SYMBOLISM

The Wheel of Life

Prayer wheels

Prayer flags

Symbolism associated with Bodhisattvas (shrines)

Buddhist architecture

PLACES AND COMMUNITIES

The ordained (monks, nuns and priests)

Functions:

- To develop loving kindness and compassion
- To work towards Enlightenment
- To become free from greed, hatred and ignorance
- To obey the rules of the Order, e.g. Vinaya
- To learn and practice the Dhamma
- To teach, guide and counsel all who wish to learn or seek advice
- To conduct ceremonies and daily office
- To study the texts

Buddhas

Previous Buddhas

Buddhas to come (e.g. Metteya)

Bodhisattvas in the Mahayana tradition,

- To learn and practice the Dhamma
- To support the monastic Sangha or temple

VALUES AND SOCIAL ACTION

Buddhist practice

Practice consists of

- taking refuge in the Buddha, Dhamma and Sangha
- living by the Five Moral Precepts
- following the teaching of the Buddha
- meditation
- developing the perfections (parami)

BELIEFS

Buddhist practice is based on the belief that people have pure hearts.

Buddhists believe that purity has been obscured by greed, hatred and ignorance, and that by ceasing from evil and cultivating good it naturally reveals itself.

Beliefs about karma and rebirth

Lay persons

Functions:

- To work to develop loving kindness and compassion
- To work towards Enlightenment
- To work to overcome greed, hatred and ignorance
- To contribute to society in a positive and beneficial way

HINDUISM

KEY STAGE 3

WORSHIP AND CELEBRATION

Personal worship

Meditation
Pranayam
Japa

Public forms of worship

Arti
Bhajan & kirtan
Pravachan
Havan yagna

Festivals

Shivaratri
Holi
Navaratri
Dassehra

WRITINGS

The relationship between Vedic knowledge and modern medicine, mathematics and science.

STORIES

Stories and short textual extracts to illustrate core concepts and truths

Use of Ramayana and Mahabharata in dance and drama
The role of traditional Hindu stories and imagery in promoting and sustaining Hinduism

PLACES AND COMMUNITIES

Places of worship

The nature and function of the Mandir in India and Great Britain
Worship in the home

Social structure

Varna
Caste (jati) as a kinship system, and support group, wider than the family.

The hereditary and evolving nature of caste

Roles within the family

Defined by gender and age
The duties within the extended family
The equal importance of women in the family and in the transmission of traditions

VALUES AND SOCIAL ACTION

Values

The value of righteous conduct as expressed within the family and community

Seva

Ahimsa and its implications, e.g. vegetarianism.

Self-discipline

- vrat (making vows)
- fasting

BELIEFS

Core concepts and truths

Atman
Maya
Karma
Three gunas
Dharma
Samsara
Moksha
Brahman

ISLAM

KEY STAGE 3

WORSHIP AND CELEBRATION

Jumu'ah

Attendance at Friday congregational salah

Recommended Acts of Worship

Du'a - prayers of supplication made:
to give thanks
to ask forgiveness
to pray for others

Sawm

Fasting, often done to follow the Sunnah of the Prophet Muhammad (p.b.u.h.) as purification

rites of passage

Akhirah

Akhirah - life after death
This life is a trial and preparation for the hereafter
All deeds are recorded by the angels
Human accountability to Allah for all actions
Day of judgement
Rewards of paradise/punishments of hell
Impact of these beliefs on philosophical and theological considerations and on individual human responsibility

KEY FIGURES

Messengers of Allah

Messengers chosen by Allah to
- transmit revelation
- set an example, ideals to live by.
25 Prophets mentioned in Qur'an (p.b.u.t.)
124,000 Prophets sent to different parts of the world (p.b.u.t.)
Muhammad (p.b.u.h.) the Final Prophet
- imparter of Divine revelation and establisher of the Ummah - his life in detail.

WRITINGS

Sources of Islam

Qur'an - the final revelation; selected texts concerning
- the unchanging nature of the Qur'an
- allegorical passages
- structure, compilation and commentaries
Sunnah, e.g. Hadith - some of this is oral tradition
- compilation, structure and authority
- selected Hadith, e.g. Hadith Qudsi,
- and compilers such as al-Bukhari, al-Kafi and Muslim
- authority established by Isnad (chain of transmission).

PLACES AND COMMUNITIES

Umrah

Visit to Makkah at any time of year. Not a substitute for Hajj

VALUES AND SOCIAL ACTION

Jihad

Personal, individual struggle, in the way of Allah, to achieve self-improvement.
Campaigning for the truth
Helping the oppressed
Defence of the faith and the Muslim community

BELIEFS

Allah

Key beliefs about Allah; in-depth study of Tawhid and the attributes of Allah recorded in Surah 1, Surah 112 and Surah 59: Ayats 22-24 (59: 22-24), e.g. ar-Rahman - All Gracious
ar-Rahim - All Merciful

Qadar

Qadar is Allah's final control of the fulfilment of destiny

Sadaqah

A charitable offering made of one's own volition.

Sadaqah need not be financial; a smile may be a sadaqah.

All acts directed to the welfare of society

Family life

Distinctive features of the home and the conduct of family members

Relationships, roles and responsibilities. Hygiene, diet and modesty in all aspects of life.

Sexual relations only permissible within marriage

JUDAISM

WORSHIP AND CELEBRATION

Responses to God

Tefillah (prayer)
Teshuva (repentance)
Tzedaka (social justice)
– Rosh Hashanah
– Yom Kippur
The Amidah
Grace after meals

WRITINGS

The dimensions of the Torah

Translation from original Hebrew
Interpretation, e.g. Rashi
Stories, e.g. Midrash

The process of Jewish law

Torah
Talmud - Mishnah and Gemara
Halakhah/Agadah

Noachide laws

Assured salvation for all people

PLACES AND COMMUNITIES

Cultural diversity

Ashkenazim - origin in Germany/Russia
Sephardim - origin in Spain,
Mediterranean and Jews of Arab lands

Religious diversity

In history
– Pharisees - Saducees - Essenes
Today
– Orthodox, including Hasidim -
Progressive

VALUES AND SOCIAL ACTION

Contribution to a just society

The Board of Deputies of British Jews
The Council of Christians and Jews
Interfaith Network
Jewish Council for Racial Equality
Tzedek

KEY STAGE 3

BELIEFS

Perceptions of God

God's attributes and names
God's presence (Shekhinah)
– immanence
– transcendence
Understanding God's ways
The justice and mercy of God
– Abraham and Isaac
– Sodom and Gomorrah
The meaning of 'Israel' ('He who
struggles with God')

The Jewish vision for the future

Yishuv and Aliyah
Mashiach (The messianic Age)
Re-building of the Temple

SIKHISM

WORSHIP AND CELEBRATION

Worship

The main Sikh morning and evening prayers

The special status given to the Japji Sahib (opening hymn of the Guru Granth Sahib)

Prayers can be said at the home or at the gurdwara, and are led by either men or women.

Worshippers

Remove their shoes and cover their heads

Participate in singing, playing musical instruments and praying.

Listen to hymns from the Guru Granth Sahib.

rites of passage

Marriage

- in the presence of the Guru Granth Sahib
- vows and obligations
- the linking of families

KEY FIGURES

The contribution of the Gurus to the furtherance of Sikh teaching
These teachings are found within the Guru Granth Sahib and within the examples of the Guru's lives

- Equality
- Religious tolerance
- Service to the sick
- Human rights

WRITINGS

The teachings of the Guru Granth Sahib

KEY STAGE 3

LANGUAGE AND SYMBOLISM

The Five Ks

Their origin, meaning and significance

PLACES AND COMMUNITIES

Gurdwara

The place that houses the Guru Granth Sahib, and where Sikhs worship God and share a meal together (langar).

As a focus for life within the Sikh community (Khalsa Panth)

VALUES AND SOCIAL ACTION

Values

Principles for living – the purpose of life is to find union with God by living in accordance with the teaching of the Gurus, e.g. Respect the oneness of the human race
Belief in peace, justice and tolerance

Force should only be used as a last resort to defend righteousness and protect the oppressed

Service to others

Kurahit (prohibitions)

Do not trim hair from any part of the body.

Do not use tobacco, drugs, alcohol or any – intoxicant.

Do not eat 'Kuthha' (meat of animals killed with ritual sacrifice).

Keep sexual relations with your married partner only.

BELIEFS

God is described in gender - free language in the Mool Mantra as

One

Truth

Creator

Without fear

Without enmity

Beyond time

Not incarnated

Self-existent

HUMANISM

WORSHIP AND CELEBRATION

Human Rights Day.
Other UN Days
Commitment to ideals.

rites of passage

Coming of age – maturation.
Non-religious confirmation ceremonies.

KEY FIGURES

Early Philosophers:
Protagoras
Democritus
Epicurus
Socrates
Science: - Darwin

WRITINGS

Bronowski: The Ascent of Man.
Study of reports on health and related/contributory factors (poverty, diet, environmental conditions etc.)

STORIES

Other people and society.
Novelists: e.g., George Orwell, Laurie Lee, Joan Lingard, Harper Lee, Willie Russell, Susan Hill, Mildred Taylor.
Playwrights: e.g. Shakespeare, Shaw.
Moving pictures: e.g. Roddenberry.

KEY STAGE 3

LANGUAGE AND SYMBOLISM

Key words – battle for meaning.
Monuments – collective memory.

PLACES AND COMMUNITIES

Division of labour – working together.
Paid and voluntary work.
Shared values and conflict.

VALUES AND SOCIAL ACTION

Human Rights
Non-discrimination
Self determination
Free inquiry
Minority rights
Democracy
Co-operation
Counselling
Sustainability

BELIEFS

Social evolution – origin of values.
Conscience and action.
The Humanist Manifestos.

PART SEVEN: KEY STAGE 4

Throughout Key Stage 4, pupils analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in the arts, ethics, philosophy and science. They expand and reflect upon their evaluations of the impact of religions and other belief systems on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogues between and among different religions and beliefs. They gain a greater understanding of how religious and other beliefs contribute to community spirit, recognising the various perceptions people have regarding the roles of different systems in today's world.

Experiences and Opportunities

During Key Stage 4, Religious Education should offer pupils opportunities to:

- investigate, study and interpret ethical, philosophical and religious issues, including the study of religious and spiritual experience, in light of their own sense of identity
- think rigorously and present coherent, detailed and widely informed arguments about beliefs, ethics, issues and values, drawing well substantiated conclusions
- develop their own understanding of the principal methods by which religious and spiritual insights, beliefs and practices are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language
- reflect upon, express and justify their own opinions in light of their learning about religious and other beliefs and their study of religious, philosophical, moral and spiritual questions
- relate their learning in Religious Education to the wider world, gaining a sense of autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, particularly those intrinsic to creative problem-solving, critical enquiry and communication in a variety of media.

Checklist for Religious Education at Key Stage 4

- Religious Education must be taught in every year group
- This syllabus requires all secondary schools, individually or collectively, to deliver officially accredited courses in Religious Studies.

Officially accredited courses for Religious Education at Key Stage 4 can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:
 - Is religion good for women?

B and F

- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - What can we learn about religion from the arts? (incorporating Art, Drama, English and Music as well as Religious Education)
C and E
- Religious Education included within a cross-curricular day or conference day, with visiting speakers. Unit titles might include:
 - Should politicians 'do God'? (where the same question is addressed first in Citizenship, then in Media Arts and finally in Religious Education)

A and D

- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area. Unit titles might include:
 - What does a particular religious community have to offer to children and young people in Hounslow? (featuring groups of pupils focusing on different local places of worship and comparing and contrasting the results of their findings).
B and D

CORE AREA CONTENT BANK

KEY STAGE 4

The Content Banks are based on the materials produced by the Faith Communities Working Groups (SCAA 1994).

It is intended that the programme of study for each unit should be drawn from the relevant Key Stage bank to ensure the appropriateness of the content for the age range concerned.

The spellings used in the Syllabus are those adopted by SCAA for the materials produced by the Faith Communities Working Groups. The Glossary, which is included as an Appendix, also indicates the main variants. It should be recognised however that, in addition to the variants listed, others exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

CHRISTIANITY

KEY STAGE 4

WORSHIP AND CELEBRATION

The purpose of worship
Reasons for differences in forms of worship and the use of buildings, artefacts and symbols.
The significance of prayer Festivals, celebrations, commemorations and rituals.

rites of passage

Ritual and human development
Christian attitudes to marriage and relationships
Christian attitudes to death and dying

KEY FIGURES

Different ways in which various Christians have responded to the example of Jesus in their own lives

WRITINGS

The nature of the Bible

Its structure
Original languages and how translation affects meaning

Types of writing

The Bible contains many types of writing, produced over a long period. These include:
Gospel
Letters
Prophecies
Wisdom
Apocalyptic

Other Christian writings, e.g.

Apocryphal
Mythical
Allegorical

STORIES

Story as a vehicle for exploring and communicating Christian beliefs and values.

LANGUAGE AND SYMBOLISM

Christian art and symbol in different historical, geographical and cultural contexts.

PLACES AND COMMUNITIES

The variety of ways in which individuals and communities live the Christian life. The Churches in their current social and political contexts.
Minority and new religious movements within or associated with Christianity.

VALUES AND SOCIAL ACTION

The teaching of the different Churches on contemporary, ethical and social issues including debates within, between and beyond the Churches.
Personal and social commitment and action.

BELIEFS

The nature of God

The limitations of human language in expressing the nature of God
The purpose and value of metaphor, analogy and symbols in describing God
God perceived as holy, truth, life, love, spirit.

Attitudes to the Bible

The Bible is central to all Christians although they interpret it in a variety of ways. This can be seen in literal, allegorical, topological and critical approaches.

Diverse views over its contents, inspiration and authority.

Descriptions of God

The variety of ways of expressing the nature of God with particular reference to

Creating and sustaining

Loving

Ruling and judging

Saving.

The meaning of Jesus' life

Contemporary views of Jesus compared with the Gospel texts

Eschatology

The Parousia

Eternal life

Judgement

BUDDHISM

KEY STAGE 4

WORSHIP AND CELEBRATION

Images of the Buddha

Images of the Buddha (and Mahayana Bodhisattvas) are not actually worshipped, but are focal points to remind Buddhists of the Dhamma and to uplift the mind.

Offering of flowers, incense and light, accompanied by verses in praise of the Buddha, Dhamma and Sangha.

KEY FIGURES

The place of the Buddha in Buddhism

The Buddha represents the supreme example to his followers and also reminds them of their need to develop their innate potential for Enlightenment. Transcendental nature of the Buddha is emphasised in the Mahayana tradition.

WRITINGS

Buddhist texts
Study of selected texts, e.g.
Dhammapada, Metta Sutta, Lotus Sutra

LANGUAGE AND SYMBOLISM

Mandalas
Mantras

PLACES AND COMMUNITIES

Geographical spread of Buddhism

A comparison of Buddhism in different countries

Important influences in the spread of Buddhism, e.g. the Emperor Asoka.
The spread of Buddhism in the West and its adaptation to different societies

Buddhism and 20th century society

The Dalai Lama

The Traditions

Ties, development and spread of different Buddhist traditions, e.g. the Theravada, Mahayana and Vajrayana (Tibetan Buddhism).

New movements in the East and West

VALUES AND SOCIAL ACTION

Practical work, e.g. peace movements, prison chaplains, hospitals and hospices.

BELIEFS

**Buddhism is a way of wisdom.
Understanding is more important than belief**

Nirvana

The state of Enlightenment
'Blowing out' of the fires of greed, hatred and ignorance, and the state of perfect peace which follows.

The Three Signs of Being or marks of existence

Anicca – the fact of impermanence
Dukkha – all life is unsatisfactory and involves suffering

Anatta – the teaching that the notion of the self or soul is a serious illusion arising out of self-centeredness and false perception. This illusion is the source of all suffering. That which continues after death is unresolved kamma, a kind of negative energy which leads to repeated rebirth. Rebirth continues until Enlightenment is attained.

HINDUISM

WORSHIP AND CELEBRATION

The role of divine images in worship
Yoga, meditation and mantra.

RITEs OF PASSAGE

Ashramas

Brahmacharya (celibate student life)
Grihastha (married life)
Vanaprastha (retired life)
Sannyasa (renounced life)
The importance of renunciation in the
Hindu tradition

WRITINGS

The nature and use of the scriptures

Shruti – ‘revealed’ scriptures such as
Vedas and Upanishads
Smriti – ‘remembered’ scriptures which
include the Bhagavad Gita (song of the
Lord), Manusmriti (laws of Manu)
Darshan shastras
The scriptures applied to contemporary
issues
Sanskrit

PLACES AND COMMUNITIES

The significance of pilgrimage

Why places are sacred; geographical
locations, rivers, mountains, the seas, as
associated with the Supreme Being and
saints.

Reasons for pilgrimage

- fulfilment of a vow
- birth of a child
- atonement
- tradition
- developing a sense of humility
- discovering one’s heritage

KEY STAGE 4

VALUES AND SOCIAL ACTION

Traditional Hindu values

The importance of non-material
values in life
Vegetarianism
The world as a family
Recognition of truth in all religions

The four aims in life

Dharma
Artha
Kama
Moksha

BELIEFS

As an impersonal absolute
As the Supreme Person
As a particular chosen deity for self,
family and community.

The nature of time

Traditional views relating to the four
Yugas, which are cyclical.
The nature of the present age (kali
yuga)

Unity in diversity

The three marg (ways to salvation)
- karma-yoga
- jnana-yoga
- bhakti-yoga
- raja yoga (in some traditions)
Systems of philosophy (dealing with
God, soul and nature)
- advaita
- dvaita
Hinduism as the foundation of many
religious/reformist movements

ISLAM

WRITINGS

Qur'an

- The main source for Shari'ah (Islamic Law) – a path to be followed
- Textual study of Qur'anic ayats related to Shari'ah

PLACES AND COMMUNITIES

Khilafah

- Differing views regarding succession to the Prophet (p.b.u.h.)
- Khilafah (successor) - Sunni view
- Imamah (leader) - Shi'ah view

Implementation of Shari'ah

Political, economic, social and religious aspects of Shari'ah.
How a Muslim can bring Shari'ah into everyday life
Issues relating to the practice of Islam in a non-Muslim environment
Islam as a worldwide faith

KEY STAGE 4

VALUES AND SOCIAL ACTION

Islamic view of personal, social and contemporary issues

Islamic world view as a viable alternative to both capitalism and communism
Care for the environment
Animal rights
Morality and health education
Usury and interest - Islamic economics
Islamic education

Da'wah

Helping people to understand Islam
Developing spiritually by trying to be a good example
Spreading truth

BELIEFS

Allah

The importance of Tawhid
How Tawhid permeates all aspects of thought and practice

The prophethood of Muhammad (p.b.u.h); the Final Prophet.

JUDAISM

KEY STAGE 4

PLACES AND COMMUNITIES

Cultural and religious diversity in the worldwide Jewish Community

Contemporary issues in a secular society

- Divorce
- Out-Marriage
- Single Parenthood
- Women in Judaism

Maintaining Jewish identity

- Assimilation
- family life
- Jewish continuity

The Anglo-Jewish experience

- history
- communal structures
- facing the future

VALUES AND SOCIAL ACTION

Application of Torah and Rabbinic principles in resolving contemporary issues

Exploration of the legal process

Moral issues

- Pikei Avot

Medical ethics

- in-vitro fertilisation
- organ transplantation
- Pikuakh Nefesh
- Technology and Halakha
- Shabbat
- Shatnez
- Kashrut

Response to the Shoah

Green issues

- Tikkun olam

BELIEFS

God in Jewish thought and teaching

- The 13 Principles of faith
- Creation ex-nihilo – an unnatural state
- Divine Providence
- Free Will
- Emulating God's Ways

SIKHISM

KEY STAGE 4

KEY FIGURES

The unity of the Guru's teachings and their guidance for contemporary issues

The following are also illustrated through the lives of the Sikh saints and martyrs.

- Peace and conflict
- Racism
- Social and political justice

PLACES AND COMMUNICATIONS

Gurdwara

Gurdwaras of particular historical significance, such as

- Nankana Sahib
- Sis Ganj Sahib
- Bangla Sahib

The relationship between gurdwaras in Great Britain and throughout the world.

Sikh Community (Khalsa Panth)

The organisation of gurdwaras.

VALUES AND SOCIAL ACTION

Gurmat

Living according to God's will, i.e. overcoming lust, anger, greed attachment to the materialistic world and ego, so as to develop compassion, duty, truthfulness, contentment and fortitude.

BELIEFS

God

Attributes of God

- transcendence
- immanence
- grace
- benevolence

God is often referred to by many names, including those used in Hindu and Muslim scriptures, e.g. Ram and Allah, to show the Oneness of God.

HUMANISM

KEY STAGE 4

WORSHIP AND CELEBRATION

Celebration of shared values.
Self awareness.

rites of passage

Entering adulthood – marriage and parenthood.
Purpose and value of Rites of Passage.

KEY FIGURES

Voltaire: Religious toleration.
Bentham, Mill: Utilitarianism.
Wollstonecraft, de Beauvoir: women's rights.
Julian Huxley: UNESCO.

WRITINGS

Introductions to Philosophy: e.g. Alain de Botton "Consolations of Philosophy".
Humanism: Barbara Smoker.
Science and Evidence: e.g. Dawkins, Stephen Jay Gould.

STORIES

Our own lives as story and guide.
Lessons from the stories of others.

LANGUAGE AND SYMBOLISM

Specialised language as power.
The marketplace of beliefs.

COMMUNITIES AND PLACES

Inter community conflict – causes and cures.
Community Relations.
State and Individual.
The United Nations – global community.

VALUES AND SOCIAL ACTION

Personal responsibility.
Human dignity.
Human Rights in action – compliance, violation, monitoring, enforcement.
Contemporary moral problems – humanist perspectives.

BELIEFS

The individual right to choose.
Education – escape from ignorance.

PART EIGHT: CHECKLIST FOR RELIGIOUS EDUCATION AT KEY STAGE 5

- Religious Education must be taught in both year groups
- This syllabus advises all secondary schools to offer a range of officially accredited examination courses in Religious Education, Religious Studies and Philosophy, which will require an appropriate amount of curriculum time
- For students following such courses, the agreed syllabus does not specify the **Core Areas** to be included, recognising that schools will need to consider the requirements of public examination syllabuses.

Those pupils not following officially accredited examination courses must also receive Religious Education in both year groups and the programme planned for them should meet the following criteria:

- A minimum of 12 hours should be devoted to Religious Education in Year 12 and 8 hours in Year 13 and curriculum plans should clearly show how these time requirements are being met
- In Key Stage 5, the agreed syllabus does not specify the number of **Core Areas** to be included in addition to **Christianity**, recognising that schools will need to consider the need for more flexible programmes for those students not entered for officially accredited courses
- Curriculum plans should ensure that more material is drawn from **Christianity** within this Key Stage than any one of the other **Core Areas**
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of **Core Areas** in any individual unit should not exceed 3 in Key Stage 5 (although it is recognised that some students, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both **Attainment Targets** should be included in each individual unit and given equal value within it
- Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 1**:
 - beliefs, teachings and sources **(A)**
 - practices and ways of life **(B)**
 - forms of expression **(C)**
- Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 2**:
 - identity and belonging **(D)**
 - meaning, purpose and truth **(E)**
 - values and commitments **(F)**

- Within each individual unit, planning should embrace either **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Level Descriptions** with reference to **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- In the majority of Key Stage 4 units, these **Level Descriptions** will relate to **Levels 6, 7,8** and **EP** but other **Levels** may be included where necessary to meet the needs of particular students
- Students should be offered a variety of **Experiences and Opportunities**
- Students should be assessed in relation to the appropriate strands and at the appropriate **Levels** within both **Attainment Targets**

Religious Education at Key Stage 5 for those students not following an officially accredited course can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) lessons. Unit titles might include:
 - Can mixed faith marriages really work?
B and F
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - What should be the place of religion in the work place? (incorporating Business Studies, Citizenship , General Studies and Personal, Social and Health Education or PSHE as well as Religious Education)
C and D
- Religious Education included within a cross-curricular day or conference day, with visiting speakers. Unit titles might include:
 - New Religious Movements – are they menacing or meaningful?
A and E
- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area. Unit titles might include:
 - What impact does religion have on local government policy in Hounslow?
B and F

PART NINE: SPECIAL SCHOOLS

The 1996 Education Act states that “Regulations shall make provision for securing that, so far as is practicable, every pupil attending a special school receives Religious Education... or is withdrawn from receiving such education... in accordance with the wishes of her/his parents.” In this context, carers and guardians are invested with the same rights and responsibilities as parents.

In deciding what is “practicable”, schools need to take into account the particular needs of each pupil and, in planning the programme of study, each pupil’s Individual Education Plan (IEP) should be used when making decisions about methodology and content. This agreed syllabus recognises the diversity of needs across a range of special school provision and also the diversity that exists within such schools. In all cases, Religious Education must be both appropriate and relevant. It offers unique opportunities to connect with and draw upon the awareness, experiences, interests and skills of each pupil.

Experiences and Opportunities

In Special Schools, Religious Education should offer pupils:

- encounters with religion through visitors and visits to places of worship
- opportunities to experience and to handle religious artefacts, particularly those which engage the different senses
- contexts in which to explore religion and belief through play or role play
- time to experience, listen to and respond to and, where appropriate read for themselves, religious stories and other texts
- experiences of religions through a variety of different media, such as the arts, the internet, film or television
- situations in which to experience, express or communicate their own responses through art and design, dance, drama, ICT and music
- cross-curricular experiences
- where appropriate, links with other aspects of school life, such as Collective Worship, assemblies and various celebrations or commemorations
- moments of silence, stillness and where appropriate, reflection

Checklist for Religious Education in Special Schools

The following requirements should be met “as far as is practicable”.

- Religious Education must be taught in every year group
- Appropriate amounts of time should be devoted to Religious Education within each phase or Key Stage and curriculum plans should clearly show how these requirements are being met
 - Nursery – no statutory requirement
 - Reception – 36 hours per year
 - Key Stage 1 – 36 hours per year
 - Key Stage 2 – 45 hours per year
 - Key Stage 3 – 45 hours per year
 - Key Stage 4 – 40 hours per year

- Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13
- Within each phase or Key Stage, **Christianity** and all the other **Core Areas**, **Buddhism**, **Hinduism**, **Islam**, **Judaism**, **Sikhism** and **Humanism** should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from **Christianity** within each phase or Key Stage than any one of the other **Core Areas**
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of **Core Areas** in any individual unit will be determined by the learning needs of the class or group, but care should also be taken to adapt the programme where necessary to support particular pupils in accordance with their IEPs
- Care should be taken to ensure that, across each phase or Key Stage, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual unit
- All units of work should be initiated by the specific needs of the pupils, both collectively and individually
- Both **Attainment Targets** should be included in each individual unit and given equal value within it
- Across each phase or Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to **Attainment Target 1**:
 - beliefs, teachings and sources **(A)**
 - practices and ways of life **(B)**
 - forms of expression **(C)**
- Across the Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to **Attainment Target 2**:
 - identity and belonging **(D)**
 - meaning, purpose and truth **(E)**
 - values and commitments **(F)**
- Within each individual unit, planning should embrace either **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- Learning experiences, objectives and outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Performance Descriptions** and/or **Level Descriptions** with reference to **(A)**, **(B)** or **(C)** and either **(D)**, **(E)** or **(F)**
- Within each unit, schools will need to decide which **Performance Descriptions** and/or **Level Descriptions** will be appropriate, either collectively, or for individual pupils in accordance with their IEPs
- Pupils should be offered a variety of **Experiences and Opportunities**
- Pupils should be assessed in relation to the appropriate strands with reference to the appropriate **Performance Descriptions** or **Levels** within both **Attainment Targets**

Religious Education in Special Schools can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:
 - Why do some people treat the Qur'an differently to other books?
C and E

- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - What celebrations mark the birth of a baby and why? (incorporating Art, Design Technology, Drama, History, English and Music, as well as Religious Education)
C and F

- Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:
 - Who is important in our community? (where the same question is addressed first in Citizenship, then in History and finally in Religious Education)
B and D

- Several hours of Religious Education concentrated into a single day or week perhaps focusing on a particular religious story. Unit titles might include:
 - What can we learn from the story of Joseph and his brothers?
A and E

CONTINUITY AND PROGRESSION: ILLUSTRATIVE UNIT TITLES

Foundation Stage

Why is Jesus important for some people? **A** and **F**

How can we find out about Jesus? **C** and **D**

What is interesting or puzzling about Jesus? **B** and **E**

Key Stage 1

Which is the best story Jesus told to help his followers to live a good life? **A** and **F**

What can we learn about Jesus from a visit to a local church? **C** and **E**

How do people show they belong to Jesus? **B** and **D**

Key Stage 2

What happened to the body of Jesus? **A** and **E**

Will Jesus be as important in 2000 years time as he is today? **B** and **D**

What can we learn about the message of Jesus from the gospels? **C** and **F**

Key Stage 3

How free was Jesus to choose his own pathway through life? **A** and **E**

How do people experience Jesus today and what difference might that make? **B** and **D**

If Jesus had never lived would there be a need to invent him? **C** and **F**

Key Stage 4

How close to the teaching of Jesus is the Christian church today? **B** and **F**

How would the world be different if Jesus were a woman? **A** and **E**

How do different Christian denominations express what they believe about being a follower of Jesus? **C** and **D**

Post 16

How do people convey their ideas about Jesus through the arts? **C** and **E**

LEVEL DESCRIPTIONS: PUPIL-FRIENDLY VERSION WITH EXEMPLARS

LEVEL DESCRIPTIONS: PUPIL-FRIENDLY VERSION WITH EXEMPLARS						
	AT1 To learn about religious and spiritual insights, beliefs and practices How pupils develop their knowledge, skills and understanding with reference to:			AT2 To learn from religious and spiritual insights, beliefs and practices How pupils, in the light of their learning, express their responses and insights with regard to questions and issues about:		
Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
1	remember a story from a religion or other belief system and talk about it.	use the right names for things that are special to members of religions and other belief systems.	recognise art, symbols and words featured in religions and other belief systems, and talk about them.	talk about things that happen to me.	talk about what I find interesting or puzzling.	talk about what is important to me and to other people.
	e.g. talk about the story of the Buddha and the Wounded Swan.	e.g. say "That is a gurdwara," when looking at places of worship.	e.g. say, "That is The Happy Human," when my teacher shows me a picture.	e.g. talk about how I felt when my baby brother or sister was baptised.	e.g. say, "I like the bit when David was brave against Goliath."	e.g. talk about how I felt when I gave a present to my friend and how I think that made my friend feel.
2	tell a story from a religion or other belief system and say some things that people believe.	talk about some of the things that are the same for different people.	say what some religious and other symbols stand for and say what some of the art is about.	ask about what happens to others with respect for their feelings.	talk about some things in stories that make people ask questions.	talk about what is important to me and to others with respect for their feelings.
	e.g. tell the story of the birth of Jesus and say that Christians believe Jesus is God's son.	e.g. say that Christians and Muslims both have holy books.	e.g. say that the diva reminds Hindus of the story of Rama and Sita.	e.g. think about how Jewish people say sorry as part of Rosh Hashanah.	e.g. say "It was puzzling and mysterious when God spoke to Moses."	e.g. say "I agree with the rule about not stealing as stealing is not fair."

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
3	describe what a believer might learn from a story important within a religion or other belief system.	describe some of the things that are the same and different for people from religions and other belief systems.	use religious and other words to describe some of the different ways in which people show their beliefs.	compare some of the things that influence me with those that influence other people.	ask important questions about life and compare my ideas with those of other people.	link things that are important to me and other people with the way I think and behave.
	e.g. make a connection between God's forgiveness and the story of the Prodigal Son.	e.g. note how Christians and Jews both treat their holy books with respect but look after them in different ways.	e.g. identify special items that Sikh people might wear and explain their significance.	e.g. talk about how the Prophet Muhammad (pbuh) influenced his followers and how friends influence me.	e.g. ask why many people do not believe in life after death, giving my view and comparing with a particular religious view.	e.g. talk about how listening to a story about generosity might make me behave when I hear about people who are suffering.
4	make links between the beliefs, teachings and sources of different religious and other groups and show how they are connected to believers' lives.	use religious and other language accurately to describe and compare what practices and experiences may be involved in belonging to different religious groups and other belief systems.	describe how religious and other beliefs, ideas and feelings are expressed in a range of styles and suggest what they mean.	ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others.	ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups.	ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs/values.
	e.g. connect some teachings of the Buddha with different examples of how local Buddhists try lead their lives today.	e.g. compare ideas and views about pilgrimage and journeys in Christianity and Hinduism.	e.g. draw and label the key features inside a local mandir and a home mandir, indicating their meaning for those who worship there.	e.g. write an interview with a member of the Russian Orthodox community, referring to the beliefs which sustain them and give them their identity.	e.g. ask some questions about life after death and provide answers that refer to resurrection and reincarnation.	e.g. present a report about the environment and suggest what might happen depending on different moral choices that could be made.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
5	suggest reasons for the variety of beliefs which people hold, and explain how religious and other sources are used to provide answers to important questions.	describe why people belong to religions and other belief systems and explain how similarities and differences within and between those religions and belief systems can make a difference to the lives of individuals and communities.	use a wide religious and other vocabulary in suggesting reasons for the similarities and differences in the ways people express their beliefs.	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion or other belief system and explain what inspires and influences me.	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives.	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives.
	e.g. compare different Christian beliefs about the Resurrection.	e.g. write an account of Hajj which explains why many Shi'a Muslims will go on to visit the tomb of Ali because they believe that he was the rightful successor to the Prophet Muhammad	e.g. consider how religious symbols are used in Hinduism and Judaism, suggesting similarities and differences in their use.	e.g. write a 'question and answer' style report on what it may be like to be a member of a Humanist community in Britain today and outline what has been learnt about the nature of identity and community.	e.g. write a short story which raises questions about what is 'true' and which relates to my own personal search for meaning in life and compare this with the Four Noble Truths in Buddhism.	e.g. write a report on a moral issue in the news, interviewing key people in the debate and including religious and other views and the potential impact of those views on their own and others' lives.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
6	say what religions and other belief systems teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them.	say what different practices and ways of life followers of religions and other belief systems have developed, explaining how beliefs have had different effects on individuals, communities and societies.	use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers.	consider the challenges of belonging to a religion or other belief system today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples.	use reasoning and examples to express insights into my own and others' views on questions about the meaning and purpose of life and the search for truth.	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me
	e.g. make a poster demonstrating two contrasting religious views on evil and suffering and making reference to religious texts and teachings which support the alternative teachings.	e.g. prepare a guide for Anglican Christians on the celebration of Easter in the Orthodox Church, showing how belief in the resurrection is expressed in different ways.	e.g. produce a booklet illustrating and explaining different sorts of symbolic expression involved in the life of a Buddhist monk or nun.	e.g. write a news report on different Sikh attitudes to aspects of 'British' culture, explaining how Sikh views of human nature and society affect their views.	e.g. produce a booklet of ideas about the soul and ahimsa in Hinduism with reference to religious and non-religious points of view and my own conclusions.	e.g. produce an e-media presentation on religious views of 'terrorism' with reference to religious and non-religious points of view and my own conclusions.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
7	present a coherent picture of religious and other beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious and other topics and a variety of sources and evidence.	show how religious and other activity in today's world has been affected by the past and by traditions, and how belonging to a religion or belief system may mean different things to different people, even within the same tradition.	use a wide religious and philosophical vocabulary as well as different of forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways.	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others.	give my personal view with reasons and examples on what value religious and other views might have for understanding questions about the meaning and purpose of life.	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people.
	e.g. using books and the internet, investigate Sikh beliefs about the importance of the Guru and do a presentation which coherently illustrates a variety of views.	e.g. produce two 'pen-pictures' of Muslims from different communities and explain how history and culture have influenced the way they put their faith into practice in different ways.	e.g. produce an illustrated guide to representations of Jesus from different times and cultures, explaining the Christian beliefs and values presented through the different media.	e.g. produce a summary of my own personal and social relationships alongside an analysis of Christian and other insights into human nature and community.	e.g. following research into samsara and nirvana, produce a dialogue I might have with a Buddhist about the future of humanity.	e.g. following research into Jewish and Humanist views on 'faith' schools, produce a report with my recommendations on an application for a new Jewish foundation school.

Widening Horizons 2011

Standards: Attainment Targets and Level Descriptions

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
8	analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts.	weigh up different points of view and come to a conclusion on how religions and other belief systems make a difference to communities and societies in different times and places.	use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression.	weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples.	weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples.	weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples.
	e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus.	e.g. conduct a questionnaire and produce findings on varying effects of religion in different local communities.	e.g. select some items of Buddhist artistic expression for an exhibition and produce a booklet of explanations of the symbolism and impact of the items for Buddhist belief and practice over time.	e.g. write an article entitled, 'What is distinctive about Judaism?' making use of Jewish and non-Jewish points of view and coming to a conclusion that takes account of religious, cultural and philosophical perspectives.	e.g. write a speech for or against the motion that 'science will one day remove all need for religion', coming to a conclusion that takes account of religious, philosophical and historical perspectives.	e.g. write a dialogue between a Muslim and a Buddhist on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
EP	investigate and distinguish between different interpretations of the nature of religion and belief, giving a balanced analysis of their sources, validity and significance.	evaluate the importance of diversity within a plural society and the extent to which the impact of religious and other worldviews on different people, communities and societies has changed over time.	investigate and distinguish between different interpretations of the meaning of language in religions and other belief systems in the light of philosophical questions about its status and function.	fully develop religious, ethical and my own views of human identity, diversity and belonging, within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.	fully develop religious, ethical and my own views of the nature of reality, within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.	fully develop religious, ethical and my own views of contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.
	e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus, noting how different Christian and other sources vary and showing their strengths and weaknesses in their impact on people today.	e.g. conduct a questionnaire and produce findings on varying effects of religion and belief in different local communities, employing evidence to show how these effects may have changed over time.	e.g. select some key Buddhist concepts such as anatta and karma and examine how they have been interpreted by different Buddhist schools of thought, showing how the concerns of those schools may have impacted on their use of the concepts in practice.	e.g. produce a well-researched account of a conflict involving issues of belief and identity, offering their own evidence-based conclusions about the impact of the issue on individuals, society and the wider world.	e.g. produce a well-researched account of different views of 'what is real', offering their own evidence-based conclusions about the impact of different views on the way people may actually live their lives.	e.g. produce a well-researched account of different views on a topical moral issue, offering their own evidence-based conclusions about the consequences of different views for individuals, society and the wider world.

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Hounslow SACRE Annual Lecture 2013

Presented by Andrew Copson on 10 October 2013

“Non-religious World Views in RE”

Andrew Copson is Chief Executive of the British Humanist Association (BHA) and a director of the Religious Education Council (REC).

The lecture approaches the subject via three themes:

- 1) History of the study of non-religious world views in RE.
- 2) Why the study of non-religious world views should be included in RE.
- 3) Is RE the best place for learning about Humanism and non-religious world views or indeed the best place for learning about religions themselves?

1) History: The first serious attempts to get Humanism included in RE started in the late 1960s and it appeared first in an RE agreed syllabus in Birmingham in 1973/4 included beside Marxism as non-religious world views. That syllabus is a very interesting document to look at as it tells us a lot about developing pedagogies in RE through the late 60s and 70s which is interesting to reflect on today. But in many ways the Birmingham syllabus was a little bit scandalous and caused considerable controversy. Progress with the inclusion of Humanism in agreed syllabuses from that point onwards was rather uneven. I am reliably informed that the first agreed syllabus to require Humanism to be studied at every key stage was introduced in 1992 here in Hounslow. Since then about three quarters of agreed syllabuses in England have included either non-religious world views generally or Humanism specifically and that figure was determined in a national survey undertaken in 2008 so now the figure may be larger.

Whatever the situation might be in local syllabuses certainly for the last 10 years all national initiatives have very explicitly included non-religious world views generally and Humanism in particular. The 2004 national framework made explicit a recommendation that young people should be taught what it called secular world views such as Humanism. Since the 2004 framework the secondary curriculum now defunct which was produced under the last government similarly included non-religious world views at every key stage and we are reliably informed and reassured that the new RE curriculum framework

produced by the REC later this month, which is designed to run in parallel with the National Curriculum, will also include non-religious world views at every key stage (it did).

Whether or not that always translates into teaching about non-religious world views such as Humanism in every school is of course a moot point which can be endlessly discussed as can the general link between what an agreed syllabus says and what actually goes on in schools all over the country.

“Pause” to say something about what the word “Humanism” is taken to mean today. Obviously, for as long as we have the recorded history of human thought, say for the last 2,500 years or so, and certainly all over the world, there have been men and women who have lived their lives not on the basis of a supernatural assumption about the nature of reality but on a naturalistic assumption about the nature of reality. Men and women who have based their ideas on the origin and purpose of morality not on the concept of morality as something external that is gifted into human beings but something that human beings generate of their nature by their interactions with each other. People who have seen the meaning and purpose that is to be had in life not as something woven into the universe able to be read off al a carte out of the very nature of reality but as something that is created by human beings as they live their lives – the narratives that we make for ourselves in our own heads – the relationships that we forge with other people – a sense of connectedness not just with other people but also the rest of the natural world as we move through our lives. Humanism is the word that has come to be used to denote that attitude to life.

So from about the late nineteenth century you find Humanism in the English language used to describe that set of views - a secular liveable moral approach to life coupled with a naturalistic approach to the universe. The joint denial, as one humanist philosopher put it, of both theism and nihilism. It is an approach to life which is not just a western phenomenon or a recent phenomenon and it can be detected and discerned around the world throughout recorded time. You can find this attitude to life in the post-Confucian Chinese philosophers, in the classical Indian materialists in the very tip of the sub-continent 2,500 years ago, obviously you can find it in the Western Enlightenment, but you can also find it in the Arab Golden Age that was seeing its full flowering at the time when Europe was trapped in the medieval period, and in many other times and places across the world. Humanism describes a certain view, a certain attitude, a certain set of opinions that might be held by individuals. But in the last 100

years or so it also describes a movement; it describes a series of organisations, the British Humanist Association started in 1896 under the name “The Union of Ethical Societies” and all over the world at that sort of time, organisations that were a focus for people who had that humanist approach to life were being set up. So as well as being a word that describes a certain approach to life it is also a word that describes a set of organisations around the world.

2) Discussion of defences usually given, the case usually made and the rationale usually introduced for the inclusion of Humanism in particular and non-religious world views generally in RE.

This is very much linked to what the aims of RE are usually given as. There is a huge amount of debate about this and I don't know the aims stated in the Hounslow agreed syllabus but the aims usually given for RE both in agreed syllabuses and more widely usually fall into three sorts:

- a) Increasing and enabling mutual understanding in society;
- b) Contributing to the personal development of the young person – moral, social, cultural, spiritual;
- c) Contribution to liberal humanities education – the idea that religious culture and belief form such an important part of human society, culture, history and heritage that we all should assume a proper liberal humanities education would be incomplete without learning about some of the answers to the great questions of the quest for meaning and purpose in life that human beings have generated at different times.

I will take those aims in turn and try to illustrate how learning about non-religious world views and Humanism in particular meets those three aims and how any syllabus or curriculum about beliefs and values, religions and philosophies would be incomplete without them.

a) Mutual understanding – it is hopefully very obvious how the study of non-religious people and non-religious world views contributes to that. 65% of young people in England and Wales say they don't have any religion. Over time in the UK population non-religious beliefs and identities and not observing any religious practice are all tendencies that are increasing. About 51% of people now throughout Britain say that they are not religious when asked if they are. Only 7% of people attend any place of worship on a weekly basis and 90% of people don't. Only about a quarter of people have any sort of specific religious

belief, for example an assent to the proposition that Jesus was the son of God or assent to the proposition that there's only one God and Muhammad is his messenger. What I'm trying to illustrate is that there is a huge and increasing number of people who do not engage in any religious practice, do not have any religious beliefs, and do not have any specific religious identity. Any attempt to increase mutual understanding in society would be incomplete and be doomed to fail if we teach and learn only about religious beliefs and identities and only about religious ways of living thus giving the false impression that these are the only phenomena which we see in our society. So any attempt to increase mutual understanding in society must take account of the fact that large numbers of people in this country are not religious. That fact of course also applies in the wider world.

Attitudinal studies with young people from religious backgrounds uncover all sorts of misconceptions and divisive views about non-religious people. Similarly attitudinal studies of young people from non-religious backgrounds uncover massive misconceptions and stereotypes about religious young people. If we think for a moment about the fact that when they are asked to think about a non-religious person a religious young person quite often (this is out of some of the studies that are funded from the Religion in Society Programme) will talk about a lack of morality, about people who get drunk every night in the centre of town and will associate immorality generally with non-religious characteristics. Not only are non-religious young people in this country and the world a large category of whom young people need to be aware – there are also misconceptions about non-religious people that need to be if not dispelled then at least confronted and discussed with a view to increasing mutual understanding. In the same way there are many misconceptions about religious people which similarly need to be confronted and discussed. So mutual understanding I think as an aim of RE clearly needs to encompass non-religious people.

b) Personal development – The largest claim of RE customarily has been to advance the spiritual and moral development of young people. Of course the claim is also that RE works across the board in personal development - spiritual, moral, social and cultural. But very often it sees itself as a subject that will advance spiritual and moral development in particular. One of the statistics that I mentioned earlier about the religiosity of young people is obviously immediately relevant when we think about spiritual and moral development. If

65% of young people don't have any non-material transcendent reference point for their sense of meaning and purpose in life and as a focus for their morality then immediately any moral and spiritual development that you want to do with those young people is going to have to refocus to take its inspiration from a non-religious source rather than a religious one. Even religious young people of course, or young people who may become religious over time, can take spiritual and moral development from testing and refining their own experiences and developing sense of their place in the universe against non-religious ideas. In the same way non-religious young people, or people who may become non-religious over time can do the same by testing, re-evaluating, developing and refining their own values and sense of meaning against religious ideas.

One of the most common sources of lack of confidence in non-religious people that we notice at the BHA is actually in this sense of moral development. Very often we will be contacted by parents with very young children, who having had usually but not always a broadly Christian upbringing themselves, are worried about or uneasy about how they will be able to develop in their own children a moral sense without religious belief. I think many young non-religious people probably have the same lack of confidence when pushed to really defend the origin of their own moral sense and their own values. So in that sense of course any serious personal development that is going to be relevant to all young people, which is what RE after all claims to be, is going to have to engage with and make use of non-religious world views to do so.

So mutual understanding and personal development are both areas where clearly if RE is going to be relevant and useful and fulfil its aims for young people non-religious world views have to be studied alongside religious ones.

c) Rounded humanities education – is also clearly one where the subject would be incomplete without some engagement with non-religious views. This is in two senses: What does a proper well rounded humanities education give us? Firstly it helps us to understand human beings and human societies today in the world we are living in right now. Secondly it helps us to understand human beings and human societies in the past – both in terms of the culture which we have ourselves grown up in and in terms of other cultures as well.

There are many aspects of the spiritual, moral, social and cultural landscape of Britain today (forgetting about the rest of the world for the moment but it could equally apply to both contexts) where a rounded humanities education approach

would be incomplete without non-religious world views featured. For example, taking even a social institution often highly associated with religious world views, the institution of marriage, not everybody knows that in Scotland last year Humanist marriages overtook Catholic marriages in popularity for the first time. Or that in a year and a half they are expected to overtake Church of Scotland marriages so Humanist marriages in Scotland will become the second largest sort of marriages after state civil marriage. Over a million people attend a Humanist ceremony in the UK every year. A lot of the moments both in people's personal and social lives these days are associated more with a non-religious world view than with a religious one. So today in the country we live in as part of the human and cultural landscape non-religious world views are at least as important and prevalent as religious ones.

Looking at the past it is impossible to understand British or Western or even global culture and history without some understanding of the influence and the sources of inspiration and the consequences of a humanist approach. Whether its George Eliot and her novels or campaigning politicians in the early 20th century who founded the Welfare State with their own humanist ideology, whether it's the first Prime Minister of India - whatever, whoever it is or what cultural movement we are talking about (the cooperative movement for example) in human history there are always humanist players on the scene. To the extent that RE teaches young people about various religious movements and religious individuals' contributions to those social changes there is really no case for saying that it shouldn't do the same for those whose motivation and source of values and purpose in the work that they did was Humanism.

What I am saying is that in RE as usually constructed to meet those three aims, the two categories of religious and non-religious world view really ought to be dissolved and in every case what we are talking about in any of those three aims is really something broader than just one or the other. We are talking almost always about the beliefs and values that together make up a systematised explicit or sometimes implicit unsystematised approach to life which is a source of inspiration and action and also a source of community and identity. But whether it is or it isn't to me I think a Humanist approach is on the same spectrum as a religious one.

So that concludes the second part – that is to say that in the aims of RE non-religious world views clearly have a place if RE is about what it says it is about.

3) Is RE the best way to teach about and meet all those aims we have been discussing in relation to non-religious world views?

Maybe it would be ethically and intellectually correct that non-religious world views should be taught alongside religious ones if RE is what we say it is about – but will it actually be an efficient or good way of teaching about these world views? Inescapably every time I asked myself whether this is the best way of teaching non-religious world views I kept coming back to the question whether it was the best way to teach about any world view, religious or non-religious. That is why the last part of what I would like to say is more like a series of questions and it draws on my experience of the last seven or eight years of taking part in policy discussions about this very subject – the place of RE in the curriculum, the place of other subjects in the curriculum and the overlap between subjects in the curriculum.

I think there are some ways in which an assertion that RE is the best way to teach about world views could be challenged. The first way it could be challenged is to question whether or not it actually makes sense for a subject that is about personal development not to be starting from where young people actually are. I think there is something artificial about presenting beliefs, values and identities as if they are a sort of neatly packaged, systematised whole. I think there is plenty of evidence to suggest that most people's beliefs and values are a composite – they take a little bit from here and a little bit from there and that is the way almost everyone in this country and in Europe and increasingly in a globalising world almost everyone assembles their world view whether they realise they are doing it or not. So I think there is a problem with presenting non-religious world views (and also by extension I think it probably applies also to religious ones) as if they are a set of impermeable silos.

I think it's also a problem that it's very difficult to put every non-religious world view in a proper context as a phenomenon – and again this applies by extension to religious world views as well. I think that in the same way that no person is trapped in the impermeable silo of a particular world view I think also the boundaries of every movement are fluid and permeable so that rigid categories, such as RE often engages in the study of, can be unhelpful.

There is sometimes the assertion by the RE world that this is the subject where spiritual development takes place and the implication is that other parts of the curriculum aren't. I think that poses particular challenges when we look at non-

religious world views because although the study of non-religious world views in RE may add something to the spiritual and moral development of non-religious young people I think it's far more likely that other parts of the curriculum will do that. I think it is also the case that religious young people will find spiritual and moral development in other parts of the curriculum perhaps greater than that they find in RE – especially if their religious belief or identity is a relatively unimportant part of their wider identity or world view.

I think there is a problem in studying non-religious world views in RE in that it forces them to become a bit like religions in order for them to be studied. A lot of RE in England and Wales is RE through a Christian filter as a consequence of history. The established position of the church and the immense influence they have on national policy and on local policy in RE reflect and reinforce this tendency. It is also the case that other religions are often seen through a Christian filter and constructed with Christian eyes. It is even more so with non-religious world views. The former bishop of Oxford once, sitting around a table, jokingly referred to Humanism as a Christian heresy and he may not have been joking. I think the whole of RE actually reflects that distorting perspective.

Most non-religious world views don't have organisations or a movement associated with them so it's difficult to see how they could be studied alongside religions. I come back to the point that most people's religion doesn't have an organisation associated with it either.

Why is it that religions and non-religious world views should be studied in RE as discrete phenomena separate from the rest of the curriculum rather than something being taught in Citizenship about the reasons why people wear what they wear or the fundamental knowledge we need to interact with people as members of a shared liberal society? Why should one subject be seen as bearing the greatest burden of spiritual and moral development when nobody, not even a religious young person, gets their spiritual and moral development from one source? Since no young person is purely associated even in their own minds with one identity or one belief pattern why should we assume that the personal development of young people, both religious and non-religious, can be soaked up and provided by RE across the board? Those questions are more challenging if not more interesting and I think must be part of any broader debate about non-religious world views in RE.

In conclusion: I think there is a place for the study of religions and non-religious world views as phenomena in our curriculum, that that study will inevitably lead to some spiritual, moral, social and cultural development in the studies of it but that there are more appropriate places in the curriculum to learn about the religious and non-religious motivations of historical figures or the religious and non-religious motivations behind the creation of works of art and texts. That RE should concentrate more not on being all things to all people but on the study of religions and non-religious world views as a series of claims, bearers of values, and different ways of seeing meaning in the world rather than as of social utility or just as cultural phenomena.

END

CRITERIA FOR ASSESSING DETERMINATIONS

- Consultation with School Governors
- Consultation with Parents
- Collective Worship Policy
- Current Practice
- Statistics for Faith Make Up of the School
- Legal Requirements Met
- Monitoring