



London Borough
of Hounslow



Widening Horizons

The Agreed Syllabus for
Religious Education in the
London Borough of Hounslow
2022-2026

FOREWORD

I am pleased to share with you the latest revision of Widening Horizons, the Agreed Syllabus for Religious Education (RE) in the London Borough of Hounslow.

The locally determined RE syllabus allows RE teaching to reflect the richness and diversity of the local Hounslow community. It provides a statutory framework within which teachers can plan appropriate and exciting units of learning for pupils. Hounslow has continued its practice of drawing on the expertise and experience of teachers in reviewing and enriching this syllabus and I am grateful to all those who participated through the working group and in the drafting of material.

One of the Authority's important responsibilities is to work with SACRE to provide a robust, relevant, and user-friendly RE curriculum for our schools. There is an increasing diversity in the range of cultures, beliefs and backgrounds of those who live, work and worship in our borough as well as in the case of our children and young people who grow and learn together.

It is necessary for us to understand what people believe and how it affects them, whether this be their religious, humanist or atheist views. In Hounslow we aim to promote an appreciation of these different perspectives. Through this we aim to facilitate and encourage respect for all, caring relationships and unity in our borough.

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. RE looks at the influence religion and belief have on how people live their lives and it also considers the need for service to the community and the importance of making room for a spiritual life to grow and flower in individuals.

I also wish to express the gratitude of the Authority to the faith and belief communities in Hounslow which have been actively involved through their representatives on the Agreed Syllabus Conference. Religious Education and belief play 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.

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 RE.

Steven Forbes
Executive Director of Children's and Adults' Services
London Borough of Hounslow

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INTRODUCTION

Hounslow SACRE has been a pioneer for many years. I was able to contribute the idea of 'worldviews' to the Religious Education Council of England and Wales when I was a Board Member and this approach has informed the new syllabus. This is particularly evident in relation to Humanism. What is agreed is an approach that **looks** at what being a non-religious ethical person means to someone of that community. It is not the study of one or other philosopher.

The other change is in line with decolonising the curriculum. Terms such as Hinduism, Buddhism and Sikhism have been replaced by Sanatana Dharma (Hinduism), Dhamma (Buddhism) and Gurmat (Sikhism). We have kept the currently familiar terms in brackets for ease of reference. I am old enough to have read textbooks that used Mohammedanism for Islam and this updating is overdue.

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).

I would like to thank Lesley Prior for her work in putting this document together and Jatinder Virk for reviving the Primary Network so that teachers could work together to make something that is relevant and useful to them. The Secondary Network of Heads of Religious Education have looked at the Agreed Syllabus on three occasions and their comments have been invaluable. I would also like to thank the London Borough of Hounslow for funding the Agreed Syllabus Conference and also providing the administrative and financial support to continue to improve the quality of Religious Education received by young people.

Dr Ranvir Singh
Chair of the Agreed Syllabus Conference and Chair of SACRE



PART ONE: **THE STATUTORY** **FRAMEWORK**

STATUTORY REQUIREMENTS FOR RE IN ENGLAND

- 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 under the control of the LA, Religious Education must be taught in accordance with this Agreed Syllabus.
- All academies are required, through their funding agreements, to teach Religious Education: in academies without a religious character, it may be in accordance with this locally Agreed Syllabus; for denominational academies with a religious character, it 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.
- 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. Teachers in community schools have the right to withdraw from teaching or participating in Religious Education lessons.

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 religions, including **Dhamma (Buddhism)**, **Sanatana Dharma (Hinduism)**, **Islam**, **Judaism** and **Gurmat (Sikhism)** as well as ethical non-theistic worldviews, such as **Humanism**
- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life
- enhance knowledge and understanding of religions and worldviews and the beliefs, teachings, practices and forms of expression associated with them, as well as of the influence of religions and worldviews on individuals, families, communities and cultures
- encourage personal responses to different religions and worldviews and the beliefs, values and traditions associated with them, while developing the skills necessary to reflect on, consider, analyse, interpret and evaluate issues of truth, faith and ethics and to communicate these 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 AIM OF RELIGIOUS EDUCATION IN THE LONDON BOROUGH OF HOUNSLOW

The aim of Religious Education in the London Borough of Hounslow is to help children and young people to develop their **Knowledge** of religions and worldviews and to develop the **Understanding and Skills** to engage with them seriously and respectfully.

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 worldviews alongside, and integrated with, helping children and young people to come to terms with the questions which they raise and to develop the skills to address and respond to these questions.

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 Dhamma (Buddhism), Sanatana Dharma (Hinduism), Islam, Judaism and Gurmat (Sikhism)** as well as **Humanism** as an example of an ethical, non-theistic worldview. 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, except where examination syllabuses are being followed in Key Stages 4 and 5.
- Within Reception and Key Stages 1, 2 and 3, elements of 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 religions and worldviews that may not be represented in their own school or encountered personally.
- It is not intended that every aspect of 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 own religions and/or worldviews.

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 religion or worldview 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, where pupils are following public examination syllabuses.
- In addition to **Christianity** and the other **Core Areas** of **Dhamma (Buddhism), Sanatana Dharma (Hinduism), Islam, Judaism and Gurmat (Sikhism)** as well as **Humanism**, the Agreed Syllabus also encourages schools to help pupils to learn about and learn from other religions and worldviews, 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 in general, are applicable to most religions and worldviews. It should be noted that not all **Areas of Exploration** are appropriate for all **Core Areas** or with the same degree of emphasis. This is reflected in the **Content Banks** provided for each **Core Area** at each Key Stage, including the EYFS.
- At every 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, Celebration and Commemoration
- Rites of Passage
- Key Figures
- Writings
- Stories
- Language and Symbolism
- Places and Communities

- Values and Social Action
- Beliefs

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
- the Knowledge to be covered drawn from the Content Bank(s) for each of the relevant Core Areas at the appropriate Key Stage or in the EYFS
- the Understanding and Skills which are being developed
- a range of Experiences and Opportunities
- one or more key Assessment Activities.

RESOURCING AND SUPPORTING RELIGIOUS EDUCATION

Time Allocations:

This Agreed Syllabus recommends the following minimum time allocations for Religious Education:

- Nursery – no statutory requirement, but 18 hours per year would be appropriate
- 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.

Schools are encouraged to deliver these time allocations in whatever ways they prefer, but care should always be taken to ensure that the learning fulfils these obligations and the overall requirements for the Agreed Syllabus. Curriculum plans should show clearly how these recommended time allocations are being met.

Possible models of delivery might include offering:

- a series of individual, but inter-connected, short activities
- a series of individual timetabled weekly (or twice weekly) lessons
- a Religious Education Day or a Religious Education Week
- a link to a wider school activity or initiative, such as a Book Week
- a link to other subjects as part of a cross curricular theme
- as part of a carousel, particularly in conjunction with other Humanities subjects.

The choices made may vary across and/or within schools. Each school should specify these choices and the reasons for them in its Religious Education Policy Document. Decisions need to take into consideration various issues such as:

- the age, ability and capacity of the pupils
- wider curriculum planning frameworks
- staffing arrangements
- resourcing.

Above all, the choices made should ensure that pupils are being offered a Religious Education curriculum which takes into account the need for continuity and progression.

It is the responsibility of Headteachers and Governing Boards 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.

Staffing:

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.

Development Plans:

Individual school plans should take into account the stage of development of Religious Education in the curriculum and identify appropriate targets relating to pupil progress, development of teaching and learning, the training of staff and the provision of resources, as well as a time frame within which these goals will be achieved and how progress towards them will be monitored.



PART TWO: PLANNING RELIGIOUS EDUCATION WITHIN THE STATUTORY FRAMEWORK

RELIGIOUS EDUCATION IN THE EARLY YEARS FOUNDATION STAGE (EYFS)

The EYFS describes the phase of a child's education from birth to the end of Reception at the age of five. Religious Education is statutory for all pupils registered on the school roll but does not extend to nursery classes in maintained schools. It does however form a valuable part of the educational experience of children during this phase of their schooling.

Throughout the EYFS, children will begin to develop their **Knowledge** of religions and worldviews and the **Understanding and Skills** to enable them to engage with them appropriately. They will explore significant books, objects and times and visit significant places, including places of worship. They will listen to and talk about stories and be introduced to key words. They will use their senses in exploring religions and worldviews, their practices and other forms of expression. They will begin to reflect on their own feelings and experiences, and use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

The Early Learning Goals:

The Early Learning Goals summarise the knowledge, skills and understanding that all young children should have gained by the end of the Reception year.

There are seven areas of learning and development that are important and inter-connected - three prime areas of learning that underpin everything in the early years:

- Communication and Language
- Physical Development
- Personal, Social and Emotional Development

and four specific areas that help children strengthen and apply the prime areas:

- Literacy
- Mathematics
- Understanding the World
- Expressive Arts and Design

Religious Education can make an active contribution to all of these areas of learning and development but has a particularly important contribution to make to:

- Personal, Social and Emotional Development
- Communication and Language

- Understanding the World
- Expressive Arts and Design

Experiences and Opportunities:

It is important to create a learning environment in the EYFS which provides many opportunities for children to explore religions and worldviews and ask questions. Such opportunities can be created in a variety of different ways, for example, through the use of:

- artefacts
- dolls and puppets
- dressing up boxes
- the home corner
- technology
- jigsaws
- stories
- practitioner made books.

In addition to the continuous/enhanced provision and planned activities, unplanned opportunities for Religious Education will enable children to develop their knowledge and understanding of beliefs and practices related to religions and worldviews, for example through:

- 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.

Religious Education in the EYFS should offer children:

1. The opportunity to develop their **Personal, Social and Emotional** skills through:

- responding to stories from religious and other traditions by reflecting on their own feelings and experiences and exploring them in different ways
- exploring the words and actions of people from different religions and worldviews and deciding what they might 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 this is important
- thinking about issues of right and wrong and how human beings help and support one another.

2. The opportunity to develop their skills in **Communication And Language through:**

- talking about the key elements associated with particular religious and other celebrations, ceremonies and commemorations, including those linked to festivals and rites of passage
- talking about artefacts, places and rites and rituals associated with the main religions and worldviews
- asking and answering questions about religions and worldviews as they occur within their everyday experiences.

3. The opportunity to develop their **Understanding of the World through:**

- visiting places of worship and meeting people of different religions and worldviews
- handling artefacts with curiosity and respect
- learning to use vocabulary which is specific to the major religions and worldviews
- sharing their own experiences and feelings with those of others and reflecting upon them.

4. The opportunity to develop their skills in **Expressive Arts and Design through:**

- responding creatively, imaginatively and meaningfully to memorable experiences
- thinking about and expressing meanings associated with religious and other events, objects and places.

Checklist For Religious Education in the EYFS:

- Religious Education must be taught in Reception and it is recommended that it is also taught in Nursery
- This Agreed Syllabus recommends the following minimum time allocations for Religious Education in the EYFS:
 - Nursery – no statutory requirement, but 18 hours per year would be appropriate
 - Reception – 36 hours per year
- Across the EYFS, **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism** and **Gurmat (Sikhism)**, should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from **Christianity** than any single one of the other **Core Areas**

- Material from other religions and belief systems may also be included where and when this is appropriate
- Care should be taken to ensure that, across the EYFS, aspects of each of the **Areas of Exploration** are developed, though this is not required within each individual unit or activity
- All units of work or activities should be initiated by a key question.

Planning for Religious Education In the EYFS:

- As a general rule, when planning specific activities or units in the EYFS, the number of **Core Areas** in any individual activity or unit should not exceed two
- Care should be taken to ensure that across the EYFS, 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
- Aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or unit and given equal value within it
- Across the EYFS, children should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings, and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)
- Across the EYFS children should be given opportunities to develop their **Understanding and Skills** with reference to:
 - 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 outcomes should be differentiated within each individual unit and each individual lesson.
- Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

Religious Education in the EYFS can be delivered in different ways, including:

- as a discrete unit through a series of separate (but perhaps inter-connected) activities or lessons
- as part of a cross-curricular unit, linked with other areas of learning
- within a cross-curricular day or event, with input from other areas of learning
- as several hours of Religious Education concentrated into a single day or week focusing on a particular question.

RELIGIOUS EDUCATION IN KEY STAGE 1

Throughout Key Stage 1, pupils explore **Christianity** and the other **Core Areas (Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism and Gurmat (Sikhism))**. 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 respond to ultimate questions and to ask questions of their own in relation to the material presented
- visits to significant places, including places of worship, and time to reflect on what they see and what they feel and experience during such visits
- contexts in which to listen to local adherents of religions and worldviews 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, computing, 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 a wide range of resources, including various technologies to explore the religions and worldviews 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
- This Agreed Syllabus recommends that 36 hours a year should be devoted to Religious Education in Key Stage 1 and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism and Gurmat (Sikhism)**, 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 worldviews 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.

Planning for Religious Education at Key Stage 1:

- All units of work should be initiated by a key question
- Aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or unit and given equal value within it
- Across Key Stage 1, pupils should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings, and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)
- Across Key Stage 1, pupils should be given opportunities to develop their **Understanding and Skills** with reference to:
 - 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 outcomes should be differentiated within each individual unit and each individual lesson
- Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

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.
- Religious Education delivered as part of a longer, cross-curricular unit, linked with other subjects.
- Religious Education included within a cross-curricular week, with input from other subject areas.
- Several hours of Religious Education concentrated into a single day or week focusing on a particular question.

RELIGIOUS EDUCATION IN KEY STAGE 2

Throughout Key Stage 2, pupils learn about Christianity and the other **Core Areas (Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism and Gurmat (Sikhism)**, recognising the impact of religions and worldviews locally, nationally and globally. They make connections between differing aspects of religions and worldviews and consider the different ways in which these are expressed. They consider the beliefs, teachings and practices and ways of life central to religions and worldviews. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religions and worldviews, learning about similarities and differences both within and between religions and worldviews 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 own ideas, 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 religions and worldviews through visitors and visits to significant places, including places of worship
- a focus on the impact and reality of religious and other belief on local, national and global communities
- 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, computing, dance, drama, and music
- the chance to develop their use and their understanding of various technologies, particularly to enhance their awareness of religions and worldviews globally.

Checklist for Religious Education at Key Stage 2:

- Religious Education must be taught in every year group
- This Agreed Syllabus recommends that 45 hours a year should be devoted to Religious Education in Key Stage 2 and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism** and **Gurmat (Sikhism)**, 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 worldviews 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
- 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.

- Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

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.
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects.
- Religious Education included within a cross-curricular day, with input from other subject areas.
- 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.

Planning for Religious Education at Key Stage 2:

All units of work should be initiated by a key question

- Aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or unit and given equal value within it
- Across Key Stage 2, pupils should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)
- Across Key Stage 2, pupils should be given opportunities to develop their **Understanding and Skills** with reference to:
 - 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 outcomes should be differentiated within each individual unit and each individual lesson

RELIGIOUS EDUCATION IN KEY STAGE 3

Throughout Key Stage 3, pupils extend their knowledge and understanding of **Christianity** and all the other **Core Areas (Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism and Gurmat (Sikhism))**, 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 worldviews. 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 worldviews. 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 worldviews. 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 significance for religions and worldviews, locally, nationally and even internationally
- opportunities through the study and use of various technologies to enhance understanding of religious and other insights, beliefs and practices
- contexts in which to discuss, question and evaluate important issues in religions, worldviews and philosophies, 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, computing, dance, drama, music,

various technologies 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
- This Agreed Syllabus recommends that 45 hours a year should be devoted to Religious Education in Key Stage 3 and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism and Gurmat (Sikhism)** 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 worldviews 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.

Planning for Religious Education at Key Stage 3:

- All units of work should be initiated by a key question
- Aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or unit and given equal value within it
- Across Key Stage 3, pupils should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings, and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)

- Across Key Stage 3, pupils should be given opportunities to develop their **Understanding and Skills** with reference to:
 - 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 outcomes should be differentiated within each individual unit and each individual lesson
- Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

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.
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects.
- Religious Education included within a cross-curricular day, with input from other subject areas.
- 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).

RELIGIOUS EDUCATION IN 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 worldviews and the ways in which religious and other worldviews are expressed in the arts, ethics, philosophy and science. They expand and reflect upon their evaluations of the impact of religions and worldviews on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogues between and among different religions and worldviews. They gain a greater understanding of how religions and worldviews 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 religions and worldviews and their insights, beliefs and practices are studied

- draw upon, interpret and evaluate the rich and varied forms of creative expression in the context of religions and worldviews
- use specialist vocabulary to evaluate critically both the power and limitations of language relating to religions and worldviews
- 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 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 comparable to those officially accredited examination courses offered in other subjects

- For pupils 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 throughout Key Stage 4 and the programme planned for them should meet the following criteria:

- Religious Education must be taught in every year group
- This Agreed Syllabus recommends that 45 hours a year should be devoted to Religious Education in Key Stage 4 for those pupils not following officially accredited examination course and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism** and **Gurmat (Sikhism)** 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 for those pupils not following officially accredited examination courses than any one of the other **Core Areas**
- Material from other religions and worldviews 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 pupils, individually or in groups, may be exploring another religion or worldview 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.

Planning for Religious Education at Key Stage 4 For Pupils not Following Officially Accredited Examination Courses:

- All units of work should be initiated by a key question
- Aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or

unit and given equal value within it

- Across Key Stage 4, pupils should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)
- Across Key Stage 4, pupils should be given opportunities to develop their **Understanding and Skills** with reference to:
 - 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 outcomes should be differentiated within each individual unit and each individual lesson
- Learning could be assessed as either working towards, achieving or exceeding the learning objective(s)
- Students should be offered a variety of **Experiences and Opportunities**.

Religious Education at Key Stage 4 for those pupils not following officially accredited examination courses 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.
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects.
- Religious Education included within a cross-curricular day, with input from other subject areas.
- 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).

RELIGIOUS EDUCATION IN KEY STAGE 5 (SIXTH FORM)

- 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 comparable to those officially accredited examination courses offered in other subjects
- 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** for those students not entered for officially accredited courses, recognising that schools will need to consider the need for more flexible programmes
- 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 worldviews 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 religion or worldview 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

- Aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or unit and given equal value within it
- Across Key Stage 5, students should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)
- Across Key Stage 5, students should be given opportunities to develop their **Understanding and Skills** with reference to:
 - 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 outcomes should be differentiated within each individual unit and each individual lesson
- Learning could be assessed as either working towards, achieving or exceeding the learning objective(s)
- Students should be offered a variety of **Experiences and Opportunities**.

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
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects
- Religious Education included within a cross-curricular day or conference day, with visiting speakers
- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area.

INDICATORS OF GOOD PRACTICE IN RELIGIOUS EDUCATION AT ALL KEY STAGES, INCLUDING EYFS AND SIXTH FORM

Subject Specific Pedagogy:

- a focus on enquiry led learning, featuring challenging questions – for example, about meaning and purpose in life, beliefs about God, issues of right and wrong and what it means to be human
- opportunities are offered for pupils to learn about and learn from religions and worldviews and to discover, explore and consider different answers to those challenging questions
- primary materials from reputable academic sources are used to initiate and sustain these investigations.

Planning:

- teaching and learning plans are based explicitly on this Agreed Syllabus and include specific links to it
- there is a clear, concise focus to the learning, for example on one element of one religion or worldview rather than a 'whistle stop tour' of a religion or worldview
- a range of resources, including primary sources should be used
- learning objectives and learning outcomes should focus on the systematic **Knowledge** pupils should acquire and how they will retain and apply it
- the lesson features opportunities for pupils to explore the questions raised for them by this new knowledge and a context in which to express their own ideas, insights, **Understanding** and responses
- practical tasks in which pupils can gain and deploy the **Skills** they need to engage seriously and respectfully with religions and worldviews.

Teaching/Organisation:

- teaching is sensitive to the backgrounds of the pupils and they and their contributions to the lesson are treated with respect
- religions and worldviews are not judged but explored in light of their impact on individuals or groups who hold them
- the variability and variety of beliefs between and within religions and worldviews is acknowledged
- fair and accurate representation of religions and worldviews draws on sound scholarship and a range of voices
- all pupils are offered a range of ways in which they can respond to the material being introduced.

Learning and Assessment:

- all pupils are given the opportunity to make progress in their learning, including those who may come from the religion(s) or worldview(s) being studied
- assessment takes a variety of different forms and is not limited to reading and writing tasks
- assessment focuses not only on **Knowledge** acquisition and retention, but also on **Understanding** and the **Skills** of evaluation and whether or not pupils are reflective learners and can practise and apply these thinking skills
- clear evidence that what the teacher did had a positive impact on individual pupils, groups and the whole class.

RELIGIOUS EDUCATION IN SPECIAL SCHOOLS AND ALTERNATIVE EDUCATIONAL PROVISION

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 schools and alternative educational provision and also the diversity that exists within such schools and settings. 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 and alternative educational provision, Religious Education should offer pupils:

- encounters with religions and worldviews through visitors and visits to places of worship and other appropriate sites for field work
- opportunities to experience and to handle religious artefacts and other relevant objects, particularly those which engage the different senses
- contexts in which to explore religions and worldviews through play or role play
- time to experience, listen to and respond to and, where appropriate, read for themselves, stories from religions and worldviews and other relevant texts
- experiences of religions and worldviews through a variety of different media, such as the arts, film or television or various technologies
- situations in which to experience, express or communicate their own responses through art and design, dance, drama, music and various technologies
- 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 and Alternative School Provision:

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 if and how these recommendations are being met:
 - Nursery – no statutory requirement, but 18 hours per year would be appropriate
 - 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 86
 - 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**, **Dhamma (Buddhism)**, **Sanatana Dharma (Hinduism)**, **Humanism**, **Islam**, **Judaism** and **Gurmat (Sikhism)** 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

- Pupils should be offered a variety of Experiences and Opportunities.

Planning for Religious Education in Special Schools and Alternative Educational Provision:

- All units of work will be determined by the learning needs of the class, group or individual learners, but where possible, should be initiated by a key question
- Where appropriate, aspects of both **Knowledge** and **Understanding and Skills** should be included in each individual activity or unit and given equal value within it
- At all stages and phases of their education, wherever it is possible, pupils should be given opportunities to develop their **Knowledge** with reference to:
 - beliefs, teachings and sources (A)
 - practices and ways of life (B)
 - forms of expressing meaning (C)
- At all stages and phases of their education, wherever it is possible, pupils should be given opportunities to develop their **Understanding and Skills** with reference to:
 - identity, diversity and belonging (D)
 - meaning, purpose and truth (E) values and commitments (F)

- Within each individual activity or unit, where it is appropriate, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning activities and targets should be differentiated within each individual unit and each individual lesson
- Learning could be assessed as either working towards, achieving or exceeding the learning target(s).

Religious Education in special schools and alternative educational provision can be delivered through different models of curriculum organisation. All units of work should be initiated by the specific needs of the pupils, both collectively and individually.

These models might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons.
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects.
- Religious Education included within a cross-curricular day, with input from other subject areas.
- Several hours of Religious Education concentrated into a single day or week.

ASSESSMENT IN RE

AIM:

The aim of Religious Education in the London Borough of Hounslow is to help children and young people to develop their **Knowledge** of religions and worldviews and to develop the **Understanding and Skills** to engage with them seriously and respectfully.

This Agreed Syllabus recommends an enquiry led approach to Religious Education where teaching and learning are initiated through open questions, designed to involve pupils in a systematic analysis of, and reflection on, the significant human issues addressed by religions and worldviews.

Through their responses to such questions, pupils of all ages and abilities can not only increase their **Knowledge** but also demonstrate the **Understanding and Skills** needed to appreciate and appraise varied responses to these questions, as well as to develop responses of their own.

It is a legal obligation for schools to report annually on the progress being made in Religious Education by each individual pupil and therefore, assessments must be carried out regularly.

For assessment to be most effective in Religious Education, a number of different strategies should be used so that an accurate and holistic judgement of each pupil's ability in the subject can be made at each stage of her/his schooling.

STRATEGIES TO BE USED:

- Planned assessment opportunities to be identified at the beginning of a unit of learning.
- Ongoing formative assessment opportunities consisting of:
 - high quality teacher questioning
 - teacher observations particularly around each pupil's verbal contributions to class and group discussions

- teacher observations of when each pupil is engaging in collaborative learning opportunities
- recording (in various ways) each pupil's verbal responses during class discussions and debates
- quality verbal and written feedback.
- Ongoing self and peer assessment
- Beginning and end of unit self-assessments
- Prior **Knowledge** and **Understanding and Skills assessed** at the beginning of a unit and then re-visited at the end of a unit, thus offering a way of measuring a pupil's progress during a unit
- Summative assessment.

EVIDENCE:

To effectively assess a pupil's attainment and progress in Religious Education, it is essential that a range of evidence is used so that holistic and accurate judgements can be made.

Possible Ways of Gathering Evidence:

- A pupil's individual book or folder
- A pupil's individual reflection diary
- Class portfolios
- Photographs
- Records of observations of class discussions, debates, role plays etc
- Group outcomes
- Class displays
- Teacher's evaluations of their planning.

WHEN TO ASSESS:

Assessment should always be in line with each school's own assessment policy and be an integral part of the teaching and learning process. Ongoing formative assessment will provide the best possible assessment outcome for a pupil. Summative assessment tasks can be used if the teacher feels they are appropriate. It is recommended that these take place either in the middle of a sequence of learning so that any misconceptions can be addressed or at the end of the unit which would provide evidence of what each individual pupil has learnt during the unit. It is vital that all assessment feeds into future planning.

HOW TO TRACK PROGRESS IN RE:

Tracking each individual pupil's progress over a course of a year is essential in Religious Education to ensure that all pupils make good or better progress from their starting point.

This can be done in a number of ways and it is up to schools to decide how best to do it. What is essential is that pupil progress is tracked against recommended end of year expectations for Religious Education that clearly outline the **Knowledge** and the **Understanding and Skills** a pupil is expected to have gained at the end of each phase or Key Stage.

It is important that the Subject Leader for Religious Education has a good understanding of pupils' progress and is able to demonstrate their understanding of the assessment criteria used by the school, and how assessment judgements are made. It is recommended that Subject Leaders keep a tracking system that identifies the percentage of pupils working towards, meeting and exceeding expectations. This should be done on an annual basis. Schools may decide to do this termly so as to ensure that end of year targets are met.

MODERATION OF STANDARDS IN RE:

To ensure that the teaching and learning of Religious Education is pitched accurately and provides all pupils with learning tasks that give scope for them to exceed expectations where possible.

Moderation of standards within a school and across a cluster of schools is recommended.

It is suggested that such moderation takes place every term. End of year expectations should drive the moderation. A range of evidence should be considered when making a judgement about a pupil's attainment in Religious Education. Excellent teacher subject knowledge is required to ensure all teachers involved in Religious Education have a good understanding of what is expected for each year group.

Creating high quality exemplification documents of what assessment criteria look like within a year group would ensure standardisation of expectations across a school and cluster of schools.

PUPIL PROGRESS MEETINGS:

Regular pupil progress meetings should take place, providing teachers with the opportunity to discuss individual pupils' progress in RE. Such meetings provide the opportunity to identify areas of strengths and areas for further development for both individual pupils and for the specific needs of a particular year group or cohort, thus allowing for gaps to be closed and for every opportunity to be provided to ensure all pupils meet or exceed their end of year targets.



PART THREE: PLANNING RELIGIOUS EDUCATION WITHIN THE STATUTORY FRAMEWORK

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 these objectives, since essential elements of the subject may concern spiritual responses which cannot be directly taught or 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 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, religion or worldview.

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 worldviews 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 worldviews 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 worldviews 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, including social 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 those from different religions and worldviews, through studying the key beliefs and teachings of those different religions and worldviews
- 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 pupils to explore the social dimension

through:

- considering how adherence to, and engagement with, religions and worldviews may lead to particular actions
- investigating social issues from the perspective of religions and worldviews, recognising the diversity of viewpoints within and between religions and worldviews 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 pupils to explore the cultural dimension through:

- highlighting the diversity within different religions and worldviews
- encountering people, literature, the creative and expressive arts and resources from differing cultures across and within religions and worldviews
- considering the relationships between religions and worldviews 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 worldviews 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 the beliefs of religions and other worldviews and their teachings on drug use and misuse, food and drink and leisure
- learning about relationships and human sexuality, the purpose and value of the beliefs of religions and worldviews and related 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 groups relating to religions and other worldviews 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, civil partnership and family and single 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 worldviews 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 pupils to recognise that they live in a diverse and varied society encompassing many different cultures, religions and worldviews.

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 from different religions and worldviews,

as well as an acknowledgement of the conflicts which can result when such dialogue does not exist. Pupils should be helped to develop their understanding of similarities and differences within and between religions and worldviews and encouraged to see religions and worldviews not simply as separate, historical bodies, but as living, changing entities 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 pupils to:

- share their views and experiences of different religions and worldviews
- meet and talk with visitors representing different religions and worldviews
- visit places of worship in and close to the London Borough of Hounslow
- explore the portrayal of religions and worldviews in the local media
- visit other major places of worship and other sites of national significance in this context, such as galleries and museums
- interview representatives of a range of different religions and worldviews from around the country and beyond, either in person or by other means
- develop projects on the place of religions and worldviews in the wider community
- acquire an understanding of the variety of religions and worldviews in the UK
- consider and analyse the portrayal of religions and worldviews in national and international media, including social media
- investigate the place of religions and worldviews in

different countries and how they influence cultures and lifestyles

- reflect on the impact of religions and worldviews on global life.

RELIGIOUS EDUCATION AND GENDER

The relationship between gender issues and Religious Education is central to the aim of enabling pupils 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 different religions and worldviews
- presenting religions and worldviews 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.

FUNDAMENTAL BRITISH VALUES IN RELIGIOUS EDUCATION

Schools should actively promote the British values of:

- democracy
- the rule of law
- individual liberty
- mutual respect
- tolerance of those with different faiths and beliefs.

Actively promoting these values means challenging opinions or behaviours in school that are contrary to British values. Religious Education activities and lessons should offer a structured and safe space for reflection, discussion, dialogue and debate. Excellent teaching of Religious Education will enable pupils to learn to think for themselves about British values. In Religious Education, pupils learn the skills and develop attitudes that help protect themselves and others from harm throughout their lives.

The Religious Education classroom must be a **democratic** classroom where all pupils have an equal right to be heard and democracy is modelled by the teacher and expected of every pupil. In Religious Education, pupils examine different codes for living and consider the value of the **rule of law** where all people are equal before the law. They consider

questions about identity and belonging. Religions and worldviews can offer case studies of the balance between **individual liberty** and the greater good. Religious Education can challenge pupils to be increasingly **respectful** and to celebrate diversity of **different cultures, faiths and beliefs**.

EQUALITY ASSURANCE IN RELIGIOUS EDUCATION: INDICATORS OF GOOD PRACTICE

- Diversity of religions and other worldviews, observance and outlook amongst pupils is treated sensitively as a valuable resource: they are encouraged to reflect on their own experience and questioning and religious observance or non-observance in their families and communities and to learn from each other.
- Common elements, concerns and values in human experience and in religions and worldviews are emphasised, for example with regard to stages of life and celebration and commemorations, and to the moral and spiritual teachings and insights which are reflected in stories and doctrines. This is done without compromising the integrity and distinctiveness of individual religions and worldviews.
- There is awareness that religions and worldviews contain a diversity of doctrinal and ethical teachings and forms of worship. Claims such as 'Christians believe' or 'All Hindus' are not made indiscriminately.
- Pupils recognise that all major religions and worldviews have teachings and stories which seek to promote tolerance, mutual respect and justice and to reconcile racial, ethnic and national and international conflicts.
- Pupils are aware that adherents of religions and worldviews do not always live up to the high expectations embodied in their own ethical and spiritual traditions, for religions and worldviews can be associated with intolerance and oppression.
- Religions and other worldviews are shown to be worldwide and not limited to Europe and the West. Examples of their teachings and practices are drawn from a wide range of ethnic, social and cultural backgrounds and not restricted to one particular country. The lives of individual adherents (both men and women) offered for study are also drawn from a wide range of ages and different ethnic, social and cultural backgrounds.

- Local adherents of religions and worldviews who visit a school (both men and women) reflect a diversity of perspectives, ages and ethnic backgrounds.
- Pupils visit groups and places of worship linked to a variety of religions and worldviews and care is taken to ensure that such visits do not reinforce negative attitudes.
- The study of particular religions and worldviews is based primarily on adherents' own definitions and understandings, care being taken to avoid applying inappropriate categories and assumptions from other traditions. Dating systems such as BCE (Before the Common Era) and CE (Common Era) are used.
- Media, online and other popular representations of religions and worldviews are considered critically and attention is paid to the effect which negative reporting can have on particular religions and worldviews and on the self-image of individual pupils.

(With thanks to The Runnymede Trust
www.runnymedetrust.org)





PART FOUR: GUIDANCE ON THE CORE AREAS

RELIGIONS AND WORLDVIEWS IN HOUNSLOW

The rich diversity of religions, worldviews, cultures and ethnicities 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 large numbers of people who live in the area, their religions or other worldviews 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, but 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 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 others already established in the area. 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.

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, 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 from all over the globe: the East, the West and the Middle East. Traditional Christians consider the Church Fathers as authoritative in interpreting their core beliefs.

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.

DHAMMA (BUDDHISM)

Dhamma (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 Buddhists 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 Dhamma (Buddhism) was Siddhattha 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. Siddhattha 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 Dhamma (Buddhism) spread throughout the Far East and the teachings developed, many different traditions and schools evolved. Dhamma (Buddhism) became a major influence in India, Sri Lanka, China, Japan, Thailand, Tibet, Burma and many other countries. Dhamma (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 Dhamma (Buddhism).

SANATANA DHARMA (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. Sanatana Dharma (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 Sanatana Dharma (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.

Hindus in the United Kingdom today, have origins mainly in Gujarat and the Punjab, 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.

HUMANISM

Humanism is a naturalistic, non-religious worldview based on reason and shared humanity. It has no dogma or sacred texts. Freethinking is an important element, but most humanists agree on a number of basic points.

They trust to the scientific method when trying to understand how the universe works. On that basis, they reject the supernatural, so are atheists, or sometimes agnostics, on the question of god or gods.

Similarly, they accept this is the one life they have, and see no

discernible 'purpose' to the universe. They believe people can give their own lives meaning, and find happiness in the here and now, through their relationships, activities, creativity, the arts etc, and through helping others do the same.

For humanists, morality originates from humans, and a need to live cooperatively. Ethical decisions should be made on the basis of reason, empathy, and consideration of probable consequences, guided by concern for the welfare and fulfilment of human beings - including future generations - and of other sentient animals. Humanists believe everyone should try to make a positive contribution to building a better society. Humanism has been summarised as "Think for Yourself. Act for Everyone".

Humanist principles can be found throughout recorded history, and across the world. The modern tradition is most often traced from Western Enlightenment thinking, and the steep rise of scientific knowledge, including the discovery of human evolution. Modern humanist organisations began to appear in the 19th century.

Humanists are generally strong supporters of human rights. They advocate secularism as the fairest basis for a harmonious, plural society, by which they mean: the separation of religious from state institutions, with no religious privilege; freedom of religion or belief and practice for all, within the limits of public order and the rights of others; and no state discrimination on the grounds of religion or belief.

Ceremonies conducted by humanist celebrants marking major life events - weddings, funerals, baby namings – are widely held, in a variety of indoor and outdoor locations. They follow no prescribed format, but are customised to fit the lives and needs of those involved.

Millions of British people share a broadly humanist worldview, but often do not realise that 'humanism' is the word to describe it.

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.

GURMAT (SIKHISM)

Gurmat (Sikhism) stresses belief in One God for all humanity, looking to actions rather than people's religious labels. Guru Nanak, the founder of Gurmat (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.

CORE AREA CONTENT BANKS

To ensure that the content of the Religious Education curriculum is broad and balanced, in Reception and Key Stages 1, 2 and 3 schools are required to draw material from all the **Core Areas** identified in the Agreed Syllabus. These must include **Christianity** and also **Dhamma (Buddhism)**,

Sanatana Dharma (Hinduism), **Islam**, **Judaism** and **Gurmat (Sikhism)** as well as **Humanism** as an example of an ethical, non-theistic worldview. This requirement also applies to non-examination courses in Key Stages 4 and 5.

Across each of these phases, **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Islam, Judaism, Gurmat (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 of these phases than any one of the other **Core Areas**.

Other religions and worldviews in addition to those featured here may also be included in curriculum plans if and when this might be appropriate, for example in accordance with criteria outlined elsewhere in this syllabus.

The **Core Area Content Banks** are designed to provide schools with guidance on what aspects of **Christianity** and all the other **Core Areas, Dhamma (Buddhism), Sanatana Dharma (Hinduism), Humanism, Islam, Judaism, and Gurmat (Sikhism)** might be appropriate for study at each phase of a pupil's schooling. These materials are therefore organised in Key Stage sections, including The EYFS. There is an emphasis on ensuring continuity and progression in relation to the **Knowledge** pupils may acquire as they move through each of these phases.

These **Core Area Content Banks** are *advisory* only and there is **no requirement** for pupils to cover every aspect of every religion and worldview outlined here, within or across the different phases of schooling. It is the responsibility of the Subject Leader for Religious Education in each school to **select** appropriate material for study drawn from these **Core Area Content Banks** for inclusion in schemes of learning and where appropriate to add additional content (not listed here) as they see fit. All pupils should be given an opportunity to develop their **Knowledge** of a range of religions and worldviews in accordance with the aims for Religious Education as outlined in this syllabus.

Individual schools will need to be clear about what precise **Knowledge** their pupils should acquire, develop, apply and reflect upon as they move through the different phases of their Religious Education to ensure that they 'get better' at the subject.

Knowledge in Religious Education broadly falls into three categories:

- first, 'substantive' knowledge: knowledge about various religions and worldviews
- second, 'ways of knowing': pupils learn 'how to know'

about religions and worldviews

- third, 'personal knowledge': pupils build an awareness of their own presuppositions and values about the religions and worldviews they study.

In high-quality Religious Education, these three types of Knowledge are not artificially separated from each other. For example, when Subject Leaders plan a sequence of specific content and concepts for pupils to study, they also need to consider the most appropriate methods that pupils need to know to study that content.

Based on the above, high-quality Religious Education may have the following features:

- A consideration of the **Knowledge** that pupils build through the curriculum, because accurate knowledge about religions and worldviews can be beneficial for achieving different purposes and aims for the subject
- High expectations about scholarship in the curriculum to guard against pupils' misconceptions - what is taught and learned in Religious Education is grounded in what is known about religions and worldviews from academic study (scholarship)
- Carefully selected and well-sequenced substantive content and concepts
- 'Ways of knowing' are appropriately taught alongside the substantive content and are not isolated from the content and concepts that pupils learn
- A consideration of when pupils should relate the content to their own personal **Knowledge** (for example, prior assumptions).

A Note on Spellings:

The spellings of key religious terms used in this syllabus, including within these **Core Area Content Banks** are those adopted by The School Curriculum and Assessment Authority (SCAA) for the materials produced by the Faith Communities Working Groups in 1994. This was a significant national project involving a wide range of representatives from within each of the religions and worldviews and their work remains valid today.

While these spellings are by no means definitive, they are widely used by publishers of Religious Education books and other materials. It should be recognised, however, that multiple variants often exist and many people both within and beyond the different religions and worldviews may well have their own particular preferences. Teachers should draw pupils' attention to this diversity and take this into account

not only in their teaching, but also in their assessment of written work.

Areas of Exploration:

The **Areas of Exploration** are the various dimensions of the different **Core Areas** and in general, are applicable to most religions and worldviews. It should be noted that not all **Areas of Exploration** are appropriate for all **Core Areas** or with the same degree of emphasis. This is reflected in the **Content Banks** provided for each **Core Area** at each Key Stage, including the EYFS.

At every 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, Celebration and Commemoration
- Rites of Passage
- Key Figures
- Writings
- Stories
- Language and Symbolism
- Places and Communities
- Values and Social Action
- Beliefs.

Buddhapadipa London





EYFS

CHRISTIANITY (EYFS)

WORSHIP, CELEBRATION AND COMMEMORATION

- Sunday
- Christmas, Easter, Harvest.

RITEs OF PASSAGE

- Baptism/Christening.

KEY FIGURES

- Jesus
- Special people in the Bible, for example, Mary.

WRITINGS

- The Bible as the special book for Christians.

STORIES

- Stories about Jesus
- Stories from the Old Testament.

LANGUAGE AND SYMBOLISM

- Key words, for example, Bible, Church, prayer
- Crosses of different kinds
- Objects found in churches, for example, altar, font, candles.

PLACES AND COMMUNITIES

- Local churches.

VALUES AND SOCIAL ACTION

- Christians try to follow the example of Jesus.

BELIEFS

- God as loving parent
- Jesus as the Son of God
- Belief in life beyond death.

DHAMMA (BUDDHISM) (EYFS)

WORSHIP, CELEBRATION AND COMMEMORATION

- The importance of meditation.

KEY FIGURES

- The Buddha as a great teacher.

STORIES

- Stories about the Buddha, particularly his childhood.

LANGUAGE AND SYMBOLISM

- The Buddha image.

PLACES AND COMMUNITIES

- Buddhist Temples.

VALUES AND SOCIAL ACTION

- Caring for all living things.

BELIEFS

- The importance of thinking about how to behave
- Everything changes; nothing stays the same.

SANATANA DHARMA (HINDUISM) (EYFS)

WORSHIP, CELEBRATION AND COMMEMORATION

- Puja in the home
- Diwali.

STORIES

- Rama and Sita
- Stories about Ganesha.

WRITINGS

- The Bhagvad Gita.

LANGUAGE AND SYMBOLISM

- The Aum sign.

PLACES AND COMMUNITIES

- The Hindu home
- Mandirs.

VALUES AND SOCIAL ACTION

- Respect and care for other people and all living things.

BELIEFS

- Reincarnation – cycle and birth and death.

Note: The development of Sanatana Dharma (Hinduism) has meant that there are no known founders or key figures in the early development of the religion. There is a belief that while the religion evolves, the principles within it are eternal.

HUMANISM (EYFS)

Humanism is an ethical, non-religious worldview.

WORSHIP, CELEBRATION AND COMMEMORATION

- Humanists do not pray or worship - humanism is not worship of humans
- They value humans and celebrate their achievements (see beliefs)
- Celebrations familiar to very young children from home and/or school, for example, birthdays
- Most British humanists mark Christmas (as a non-religious festival).

RITEs OF PASSAGE

- Important points in children's lives, for example, starting school, moving home, a new member of the family.

KEY FIGURES

- No key foundational figure in Humanism
- Important family members and/or friends in the lives of children.

WRITINGS

- Humanism is a non-religious worldview, so has no scripture
- Class and school rules.

STORIES

- Secular story books that help children to explore humanist themes and values, such as the importance of thinking about the needs of others as well as their own.

LANGUAGE AND SYMBOLISM

- The Golden Rule.

PLACES AND COMMUNITIES

- The natural world
- Home
- School
- Family
- Friends.

VALUES AND SOCIAL ACTION

- Being kind to others
- The Golden Rule.

BELIEFS

- Human beings are special
- Humans should be good to each other.

ISLAM (EYFS)

WORSHIP, CELEBRATION AND COMMEMORATION

- Daily salah
- Ramadan and Id-ul-Fitr.

rites of passage

- Birth of a child as a blessing.

KEY FIGURES

- The Prophet Muhammad (pbuh).

WRITINGS

- The Qur'an as the special book for Muslims.

STORIES

- Stories about the life of the Prophet Muhammad (pbuh).

LANGUAGE AND SYMBOLISM

- Calligraphy and pattern.

PLACES AND COMMUNITIES

- Makkah
- Mosques and local Muslim communities.

VALUES AND SOCIAL ACTION

- Living a Muslim life.

BELIEFS

- The Prophet Muhammad (pbuh) as the messenger of Allah and final prophet.

JUDAISM (EYFS)

WORSHIP, CELEBRATION AND COMMEMORATION

- Shabbat as a happy time for families and friends.

rites of passage

- Birth.

KEY FIGURES

- Abraham
- Jacob
- Moses.

WRITINGS

- The Torah.

STORIES

- Stories from the Torah.

LANGUAGE AND SYMBOLISM

- Kippah and Tallit.

PLACES AND COMMUNITIES

- The Jewish home
- Synagogue.

VALUES AND SOCIAL ACTION

- The Ten Commandments
- Food Laws.

BELIEFS

- God cares for all people.

GURMAT (SIKHISM) (EYFS)

WORSHIP, CELEBRATION AND COMMEMORATION

- Worship at home and in the gurdwara
- Baisakhi and Diwali.

rites of passage

- Naming
- Marriage.

KEY FIGURES

- Guru Nanak
- Guru Gobind Singh.

WRITINGS

- Guru Granth Sahib.

STORIES

- Stories about Guru Nanak.

LANGUAGE AND SYMBOLISM

- The 'Five Ks', particularly the kara
- The turban.

PLACES AND COMMUNITIES

- The gurdwara.

VALUES AND SOCIAL ACTION

- Service to all.

BELIEFS

- God is One.



KEY STAGE 1

CHRISTIANITY (KEY STAGE 1)

WORSHIP, CELEBRATION AND COMMEMORATION

- The Divine Liturgy/Eucharist/Holy Communion/Lord's Supper/Mass
- Reading the Bible, prayers, preaching, music, singing, silence
- Sunday
- Christmas, Easter, Harvest.

rites of passage

- Baptism/Christening
- Weddings
- Death and funerals.

KEY FIGURES

- Jesus – His birth, baptism, disciples and friends, teachings and healings, death and resurrection
- Special people in the Bible and in later Christian traditions, such as saints.

WRITINGS

- The Bible as the holy book of the Christian faith, with reference to its stories, poems and sayings
- Uses of the Bible in worship.

STORIES

- Stories about Jesus
- Stories told by Jesus – parables
- Stories from the Old Testament
- Stories from Christian traditions.

LANGUAGE AND SYMBOLISM

- Foundation vocabulary: for example, Bible, Church, prayer, names of festivals, names of rites of passage, disciple, saint
- Cross, crucifix, palm cross
- Symbolism found in churches, for example, liturgical colours, water, font, bread/wine, candles
- Christian artefacts from a range of traditions, for example, 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 and people who have a special role in them.

VALUES AND SOCIAL ACTION

- The two Great Commandments
- The Ten Commandments
- Christians 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.

DHAMMA (BUDDHISM) (KEY STAGE 1)

WORSHIP, CELEBRATION AND COMMEMORATION

- The importance of reflection and meditation.

KEY FIGURES

- The Buddha – including his birth, enlightenment, teachings and death.

STORIES

- Stories about the Buddha
- The Jataka stories.

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.

SANATANA DHARMA (HINDUISM) (KEY STAGE 1)

WORSHIP, CELEBRATION AND COMMEMORATION

- Puja in the home, the shrine, the arti ceremony
- Prashad
- Diwali, Holi, Raksha Bandhan, Birthdays of Rama and Krishna, Navratri and Dusshera.

STORIES

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

WRITINGS

- The Bhagvad Gita.

LANGUAGE AND SYMBOLISM

- The Aum sign.

PLACES AND COMMUNITIES

- The Hindu home
- Mandirs.

VALUES AND SOCIAL ACTION

- Respect and care for other people and all living things
- Karma – law of action.

BELIEFS

- Reincarnation – cycle and birth and death.

Note: The development of Sanatana Dharma (Hinduism) has meant that there are no known founders or key figures in the early development of the religion. There is a belief that while the religion evolves, the principles within it are eternal.

HUMANISM (KEY STAGE 1)

Humanism is an ethical, non-religious worldview.

WORSHIP, CELEBRATION AND COMMEMORATION

- Humanists do not pray or worship - humanism is not worship of humans
- They value humans and celebrate their achievements (see beliefs)
- Celebrations and commemorations may include: birthdays, family events, New Year and national events, like Remembrance Day
- Most British humanists mark Christmas (as a non-religious mid-winter festival)
- Some mark Darwin Day and/or World Humanist Day.

rites of passage

- Ceremonies marking important points in people's lives, giving and receiving love and support, embodying freedom to choose (format, location, words) and may include: baby namings, partnerships and weddings, funerals.

KEY FIGURES

- No key foundational figure in Humanism
- Important figures in the lives of pupils
- People who are role models for others.

WRITINGS

- Humanism is a non-religious worldview, so has no scripture
- Many philosophical and other writings embody humanist values, such as the United Nations Convention on the Rights of the Child.

STORIES

- Humanists find inspiration in many stories - the origin is not important - which help them to make sense of their lives, and empathise with others, such as Aesop's Fables, and secular story books that help children to explore humanist themes and values.

LANGUAGE AND SYMBOLISM

- Humanism
- Evidence
- The Golden Rule
- Science
- Empathy
- Curiosity
- Celebrant
- The "Happy Human" symbol celebrates the human potential for happiness. (Mainly an organisational, rather than personal, identifier.)

PLACES AND COMMUNITIES

- The natural world
- Home
- School
- Family
- Friends
- Shared spaces, such as parks, libraries, and hospitals.

VALUES AND SOCIAL ACTION

- Empathy, reason
- The Golden Rule
- Working together for the common good
- Curiosity, questioning, and creativity – making the world a better place through science, medicine, art, and social improvement.

BELIEFS

- Human beings are special and human life is valuable.
- The world is a natural place and by asking questions and looking for evidence Humanists can better understand it.
- There is no god (or some Humanists believe they can never know if there is a god)
- Humanists believe that people can find their own ways to be happy, and help others to be happy
- Humans should be good to each other.

ISLAM (KEY STAGE 1)

WORSHIP, CELEBRATION AND COMMEMORATION

- 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
- Aqiqua (shaving of baby's hair preferably within a week)
- Circumcision for boys.

KEY FIGURES

- The Prophet Muhammad (pbuh) and how Muslims regard him.

WRITINGS

- The Qur'an as the revealed book for Muslims and how and why it is treated with respect.

STORIES

- Stories about the life of the Prophet Muhammad (pbuh).

LANGUAGE AND SYMBOLISM

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

PLACES AND COMMUNITIES

- Makkah
- Ka'bah
- Mosques and local Muslim communities.

VALUES AND SOCIAL ACTION

- Moral guidance provided by the Qur'an
- Halal, particularly in relation to food
- Zakat
- Dress, noting cultural influences and diversity of practice.

BELIEFS

- Allah is One
- The attributes of Allah (for example, creator, provider)
- The Prophet Muhammad (pbuh) as the messenger of Allah and final prophet.

JUDAISM (KEY STAGE 1)

WORSHIP, CELEBRATION AND COMMEMORATION

- Shabbat: welcoming Shabbat, lighting the candles, blessing the children, blessings with wine and challah, eating as a family, the Friday night meal
- Pesach
- Rosh Hashanah
- Yom Kippur
- Minor festivals such as Hannukah and 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.

LANGUAGE AND SYMBOLISM

- Mezuzah
- Kippah and Tallit
- Symbolism associated with food.

PLACES AND COMMUNITIES

- The Jewish home
- Synagogue
- Israel.

VALUES AND SOCIAL ACTION

- Mitzvot (including the Ten Commandments) Food Laws.

BELIEFS

- God is One
- God is the Creator
- God cares for all people.

GURMAT (SIKHISM) (KEY STAGE 1)

WORSHIP, CELEBRATION AND COMMEMORATION

- Worship at home and in the gurdwara
- Gurburbs: Birthdays of Guru Nanak Birthday and of Guru Gobind Singh
- Other important festivals: 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 and Guru Gobind Singh.

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 Sikh 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.



KEY STAGE 2

CHRISTIANITY (KEY STAGE 2)

WORSHIP, CELEBRATION AND COMMEMORATION

- The Divine Liturgy/Eucharist/Holy Communion/Lord's Supper/Mass
- 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, including Infant and Believer's Baptism
- First Holy Communion
- Confirmation.

KEY FIGURES

- Jesus and His historical context and the accounts of His life in the Gospels including: baptism and temptations, His teachings about the Kingdom of God through parables, His miracles and their meaning, the Beatitudes and the two greatest commandments, Holy Week and the Passion narratives and His Resurrection and Ascension
- Mary, the mother of Jesus
- St Peter and other followers 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
- Different versions of the Bible in English and its translators
- The Bible as a library of writings of different kinds
- The Old and New Testaments.

STORIES

- Stories from the Gospels

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

LANGUAGE AND SYMBOLISM

- Different images of God, for example as Creator, Sustainer, Ruler, Saviour, Judge expressed in language and symbol
- Jesus as portrayed in a variety of artistic forms, for example in art, sculpture, and music
- The interiors and exteriors 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, for example, Rome, Constantinople, Alexandria, Antioch, Jerusalem, Canterbury, Iona, Lourdes, Cathedrals and abbeys as centres of Christian activity
- People in positions of authority and leadership 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 image and likeness of God
- Uses of the Bible in worship, for example, readings associated with festivals, the language of the Bible as a basis for prayers and hymns.
- Differences of belief – for example, in relation to authority (scripture and tradition), the sacraments, the Eucharist, ordination, the place of Mary.

DHAMMA (BUDDHISM) (KEY STAGE 2)

WORSHIP, CELEBRATION AND COMMEMORATION

- 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, both 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
- Siddattha and the Swan
- His concern in finding an answer to the problem of suffering and unsatisfactoriness in life, for example his restlessness and the four signs, the great renunciation and his years spent in the forest, learning meditation
- His Enlightenment
- His teaching of the Middle Way
- His passing away

Stories that exemplify Buddhist values

- 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).

LANGUAGE AND SYMBOLISM

- The Buddha Image and the values it communicates, for example, tranquillity and compassion (It is not worshipped as an idol.)
- Symbolism of 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 and nuns.

VALUES AND SOCIAL ACTION

- The Five Moral Precepts, important in forming attitudes of mind and as guidance for living, encouraging Buddhists to 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, for example, it is not enough not to harm - one should show compassion for all living things.
- Buddhists should alleviate suffering by practising the Dhamma, being sympathetic and kind to others, including animals, giving generously of their 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
 1. Right Understanding (seeing the world as it is, in terms of the Four Noble Truths)
 2. Right Thought (growth of unselfishness and compassion)
 3. Right Speech (truthfulness; gentle and useful speech)
 4. Right Action (action in harmony with the Five Precepts and founded on love and compassion)
 5. Right Livelihood (avoiding occupations that cause harm or injustice, and choosing one which is beneficial to others)
 6. Right Effort (to avoid bad thoughts and encourage good)
 7. Right Mindfulness (attentiveness and awareness)
 8. 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).

SANATANA DHARMA (HINDUISM) (KEY STAGE 2)

WORSHIP, CELEBRATION AND COMMEMORATION

Puja at home and in the Mandir (temple)

- The shrine
- The Arti ceremony
- The role of divine images in worship
- Havan Yoga, meditation and mantras.

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, for example 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 of Sanatana Dharma (Hinduism).

STORIES

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

LANGUAGE AND SYMBOLISM

- Aum
- The Lotus flower
- The Swastika
- The colour saffron.

PLACES AND COMMUNITIES

The importance of pilgrimage

- In India, for example, Varanasi, Gangotri, Vrindavan, Ayodhya, Tirupati, Puri, Amarnath, Mount Kailash
- Stories associated with pilgrimage, for example the story of the descent of the Ganges
- The development of holy places in Great Britain for example, a 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).

HUMANISM (KEY STAGE 2)

Humanism is an ethical, non-religious worldview.

WORSHIP, CELEBRATION AND COMMEMORATION

- Humanists do not pray or worship - humanism is not worship of humans
- They value humans and celebrate and commemorate their significant achievements (see beliefs)
- Celebrations and commemorations may include moments of personal and/ or wider importance
- Most British humanists mark Christmas (as a non-religious mid-winter festival)
- Some mark Darwin Day and/or World Humanist Day.

rites of passage

Ceremonies

- marking important points in people's lives, focused on giving and receiving love and support, and embodying freedom to choose (format, location, words)
- baby namings
- weddings
- funerals.
-

KEY FIGURES

- No one foundational figure
- Contributors to modern humanism include philosophers, writers, scientists and other thinkers who help people to think more deeply about life's big questions.

WRITINGS

- Humanism is a non-religious worldview, so has no scripture.
- Many philosophical and other writings embody humanist values, such as the United Nations Convention on the Rights of the Child, and the Universal Declaration of Human Rights.

STORIES

- Humanists find inspiration in many stories - the origin is not important - which help them to make sense of their lives, and empathise with others, including works by humanist authors such as Philip Pullman.

LANGUAGE AND SYMBOLISM

- Humanist, Humanism, Humanity, Human Rights
- Atheism, Agnosticism, Worldview
- The Golden Rule
- Big Bang, Evolution
- Curiosity, Evidence, Reason, Science
- Compassion, Dignity, Empathy, Respect, Responsibility
- The "Happy Human" symbol celebrates the potential for human happiness. (Mainly an organisational, rather than personal, identifier.)

PLACES AND COMMUNITIES

- The natural world; home; school; shared spaces (libraries, parks, hospitals etc).
- Family; friends; the wider communities of which people feel a part (shared interests and causes), as well as humanist organisations: Humanists UK, Humanists International
- People with a humanist worldview may, or may not, choose to label themselves as "humanists", or even be aware that "humanism" is the word for their worldview

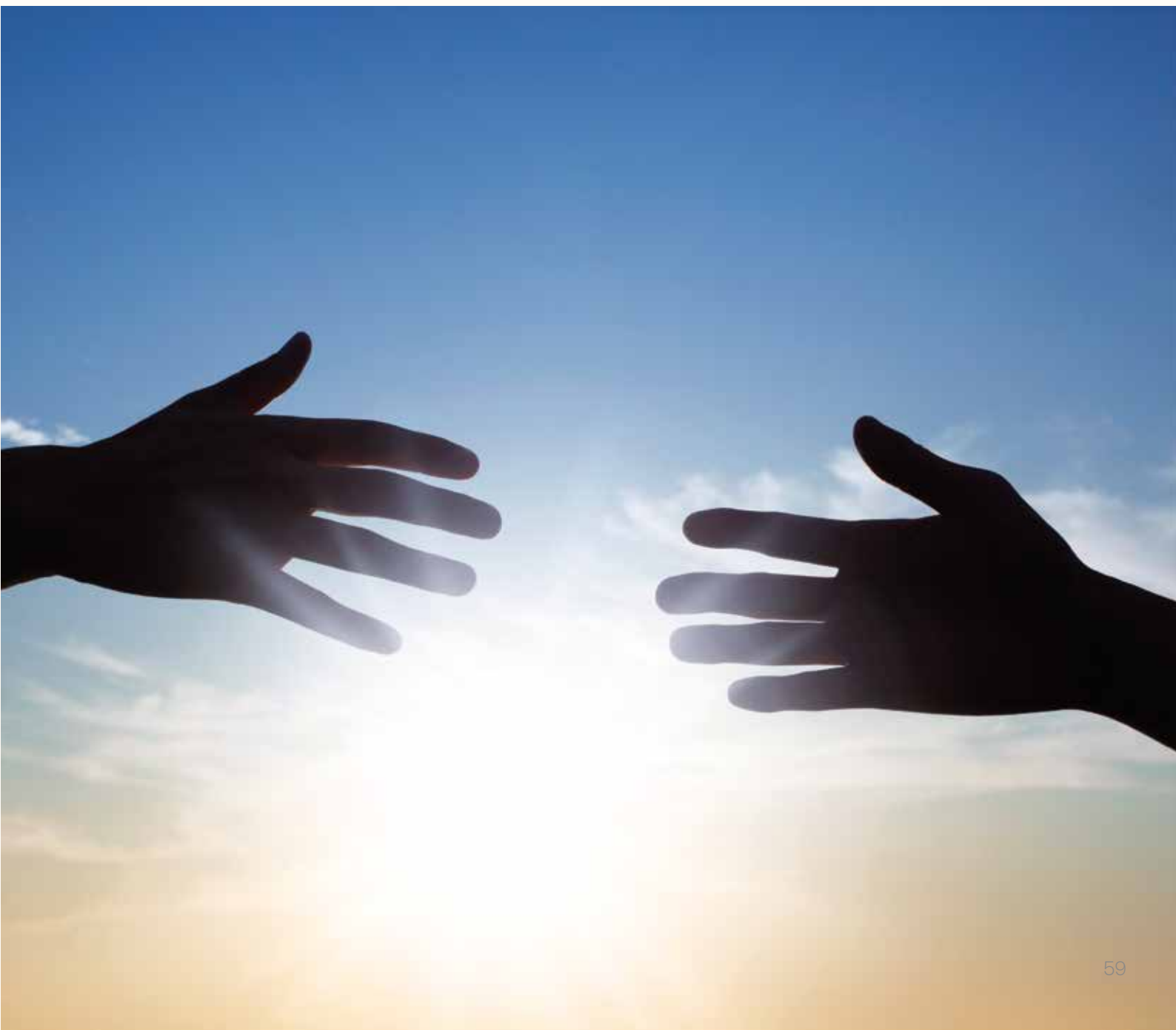
VALUES AND SOCIAL ACTION

- Kindness
- Compassion
- Fairness
- Justice
- Honesty
- Human flourishing.

BELIEFS

- Human flourishing and human achievements (scientific, artistic, social) are valuable
- Science and evidence provide the best way to understand the world, implying willingness to adapt or change beliefs when faced with new evidence, so for Humanists:
 - There is no god (atheism), or they can never know if there is a god (agnosticism)
 - This is the one life they have, and they should make the most of it.
 - Sacred texts and revelations are human creations
 - The universe is billions of years old; all life on Earth, including humans, has evolved from a common ancestor

- Humans can and should seek to lead good and happy lives, and help make the world a better place
- Different people's choices and different ways of life should be respected, provided they do not harm others
- Reason, empathy, compassion and respect should be key and people should consider the likely consequences, when deciding how to behave
- General moral principles are useful, but should always be considered within the context of any particular situation
- People create their own meaning and purpose in life through relationships, activities, and interests
- Science can inform, but not answer, questions of meaning and value.



ISLAM (KEY STAGE 2)

WORSHIP, CELEBRATION AND COMMEMORATION

Shahadah

- The Declaration of faith in the Oneness of Allah and in the Prophet Muhammad (pbuh) as His final messenger - 'la ilaha illa-Llah, Muhammadur rasulu-Llah' (There is no god except Allah; Muhammad (pbuh) 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 carpets, beads)
- Muslim art and design.

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KEY FIGURES

Messengers of Allah (pbuh)

- The prophet Muhammad (pbuh) – his key role as the final Prophet and recipient of the final divine revelation in the Arabic language
- Other Prophets associated with books of guidance, for example, Ibrahim, Musa, Dawud and Isa (pbuh).

WRITINGS

Sources of Islam

- Qur'an – final and complete book of guidance
- Sunnah – the custom and practice of the Prophet Muhammad (pbuh)
- Hadith – the record of the sayings and actions of the Prophet Muhammad (pbuh) 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 (pbuh) and other Prophets.

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.

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, for example, facilities for wudu, salah and dietary requirements
- The importance of cleanliness.

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

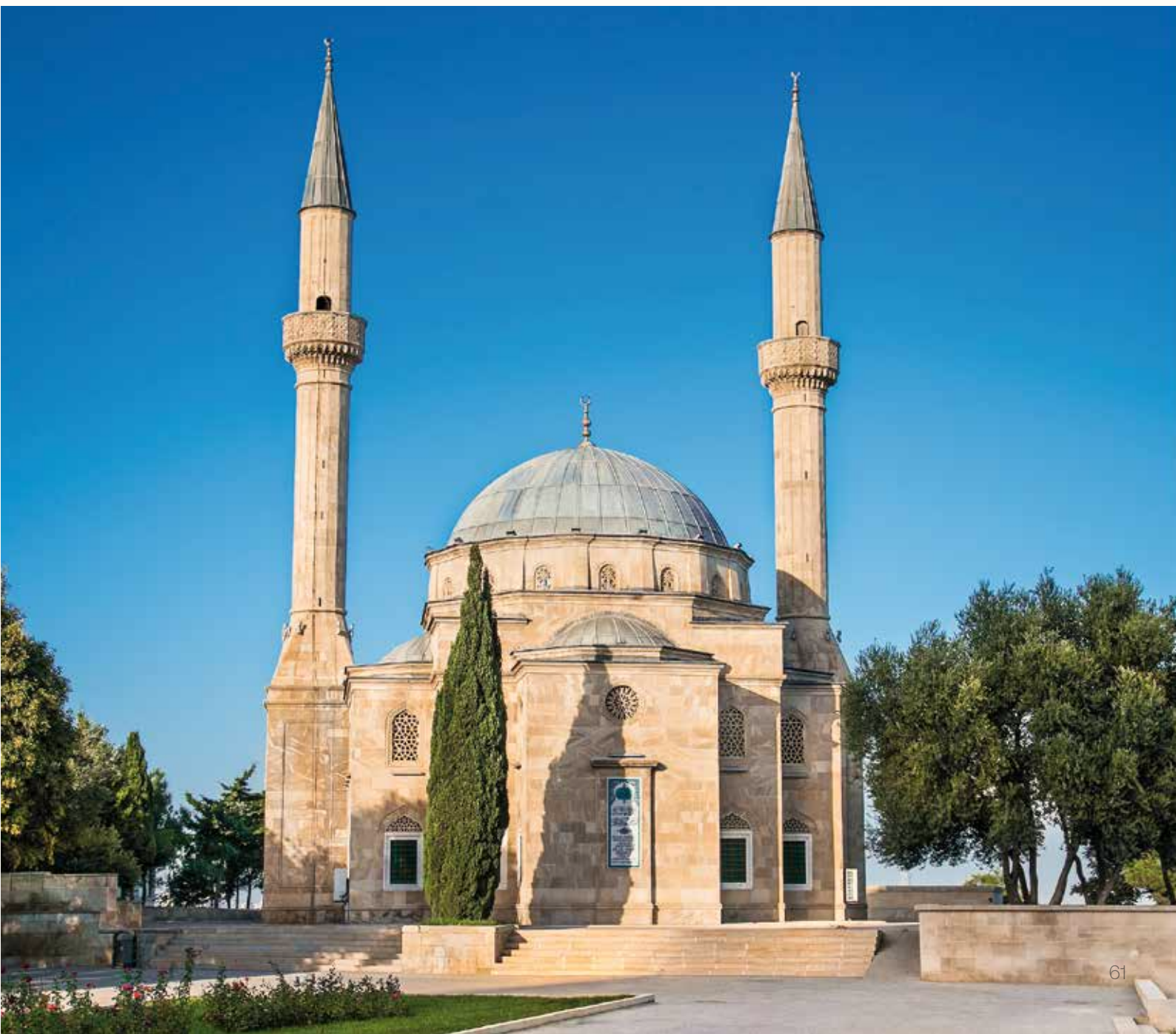
- Human beings as the best of Allah's creation
- Allah's guidance through Messengers and Books.

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 (KEY STAGE 2)

WORSHIP, CELEBRATION AND COMMEMORATION

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) and the story of Ruth, Sukkot (the festival of God's protection) and 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 FIGURES

- The patriarchs and matriarchs
- Prophets.

WRITINGS

The Tenakh

- Consists of Torah, Nevi'im, and Ketuvim
- Stories from the lives of the prophets, for example, Elijah, Isaiah
- Examples of writings, for example, 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, tzitzit, 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

- Jewish charitable initiatives
- Kashrut food laws
- The Jewish kitchen.

BELIEFS

Jewish beliefs about God

- God is One
- God is good
- God is the Creator
- God cares for all people.

GURMAT (SIKHISM) (KEY STAGE 2)

WORSHIP, CELEBRATION AND COMMEMORATION

Holy Days (Gurpurbs)

- Birthdays 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 includes the teachings of Guru Nanak and other Gurus and saints, outlining the principles and practices of Gurmat (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 Path).

STORIES

- Stories about the Gurus.

LANGUAGE AND SYMBOLISM

The Five Ks (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

- Sikhs believe in One God who is the Supreme Truth, the Ultimate Reality, the Creator of all things
- Gurbani (teachings of 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.



KEY STAGE 3

CHRISTIANITY (KEY STAGE 3)

WORSHIP, CELEBRATION AND COMMEMORATION

- The Holy Trinity as the focus of devotion through which most Christians express their faith.
- Christian 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, for example, 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, for example, saints, to major festivals and celebrations.

rites of passage

- Rites of passage in different Christian traditions and the beliefs associated with them
- Ordination (priests) and consecration (bishops)
- Monastic and religious vows.

KEY FIGURES

- Key events in the life of Jesus as presented in the Gospels
- How each writer portrayed Jesus in His humanity and His divinity as seen through His birth, baptism, teaching and healing ministry, 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, meetings, rituals, prayers and festivals of the Church, the relation of Jesus' teachings to the contemporary world.

WRITINGS

Uses of the Bible

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

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, responses to the teaching of Jesus
- Christians may express different views on moral issues and their thinking and arguments could draw upon the Bible, tradition, example, prayer, reason, the 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, for example, sexual relations, roles in the family
- social issues, for example, work and the use of resources
- global issues, for example, 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 and 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.



DHAMMA (BUDDHISM) (KEY STAGE 3)

WORSHIP, CELEBRATION AND COMMEMORATION

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, for example 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, for example, Kwan-Yin (Bodhisattva of Compassion).

Buddhas

- Previous Buddhas
- Buddhas to come, for example, Metteya
- Bodhisattvas in the Mahayana tradition
- To learn and practise the Dhamma
- To support the monastic Sangha or temple.

WRITINGS

- From the Buddhist scriptures, for example, 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) and their roles

- 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, for example Vinaya
- To learn and practise 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.

Lay persons and their roles

- 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.

VALUES AND SOCIAL ACTION

Buddhist 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.

SANATANA DHARMA (HINDUISM) (KEY STAGE 3)

WORSHIP, CELEBRATION AND COMMEMORATION

Personal worship

- Meditation
- Pranayam
- Japa.

Public forms of worship

- Arti
- Bhajan and 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 Sanatana Dharma (Hinduism).

PLACES AND COMMUNITIES

Places of worship

- The nature and function of the Mandir in Great Britain, in India and elsewhere in the Hindu world.
- Worship in the home.

Social structure (not religious)

- Varna Caste (jati) as a kinship system, and support group, wider than the family
- The hereditary and evolving nature of caste
- The duties within the family, society and dharma

- The equal importance of women in the family and in the transmission of traditions.
- Role of women in contribution to Vedas, Freedom movement and family

VALUES AND SOCIAL ACTION

- The value of righteous conduct as expressed within the family and community
- Seva
- Ahimsa and its implications, for example, vegetarianism
- Self-discipline, for example, vrat (making vows) and fasting
- Persecution of Hindus over time

KEY FIGURES

- Sage Vyas (Mahabharata (includes Bhagvad Gita)
- Swami Vivekananda (19th Century)
- Sri Prapupada (20th Century)
-

BELIEFS

Core concepts and truths

- Atman
- Maya
- Karma
- Three gunas
- Dharma
- Samsara
- Moksha
- Brahman.

HUMANISM (KEY STAGE 3)

Humanism is an ethical, non-religious worldview.

WORSHIP, CELEBRATION AND COMMEMORATION

- Humanists do not pray or worship - humanism is not worship of humans
- They value humans and celebrate and commemorate their significant achievements (see beliefs)
- Celebrations and commemorations may include moments of personal, local, national and international importance
- Most British humanists mark Christmas (as a non-religious mid-winter festival)
- Some mark Darwin Day and/or World Humanist Day.

rites of passage

- Ceremonies marking important points in people's lives - baby namings; weddings; funerals - giving and receiving love and support, and embodying freedom to choose (format, location, words).

KEY FIGURES

No one foundational figure. Contributors to modern humanism include:

- Ancient world: Epicurus (Greece); Mencius (China); Charvaka (India)
- 18th/19th century: David Hume; Mary Ann Evans (George Eliot); John Stuart Mill & Harriett Taylor; Charles Darwin
- 20th century: Bertrand Russell; AJ Ayer; Margaret Knight

WRITINGS

- Humanism is a non-religious worldview, so has no scripture. Many philosophical and other writings embody humanist values, such as Humanists International's "Amsterdam Declaration", the Universal Declaration of Human Rights, Charles Darwin's "Origin of Species".

STORIES

- Humanists find inspiration in many stories - the origin is not important - which help them make sense of their lives, and empathise with others, including works by humanist authors such as George Eliot, Virginia Woolf, E.M. Forster, Thomas Hardy, Douglas Adams, Ian McEwan, Philip Pullman.

LANGUAGE AND SYMBOLISM

- Humanist, Humanism, Humanity, Atheism, Agnosticism, Rationalism, Scepticism, Reason, Science, Curiosity, Evidence, Evolution, Natural selection, The Big Bang, Responsibility, Critical thinking, Mortality, Flourishing, The Golden Rule, The Problem of Evil
- Dignity, Respect, Secularism, Empathy, Altruism, Compassion, Human rights
- Celebrant, Pastoral support
- The "Happy Human" symbol celebrates the human potential for happiness. (Mainly an organisational, rather than a personal, identifier.)

PLACES AND COMMUNITIES

- The natural world; home; school; shared spaces (libraries, parks, hospitals etc).
- Family; friends; the wider communities of which they feel a part (shared interests and causes, as well as humanist organisations: Humanists UK, Humanists International). People with a humanist worldview may, or may not, choose to label themselves as "humanists" or be aware that "humanism" is the term for their worldview. Humanists believe no-one is born a humanist (or a member of a religion).

VALUES AND SOCIAL ACTION

"Think for yourself, act for everyone".

- Kindness, compassion, fairness, justice, honesty, human flourishing; altruism.
- Charity work, pastoral support (hospitals, prisons...), and work for social justice.
- Campaigns: for freedom of thought and expression, against religious privilege; for human rights, including LGBT and gender equality; for inclusive schools, against state faith schools and faith-based selection; for steps to reduce suffering and aid flourishing, including assisted dying, abortion, and sex/reproductive rights.

BELIEFS

- Human flourishing and human achievements (scientific, artistic, social) are valuable
- Science/scientific method/evidence, and the burden of proof, provide the best way to understand the world. Hence:
 - There is no supernatural realm, or god (atheism – strong/weak), or we can never know (agnosticism).

- This is the one life we have, and we should make the most of it. While our atoms, and, for many, our genes, go on, we cease to exist at death but live on in others' memories and, for some, through ideas, actions, works,
- Religions, sacred texts and revelations are human creations.
- The universe is billions of years old; all life on Earth, including humans, has evolved from a common ancestor.
- Willingness to accept uncertainty, and to change beliefs based on new evidence.
- Morality has evolved naturally and we should use reason, empathy, compassion, and respect for the dignity of all when deciding how to act, considering the consequences for flourishing, suffering, and harm. The Golden Rule.
- We give our own lives meaning, and find happiness in the here and now, through our relationships, activities and personal development, and through helping others do the same.
- Humans can and should seek to lead good and happy lives. Happiness is more than sensory pleasures (hedonism). Human flourishing and human achievements (scientific, artistic, social) are valuable.
- Humans are part of the natural world along with other living things, and we should act to protect it.
- General moral principles are useful, but we should always consider the particular situation.
- We should respect different people's choices and ways of life, provided they do not harm others. Tolerance. (Humanism is not Relativism.)
- Secularism: freedom of religion and belief; the belief that no one religion or belief should hold a privileged or prejudiced place in society.
- Democracy, human rights, rule of law, freedom of expression.

ISLAM (KEY STAGE 3)

WORSHIP, CELEBRATION AND COMMEMORATION

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 (pbuh) as purification.

rites of passage

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 chosen by Allah to:

- transmit revelation
- set an example, ideals to live by
- 25 Prophets mentioned in Qur'an (pbuh)
- 124,000 Prophets sent to different parts of the world (pbuh).

Muhammad (pbuh) the Final Prophet

- imparter of Divine revelation
- 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

- Hadith
- some of this is oral tradition
- compilation, structure and authority
- selected Hadith, such as Hadith Qudsi
- compilers such as al-Bukhari, alKafi
- 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
- Islamophobia.

BELIEFS

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), for example, 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 (KEY STAGE 3)

WORSHIP, CELEBRATION AND COMMEMORATION

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, for example, Rashi
- Stories, for example, 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 and other strands within Judaism.

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 and Jewish charities
- Anti-Semitism and the Shoah (Holocaust).

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
- The meaning of 'Israel' ('One who struggles with God').

The Jewish vision for the future

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

GURMAT (SIKHISM) (KEY STAGE 3)

WORSHIP, CELEBRATION AND COMMEMORATION

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 Gurus' lives, including equality, religious tolerance, service to the sick and human rights.

WRITINGS

- The teachings of the Guru Granth Sahib.

LANGUAGE AND SYMBOLISM

- The Five Ks and their origin, meaning and significance for the Sikh community as a whole and for individual Sikhs.

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, for example, respect for 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.



KEY STAGE 4

CHRISTIANITY (KEY STAGE 4)

WORSHIP, CELEBRATION AND COMMEMORATION

- 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
- Different Christian attitudes to marriage and relationships of various kinds
- Different 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: Gospels, Letters, Prophecies, Wisdom, Apocalyptic
- Other Christian writings, for example, 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/denominations 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.

DHAMMA (BUDDHISM) (KEY STAGE 4)

WORSHIP, CELEBRATION AND COMMEMORATION

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

KEY FIGURES

The place of the Buddha in Dhamma (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

Study of selected Buddhist texts, for example:

- Dhammapada
- Metta Sutta
- Lotus Sutra.

LANGUAGE AND SYMBOLISM

- Mandalas
- Mantras
- Stupas.

PLACES AND COMMUNITIES

Geographical spread of Dhamma (Buddhism)

- A comparison of Dhamma (Buddhism) in different countries
- Important influences in the spread of Dhamma (Buddhism), for example, the Emperor Asoka
- The spread of Dhamma (Buddhism) in the West and its adaptation to different societies.

Dhamma (Buddhism) and 21st century society

- The Dalai Lama
- Dr Ambedkar.

The Traditions

- Ties, development and spread of different Buddhist traditions, for example, the Theravada, Mahayana and Vajrayana (Tibetan Dhamma (Buddhism))
- New movements in the East and West.

VALUES AND SOCIAL ACTION

- Practical work, for example, Buddhist involvement in peace movements, prison chaplaincy, hospitals and hospices.

BELIEFS

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

Nirvana

- The state of Enlightenment, the '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.

SANATANA DHARMA (HINDUISM) (KEY STAGE 4)

WORSHIP, CELEBRATION AND COMMEMORATION

- 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.

VALUES AND SOCIAL ACTION

Traditional Hindu values

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

The four aims in life

- Dharma
- Artha
- Kama
- Moksha.

KEY FIGURES

- Sage Gargi and Maitari (Women Sages who contributed to Vedas)
- Sankracharya (8th Century)
- Shivaji Maharaj (17th Century)

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
- Sanatana Dharma (Hinduism) as the foundation of many religious/reformist movements.

HUMANISM (KEY STAGE 4)

Humanism is an ethical, non-religious worldview.

WORSHIP, CELEBRATION AND COMMEMORATION

- Humanists do not pray or worship - humanism is not worship of humans.
- Celebrations and commemorations may include moments of personal, local, national and international importance. Most British humanists mark Christmas (as a non-religious mid-winter festival). Some mark Darwin Day and/or World Humanist Day.

rites of passage

Ceremonies marking important points in people's lives - baby namings; weddings; funerals, embodying freedom to choose the format, location, words and music, facilitated by a Humanist Celebrant.

KEY FIGURES

No one foundational figure. Contributors to modern humanism include:

- Ancient world: Epicurus, Protagoras; Democritus (Greece); Mencius (China); Charvaka (India)
- 18th/19th century: David Hume; Mary Wollstonecraft; Mary Ann Evans (George Eliot); John Stuart Mill & Harriett Taylor; Felix Adler; Stanton Coit; Charles Darwin;
- 20th century: Bertrand Russell; AJ Ayer; Margaret Knight; Harold Blackham; Mary Warnock; Jawaharlal Nehru; James Baldwin.

WRITINGS

Humanism is a non-religious worldview, so has no scripture. Many philosophical and other writings embody humanist values, such as Humanists International's "Amsterdam Declaration", the Universal Declaration of Human Rights, Charles Darwin's "Origin of Species".

STORIES

Humanists find inspiration in many stories - the origin is not important - which help make sense of our lives, and empathise with others, including works by humanist authors such as George Eliot, Virginia Woolf, E.M. Forster, Thomas Hardy, Douglas Adams, Ian McEwan, Philip Pullman.

LANGUAGE AND SYMBOLISM

- Humanist, Humanism, Humanity, Atheism, Agnosticism, Rationalism, Scepticism, Reason, Science, Curiosity, Evidence, Evolution, Natural selection, The Big Bang, Responsibility, Critical thinking, Mortality, Flourishing, The Golden Rule, The Problem of Evil
- Dignity, Respect, Secularism, Empathy, Altruism, Compassion, Human rights
- Celebrant, Pastoral support
- Naturalism, Materialism, Relativism, Autonomy, The Good Life

The distinction between Atheism (simply non belief in God) and Humanism (a non-theistic ethical worldview). The "Happy Human" symbol celebrates the human potential for happiness. (Mainly an organisational, rather than a personal, identifier.)

PLACES AND COMMUNITIES

The natural world; home; school; shared spaces (libraries, parks, hospitals etc).

Family; friends; the wider communities of which we feel a part (shared interests and causes, as well as humanist organisations: Humanists UK, Humanists International). People with a humanist worldview may, or may not, choose to label themselves as "humanists". No-one is born a humanist (or a member of a religion).

VALUES AND SOCIAL ACTION

"Think for yourself, act for everyone".

Kindness, compassion, fairness, justice, honesty, human flourishing, altruism, dialogue.

Pastoral support for non-religious people in hospitals, prisons etc. Support for people victimised for leaving a faith. Support for charities and campaigns reflecting humanist values. Campaigns: for secularism, including freedom of thought and expression, and against religious privilege; for human rights, including LGBT and gender equality; for inclusive schools, against state faith schools and faith-based selection; for other steps to reduce suffering and aid flourishing, including rights to assisted dying, abortion, and sex/reproductive rights, informed by awareness of the changing religion/belief make up of the country, and the local area.

BELIEFS

- Human flourishing and human achievements (scientific, artistic, social) are valuable
- Science/scientific method/evidence, and the burden of proof, provide the best way to understand the world. Hence:
 - There is no supernatural realm, or god (atheism – strong/weak), or we can never know (agnosticism).
 - This is the one life we have, and we should make the most of it. While our atoms, and (for many) genes, go on, we cease to exist at death but live on in others' memories and (for some) through ideas, actions, works,
 - Religions, sacred texts and revelations are human creations.
 - The universe is billions of years old; all life on Earth, including humans, has evolved from a common ancestor.
 - Willingness to accept uncertainty, and to change beliefs based on new evidence.
- Science can inform but not answer questions of meaning, value or subjective human experience (Humanism in contrast to "Scientism").
- Materialism (the material world is the only one we can know exists; no soul/body duality). Naturalism (everything has a natural cause). Rationalism (basing beliefs on reason and evidence, rather than religious belief or emotional response). Scepticism (applying critical thinking to judge whether something is true; all ideas should be subject to logical and empirical challenge).
- Knowledge is progressive, and can free us from our biology and our instincts.
- Morality has evolved naturally and we should use reason, empathy, compassion, and respect for the dignity of all when deciding how to act, considering the consequences for flourishing, suffering, and harm. The Golden Rule.
- No discernible intrinsic or externally imposed 'meaning' to life or 'purpose' for the universe. We give our own lives meaning, and find happiness in the here and now, through our relationships, activities and personal development, and through helping others do the same.
- Humans can and should seek to lead good and happy lives. Happiness is more than sensory pleasures (hedonism). Human flourishing and human achievements (scientific, artistic, social) are valuable.
- Humans are part of the natural world along with other living things, and we should act to protect it.
- General moral principles are useful, but we should always consider the particular situation.
- We should respect different people's choices and ways of life, provided they do not harm others. Tolerance. (Humanism is not Relativism.)
- Secularism: freedom of religion and belief; the belief that no one religion or belief should hold a privileged or prejudiced place in society.
- Democracy, human rights, rule of law, freedom of expression.

ISLAM (KEY STAGE 4)

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 (pbuh)
- 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.

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 (pbuh)

- 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
- LGBTQ+.

Maintaining Jewish identity

- Assimilation
- Family life
- Jewish continuity.

The Anglo-Jewish experience

- history
- communal structures
- facing the future
- antisemitism.

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.

Responses 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.

GURMAT (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

- 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, for example, overcoming lust, anger, greed attachment to the materialistic world and ego, so as to develop compassion, duty, truthfulness, contentment and fortitude.

BELIEFS

Attributes of God

- transcendence
- immanence
- grace
- benevolence.

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

Gurdwara Sri Guru Singh Sabha
Hounslow





KEY STAGE 5

NON EXAMINATION COURSES

CHRISTIANITY (KEY STAGE 5 – NON EXAMINATION COURSES)

WORSHIP, CELEBRATION AND COMMEMORATION

- New interpretations and styles of Christian worship
- The role of Christianity in local and national festivals, celebrations, commemorations and rituals.

rites of passage

- Ritual and human development
- Different Christian attitudes to marriage and relationships of various kinds
- Different 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: Gospels, Letters, Prophecies, Wisdom, Apocalyptic
- Other Christian writings, for example, Apocryphal, Mythical, Allegorical.

STORIES

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

LANGUAGE AND SYMBOLISM

- The use of Christian art, culture and symbol in non-Christian contexts.

PLACES AND COMMUNITIES

- Contemporary interpretations of what it means to live in a Christian community, including online
- The relationship between Church and State, particularly in England
- Persecutions of/by Christians in different parts of the world.

VALUES AND SOCIAL ACTION

- Christian charitable initiatives
- 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.

DHAMMA (Buddhism)

(KEY STAGE 5 – NON EXAMINATION COURSES)

WORSHIP, CELEBRATION AND COMMEMORATION

- New interpretations and styles of Buddhist worship
- The role of the Dhamma (Buddhism) in local and national festivals, celebrations, commemorations and rituals.

rites of passage

- Ritual and human development
- Different Buddhist attitudes to marriage and relationships of various kinds
- Different Buddhist attitudes to death and dying.

KEY FIGURES

- Different ways in which various Buddhists have responded to the example of Buddha in their own lives.

WRITINGS

The nature of the Dhammapada

- Its structure
- Original languages and how translation affects meaning.

STORIES

- Story as a vehicle for exploring and communicating Buddhist beliefs and values.

LANGUAGE AND SYMBOLISM

- The use of Buddhist art, culture and symbol in non-Buddhist contexts.

PLACES AND COMMUNITIES

- Contemporary interpretations of what it means to live in a Buddhist community, including online
- The relationship between Religion and State, particularly in Myanmar.
- Persecutions of/by Buddhists in different parts of the world.

VALUES AND SOCIAL ACTION

- Buddhist charitable initiatives
- Personal and social commitment and action.

BELIEFS

- The nature of the Absolute
- The limitations of human language in expressing the nature of the Absolute
- The purpose and value of metaphor, analogy and symbols in describing the Absolute

Eschatology

- Rebirth
- Nibbana.

ISLAM

(KEY STAGE 5 – NON EXAMINATION COURSES)

WORSHIP, CELEBRATION AND COMMEMORATION

- New interpretations and styles of Muslim worship
- The role of Islam in local and national festivals, celebrations, commemorations and rituals.

rites of passage

- Ritual and human development
- Different Muslim attitudes to marriage and relationships of various kinds
- Different Muslim attitudes to death and dying.

KEY FIGURES

- Different ways in which various Muslims have responded to the example of Muhammad in their own lives.

WRITINGS

The nature of the Qur'an

- Its structure
- Original languages and how translation affects meaning.

LANGUAGE AND SYMBOLISM

- The use of Islamic art, culture and symbol in non-Islamic contexts.

PLACES AND COMMUNITIES

- Contemporary interpretations of what it means to live in a Muslim community, including online
- The relationship between Religion and State, particularly in the Republic of Iran and the Kingdom of Saudi Arabia
- Persecutions of/by Muslims in different parts of the world.

VALUES AND SOCIAL ACTION

- Islamic charitable initiatives
- 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 Qur'an

- The Qur'an is central to all Muslims although they interpret it in a variety of ways
- This can be seen in literal, allegorical and critical approaches

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.

Eschatology

- Paradise
- Hell
- Judgement.

GURMAT (Sikhism)

(KEY STAGE 5 – NON EXAMINATION COURSES)

WORSHIP, CELEBRATION AND COMMEMORATION

- New interpretations and styles of Sikh worship
- The role of Gurmat (Sikhism) in local and national festivals, celebrations, commemorations and rituals.

rites of passage

- Ritual and human development
- Different Sikh attitudes to marriage and relationships of various kinds
- Different Sikh attitudes to death and dying.

KEY FIGURES

- Different ways in which various Sikhs have responded to the example of Guru Nanak and/or Guru Gobind Singh in their own lives.

WRITINGS

The nature of the Guru Granth Sahib

- Its structure
- Original languages and how translation affects meaning.

PLACES AND COMMUNITIES

- Contemporary interpretations of what it means to live in a Sikh community, including online
- Persecutions of/by Sikhs in different parts of the world.

VALUES AND SOCIAL ACTION

- Sikh charitable initiatives
- Personal and social commitment and action.

BELIEFS

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

Attitudes to the Guru Granth Sahib

- The Guru Granth Sahib is central to all Sikhs although they interpret it in a variety of ways
- This can be seen in literal, allegorical and critical approaches

Descriptions of God

- The variety of ways of expressing the nature of the One with particular reference to creating and sustaining, loving, ruling and judging, saving.

Eschatology

- Rebirth
- Mukti
- Union with the One.

HUMANISM

(KEY STAGE 5 – NON EXAMINATION COURSES)

Humanism is an ethical, non-religious worldview.

rites of passage

Evolving as people exercise freedom to choose format, location, texts and music used in baby namings, weddings and funerals conducted by humanist celebrants.

The legal status of marriages conducted by humanist celebrants (whether a duplicate civil ceremony is required, as remains the case in England and Wales in 2021, but not Scotland or Northern Ireland).

Funerals reflecting absence of belief in an afterlife, with focus on celebration of the person mourned, and support for those left behind.

key figures, writings and stories

Modern writers on humanism and related issues include: Julian Baggini, Richard Norman, Anthony (AC) Grayling, Peter Cave, Stephen Law, Andrew Copson.

Writers of fiction with a humanist worldview include: Virginia Woolf, E.M. Forster, Thomas Hardy, Simone de Beauvoir, Douglas Adams, Ian McEwan, Philip Pullman.

Humanists can appreciate any form of art or music, including those originally created for religious purposes, seeing them as manifestations of shared humanity.

language

Distinctions:

- Atheism (just non belief in God) vs humanism (a non-theistic, ethical worldview). Most humanists are atheists, some agnostics, but not all atheists are humanists.
- Humanism vs other non-theistic worldviews (eg Stalinism).
- "Renaissance Humanism" (referring to the 14th, 15th and 16th century, nominally Christian, intellectuals and artists) vs modern humanism referring to an ethical, non-religious worldview, to which Renaissance Humanism was among the contributors, including in its renewal of interest in classical thought.

"Secularism" to refer to combination of: separation of church/state and absence of religious privilege; freedom of religion or belief provided no erosion of the freedoms of others; absence of discrimination on the basis of religion or belief. In contrast to "secular" as an adjective meaning not connected to religion.

"Spirituality": a debated term within humanism. Some

avoid it as inherently "religious". Others may recognise its applicability in two senses: firstly, pertaining to the innermost aspects of being human (as in "spiritual care"); secondly, referring to experiences associated with a sense of wonder, or connection to a wider whole (eg in response to music, or the sky at night), while not attributing these to any super-natural cause.

values and social action

Empathy, reason, kindness, compassion, fairness, justice, honesty, human flourishing, altruism, curiosity and willingness to learn.

Campaigns: for secularism, including freedom of thought and expression, and against religious privilege; for human rights, including LGBT and gender equality; for inclusive schools, opposing state faith schools and faith-based selection; for other steps to reduce suffering and aid flourishing, including assisted dying, abortion rights, and sex/reproductive rights, informed by awareness of the changing religion/belief make up of the country, and the local area.

Pastoral support (in hospitals, prisons...) for non-religious people. Support for people victimised for leaving a faith. Support for charities and campaigns reflecting humanist values.

Individual application of humanist beliefs and principles of human flourishing, reason and empathy when considering both personal moral decisions, and societal issues, including the environment, war, crime, assisted dying, animal welfare, meat eating etc, accepting that different humanists may reach different conclusions.

Humanists generally oppose religious privilege, and harm done in the name of religion, but there is a spectrum of views on religion in principle. A few are anti-religious, seeing religion as a cause of oppression and suffering. Others recognise the complexity and diversity within all faiths, the large areas of common ground between decent people from all backgrounds, and the value of dialogue in advancing mutual understanding, social cohesion, and "good disagreement".

International humanism and secularism: campaigns for freedom of religion or belief for all, including the ability to change, in line with Article 18 of the UN Declaration of Human Rights, and especially against oppression of humanists/atheists and other non-religious. Different manifestations of organised humanism in different countries, ranging from state subsidy (eg Norway) to oppression (eg Pakistan).

BELIEFS - see Key Stage 4

JUDAISM

(KEY STAGE 5 – NON EXAMINATION COURSES)

WORSHIP, CELEBRATION AND COMMEMORATION

- New interpretations and styles of Jewish worship
- The role of Judaism in local and national festivals, celebrations, commemorations and rituals.

rites of passage

- Ritual and human development
- Different Jewish attitudes to marriage and relationships of various kinds
- Different Jewish attitudes to death and dying.

WRITINGS

The nature of the Torah

- Its structure
- Original languages and how translation affects meaning.

STORIES

- Story as a vehicle for exploring and communicating Jewish beliefs and values such as Hasidic tales.

LANGUAGE AND SYMBOLISM

- The use of Jewish art, culture and symbol in non-Jewish contexts.

PLACES AND COMMUNITIES

- Contemporary interpretations of what it means to live in a Jewish community, including online
- The relationship between Church and State, particularly in Israel
- Persecutions of/by Jewish people in different parts of the world.

VALUES AND SOCIAL ACTION

- Jewish charitable initiatives
- 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 Torah

- The Torah is central to all Jewish people although they interpret it in a variety of ways
- This can be seen in literal, allegorical and critical approaches

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.

SANATANA DHARMA (HINDUISM)

(KEY STAGE 5 – NON EXAMINATION COURSES)

WORSHIP, CELEBRATION AND COMMEMORATION

- New interpretations and styles of Hindu worship
- The role of Hinduism in local and national festivals, celebrations, commemorations and rituals.

rites of passage

- Ritual and human development
- Different Hindu attitudes to marriage and relationships of various kinds
- Different Hindu attitudes to death and dying.

WRITINGS

- The nature of the Bhagavad Gita
- Its structure
- Original languages and how translation affects meaning.

STORIES

- Story as a vehicle for exploring and communicating Hindu beliefs and values.

LANGUAGE AND SYMBOLISM

- The use of Hindu art, culture and symbol in non-Hindu contexts.

PLACES AND COMMUNITIES

- Contemporary interpretations of what it means to live in a Hindu community, including online

The relationship between Church and State, particularly in India
Persecutions of/by Hindus in different parts of the world.

VALUES AND SOCIAL ACTION

- Hindu charitable initiatives
- Personal and social commitment and action.

BELIEFS

- The nature of reality
- 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 Vedas

- The Vedas are central to all Hindus although they interpret it in a variety of ways
- This can be seen in literal, allegorical 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.

Eschatology

- Reincarnation
- Moksha.

NOTES

Widening Horizons

The Agreed Syllabus for
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