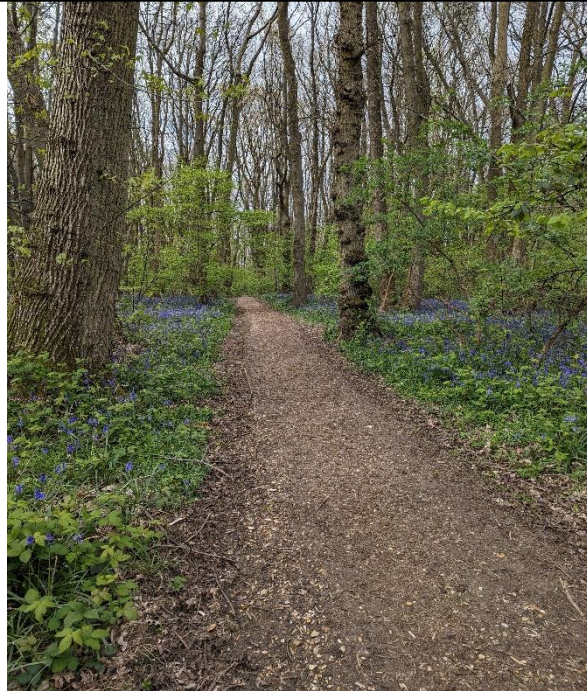


Pan-Berkshire Locally
Agreed Syllabus for
Religious Education

2025-
2030

*Pathways to
Understanding*



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Pan-Berkshire SACRE hub
2025-2030

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2 INTRODUCTION AND LEGAL REQUIREMENTS

2.1 LEGAL REQUIREMENTS

All maintained schools in England must provide Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents¹. This requirement does not apply to children below compulsory school age in nursery schools or classes. Separate legislative provision for RE in maintained special schools requires them to ensure that, as far as practicable, pupils receive RE². Each Local Authority (LA) is required to review its locally Agreed Syllabus (AS) every five years. The teaching of RE is the locally agreed syllabus (AS), determined by the Local Authority (LA). The AS must be consistent with Section 375(3) of the Education Act 1996, School Standards and Framework Act, 1998, Schedule 19 which states that it must ‘reflect that the religious traditions of Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.’ The law does not define what these principal religions are.

RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers.

2.2 RIGHT OF WITHDRAWAL

Parents/Carers

Parents/carers may withdraw their children from all or part of the RE curriculum. They do not have to provide a reason for this and the school must comply with the request. It has a responsibility to supervise any pupils who are withdrawn from RE but is not required to provide additional teaching or incur extra costs. If parents/carers wish their child to receive an alternative programme of RE it is their responsibility to arrange this. This could be provided at the school in question or another local school. The pupil may receive external RE teaching provided that this does not significantly impact on his/her attendance.

Teachers

Teachers may withdraw from the teaching of RE on grounds of conscience unless they have been specifically employed to teach or manage the subject.

2.3 INTRODUCTION

The 2025 Pan Berkshire Agreed Syllabus has been co-created with stakeholders, including teachers and leaders of RE, representatives of faith and belief communities, and local authority representatives across the six unitary authorities of Berkshire, working in close partnership with expert RE advisers. The syllabus is approved by Bracknell Forest, Reading, Slough, West Berkshire, Windsor and Maidenhead and Wokingham.

The new syllabus has been informed by developments in thinking and research around religion and worldviews in recent years. Of particular note is the new Ofsted framework’s emphasis on a broader and more balanced, knowledge rich curriculum, and the Ofsted Research Review and subsequent 2024

Subject Report Deep and meaningful? The religious education subject report - GOV.UK (www.gov.uk). These sit alongside the Commission on Religious Education 2018 report, 'Religion and Worldviews: the way forward'. All of these contextual publications and research helped to inform the consultation and decision-making process at the heart of composing this syllabus.

The 2024 syllabus has been written with the following legal requirements in mind:

- The Education Act 1996 states that the Agreed Syllabus must reflect the fact that religious traditions in Great Britain are in the main Christian, while taking into account the teachings and practices of the other principal religions and worldviews represented in Great Britain.
- An Agreed Syllabus, and Religious Education taught according to it, must not be designed to promote any religion or worldview on pupils. Further, while exploring responses to ultimate questions, non-religious worldviews, such as secularism and Humanism, should also be considered (as per section 10 of the Equality Act 2010).

As well as these legal requirements, schools are further advised to include, where possible, in their pupils' learning the additional religions and worldviews that have adherents in their own school's community. The 2025 syllabus has been designed to allow enough scope to enable teachers' autonomy in this regard.

Authors have also been mindful of the very different contexts in which RE is taught across Berkshire. Curriculum time, resources and teacher expertise differ considerably from one school to another.

2.4 PURPOSE OF THIS SYLLABUS

An RE syllabus is never an endpoint, but rather, a foundation for learning, enabling pupils to grow in understanding of themselves and the world in which they live, preparing them for life in Britain today, and inspiring them towards creative curiosity and eagerness to learn more about religion and worldviews. As is always the case, a syllabus cannot include everything that is of value to learners, and authors have had to make difficult choices in terms of what to include and what to omit. The aim has been to achieve a syllabus which is accessible to teachers and pupils in all schools. This syllabus requires teachers to engage with Abrahamic, Dharmic religions and non-religious worldviews. Whilst acknowledging that not everything will be covered, the syllabus provides a platform for broader or more in-depth study. Where time and resources permit the syllabus also affords some autonomy and flexibility to allow RE to reflect the individuality of each school and each community.

As well as articulating the value and purposes of RE for all pupils, this syllabus sets out for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE to enable pupils to reach their potential in the subject. This syllabus builds on the good practice established in the previous Pan-Berkshire syllabus, but offers more precise guidance in relation to content, to ensure that pupils experience RE that is knowledge-rich and which prepares them for life in a complex multi-religious and multi-secular world. These elements will be familiar to teachers:

Continuity:

- **RE and personal development:** The 2025 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religious and non-religious worldviews. It also helps pupils to develop their own understanding of the world and how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as offering important opportunities for exploring British values.
- **Open, enquiring RE:** The 2025 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have a religious faith of their own as well as for those who have no religious background – the latter form a substantial proportion of pupils in many of our classrooms, often the majority.

New elements:

- **Religions and worldviews:** The 2025 syllabus is more specific about the required study of religions, religious and non-religious worldviews in each key stage than the previous syllabus. There is still freedom to go beyond this minimum entitlement, however.
- **Coherent understanding:** There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year, as well as offering planned opportunities for retrieval and recall.
- **Teaching and learning approach:** There is a clear teaching and learning approach at the heart of the 2025 syllabus, whereby teachers and pupils are encouraged to be aware of 'ways of knowing'. This emphasis on thinking carefully about how drawing on academic disciplines to facilitate thoughtful and effective exploration of key questions and concepts in RE positions pupils as investigators and can enable them to develop effective independent study skills. The new approach focuses on the disciplines of Theology (believing), Human and Social Science (living) and Philosophy (thinking). There are opportunities to consider other disciplines such as history, but progression through the syllabus focuses on the first three.
- **Core Units:** There are core units in each year group (from Y1 – Y7). These are for the most part short units, setting out some of the academic approaches to the study of religions and worldviews. The longer Y7 unit offers an opportunity for teachers to discover what pupils already know and can do, as well as forming an introduction to the 'ways of knowing'. These units also deliver some of the core concepts and knowledge that will be developed throughout the pupils' experience of RE. Suggested lesson plans are included in the appendix.

2.5 HOW TO USE THIS SYLLABUS

The precise curriculum offered by a school should be determined by the school in the light of its context and ethos. This syllabus offers more questions than a school can cover, so schools will need to select carefully to craft a coherent and well sequenced curriculum. In order to facilitate deeper

learning, similar, though not identical, questions are offered across the religions to be taught, so that in addition to learning about individual religions, pupils gain understanding of some of the core concepts of religion and worldviews, such as God, belief, behaviour, community and identity. They will also encounter the disciplines of Theology (believing), Human and Social Science (living) and Philosophy (thinking).

Questions may be combined to create longer units, that enable pupils to go deeper. There is no expectation that every question will be afforded the same length of time, or that all questions will be covered. Schools should ensure that the core introductory units are taught and that by the end of Lower Key Stage 2 pupils have encountered Christianity, Hindu Dharma, Islam, Judaism and Sikhi. In Upper Key stage 2 schools have more choice, and it is here that topics can be approached more thematically, allowing for work on two Abrahamic or two Dharmic religions alongside Christianity. Non-religious worldviews such as humanism, do not need to be taught in every year group, but should have some time devoted to them across a phase.

The syllabus is designed to be able to be used by all types of schools. There are more questions suggested for Christianity to allow Voluntary Controlled Church of England schools to offer sufficient content to meet the requirements of the Church of England Statement of Entitlement (2019). While Christianity should be the main religion taught in all schools, there is no requirement for all the Christianity units to be covered by community schools. These schools may choose how to balance the religions and worldviews required. (see examples in the appendix?)



3 PURPOSE OF RELIGIOUS EDUCATION

An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human
- stimulate pupils' curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- expand upon how worldviews work, and how different worldviews, religious and non-religious, influence individuals, communities, and society
- develop pupils' awareness that learning about worldviews involves interpreting the significance and meaning of information they study
- develop pupils' appreciation of the complexity of worldviews, and sensitivity to the problems of religious language and experience
- induct pupils into the processes and scholarly methods by which we can study religion, religious and non-religious worldviews
- enable pupils, by the end of their studies, to identify positions and presuppositions of different academic disciplines and their implications for understanding
- give pupils opportunities to explore the relationship between religious worldviews and literature, culture and the arts
- include pupils in the enterprise of interrogating the sources of their own developing worldviews and how they may benefit from exploring the rich and complex heritage of humanity
- provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

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4 OVERVIEW

4.1 RELIGIONS AND WORLDVIEWS TO BE COVERED (LISTED ALPHABETICALLY)

EYFS	KS1	Lower KS2	Upper KS2	KS3
Christianity	Christianity	Christianity	Christianity	Buddhism
School choice	Hindu Dharma	Islam	Islam and Judaism	Christianity
Non-religious worldviews	Judaism	Sikhi/Sikhism	Hindu Dharma and Sikhi and/or Buddhism	Humanism
	Non-religious worldviews	Non-religious worldviews including Humanism	Humanism	Islam
				School choice
This is the minimum requirement. Schools may teach additional religions/worldviews if they feel it appropriate to their context.				

4.2 KEY QUESTION OVERVIEW

Phase	Questions
EYFS	What does it mean to be kind? Why are some people remembered by others? Why are some places special? Why are some occasions special? What can we learn from stories? Why are some items special?
KS1	What are worldviews and how do we find out about them? What do different religions and worldviews have in common? What do Christians believe about God and where do these ideas come from? What is the story of Jesus and how do Christians remember him? What did Jesus teach his followers and how did he teach? How and where do Christians worship and celebrate? How do Christians show that they belong to the church? What do different Christians believe about prayer? What do Jewish people believe about God and where do these ideas come from? Who is remembered by Jewish people (Jews) and why? What do Jewish people (Jews) celebrate and why? Why do many Jewish people (Jews) go to the synagogue? What do Hindus believe about God and where do these ideas come from? How important is the Mandir for Hindus? What do Hindus learn from some of their stories? What do Hindus celebrate and why? What do Humanists believe and where do these ideas come from?
LKS2	How do we learn about beliefs from the way that people behave? What do texts and stories reveal about peoples' beliefs and worldviews?

	<p>What are the Christian views about who Jesus was? How did Jesus teach his followers to show friendship? What are the key messages of Easter? What difference does Pentecost make? Where do ideas about right and wrong come from for Christians? How and why do Christians try to make a difference in the world? What do Muslims believe about God and where do these ideas come from? Who is Prophet Muhammad and why is he important to Muslims? What is the Qur'an and why is it important to Muslims? How important is the Mosque for Muslims and their community? What do Sikhs believe about God and where do these ideas come from? How does the teaching of the Gurus influence the daily lives of Sikhs? What is the Guru Granth Sahib and why is it important to Sikhs? How does the Gurdwara contribute to Sikh life and worship? How do Humanists live good lives?</p>
UKS2	<p>Why do some people choose to follow a religion and others do not? Does a belief in life after death make a difference to the way people mark a person's death? Why is the Bible important in Christian worship both in church and at home? How is the Bible interpreted by different Christians? How does the Bible teach Christians to be wise? What do Christians believe about life after death and how do they show these beliefs? How and why do Christians show commitment to God? How do Christian beliefs influence the way people respond to local and global issues? What do believers learn about God and human life from their sacred texts and tradition? How do different believers practise their faith in worship, at home and in the community? How do the sacred texts and other beliefs influence the way people respond to local and global issues of social justice? How do Humanists and/or other non-religious worldviews respond to global and social issues?</p>
KS3	<p>What is meant by religion and worldviews? Why do we study them? How and why did Christianity become a global religion? Does following the teachings of the Christian church affect a person's lifestyle? What do Christians believe about Jesus? Why are there so many different interpretations? How could science and Christianity be compatible? What do Buddhists believe about Buddha and why do people follow him? How does following the teachings of the Buddha affect a person's lifestyle? How and why did Buddhism become a global religion? How does following Humanist beliefs affect a person's lifestyle? Which people have most influenced Humanists and how? What other non-religious worldviews are there and how are they similar or different to Humanism?</p>

	<p>Which prophets do Muslims remember and why?</p> <p>How and why did Islam become a global religion and what impact has this had?</p> <p>How does following Islamic teachings affect a person's lifestyle?</p> <p>Is there a God and does it matter?</p> <p>What do we mean by a just and fair world and who decides?</p> <p>Do 'Good' and 'Evil' exist and who is responsible?</p> <p>What are different responses to suffering?</p> <p>Should religious people feel a greater responsibility for protecting the natural world?</p>
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5 EYFS

5.1 INTRODUCTION

In Early Years, Religious Education can be taught discretely or incorporated into continuous provision. This syllabus offers six questions around which teachers can build their curriculum. The questions can be combined or delivered separately. Schools should ensure that Christianity, another Abrahamic, a Dharmic, and some reference to non-religious worldviews are included. Schools should decide on the order in which questions are covered and should select content appropriate to their context and cohort.

5.2 QUESTIONS AND SUGGESTED CONTENT

Question	Suggested content
What does it mean to be kind?	How people show kindness. How people are kind to the world. Kindness as a sign of community, family, belonging, who we are kind to and why. Stories of kindness from a range of religious traditions. E.g., stories of Jesus, Guru Nanak, charity work etc. Golden Rule.
Why are some people remembered by others?	Stories of Abraham and Sarah, Moses, Prophet Muhammad and Khadijah, Guru Nanak, Bahá'u'lláh, Buddha, Darwin, and contemporary examples; Stories of Jesus – Nativity, Easter, incarnation
Why are some places special?	Church; Mandir, home shrine, Mosque, Gurdwara, Temple, Vihara, Synagogue, and secular spaces; Kaaba, Mecca, Jerusalem, Amritsar, Rome, Planet Earth and the environment and the universe, beauty and care.
Why are some occasions special?	Shabbat, Channukah, Holi, Diwali, Eid, Ramadhan, Vaisakhi, Wesak, and some secular festivals such as birthdays; Christmas, Easter, Pentecost, Harvest, recognising that not all people celebrate the in the same way
What can we learn from stories?	Choose suitable examples, probably including a range of creation stories including the scientific and other tales with a moral. Parables and narrative stories from Old and New Testaments,

	Hadith and Qur'an, Rama and Sita, stories of Krishna as well as secular stories that pupils may be familiar with.
Why are some items special?	Artefacts from a range of religions – Mezuzah, Cross, Ik Onkar, chauri, lotus, rosary, prayer beads, puja tray, Diwa lamps, Murtis, Qur'an, Bible, Torah and Tanakh.

6 KS1

6.1 INTRODUCTION

In Key Stage 1, each year group should begin with the core question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in the appendix. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. Pupils should then learn about Christianity, Judaism, Hindu Dharma, and non-religious worldviews. The syllabus recommends that Christianity should be taught in both year 1 and year 2 with Judaism in either Y1 or Y2 and Hindu Dharma in the other. There are specific questions for each worldview, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the worldviews are similar, allowing for progress through a concept, such as God, as well as across a worldview. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content is suggested, not compulsory, but the items in bold indicate items considered more important.

6.2 QUESTIONS AND SUGGESTED CONTENT

Core Question	Suggested content
Y1 What are worldviews and how do we find out about them?	See appendix for suggested unit content
Y2 What do different religions and worldviews have in common?	See appendix for suggested unit content
Christianity	
What do Christians believe about God and where do these ideas come from?	God as Creator and the beauty of Creation , and the early revelation of God to Abraham , Isaac, Jacob, and Moses . The Bible and its format (simple); stories from the Bible that teach about God.
What is the story of Jesus and how do Christians remember him?	The life of Jesus (simple) – the narratives of his life (key events such as birth , some of the miracles, Palm Sunday , Maundy Thursday, Good Friday and Easter Sunday), and the disciples; Son of God, Incarnation and Salvation with links to Christmas/Easter

What did Jesus teach his followers and how did he teach?	The stories and parables told by Jesus – particularly the Lost sheep, coin and son, Good Samaritan , other parables as appropriate. Miracles, such as feeding of 5000, and healing of the lame man on the mat.
How and where do Christians worship and celebrate?	Christian worship at home (including online services) and in the church , looking for some of the symbols in church that link to Christian teaching, particularly the life of Jesus. Baptism. Christmas and Easter celebrations. Look at and visit local church buildings and from other parts of the world if appropriate. Explore some denominational differences, that are local to context including some simplified data from the 2021 census.
How do Christians show that they belong to the church?	Most Christians see church as the people (the body of Christ) not just the buildings. The church, like one big worldwide family, is made up of different styles of prayer and worship. Some believe that differences do not matter but that belief in Jesus is the most important thing. Explore the various practices around Baptism (or thanksgiving) and confirmation or Communion. This could include looking at the lives of some contemporary prominent Christians.
What do different Christians believe about prayer?	Different ways of praying and the Lord’s Prayer – Prayers of praise, rejoicing, adoration, confession asking (Thank you, sorry, please prayers). The impact of prayer on the lives of believers.
Judaism	
What do Jewish people believe about God and where do these ideas come from?	Oneness or Unity of God, Shema, Creator, 10 commandments, Torah as part of Jewish Bible, creation, work and rest. God chose the people of Israel, (story of Abraham and the stars) Ideas passed down through generations. Look at some of the Psalms to find out about the character of God, and some of the images used for God – sun, shield, shelter, strong tower, refuge etc
Who is remembered by Jewish people and why?	Abraham and Sarah, Jacob, Joseph, Moses, Noah, Johah, Elijah (patriarchs, matriarchs and prophets) and the stories linked to them, as well as the concept of Torah, and remembering and honouring your family/parents. Judaism is passed on through the generations, using the history of the Jews as a nation/race. Remembering is therefore important in Judaism and links to many of the Jewish festivals. Look at the artefacts such as the mezuzah and the tefillin that are used to remember. This helps to give a sense of identity and belonging, even for those who do not believe, but follow the traditions.
What do Jewish people celebrate and why?	Passover, Shabbat, Rosh Hashanah, Yom Kippur, Chanukah, Simchat Torah. Different ways of celebrating in different countries. Celebration at home as well as in the synagogue. Food and its symbolic meaning. Community and culture
Why do many Jewish people (Jews) go to the synagogue?	Synagogue as a place of learning, as well as worship. Reading the Torah scrolls. Role of the rabbi in the synagogue and role of

	the synagogues in the community. The role of Torah in the lives of many Jewish people and how it is stored and handled. Belonging to a community, developing an identify as a people. Hebrew as the language of prayer for many Jewish people. Look at some of the differences between the branches of Judaism: Progressive/Orthodox and/or Ashkenazi/Sephardi).
Hindu Dharma	
What do Hindus believe about God and where do these ideas come from?	Brahman (one God) and the Trimurti , Rama and Sita, Ganesha, Hanuman, Gurus, and Rishis. Symbolism Cyclical time and reincarnation, avatars and murtis, Atman and Namaste
How important is the Mandir for Hindus?	The role of the mandir in Hindu life, worship in the mandir and worship at home, Puja, Aarti , meeting place for the community.
What do Hindus learn from traditional stories?	Ramayana about devotion and service. Arjuna and Krishna Shruti (what is heard) and Smriti (what is remembered) Nachiketa and Yama (Upanishads) – a story about keeping promises, to attain spiritual enlightenment. The Vedas and Puranas
What do Hindus celebrate and why?	Diwali, Holi, Navaratri and the stories that accompany them, dance, music and yoga, Puja, Ganesha, Rama and Sita, Holika and Prahlad.
Non-religious Worldviews	
What do Humanists believe and where do these ideas come from?	The world is a natural place formed by natural forces and evolution . Ask questions, use observation and evidence to gain understanding. Demonstrate kindness to other people, animals, and the planet. People should be free to find what makes them happy . Happy Human symbol. Responsibility on humans to protect the weak and the environment. Golden Rule

7 LOWER KS2

7.1 INTRODUCTION

In Lower Key Stage 2, each year group should begin with the core question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in the appendix. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. Pupils should then learn about Christianity, Islam, Sikhi, and non-religious worldviews. The syllabus recommends that Christianity should be taught in both year 3 and year 4 with Islam in either Y3 or Y4 and Sikhi in the other. There are specific questions for each worldview, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the worldviews are similar, allowing for progress through a concept, such as God,

as well as across a worldview. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content is suggested, not compulsory, but the items in bold indicate items considered more important.

7.2 QUESTIONS AND SUGGESTED CONTENT

Core Question	Suggested content
Y3 How do we learn about beliefs from the way that people behave?	See appendix for suggested unit content
Y4 What do texts and stories reveal about peoples' beliefs and worldviews?	See appendix for suggested unit content
Christianity	
What are the Christian views about who Jesus was?	Trinity, Son of God , Son of Man, Messiah, Saviour, Nativity, Prophecies, the teaching of Jesus and his miracles . Jesus was Jewish . Divinity and humanity of Jesus, good man, teacher, prophet, healer, preacher, character of Jesus – loving, kind, compassionate. Compare to the character of God.
How did Jesus teach his followers to show friendship?	The role of sin and forgiveness . Range of Bible stories – Zacchaeus, the Disciples , Forgiveness, Good Samaritan, Peter. Mark 12:28-31 – the Greatest Commandment to “love God with all your heart, soul, mind and strength” and to “love your neighbour as yourself”.
What are the key messages of Easter?	Easter and Holy week , communion, death and resurrection , God’s rescue plan and the role of confession and restitution. Link to Passover and Jewish traditions.
What difference does Pentecost make?	Acts Chapters 1- 2 and Holy Spirit , (Trinity) Change and proclamation, Gospel Parables of the Kingdom of Heaven in the book of Mark (chapters 4 and 13). Community
Where do ideas about right and wrong come from for Christians?	The 10 commandments and other expressions of the rule of law . The stories of Adam and Eve, Jonah and the whale, Noah. Explore the expressions of right and wrong in the teachings of Jesus, in the Golden Rule, the Beatitudes and the Sermon on the Mount.
How and why do Christians try to make a difference in the world?	This will follow on from the previous unit, with teaching about how Christians are to treat each other and the world. Refer to Genesis and John 13: 34-35. Christian life and the work of the church locally and globally in social justice (e.g. foodbanks, debt assistance, social campaigns, and overseas aid charities) (local

	and global) now and historically (include Lord Shaftesbury, Wilberforce and Wesley). Depending on the period of history being studied, you might look at the work of monasteries in offering hospitality.
Islam	
What do Muslims believe about God and where do these ideas come from?	Tawhid, starting every task with "Bismillah" (In the name of Allah), Shahadah and the 5 pillars, Allah introduces Himself to us in the Quran with His 99 names, each carrying unique attributes , for example, Rahim (Most Merciful) and Wadud (Most Loving). What Muslims believe about God (Allah) and how the different names of Allah help Muslims to understand Allah.
Who is Prophet Muhammad and why is he important to Muslims?	He is known among people as trustworthy, the last prophet, (the seal of the prophets - Quran Surah 33.40) universal, receiving the Qur'an from Gabriel (Jibreel) , revelation, being a crucial moral example. The Night of Power, Muhammad as presented in the Qur'an.
What is the Qur'an and why is it important to Muslims?	Preservation of the Qur'an until today , calling people to goodness, the first command being "read" , encouraging human inquiry, intellect, and science , with the Qur'an being a guide for humanity and the universe. Qur'an is the last word God sent to humanity, the direct words of God and offers a complete code for life. How the Qur'an is handled and treated. The origin of the 5 Pillars.
How important is the Mosque for Muslims and their community?	Mosque, Ummah , community centre, , madrassa, morgue, teaching, learning, library, Friday prayers .
Sikhi	
What do Sikhs believe about God and where do these ideas come from?	Mool Mantra, Waheguru, Nam Japna , Guru Nanak, and the other Gurus, including the Guru Granth Sahib Ji. Look at a range of Sikh stories and what they teach
How does the teaching of the Gurus influence the daily lives of Sikhs?	Introduction of the Gurus; Guru Nanak and Guru Gobind Singh Khalsa, Vaisakhi, 5 K's, Sewa, Vaand chakna, Kirat Karna
What is the Guru Granth Sahib and why is it important to Sikhs?	Treatment of the Guru Granth Sahib as a living Guru , not a book. Who can read it, how, used in naming ceremonies and in weddings. Divine revelation, compilation, and content, including prayers, hymns. Role of the 5 th and 10 th Gurus.
How does the Gurdwara contribute to Sikh life and worship?	The role of the gurdwara , especially Langar, Guru Granth Sahib Ji and worship. The gateway to the Guru; place for meeting with God and serving the community.

Non-religious Worldviews	
How do Humanists live good lives?	<p>Humanism is non-religious approach to life. Humanists are atheist or agnostic. .</p> <p>Humanists often live by the Golden Rule, as do many world religions. Treat other people as you'd want to be treated in their situation</p> <p>Humanists have ceremonies for baby naming, marriages, and funerals</p>

8 UPPER KS2

8.1 INTRODUCTION

In Upper Key Stage 2, each year group should begin with the core question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in the appendix. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. The syllabus recommends that Christianity should be taught in both year 5 and year 6 with Islam and/or Judaism in either Y5 or Y6, and Hindu Dharma and/or Sikhi in the other. Schools may choose to introduce Buddhism instead of revisiting one or both Dharmic worldviews, but schools should note that Buddhism is a major focus of study in KS3. There are specific questions for each worldview, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the worldviews are similar, allowing for progress through a concept, such as God, as well as across a worldview. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content is suggested, not compulsory, but the items in bold indicate items considered more important.

8.2 QUESTIONS AND SUGGESTED CONTENT

Core Question	Suggested content
Y5 Why do some people choose to follow a religion and others do not?	See appendix for suggested unit content
Y6 Does a belief in life after death make a difference to how a person lives now?	See appendix for suggested unit content
Christianity	

Why is the Bible important in Christian worship both in church and at home?	The story of the Bible as a whole, its history and translations. The way Christians use the Bible, at home and in church , especially in worship but also as a basis for songs and hymns . Also, in preaching and inspiration in architecture – e.g., stained glass windows and symbols .
How is the Bible interpreted by different Christians?	Different readings of creation, parables, miracles , and other teachings. The relationship between the Old and New Testaments and the role of prophecy , particularly as an interpretation of the Nativity and Easter stories. Literal and metaphorical readings. What truths do these stories tell. Reading behind the text.
How does the Bible teach Christians to be wise?	The wisdom literature - Psalms and Proverbs in particular and how these texts influence show how a person following the teachings of Jesus ought to behave. The parable of the wise and foolish men (Matthew 7:24-29). Consider whether what was deemed wise in the Bible is still considered wise today. Where do people go to find wisdom and advice today?
What do Christians believe about life after death and how do they show these beliefs?	The big questions of life and death; resurrection, life after death, heaven . Explore the resurrection of Lazarus and the healing of Jairus' daughter. Explore funeral practices and memorials. Look at a range of memorial headstones and what the inscriptions reveal about Christian beliefs. Find out whether all Christians believe the same and discuss why there may be differences and whether they are significant
How and why do Christians show commitment to God?	Church attendance, prayer, Bible study , good works, social justice, baptism, confirmation, communion Sacraments and denominational differences in practice – creed, classes, 39 articles of the C of E. Instructions through the Bible to be wholehearted (pure) because it shows that a person is a true follower of God. It demonstrates reliance on God not on self. It shows we trust in Him over anyone or anything else. Because Christians believe they will give an account for their lives at the end of what they have done for Him and the gifts they were blessed with. Parable of the talents may be appropriate here (Matthew 25:14-30 and Luke 19:12-27)
How do Christian beliefs influence the way people respond to local and global issues?	Care for creation, God as creator . Explore what influences many Christians to espouse the green movement, and other ways that Christians respond to other global issues of social justice . Maybe explore issue that are of local relevance . Racism and prejudice.
Judaism	
What do believers learn about God and human life from their sacred texts and tradition?	Core theological ideas and stories from the Torah, Tenakh, Talmud (Hebrew Bible as a library): God, Shema, and covenant between God and Abraham and between God and the people of Israel , the land, temple in Jerusalem and other sacred sites. Value of life, Love thy Neighbour , Life after death. 613 Mitzvot

	or commandments, Exodus and the Passover. Role of rabbis in teaching and practice of midrash.
How do different Jews practise their faith in worship, at home and in the community?	Role of the synagogue in the Jewish community and the place of family , laws of kashrut , shabbat and other festivals . Jewish values; Rites of passage as appropriate. Rosh Hashanah, Yom Kippur, Purim. Impact of culture and locality of Jewish practice e.g., Jewish people living in the diaspora (see glossary).
How do the sacred texts and other beliefs influence the way people respond to local and global issues of social justice?	Tu BiShvat – place of trees in Jewish teaching, Mitzvah Day , Jewish charities , tikkun Olam , action more important than belief , sanctity of life , right intention (kavannah) . Giving and generosity. Look at passages from scripture that teach about caring for widows and orphans, leaving some of the harvest for the poor. The story of Ruth may be appropriate here.
Islam	
What do believers learn about God and human life from their sacred texts?	Core theological ideas from the Qur'an , Hadith , Sunnah: Tawhid (monotheism) , Ummah , Sharia , human life and flourishing . 6 fundamental pillars of faith in Islam. Allah introduces Himself to humanity in the Quran. Muslims learn His 99 names from the Quran, and in many verses, they learn that he is merciful and loves every creature. Purpose, Free Will, Equality, The Afterlife.
How do different Muslims practise their faith in worship, at home and in the community?	Use of the Qur'an in worship in the mosque , 5 Pillars , daily and Friday prayers , importance and purpose of Salah. Role of the imam etc. Hajj, Eid; Rites of passage as appropriate. The 5 fundamental acts of worship in Islam and meanings/benefits for individually and socially. sadaqa (even smiling), athan. The Qur'an is the primary source for worship. No restrictions on where to worship or pray if it is clean. Halal and Haram foods.
How do the sacred texts and other beliefs influence the way people respond to local and global issues of social justice?	Muslim responses to care for creation , Red Crescent and other Muslim charities , eco/green Mosque in Cambridge. Some examples are the Emphasis on Justice (Adl), Dignity of All People, Helping the Needy (Zakat and Saddaqah), Standing Up for the Oppressed, Maintaining Social Order.
Hindu Dharma	
What do believers learn about God and human life from their sacred texts?	Hindu Dharma Smriti and Shruti . Explore some of the key stories and what is learned from them – e.g. Krishna and Arjuna , Rama and Sita , Prahlad and Holika . The 4 Ahramas (stages of life). Ganesha as the remover of obstacles, avatars. Reincarnation
How do different believers practise their faith in worship, at home and in the community?	Explore range of Hindu practice in Mandir and at home, Ganesha as remover of obstacles, role of prayer and meditation. Rites of passage, Pilgrimage, respect for family values.
How do the sacred texts and other beliefs influence the way people respond to local	Sources of authority and the concept of Dharma , Karma, vegetarianism etc. Responses to poverty and injustice. Hindu charities,

and global issues of social justice?	
Sikhi	
What do believers learn about God and human life from their sacred texts?	Guru Granth Sahib, Mool Mantra, and equality. Oneness of humanity Stories of the 10 Gurus e.g., Bhai Lalo and Malik Bhago, Akbar and Langar. Reincarnation
How do different believers practise their faith in worship, at home and in the community?	Explore how the GGSJ is treated in the Gurdwara, Langar, Khalsa, Rites of passage, Amrit, Harmandir Sahib (Golden Temple).
How do the sacred texts and other beliefs influence the way people respond to local and global issues of social justice?	Miri Piri Sikh charity work , (Khalsa Aid, NishkamSWAT) Sewa, langar , Fighting for equal rights, martyrdom of Guru Tegh Bahadur)
Buddhism	
What do believers learn about God and human life from their sacred texts?	Life of Siddhartha Gotama (The Buddha), Three Marks of Existence, Four Noble Truths, Noble Eightfold Path, Five Precepts , stories including Kisa and the Mustard Seed, the Donkey in the Well, Three Jewels
How do different believers practise their faith in worship, at home and in the community?	Monasteries, diversity , artefacts (used by some), meditation , chanting, the Buddhist Sutras
How do the sacred texts and other beliefs influence the way people respond to local and global issues of social justice?	Human rights – all can reach Nirvana so respect for all Equality – all people are accepted, but not all are at the same point on the journey of enlightenment . Generosity – help the poor and hungry – fair wages for all. Right Livelihood – choose a job that helps, not harms
Non-religious Worldviews	
How do Humanists and/or other non-religious worldviews respond to global and social issues?	Role of reason and evidence with empathy for all concerned (Golden Rule) . Humans are responsible for Confronting issues which harm people or nature. Actions have consequences . Morality and ethics are not absolute - right action depends on context. Campaign for equality and human rights, and to protect the environment. The principle of one life and choice about how to live without harming others

9 KS3

9.1 INTRODUCTION

KS3 begins with a core question, which this syllabus recommends is taught at the beginning of the academic year. There is a full unit plan to accompany this question with suggested content and activities in the appendix. This unit presents an opportunity for teachers to establish what students already know and can do in RE. It introduces some of the methodology of the disciplines of RE and establishes core worldview concepts that lay a foundation for later learning. The remaining questions cover Christianity, Islam, Buddhism and Humanism. There are also some more thematic, philosophical questions which the syllabus recommends should be approached from a variety of worldview perspectives, including Christianity and the other worldviews included in this syllabus. Where schools wish to offer a wider range of worldviews such as Baha’i, they are free to do so. Questions should be selected by the school and ordered into a coherent curriculum. Questions may be combined as suits the cohort and the context. It is not expected that all questions will be covered.

9.2 QUESTIONS AND SUGGESTED CONTENT

Core Question	Suggested content
Y7 What is meant by religion and worldviews? Why do we study them?	Building on KS1 and KS2 learning. See appendix for suggested unit content. This unit will give the secondary school an opportunity to find out what pupils have learned about the nature of religion and worldviews, specific religious traditions and how and why the study of them is important.
Christianity	
How and why did Christianity become a global religion?	Story of Pentecost and the birth of the church. The role of evangelism, and the Holy Spirit . Examine the role of preaching and teaching, and prayer. Acts 10, as well as other stories about Samaritans and outcasts. Diversity within tradition , -Christianity as a global, diverse and living tradition . The conversion of Constantine and the political spread of Christianity as the recognised religion. Protestant, Catholicism and Orthodox traditions and practice.
Does following the teachings of the Christian church affect a person’s lifestyle?	Explore issues of Christian Lifestyle , e.g., employment choices, values, human relationships, marriage, and cohabitation. Explore Biblical teaching and interpretation. Life after death, what motivates a believer to be loving and kind. Parable of the Sheep and the Goats (Matthew 25: 31-46). Opportunity to show some positive contributions made by the church to looking after the poor and sick (medieval times) education, and social reform. Key people Martin Luther King, Rosa Parks, Katherine Johnson, Corrie Ten Boom, Archbishop Desmond Tutu. Rev Steve Chalk. Chad Vera etc

What do Christians believe about Jesus? Why are there so many different interpretations?	Son of God, Son of Man, Messiah, Saviour, Old Testament prophecies , Salvation, Final judgement, heaven and hell, Revelation and reason. Different interpretations. The historical person of Jesus, - human and divine. Trinity, Incarnation. Representations of Jesus – art, icons, film & media etc. How do other worldviews see the person of Jesus?
How could science and Christianity be compatible?	The perceived conflict between science and religion , particularly the question around creation , but also the reliability of the Biblical text with reference to sickness and miracles . For example, would Jesus have acted differently if there was modern medicine? Darwin et al.
Buddhism	
What do Buddhists believe about Buddha and why do people follow him?	Life of the Siddartha Gautama (known as the Buddha) – birth (prophecy) and childhood – protected from suffering – impact of the four sights – leaving the palace – quest for truth – long path to enlightenment (ascetism) – decision to teach others. Definition of Buddha – enlightened one – lessons that can be taken from different parts of Siddartha’s story stories as a way in. Different beliefs about Buddha; one Buddha or many? Jatakas.
How does following the teachings of the Buddha affect a person’s lifestyle?	Explore lifestyle issues and how teachings may impact on these e.g., Three Poisons – greed, hatred and ignorance (avoidance of) Three marks of existence – including Anicca – everything changes Four Noble truths – suffering Five Precepts – non-violence – lifestyle choices, values, human relationships. Noble Eightfold Path – including Right awareness, thoughts, attitude and actions - employment choices – meditation. path to enlightenment through self- improvement and minimising suffering for those around you. Nirvana/Nibbana The Three refuges – Buddha – Dharma - Sangha Explore lifestyle issues, e.g., employment choices, values, human relationships, marriage and cohabitation, human sexuality and identity. Refer to the Five Precepts and Noble Eightfold Path, Three Poisons
How and why did Buddhism become a global religion?	Diversity within tradition , Nichiren, Theravada, Mahayana, Pure Land, Zen Buddhism etc Bodhisattvas, Arhats, Dalai Lama Buddhist approach to life including protest – impact in the UK. The Three refuges
Non-religious Worldviews with a focus on Humanism	
How does following Humanist beliefs affect a person’s lifestyle?	Humans responsible for solving world problems through justice and social activity . No afterlife, so justice must occur in this life. One life , so take personal responsibility to make it a good life.

	<p>Personal liberty. Freedom to choose religion or belief, support apostates, LGBTQ+. Promote secular institutions in education, parliament... Right to critique other worldviews. Think for yourself, act for others. Non-religious rites of passage - naming, marriage, funerals. Non-religious chaplains.</p>
Which people have most influenced Humanists and how?	<p>Humanist ideas in ancient India (Charvaka school), China (Confucius) and Greece (Democritus). Charles Darwin Origin of Species different species evolve naturally. John Stuart Mill (On Liberty) Liberty of each person. “Serve humanity and have deep concern for the general good” early description of Humanism. Charles Bradlaugh: right to affirm allegiance rather than take an oath on the bible. Founded National Secular Society. Jailed for publishing Annie Besant’s pamphlet on family planning. Early Humanists-thinking women include George Eliot, Mary Wollstonecraft, Annie Besant. Famous political Humanists include Nye Bevan created the NHS, Leo Abse legalized gay sex, Pandit Nehru, First Indian Prime Minister. Current Humanist writers include Michael Rosen, Stephen Fry and Alice Roberts.</p>
What other non-religious worldviews are there and how are they similar or different to Humanism?	<p>Sentientism, (https://sentientism.info/what-is-sentientism/an-overview) ethical veganism (https://www.vegansociety.com/news/blog/foundations-ethical-veganism)</p>
Islam	
Which prophets do Muslims remember and why?	<p>Definition of Prophethood and prophesy for Muslims; Explore the key prophets and their lasting impact on Muslims – e.g, Ibrahim, Nuh, Musa, Isa. Focus on Prophet Muhammad and his example. Sunni, Shi’a and the question of succession. How are the prophets remembered? E.g., Hajj, stories, Ka’aba</p>
How and why did Islam become a global religion and what impact has this had?	<p>Exploration of Ummah, Hajj, Aid, Historic spread of Islam, Islamic Scholarship, e.g., scientific and medical advances. Schools of thought. Census data, local study. Islam offers a monotheistic belief system with a clear moral code and social structure. For some, it may have been seen as a more unifying alternative to the existing religious landscape. Islam also offered a more egalitarian social structure compared to some existing societies. It also emphasizes community and belonging, which can be appealing in a globalized world where people might feel isolated.</p>
How does following Islamic teachings affect a person’s lifestyle?	<p>Prayer and worship, family and community, morality, education, respecting each other. Explore lifestyle issues, e.g., employment choices, values, human relationships, marriage and cohabitation, human sexuality and identity. Qur’an and Hadith, Sharia, Jihad</p>

	<p>(lesser and greater) Characteristics of a Muslim according to the Qur'an and the words of Prophet Muhammad.</p> <p>Islam offers a solid foundation with a consistent set of rules that regulates a Muslim's life (helps with not getting lost in the so many fast-paced trends), while offering a framework of applying flexibility in both introducing and adopting new thought-through lifestyles and systems which are beneficial to the individual and society.</p> <p>Muslims who properly adhere to the Islamic guidance set themselves free from indulging into harmful addictive habits (alcohol, gambling, pornography, etc.), and accordingly lead a healthy life that transcends to their families and society.</p> <p>Islam gives a clear message to Muslims about the purpose of life (that it is just a test), and when someone lives with purpose s/he can enjoy the goodness in life and endure its difficulties. Islamic Relief, Red Crescent. It's important that all world views are seen as producing some good people.</p> <p>The after life? Why is a Muslim good? because it affects their place in the afterlife. Judgement Day - God weighs our good and bad deeds. How we respond to suffering also important.</p>
<p>Philosophy Must include Christianity, at least one of the religions and worldviews already studied, with a choice of other worldviews as appropriate</p>	
<p>Is there a God and does it matter?</p>	<p>What evidence do Christians use for God – e.g. stories of revelation and miracles? How does this compare to scientific views - explore the difference between evidence, proof, facts, beliefs, and opinions. Introduce the concepts of theism, atheism, and agnosticism (NB. can explore theism / atheism through Christopher and Peter Hitchens, Bertrand Russell). Consider different types of evidence (e.g., physical evidence, reasoning / logic). The design argument, first cause, experience – classic arguments and counterarguments. Revelation, Incarnation and Resurrection.</p>
<p>What do we mean by a just and fair world and who decides?</p>	<p>What is morality? Where do morals and ethics originate? Is truth absolute or relative? What is fairness? Who decides what is good? Sources of authority, conscience, laws, accountability. Where do laws come from? Consider Justice in the Old Testament and what that meant. Noah's Ark, Genesis 3 – introduce the concept of Original Sin. Explore the concept of tzedakah (justice) in Judaism; Maimonides' Ladder of Tzedakah. 10 Commandments, more ethical, charity, service, virtue ethics, Climate and environmental justice. Social justice, racial justice, sexism, prejudice and discrimination. The fight against social injustice. Ghandi, etc.</p>

<p>Do ‘Good’ and ‘Evil’ exist and who is responsible?</p>	<p>What is human nature? Is it part of who we are? Define good and evil. Natural and moral evil. Is goodness linked to God, or separate? Is evil the absence of good (see Augustine’s theodicy)? Responses to evil: karma, al-qadr, inconsistent triad, free will, divine plan. Whose responsibility is evil? Is it internal or external factors? Is it a choice? Genesis – Cain and Abel. Different understandings of evil – e.g., the devil, jinn, evil as a supernatural force, evil as human actions. (The Doors of the Sea by David Bentley-Hart)</p>
<p>What are different responses to suffering?</p>	<p>Story of Job, divine plan. Heaven/hell. Reincarnation, comparing to Buddhist ideas of suffering as a part of life. Explore a simple introduction to theodicies (e.g., suffering is a test, suffering is how we learn, suffering is punishment, suffering enables us to appreciate good). Include theological and practical responses, and the interplay between them. Theology: atonement, death of Jesus, prayer and unanswered prayer; Allah permits suffering, predestination. Irenaeus – soul making, CS Lewis – using suffering for good. (The Philosopher Queens – by Rebecca Buxton and Lisa Whiting explores 20 female philosophers including, Angela Davis, perhaps the most iconic symbol of the American Black Power Movement and Azizah Y. al-Hibri, known for examining the intersection of Islamic law and gender equality.)</p>
<p>Should religious people feel a greater responsibility for protecting the natural world?</p>	<p>Climate change, environmental issues, Laudate Si, (encyclical letter), inter-faith work to address issues, Eco church, Eco Mosque, carbon fast, stewardship vs dominion. Genesis 1 and 2 and how they line up with stewardship and dominion. Charity work to look after the world around them. Explore different origin stories for the world, including the Big Bang. Introduce the Jewish concept of tikkun olam and explore movements like the Coalition on the Environment and Jewish Life. Political interactions, Extinction Rebellion, Just Stop Oil protest. How far should we go to protect the planet?</p>

10 KS4

This syllabus recommends that all students should follow an accredited course, such as GCSE, either full or short course. In any case where the following of such a course is not possible, all pupils must receive Religious Education that meets the requirements of this syllabus. The expectation is that such students will build on prior learning, covering any content that was not taught at KS3 and including an appropriate choice of themes and questions as set out below. This will require about an hour a week. The exact choice of worldviews and how to timetable this is entirely at the discretion of the school.

Question	Suggested Themes
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Christianity, Judaism, Islam, Hindu Dharma, Sikhi, Baha’I, Zoroastrian, Rastafari, Paganism, Sentientism and Ethical Veganism, Indigenous Religions, Humanism,	
Any questions from KS3 aligned them with different worldviews	Making links with the creative arts and literature Examples of faith in action Is religion dying out or growing? Core features of religious worldviews

11 KS5

Where possible ‘A’ level RS or Philosophy and Ethics should be offered, but all students should receive at least 10 hours of specific religious education each year. If possible, content should reflect issues encountered in other subjects in the curriculum, or topical issues.

Those over 18 may withdraw themselves from RS.

Suggested themes that could be explore with reference to any appropriate worldview:

Medical ethics and assisted dying Economic – money lending Current affairs – religious dimensions of current news Religion in the media and advertising Religion in the arts Freedom of speech and censorship and persecution Religion and Politics Portrayal of religion within religious communities War and conflict

12 APPENDICES

12.1 CORE UNIT PLANS

12.1.1 Year 1

What are worldviews and how do we learn about them?

This unit should be used at the beginning of the academic year and should take about 2 hours or 2 lessons.

While the unit is core, the activities and questions below are a suggested way of delivering the material. Use them as a starting point to build a unit that suits your cohort and teaching style.

Lesson 1: What makes a group or community?

Aims and Objectives: To introduce students to the concept of a worldview by allowing them to see how everyone is different and sees, does and thinks differently about a lot of things, while at the same time having much in common.

Engage:
Ask pupils to bring in photos (or pictures) of the clubs/groups they belong to (family, cubs etc). Share in groups/pairs. Look at what is similar and what is different. Alternatively provide stock images of a range of groups that pupils may be familiar with. These do not have to be religious groups, but it would be good to include some.
Enquiring and Explore:
Gather the pupils' ideas of what makes us part of these groups/community (and record in a floor book for example). Take/show class photo- We belong to our class and are here to learn so we are a learning community. Wearing the uniform, all play together, work hard, show friendship, share the school's values/ethos. Begin to explore the values that might hold other communities together, using the experiences of the pupils. How are these similar or different to the school's values?
Respond and Communicate:
Pupils to make a stick person to put into a box/container to explain physically that they belong to the school community. Discuss the key question of what do I belong to? What groups/community do I belong to? Recap that everyone is different, and that each person has what we call a worldview (a way of looking at the world). This will be the focus next lesson.

Lesson 2- Does everyone have the same view?

Engage:
Look at some pictures that could be more than one thing – there are many different versions available some of which are more accessible for this age group than others (e.g., 6 and 9, vase or faces). What does each pupil see? Can any of them see both things at the same time? This is beginning to introduce the concept of philosophy - an understanding the ways of debating and disagreeing well (P4C) e.g., Is a zebra black with white stripes or white with black stripes? Is that all that a zebra is? (Everyone has different views) Group the children in different ways according to views on something e.g. Which season is best, what belief they follow, sky colour, crisp flavour, being the best, jelly baby flavours or whatever will best suit your class. Do more than one example to show that we may have something in common with one person and something else with another person. Use these examples to allow children to explore that different people have different viewpoints.
Enquire and explore:
Recap on one of the concepts that pupils have explored in EYFS (such as special occasions, special places or special artefacts). Explore why some people think Friday is special, for others it is

Saturday for others it is Sunday, while some people don't think that any day is more special than any other. Expand to explain the idea that a worldview is a way of looking at the world from a particular group of people. Explain that these are different shared views and that they have a religious or non-religious belief as their basis.

Can the pupils name any of the religions that they encountered in EYFS? Do any of them belong to a religious group or belief? Create a pupil friendly definition of belief and explore some of the things that people might believe.

Respond and communicate:

Establish that to find out what people believe we can ask questions, look at what they do and have discussions with them. Make links to what they learned in EYFS. Begin to create a bank of questions that you can ask during the ensuing year. Keep them somewhere visible and refer to them in RE lessons.

12.1.2 Year 2

WHAT DO DIFFERENT RELIGIONS AND WORLDVIEWS HAVE IN COMMON?

This unit should be used at the beginning of the academic year and should take about 2 hours or 2 lessons.

While the unit is core, the activities and questions below are a suggested way of delivering the material. Use them as a starting point to build a unit that suits your cohort and teaching style.

Lesson 1: To revisit what we have learned about what communities have in common (Y1 Introductory Unit) and begin to explore the differences in worldviews, religions and beliefs.

Engage:

Revisit the questions about what holds the school community together and where we belong. Start with family and school and extend from there. This can be linked to school promises, values, class charters (whatever is relevant for different school contexts).

Enquire and Explore:

Ask questions about what we do when we all come together? What are our shared values? How do we know? Draw out that the things we say, do and talk about show what we believe. Extend this to looking at the faiths and beliefs of the class itself. This will lead to exploring the theme of religion and worldviews, identifying what is shared – this needs to be very personalised to reflect your own class context.

Create class definitions of religion and beliefs and then use these to help identify some of the differences.

Respond:

Sort some statements about things that people might believe into the appropriate groups - religious belief/ other belief, e.g., God made the world, you should go to the synagogue on Saturday, and xxx is best football team, it will rain tomorrow etc. Which are religious and which are just beliefs?

Lesson 2: What are some of the shared features of religions?

Engage:

How does it feel when we meet as a whole school (e.g., in assembly or worship time)? How does it feel when you get together for family events, or have a party for your birthday or celebrate at Christmas (or other festival depending on your cohort)? Gather a range of suitable words.

Enquire and Explore:

Focus on a couple of religious festivals/gatherings from at least two religions. Find out what people do when they come together. Watch some videos and look for the similarities and differences.
If those videos are set in places of worship, explore some of the differences between the buildings and the artefacts that are used there. Revisit the traditions covered in EYFS and Y1 where possible.

Respond:

Match the tradition with the place – artefact – practice. How do they know what is right? What is similar and what is different?

12.1.3 Year 3

HOW DO WE LEARN ABOUT BELIEFS FROM THE WAY PEOPLE BEHAVE?

This unit should be used at the beginning of the academic year and should take about 2 hours or 2 lessons.

While the unit is core, the activities and questions below are a suggested way of delivering the material. Use them as a starting point to build a unit that suits your cohort and teaching style.

Lesson 1: To identify and describe some of the links between beliefs and behaviour.

Engage:

<p>Create a list of the kinds of actions that the school and the pupils' own communities/clubs participate in. Consider questions of how an outsider knows that you go/belong to a certain club/community/group. Identify dress, artefact, or equipment e.g., uniform, tennis racket, violin, football scarf or sports kit, place that a person is seen, or perhaps the thing that they are doing (e.g., mending the road, pushing a buggy, standing at the school gate)</p>
<p>Enquire and Explore:</p>
<p>What kinds of activities do religious communities get involved with? Continue the theme of celebration or gathering as explored at KS1 and begin to link some of these activities to beliefs associated with the religion. How do these communities celebrate? What does the way they celebrate tell us about what they believe? What do these activities tell us about what is important to these groups of people? Focus on worship and rituals, charity and giving.</p>
<p>Respond and Communicate:</p>
<p>Match some activities to the beliefs of a particular community. Notice the overlaps and similarities.</p>

Lesson 2: To consider how being part of a community influences the beliefs and actions of an individual.

<p>Engage:</p>
<p>Discussion based. Start with the local area and what different communities might be found there. Look at how diverse the UK has become. Find out how many Has immigration had an impact on communities (Cross curricular links with PSHE). Kindness, links to charitable work. Can being part of a religion influence your decisions on how we treat others?</p>
<p>Enquire and Explore:</p>
<p>Discuss and explore the reasons that people choose to belong to a community - Because it is expected / my choice / peers, where I live, days of week (clubs), friends or family. Discuss how being part of a community has influenced what you do. Take part in an event that helps others. Carol singing for the elderly, raising monies for local communities. Raising monies for the less fortunate. Discuss how own perceptions might influence our attitudes and by finding out more about other faiths and beliefs we can become more tolerant towards others with different worldviews.</p>
<p>Respond and communicate:</p>
<p>Create a bank of questions that you would want to ask of a community before you decided to join. What would you want the answers to be if you were going to join?</p>

12.1.4 Year 4

WHAT DO TEXTS AND STORIES REVEAL ABOUT PEOPLES’ BELIEFS AND WORLDVIEWS?

This unit should be used at the beginning of the academic year and should take about 2 hours or 2 lessons.

While the unit is core, the activities and questions below are a suggested way of delivering the material. Use them as a starting point to build a unit that suits your cohort and teaching style.

Lesson 1: To identify how the texts and stories people read influence their view of the world and behaviour.

Engage:
Discuss what books and stories the pupils read and why. How do those books influence their view of the world? What other things influence their view of the world? Do all the things they read or see have a positive influence on them? Discuss how a faith/upbringing teaches individuals how to behave.
Enquire and Explore:
<p>Read a range of religious stories and explore how the stories influence the people who read them to behave.</p> <p>There are several examples from the Bible that would lend themselves to exploring how different stories induce people to behave well towards their communities.</p> <p>E.g., The Good Samaritan (Luke 10:25-37); The widow’s mite (Mark 12:42), the Sermon on the Mount (Matthew 5 – 7). Consider what the people who read these stories understand. Why do they read them? What do they do as a result? Does everyone read them the same way? How do the pupils read them? Do they understand the story the same way as a Christian might?</p> <p>The following Islamic story could be used:</p> <p>(Islam)When they arrived, the Ansar (the people of Madinah) welcomed the Muhajiroon (the migrants who came from Makkah) with open arms and, at the encouragement of the Prophet (PBUH), shared their homes, money, and lives.</p> <p>How do Muslims read this story? Does a non-Muslim read it the same way?</p> <p>Compare the story of the sheep and the goats (Matthew 25:31 – 46) and the Hadith Qudsi 18.</p>
Respond and Communicate:
<p>Make a link between some texts and the activities that people engage in.</p> <p>Read a new text and suggest how that may influence someone’s worldview.</p>

Lesson 2: To consider how communities use story and text to maintain their identity.

Engage:
Think about how things like music and TV shows offer a sense of community – that they give a common or shared narrative. What are the shared narratives in the school? School vision and

values. How Shakespear etc helps people define that they are English or British. Link to British values. Discuss how these values and texts give a sense of belonging to a group/community.

Enquire and Explore:

Judaism is a good example to use here and look at the stories that form the basis of some of the festivals – e.g., Passover and how Jewish people who do not believe in God follow the teachings and the practice, because it links to their identity.

Hindu Dharma also has communal stories, but they are not necessarily interpreted in the same way. Look at the stories of Rama and Sita, Holika and Prahlad, Krishna and Arjuna etc.

How do these stories give people a sense of identity and community? Why do people read the stories even if they don't believe in God? What do they gain from these stories?

Respond and communicate:

Read a new text (this could be a non-religious text such as a fable) and ask the pupils to analyse it to draw their own conclusions about what the people who read the texts might believe about them and how they might live them out. This could be a matching or sorting activity between texts and pictures.

12.1.5 Year 5

WHY DO SOME PEOPLE CHOOSE TO FOLLOW A RELIGION AND OTHERS DO NOT?

This unit should be used at the beginning of the academic year and should take about 2 hours or 2 lessons.

While the unit is core, the activities and questions below are a suggested way of delivering the material. Use them as a starting point to build a unit that suits your cohort and teaching style.

Lesson 1: to identify and evaluate different reasons for believing or belonging.

Engage:

Start with a human bar chart activity around a particular belief (choose something appropriate for your class that will have varied responses). This does not need to be a religious belief. Follow this with a discussion about why they hold that belief – is it from their family or community? Is it because they have evidence? How does believing this make them feel or act? Why might they hold a different belief about this to that held by others in the class?

Broaden this out to discuss some religious ideas such as:

- Do they follow a religion?
- Why / why not?
- Is it because it is useful?

Enquire and Explore:

Conduct a survey around the school to find out how many adults and pupils follow a religious belief? Pupils need to consider what questions they will ask and then analyse the data. Are all the year groups the same? Do people’s ideas change as they get older?
 Use the census data from 2021 to explore religion in the local area. How does that compare to the school? What might make that different? (A church school may have a different demographic to a community school for example). Which set of data is more reliable?
 Gather the list of reasons that people give for following a religion. Pupils may need to ask a wider range of people. Invite some members of the local faith communities to answer the questions about why they believe or not. Include non-religious/humanists in this. Has everyone even thought about that question? Is the answer ‘because I do’ sufficient?

Respond and Communicate:

Rank/sort the reasons for believing or not and explain why they think some of these reasons are better than others.

Lesson 2: To identify that the choice to believe or not is complex, and the range of factors that influence it.

Engage:

Watch the film Nobody Stands Nowhere (Theos on YouTube). As they watch, make a list of the different ideas that are presented for belief. Do they know where they stand and why?
 Think about a place that is special to them and what they do there: the traditions and rituals, the people they see, what they learn, what to do to get ready. How does that influence what else they do? Why do they go there? Do you go because the people are similar to you? – e.g., youth groups, children’s activities or something else? (This will revise issues from Y3 and Y4)

Enquire and Explore:

Watch one of the Real People, Real Faith videos (NATRE website) – (KS2 does believing in religion make a difference in your daily life?) Look at a faith not planning to study. Are all the impacts on daily life that they mention positive?
 Are the rules communities set an attraction or off-putting? Is it OK to question an authority in a place of worship or disagree/disobey? Are the rules important? Does this lead to people changing their minds about what they believe?
 There are many people who don’t have a good experience of religion. Are religions always benevolent?
 What might an organised religion need to do to attract people? Do they need to be more supportive? Have more activities for specific age groups?

Respond and communicate:

Pupils could write a short piece explaining why people choose to follow a religion or not and what the benefits or disadvantages might be.

12.1.6 Year 6

HOW DOES BELIEF IN LIFE AFTER DEATH MAKE A DIFFERENCE TO THE WAY PEOPLE MARK A PERSON’S DEATH?

This unit should be used at the beginning of the academic year and should take about 2 hours or 2 lessons.

While the unit is core, the activities and questions below are a suggested way of delivering the material. Use them as a starting point to build a unit that suits your cohort and teaching style.

Lesson 1:

Engage:
<p>Revise the ways in which beliefs impact on behaviour, referring to learning from previous years. This could be done using hexagons and allowing pupils to create pictorial representations of the links between beliefs and behaviour.</p> <p>Ask pupils to consider whether some beliefs have a greater impact than others on the things that people choose to do.</p> <p>Are there some beliefs that are shared by a range of religious traditions? Do we think they have the same impact?</p>
Enquire and Explore:
<p>If possible, visit a local graveyard and look at a variety of inscriptions on the tombstones, noting down the phrases that relate to what beliefs, e.g., RIP or we will meet again, or similar. If a visit is not possible, find some examples on the internet. Do pupils think there will be a difference between a graveyard attached to a religious place of worship and one run by the council? Why do they think there will/won't be?</p> <p>Look at the wording in a funeral service – compare a religious and a non-religious/secular/humanist service. What differences do they notice?</p>
Respond and Communicate:
<p>Based on the funeral services that they have looked at, create a list of phrases that they might find on the gravestones of people who hold those beliefs.</p>

Lesson 2: What do different people believe happens when you die? Does anyone really know the answer?

Engage:
<p>Hold a class discussion about what is likely to happen to a person when they die. Gather a wide range of ideas and rank them according to which the pupils feel is the most likely.</p>

Enquire and Explore:
<p>Explore a variety of beliefs about life after death, ensuring to cover at least one Abrahamic, and one Dharmic tradition.</p> <p>Compare and contrast the beliefs. Explore the difference between life after death, reincarnation and moksha/nirvana. Compare these with non-religious beliefs, e.g. by revising that they learned about a humanist funeral service. Compare funeral services and practices for two or three different traditions.</p> <p>What are the main beliefs behind the motivations for how a dead person is handled? How might people behave (could be the same) but what is their influence / motivation? Does belief in life after death make a difference?</p> <p>Consider what might be the impact of these beliefs and then find out what believers say the impact is. E.g., Time between death and funeral, how the body is treated – death rituals, dignified, community, extra reward – how the clear graves are treated. Choose an appropriate range of religious traditions.</p>
Respond and communicate:
<p>Create a visual representation of the beliefs of a religious or non-religious tradition and show how the beliefs and the practice are linked.</p>

12.1.7 Year 7

WHAT IS MEANT BY RELIGION AND WORLDVIEWS? WHY DO WE STUDY THEM?

Building on KS1 and KS2 learning, this unit will give secondary schools an opportunity to find out what pupils have learned about the nature of religion and worldviews, specific religious traditions, and *how* and *why* the study of them is important. This is a refresher on the ways of knowing (disciplines) of Theology, Human Social Science (HSS) and Philosophy. This unit is designed to be delivered over approximately 6 hours/lessons

What, how, and why do we study RE? A local study, diversity within and between. Lived and diverse reality of religions and worldviews.

This is the place to introduce disciplinary knowledge (theology, human and social science, and philosophy) and methodology: hermeneutics (textual interpretation), surveys, interviews, ethnographic study and analysis of data, thought experiments, debate, critical thinking and processes of reasoning.

Lesson 1: What is a worldview and what shapes a worldview?

- Start by introducing definitions:
 - Defining a ‘worldview’

- “A worldview is a person’s way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person’s worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.”
[CORE Report 2018: p.4](#)
- The way a worldview is lived out is when what has shaped a person becomes what motivates them.
- Students should explore how what has shaped them has impacted on what motivates them to act and the way that they see the world.
- Defining religion
 - Ninian Smart’s seven dimensions of religion: (1) Ritual; (2) Experiential (i.e., feelings); (3) Mythological (i.e. stories); (4) Doctrinal; (5) Ethical; (6) Institutional (i.e., social); (7) Material (i.e., objects / artefacts).
- Defining spirituality / belief in a higher power.
- Defining that a person who believes in a higher power and that someone that they love has gone somewhere when they die is just as strong a worldview as someone who believes that the higher power is God and that their loved one is with Jesus. ‘Nobody stands nowhere’ framing of the whole worldview narrative means that each worldview is just as potent as the next; no one is immune from bias.
 - The idea of the contrast between ‘the spiritual’ and ‘the worldly’. More contemporary definitions - spirituality is the “quest for the sacred”, “the numinous”, “the depths of human existence”, “the boundless mysteries of the cosmos”, “thriving”. Cf. Sheldrake, P. (2012) *Spirituality: A Very Short Introduction*, Oxford: Oxford University Press, pp.5-6
- Extend by exploring the factors that shape our worldview.
 - E.g., Theology - doctrine, teachings, sources of authority - to what extent can we pick and choose?
 - E.g., Human and Social Science - The society we are born into, the community we live in, our class and gender.
 - E.g., Philosophy - the differences between knowledge and belief; exploring the idea of individual ‘truth’.

Potential Resources:

[Nobody Stands Nowhere \(youtube.com\)](#)

[BBC Sounds - I Feel Therefore I Am - Available Episodes](#)

Sheldrake, P. (2012) *Spirituality: A Very Short Introduction*, Oxford: Oxford University Press

Lesson 2: What are your worldviews and why do they matter?

- Enable students to explore, and share, their own worldviews. This could be done through Stephen Pett’s ‘snowflakes’ activity to explore how different pupils view God.
- Alternatively, NATRE has collated and produced some useful resources for exploring worldviews: [2 Exploring worldviews. What is a worldview? What is my worldvi \(natre.org.uk\)](#).
 - In particular, the Worldviews Questionnaire could be used by pupils to interview one another: [2_8 Home learning Worldviews questionnaire CKRE2.pdf \(natre.org.uk\)](#)
- The teacher should also be encouraged to share their worldview as this acknowledges their own positionality in the classroom space.
- The sharing of worldviews and acknowledgement of positionality may lead into a wider exploration of the insider / outsider problem in the study of religions and worldviews:
 - To what extent can someone study, understand, or explain the beliefs, words and actions of another?
 - To what extent are beliefs and practices understandable to those who do not share those same beliefs or participate in those same practices?
 - Which perspective should be privileged? The insider or the outsider?
 - **Outsider:** Description by a non-believer about another person’s faith.
 - **Insider:** Descriptions by a believer/devotee about their own faith.
- The insider / outsider debate may also be aligned with the related concepts of emic / etic formulated by Kenneth Pike.
 - An **emic** account is a description of a tradition that is composed by people from within that tradition; so, it is an account emerging from inside a tradition, and includes voices from within that tradition.
 - An **etic** account is an account of religious phenomena that emerges from outside the tradition.
- Explorations of the insider / outsider debate, and the acknowledgement of our own positionality and biases, may be used to facilitate discussion of the potentially harmful implications of ‘outsider’ perspectives of religions and worldviews:
 - The act of perception is not neutral but informed by years of culturally institutionalised biases and assumptions which, in turn, influence the kinds of opinions we form about the thing we see.
 - This can lead to the negative stereotyping and ‘othering’ of particular beliefs and practices.
 - E.g. Orientalism and colonialism.

Potential Resources:

McCutcheon, R.T. (1999) *The Insider/Outsider Problem in the Study of Religion: A Reader*, London: Bloomsbury Publishing

Sutcliffe, S. (2019) 'The Emics and Etics of Religion: What we Know, How we Know it and Why this Matters' in Chryssides, G. D. and Gregg, S. E. (2019) *The Insider/Outsider Debate: New Perspectives in the Study of Religion*, Sheffield: Equinox Publishers, Ch. 2, pp. 30-52

Lesson 3: What is the difference between a religious and a non-religious worldview?

- In this lesson teachers should explore how religious worldviews differ from non-religious worldviews.
- This could be done through the comparative exploration of a religious and non-religious worldview (e.g., Christianity or Judaism and Humanism).
- Pupils should return to the definitions of religion and worldview explored in lesson 1 to help them identify similarities and differences between religious and non-religious worldviews.
- There would also be scope to return to the 'ways of knowing' here, particularly theology, to explore the ways in which religious worldviews are often supported by sources of authority (e.g., sacred texts).
 - Exploration could also be scaffolded towards questioning the extent to which we can pick and choose what we believe? I.e., can I be a Roman Catholic if I do not agree with all the teachings of the Roman Catholic Church?

Potential Resources:

[What is and isn't a non-religious worldview? » Understanding Humanism](#)

[What are worldviews? How should I teach about them? How is RE changing? - RE:ONLINE \(reonline.org.uk\)](#)

Stenmark, M. (2022) 'Worldview Studies', *Religious Studies*, 53:3, pp. 564 - 582

Lesson 4: What is the societal impact of religious worldviews?

- In this lesson teachers should explore the impact / representation of different religious / non-religious communities that exist in their local area.
- Student should explore the way in which society shapes a worldview and the 'norms' of what is and isn't acceptable 'collective beliefs'.
- Are there beliefs or values that are 'above' religion that should unite everyone in society? For example, citizens of a society are not allowed to create the law of the land- so why are they allowed to make up what the moral law should be?

- This could be explored through census data, or by visiting local places of worship.
- The topic may also be scaffolded towards a wider exploration of the power / influence held by certain religious / non-religious groups within society.
 - Cf. Richard Dawkins recent claim that he’s a ‘cultural Christian’ and the criticisms of this (specifically, that his comments were Islamophobic).

Potential Resources:

[Is Richard Dawkins a Christian? | The Spectator](#)

Lesson 5: Is there such a thing as a bad worldview?

- This final session should enable holistic reflection exploring the impact of worldviews. Alongside acknowledging the positives that different worldviews can bring to society, the question should also be raised - *why do we tolerate some worldviews and not others?*
- For example, what if my worldview is racist, fascist or sexist? *Where and how* do we draw the line with worldviews?
 - Cf. Todd Weir’s criticism of worldviews:

“I think the idea of a worldview is bad for democracy and bad for science. People no longer talk to each other, because they assume that they do not share any common ground and that there is no basis of mutual understanding. If each camp assumes that it has its own truth, there is simply no platform for any form of dialogue. It is very difficult for people to let go of their own assumptions if they are not open to change. The same applies in the scientific world: being convinced that you are right is not scientific.

This can easily lead to people saying they don’t need to explain or justify anything. Advocates of your ideas agree with you anyway, and it’s not worth wasting time on those who disagree. In other words, talking in terms of a worldview can be used as an excuse for withdrawing from public debate. You don’t need to listen to anyone else anymore, because you know you are right.”

- Pupils could also go back to their exploration of the insider / outsider debate in religions and worldviews, to consider:
 - How essentializing definitions of religions and worldviews can lead to othering and negative stereotyping (e.g., orientalism).
 - Whether it is ever possible to reach a ‘neutral’ judgement in religions and worldview studies - can one ever stand back from their own presuppositions and biases?

Potential Resources:

[The worldview bubble | News articles | University of Groningen \(rug.nl\)](#)

12.2 ASSESSMENT, PROGRESS AND OUTCOMES

Assessment in RE should be like that in any other subject – you can only assess what has been taught. Any grid or table of statements is therefore unlikely to be applicable to every class or cohort in every school.

Assessment should focus on what the pupils have learned and what they can do referring directly to the taught content of a unit. Assessment is intrinsic in planning and not to be confused with tracking. Some key questions to ask may be as follow:

- Do the pupils/students know what I want them to know?
- Are the pupils/students able to demonstrate that they know it?
- Can the pupils/students use that knowledge in the way that they should be able to?
- Have the pupils/students made progress from their starting points?

Methods of assessment in RE should be in line with the rest of the school curriculum but should take account of the number of teaching hours given to RE. Enough time must be allowed for knowledge to become embedded, and retrieval practice should be built in. The Ofsted RE Research Review make some suggestions about assessment that are worth considering.

The table below is offered as a guide for how pupils/students may make progress in subject knowledge -both substantive and disciplinary – and in the disciplinary skills. It is not statutory but offered as a guide.

EYFS	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge (Ways of knowing)	Disciplinary skills
Believing (Theology)	Some people believe in God . There are ideas that we call religions and worldviews Ideas can be found in stories and symbols	<ul style="list-style-type: none"> • Pupils begin to know that some ancient special stories are still valued today. • Pupils begin to know that some people remembered because of what they taught. • Pupils begin to know that the stories and people are often linked to what people do and what they celebrate. 	<ul style="list-style-type: none"> • Pupils are starting to read simple texts with adults. • Pupils are starting to suggest meanings for the texts. • Pupils are starting to make simple links between the texts and real-life actions
Living (Human and social science)	People live in different groups such as families and communities .	<ul style="list-style-type: none"> • Pupils begin to know the different ways in which people show that they belong to a group. 	<ul style="list-style-type: none"> • Pupils are beginning to explore what it might mean to belong to a community.

	<p>Places of worship are important to some people.</p> <p>Artefacts are often used to show what some people believe.</p>	<ul style="list-style-type: none"> • Pupils begin to know that actions can show beliefs. • Difference may be due to time, place and choice. 	<ul style="list-style-type: none"> • Pupils are beginning to explore specific ways of being community.
Thinking (Philosophy)	<p>People have different ideas about right and wrong.</p> <p>People have different ideas about what is special or sacred.</p>	<ul style="list-style-type: none"> • Pupils begin to know that the people have different sources (such as story) for ideas about right and wrong. • Pupils begin to know that different people place value on different things 	<ul style="list-style-type: none"> • Pupils are beginning to engage in simple reasoning, using because to justify their conclusions.

KS1	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
Believing (Theology)	<p>Christians, Jewish people (Jews) and Hindus believe in one God.</p> <p>Pupils know that different beliefs about God exist.</p> <p>These ideas come from different texts according to which religion or worldview is referenced.</p> <p>Ideas are sometimes communicated in stories and symbols.</p> <p>There are many people who do not believe in God. They are often called non-religious.</p>	<ul style="list-style-type: none"> • Pupils know that sacred texts are sources of authority and beliefs for some people. • They know that the same texts are read in different ways by people. (interpretation). • Pupils know that symbols, stories and art can express theological and spiritual meanings. 	<ul style="list-style-type: none"> • Pupils can read simple stories and annotate or interpret them to explain the meaning. • Pupils can make simple links between texts and different examples of practice and ritual. • Pupils can offer simple interpretations of symbols and work of art.
Living (Human and social science)	<p>People gather in communities to worship and celebrate shared beliefs.</p>	<ul style="list-style-type: none"> • Pupils know that similar beliefs may be lived out in different ways. • Asking questions is a way to find out what 	<ul style="list-style-type: none"> • Pupils can develop simple, short surveys (2-3 questions) to help them find out and understand.

	<p>Place is important to many communities</p> <p>Actions and rituals often express beliefs. Some actions and rituals are cultural.</p> <p>There are some common features shared between religions and worldviews, but there are also many differences.</p>	<p>people believe and think.</p> <ul style="list-style-type: none"> Observing religious practice in a place of worship can help people to understand what is important to people. 	<ul style="list-style-type: none"> Pupils can observe and draw conclusions from what they observe. Pupils can summarise and compare data an information and draw simple conclusions.
Thinking (Philosophy)	<p>Experiences, thinking and reading texts often help people decide what to believe.</p> <p>Ideas about right and wrong often come from sacred texts.</p> <p>Spiritual practices such as prayer and worship influence peoples' thoughts and ideas.</p>	<ul style="list-style-type: none"> People give different reasons for what is important to them. Ideas about right and wrong often come from ancient texts or people from the past. 	<ul style="list-style-type: none"> Pupils are beginning to ask important questions about life and share their own possible answers. Pupils are beginning to be able to justify their opinions and beliefs, using simple logic. Pupils can engage in simple debates. Pupils can use statements for expressing their ideas and give reasons.

LKS2	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
Believing (Theology)	<p>Muslims and Sikhs believe in one God, as do Christians, Jews and Hindus.</p> <p>Beliefs about God are expressed in different ways by different religious groups.</p> <p>Many religions have a sacred text that informs peoples' beliefs.</p>	<ul style="list-style-type: none"> Pupils know that scared texts are interpreted literally, metaphorically and symbolically. Pupils know that beliefs are often drawn from a range of texts. Pupils know that texts can often be hard to understand. Pupils know that theological and spiritual ideas can be expressed in a wide variety of artistic ways. 	<ul style="list-style-type: none"> Pupils are able to engage in hermeneutics – interpretation of texts – and make their own interpretations. Pupils are able to summarise some of the different beliefs that they have encountered about God and the divine, using the texts that they have read. Pupils are able to explain some of the spiritual ideas that they encounter through art.

	<p>People with non-religious beliefs refer to texts and stories too.</p> <p>Texts are open to interpretation.</p> <p>Some stories are read literally and others symbolically or metaphorically.</p> <p>Sacred places often communicate theological and spiritual ideas.</p>	<ul style="list-style-type: none"> Beliefs that are shared are often taught by leaders and teachers. 	<ul style="list-style-type: none"> Pupils are able to read texts in a variety of ways, looking at, through, behind and in front of the text.
Living (Human and social science)	<p>Actions and rituals will often demonstrate beliefs.</p> <p>Celebrations and festivals express some of the core ideas that followers of a religion hold to be important.</p> <p>Lifestyle choices such as clothing and career can express beliefs as well as a sense of belonging.</p> <p>Individuals do not all respond to a religion or worldview in the same way.</p> <p>Food, clothing, ritual and artefacts are a part of many festivals.</p>	<ul style="list-style-type: none"> Pupils know that routines and rituals and artefacts can be important to religions and worldviews. Pupils know that they can learn about rituals and practice, by observing and asking questions. Pupils know that there are a variety of ways that people will demonstrate their sense of belonging and community and identity. 	<ul style="list-style-type: none"> Pupils will be able to create longer surveys (5 – 6 questions) that ask questions about the lived experiences of real people. Pupils are able to conduct interviews in a way that demonstrates respect and understanding. Pupils can use the data they gather to communicate relevant information.
Thinking (Philosophy)	<p>Some of the important ideas that people believe are abstract, such as love, forgiveness, peace and goodness.</p> <p>There are different ideas about what a good life looks like.</p>	<ul style="list-style-type: none"> Pupils can identify some aspects of a religion that are abstract. Pupils can identify some of the reasons that people use to justify their choice of what a good life looks like. 	<ul style="list-style-type: none"> Pupils can ask philosophical questions about the reasons people give for their beliefs. Pupils are able to give their own opinions in answer to some of these questions. Pupils are able to make simple evaluations of

	<p>Ideas about right and wrong are often complex and hard to quantify.</p> <p>People justify their beliefs using reason, logic, revelation and tradition.</p>	<ul style="list-style-type: none"> • Pupils will know that people use a variety of reasons to justify their beliefs and actions. 	<p>the logic of theirs or others’ conclusions.</p>
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UKS2	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
Believing (Theology)	<p>Ancient texts can still speak to the modern reader, even if they are interpreted and read in different ways.</p> <p>There are ways that texts are read that are considered as more authoritative than others.</p> <p>It is important to understand the context in which a text was written, and the genre of the text.</p> <p>Many people believe that there are valuable lessons to be learned from ancient texts, even if some of the content is contested.</p> <p>Many sacred texts appear to draw on ideas from other traditions and so there are similarities as well as differences.</p>	<ul style="list-style-type: none"> • Pupils will know that many sacred texts are still read today to provide meaning and justification for actions. • Pupils will know that there are ways of reading a text that are agreed on by particular groups of people. • Pupils will know that sometimes the agreed interpretation of a text will be rejected in favour of a new reading. • Pupils will know that the same people can figure in stories in completely different way and with different interpretations. 	<ul style="list-style-type: none"> • Pupils will be able to compare and contrast the different ways of reading and interpreting text. • Pupils are increasingly confident at interpreting text, taking into account the historical and social contexts in which they were written. • Pupils can make links between the texts and their use in religious and non-religious contexts today.
Living (Human and social science)	<p>A person’s worldview, whether organised or individual, will influence the way that they respond to current issues.</p>	<ul style="list-style-type: none"> • Pupils know with increasing confidence that a worldview, whether organised or individual is lived out in people actions and choices. 	<ul style="list-style-type: none"> • Pupils can examine their own position and be reflective when exploring other religions, worldviews and perspectives.

	<p>Many of these ideas will originate in sacred texts and teachings.</p> <p>A person’s worldview will change over time as they interact with people with different worldviews and perspectives.</p> <p>Organised religions also change over time as they interact with different cultures, events and eras.</p>	<ul style="list-style-type: none"> • Pupils know that religions and beliefs change over time and are shaped by experiences. • Pupils know that surveys and questionnaires will reveal some information, but that it is often complex. • Pupils know that time, culture and place interact with religions and worldviews, and that religions and belief in their turn, impact on religions and traditions. 	<ul style="list-style-type: none"> • Pupils can plan for and execute surveys, polls and interviews. • Pupils can analyse data and information, both qualitative and quantitative, and communicate their analysis.
<p>Thinking (Philosophy)</p>	<p>There are big questions of life and death which many religions and philosophies try to answer.</p> <p>Some of these questions have been debated for a very long time.</p> <p>It is important to consider whether responses to the big questions are logical and reasonable.</p> <p>Many of these philosophical questions have answers that no one can be certain about.</p>	<ul style="list-style-type: none"> • Pupils know that all knowledge comes from somewhere. • Pupils know that the ideas from religions and worldviews can be debated and discussed. • Pupils know that people have different ideas and beliefs about self, death, life after death and the supernatural or spiritual worlds. 	<ul style="list-style-type: none"> • Pupils can debate and discuss ideas from organised worldviews that are applied to current issues. • Pupils are increasingly able to put forward alternative ideas and statements, taking account of a variety of positions and arranging arguments and counterarguments in an increasingly logical manner. • Pupils are developing an awareness of morality – gaining knowledge of values and ethics and deciding what these mean for them and for others.

KS3	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
<p>Believing (Theology)</p>	<p>Sacred texts and other writings are open to interpretation both between and within communities/worldviews.</p> <p>Teachers and leaders continue to interact with sacred texts to apply them to the modern era.</p> <p>Historical figures are still remembered and influence the interpretation of texts today.</p> <p>Culture, identity and time/era influence the interpretation and authority afforded to texts.</p> <p>Texts can be used to justify or countermand belief in God/a deity/the supernatural.</p>	<ul style="list-style-type: none"> • Students securely know that sacred texts can be interpreted in different ways by different members of the same organised worldview. • Students securely know that factors impacting on identity have led to a range of interpretations of sacred texts. • Students securely know that sacred texts are often used to justify belief in God/a deity. 	<ul style="list-style-type: none"> • Students can use hermeneutical skills and explore the implications of different interpretations of the same texts. • Students demonstrate historical and cultural theological skills, exploring the history and culture influences of beliefs, practices and locations. • Students demonstrate how texts can be applied to modern situations and evaluate their impact.
<p>Living (Human and social science)</p>	<p>The degree to which a text is given authority has an impact on how closely it is followed.</p> <p>Beliefs and lifestyles interact, but individual choice and interpretation impact on the way that beliefs are lived out.</p> <p>Religions and worldviews are influenced by cultures, times and places, especially as ideas spread.</p>	<ul style="list-style-type: none"> • Students know that not all religious beliefs are expressed in the same way or with the same level of commitment. • Students securely know that individuals and communities might identify with organised worldviews such as religious traditions, but their lived experience may be incredibly diverse. • Students know that people may identify with organised worldviews such as a religion but only to 	<ul style="list-style-type: none"> • Students know how to ask questions appropriately. • Students demonstrate respect for nuance and difference. • Students engage confidently in enquiries, developing knowledge and understanding that religions and worldviews look different to all people. • Students make good use of encounter – visits and visitors, whether in person or virtual to examine the

		<p>‘belong’ to the group, not because they ‘believe’.</p> <ul style="list-style-type: none"> • Students know that factors such as place, culture and identity can impact on the lived expression of a religion or worldview 	<p>connections between individual and organised worldviews.</p> <ul style="list-style-type: none"> • Students are able to articulate their evaluations and conclusions, using a suitable range of evidence.
Thinking (Philosophy)	<p>Philosophical and ethical debates are still relevant and apply in current settings and situations.</p> <p>Questions that have been debated over the centuries are still significant.</p> <p>Different religions and worldviews respond to philosophical questions in a variety of ways.</p>	<ul style="list-style-type: none"> • Students securely know about philosophies of religion from several religious traditions, how these are applied to life now and how they have been applied in the past. • Students know that philosophies and theories can be applied to modern day contexts and scenarios. • Students know that some philosophies and ethical ideas are contested. 	<ul style="list-style-type: none"> • Students confidently apply philosophies and ethical theories to current contexts and situations through debate and discussion. • Students more confidently employ reasoning as applied to different situations and scenarios of life. • Students respond with growing confidence to epistemological questioning; e.g. where does this knowledge come from and how reliable is it? • Students demonstrate a developing understanding of philosophy of religion. • Students show growing knowledge and understanding and can apply a wide range of philosophies of religion from a variety of religious traditions.

12.3 SUGGESTED RESOURCES

General Resources

NB. I thought we could use this space to add any resources we would like to share / recommend as part of the syllabus review process. These resources can support any of the remaining areas of the KS3 syllabus.

Resources for:

Baha’i

Buddhism

Christianity

Hindu Dharma

Humanism

Islam

Judaism

Non-religious worldviews

Philosophy

Sikhi

12.4 GLOSSARY

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