

Agreed Syllabus for Religious Education 2020-2025

Religion and worldviews:
Believing, behaving, belonging



Acknowledgements

This agreed syllabus was written by Revd. Dr. Andrew Williams (Senior Lecturer and Subject Lead for Religious Education at Roehampton University).

Curriculum review processes, publication and communications with schools

Ealing Learning Partnership: Angela Doherty (Quality and Partnerships Lead), Mirela Temo (Education Adviser), Saynap Isman (Business Support Manager), Lesley Prior (SACRE Adviser)

Curriculum review groups

Ealing primary schools, special schools and high schools; Ealing Learning Partnership LA officers: Angela Doherty and Mirela Temo

Primary lesson planning and resources

- Berrymede Junior School
- Clifton Primary School
- Dormers Wells Junior School
- Gifford Primary School
- Grange Primary School
- Holy Family Catholic Primary School
- Lady Margaret Primary School
- Little Ealing Primary
- Perivale Primary School
- Selborne Primary School
- Tudor Primary School
- West Acton Primary School
- Mirela Temo (Ealing Learning Partnership)

Agreed Syllabus Conference July 2020

Local Authority group

Cllr Jon Ball, Cllr Theresa Byrne, Cllr Thejinder Dhama, Cllr Tariq Mahmood (Chair of SACRE), Cllr Mohinda Midha, Cllr David Millican, Cllr Aysha Raza, Cllr Sarah Rooney, Cllr Kamaldeep Sahota

Church of England group

Rev Karen Greenidge, Rev Canon Mark Poulson, Mr Mark Newton

Other faiths group

Ms Jaswant Kaur Bola (Sikh Missionary Society), Ms Kim Burke (Roman Catholic), Mr S K Dhanda (Sri Guru Ravi Dasia Sabha), Mr Luxman Dissanayake (Buddhist), Dr Marianne Izen (Jewish), Mrs Barjinder Lall (Ramgarhia Sabha), Rev Susan McCoan (United Reform Church), Mrs Marion McNeill (Free Church Federal Council), Mr Sikander Minhas / Mr Kasim Minhas (Islam-Sunni), Mr Simon Motz (Liberal Jewish), Mr Oliver Murphy (West London Humanist and Secularists), Mrs P Pank (Ramgarhia Sabha), Mr Rabindra Pathak (Hindu), Ms Kath Richardson (British Humanist Association), Ms Nadine Sayir (Baha'i), Mr Naif Sheikh (Discover Islam)

Teachers' Associations group

Dr Liz Day (Vice-chair of SACRE), Mr Glenn Burchell, Mrs Lori Greenglass, Ms Emma Lauder

Photo credits

Featherstone Primary School (school assembly) and St Raphael's Catholic Primary School (displays)

Foreword

Ealing SACRE is pleased to commend this new Ealing Agreed Syllabus for Religious Education

'Religion and Worldviews: Believing, Behaving and Belonging' for use in all maintained schools in the borough. We hope that the new syllabus will also be adopted by academies in Ealing too.

This document replaces the previous syllabus for Religious Education, *Sowing the Seeds of the Future: An Exploration of Human Beliefs and Values*, which was published in 2014. The new syllabus seeks to build on the earlier provision in a number of distinctive, yet integrated, ways. It will become the legally binding Agreed Syllabus for implementation in Ealing schools from September 2020 (with a transition period to full teaching from the summer term 2021).

This new Agreed Syllabus has been developed by the Ealing SACRE, supported by Religious Education professionals in the borough including members of the primary and secondary networks of RE subject leaders and teachers. We are grateful to the many teachers from primary, secondary and special schools in the borough and to SACRE members for their engagement in the process of reviewing the syllabus and their detailed and thoughtful feedback. Teachers of RE have also shown a



tremendous spirit of collaboration in producing and sharing teaching resources for the new syllabus.

In particular, SACRE members wish to provide special thanks to Reverend Andrew Williams, Senior Lecturer and Subject Lead for Religious Education in the School of Education at the University of Roehampton for designing the new syllabus and writing the detailed content.

Religious Education is an essential element of the curriculum and contributes to the personal and intellectual development of children and young people. The new Agreed Syllabus will help them to

develop an understanding of the religious traditions and worldviews represented in Ealing, preparing them to encounter the diversity of beliefs and values present locally, nationally and globally.

We are confident that the new Agreed Syllabus will enrich teaching and learning in RE throughout the borough, cultivating a sense of shared values and understanding and respect for the diversity of religions, beliefs and cultures that enrich the community in the London Borough of Ealing.

Councillor Tariq Mahmoud
Chair of Ealing SACRE
July 2020

Contents

Overview	1	Subject knowledge: An introduction to the six major religions and Humanism	24
Introduction.....	1	Buddhism	24
The religious character of the London of Ealing.....	2	Buddhist terms	26
The role of Religious Education	3	Further resources about Buddhism	26
The aims of Religious Education	4	Christianity	27
Challenges facing Religious Education	5	Christian terms	28
Legal issues associated with Religious Education ...	5	Further resources about Christianity	29
The organisation of Religious Education.....	6	Hinduism	30
Implementation.....	7	Hindu terms.....	30
Implementing this syllabus	7	Further resources about Hinduism.....	31
Support for RE subject leaders	7	Humanism	32
Religious Education beyond Key Stage 3	8	Humanism terms	33
Principles of effective teaching and learning in Religious Education.....	8	Further resources about Humanism.....	33
Attainment targets for Religious Education	11	Islam.....	34
Religious Education and Fundamental British Values	12	Islamic terms.....	35
Religious Education and pupils with special education needs and disabilities.....	13	Further resources about Islam	36
Religious Education with more able pupils.....	14	Judaism	37
Assessment of Religious Education.....	15	Jewish terms.....	37
The inspection of Religious Education	19	Further resources about Judaism.....	40
The new Ofsted inspection framework.....	19	Sikhism	41
Useful resources.....	22	Sikh terms	42
		Further resources about Sikhism.....	43
		Other religious traditions.....	43
		Syllabus structure	44
		Key themes.....	44
		Foundation Stage and Key Stage 1 units	45
		Key Stage 2 and Key Stage 3 units.....	46

Detailed contents of the syllabus units can be found in the separate document: **Agreed Syllabus for Religious Education 2020-2025 (Teaching units)**

For further information or queries, please contact: elp@ealing.gov.uk or visit www.egfl.org.uk/religious-education

Overview

Introduction

This new Agreed Syllabus for Religious Education for the London Borough of Ealing has been developed by the SACRE, supported by Religious Education professionals, including the borough's RE Network of subject leaders. The document replaces the previous syllabus for Religious Education, *Sowing the Seeds of the Future: An Exploration of Human Beliefs and Values*, which was published in 2014. The new syllabus seeks to build on the earlier provision in a number of distinctive, yet integrated, ways.

These include:

- A focus on **key questions**, both as the basis for unit titles and as a framework for learning and teaching within each unit, for Foundation Stage, Key Stage 1 and Key Stage 2.
- A combination of **systematic and thematic themes** for the range of units within the syllabus, so that children and young people are offered opportunities both to engage with specific religious traditions and to explore cross-cutting themes that can be studied with reference to several religious traditions and non-religious worldviews.
- The **sequencing of the units**, so that **progression** is achieved in the learning of the pupils as they study Religious Education.
- The provision of **structured guidance for each unit**, which includes an outline of the unit's aims, questions to explore, learning objectives, learning outcomes, suggested teaching activities and recommended



resources. The learning outcomes (for Key Stages 1-3) and the teaching activities (for Key Stage 2 and 3) make reference to the two Attainment Targets for Religious Education: Learning *about* religion (AT1) and Learning *from* religion (AT2). Pupils should also learn both *about* and *from* non-religious worldviews.

The syllabus has been developed in a way that seeks to promote a number of important outcomes for children and young people in Ealing. These include the opportunity for pupils to:

- examine the **profound and searching questions** that relate to human experience, the nature of mystery, and our quest for meaning and value;
- develop their **religious literacy**, so that the most important aspects of a range of religious and non-religious perspective are understood;
- sensitively engage with the **diversity of faith and belief perspectives** that characterise contemporary British society;
- acknowledge the way in which religious communities seek to uphold and develop the **well-**

being of the human family;

- recognise the dangers associated with **violent extremism**, whether this is associated with religion (either in the past or today) or with regimes that seek to repress faith and persecute believers.
- gain an insight and understanding into the place of religion and belief within the world today;
- develop the maturity to disagree with dignity and humility;
- reflect on their personal **spiritual identity**, think through their own faith and belief perspectives and to be given the opportunity to articulate these in a respectful and constructive way;
- engage with the **ethical principles** that are connected with the major faith and non-religious belief traditions and think through the **moral issues** that confront them in their own lives;
- provide an understanding of both the **contributions** that faith and non-religious communities make to British public life and the **challenges** that they face.

The religious character of the London Borough of Ealing

The London Borough of Ealing is marked by a high level of religious and ethnic diversity and this syllabus has been developed in a way that takes this into account. Data collected during the 2011 census indicates that the borough possesses the fourth highest level of ethnic diversity and sixth highest level of religious diversity of local authority regions in the country. The table below shows the religious demographic profile of the borough as this was reported in the 2011 national census and data collected in 2018 as part of the annual population survey undertaken by the Office for National Statistics.

The data shows that, whilst Christian population within the borough has remained stable, there have been significant changes in the number of people who self-identify as belonging to other religious traditions or as having no religion. Thus, the Muslim and

Sikh populations declined whilst the Hindu population and the number of people belonging to other religious traditions increased. There was also a large rise in the number of people who state that they have no religion so that those in this category now represent nearly one quarter of the borough's population. Due to the absence of data for those within the Buddhist and Jewish communities within the ONS survey, it is not possible to state how the number of people belonging to these traditions has changed during the decade.

This new locally agreed syllabus provides extensive coverage of the six principal religions listed in the table, both through the use of systematic units that focus on specific religious traditions, and through the incorporation of a number of thematic units, which will involve the study of several different religious traditions within

the context of a topic that people from a wide range of faiths can engage with (such as pilgrimage, symbols, holy texts and peace-building). Additionally, there are opportunities to draw upon some of the other minority faith traditions that will be present in the borough's population, such as Jainism, Zoroastrianism and the Bahá'í faith. The syllabus also provides several opportunities in each Key Stage for the study of Humanism and it is expected that reference will be made to the fact that many people today do not have a religious faith and may, in fact, reject any kind of religious identity or commitment. It is important for pupils who do hold religious beliefs to recognise the legitimacy and validity of those, including fellow students, who do not identify as belonging to any religion.

Religious tradition	2011 national census		2018 survey data	
	Number of people	Proportion	Number of people	Proportion
Christianity	148,055	43.7%	147,900	43.3%
Islam	53,198	15.7%	44,000	12.9%
Hinduism	28,915	8.5%	30,600	8.9%
Sikhism	26,778	7.9%	22,900	6.7%
Buddhism	4,228	1.2%	no data	no data
Judaism	1,131	0.3%	no data	no data
Other religion	1,987	0.6%	13,800	4.0%
No religion	50,848	15.0%	82,700	24.2%
Not stated	23,309	6.9%	no data	no data

The role of Religious Education

Religious Education is an enthralling, stimulating and vitally important element of the curriculum in primary and secondary schools. The subject offers pupils the opportunity to explore searching questions that are of profound importance to human experience, to engage with meaning-making, to reflect on our deepest and most mysterious experiences, and to listen to those who hold a range of different perspectives, faiths and beliefs (including non-religious perspectives) that relate to life, the world, and the invisible, unknowable and transcendent realm that lies beyond our reach. The subject represents a crucial component in the work of schools as they prepare young people to play a role in our complex and diverse society. Faith and belief, as these are encountered in a multiplicity of religious and non-religious worldviews, provide an underpinning foundation for the way in which people live their lives, the values that govern their behaviour, and a framework for making sense of the challenges, desires and hopes that characterise the human condition.

Effective Religious Education within Key Stages 1 to 3 will provide children and young people with the opportunity to explore the place of religion and belief in their own lives, in the lives of people with different faith commitments and within society more broadly. It will promote sensitive engagement with questions of difference, enable learning to take place that is informed by a wide range of spiritual perspectives, open up a space in which enquiry into belief, reason and feelings can be explored, and promote dialogue and engagement across boundaries of religious difference that is couched in mutual trust and respect. Through Religious Education, pupils will come to see that the construction of meaning is a complex and ongoing task. In reflecting on this process in the context of faith and belief (or lack thereof), they will be invited to be hesitant because, as we consider our own and others' beliefs, we come to realise that no one has a monopoly on truth. Moreover, Religious Education will always also be cautious about those things that it affirms. This is because of the paradoxical and opaque nature of the religious journey. Our

perceptions and expressions tend to be incomplete, inconclusive and open-ended.

Religious Education is also highly contemporary. Studying Religious Education will enable children and young people to encounter the complexity, dynamism and plurality that characterise human spirituality. In learning about both what it means to hold a religious commitment and, equally, to appreciate the perspectives of those who do not have a religious faith, the subject will equip those who study it with the knowledge, skills and attitudes that will help them to make sense of our rich and diverse population. For this reason, the subject plays an indispensable role in helping young people to understand the nature and impact of faiths and non-religious beliefs and therefore to play a full role in the complex world that they will inhabit. Indeed, in modern Britain, with its ever-growing of diversity of religious and non-religious beliefs, together with the many misconceptions that can surface in connection with religious belief and practice, good Religious Education in schools is more important than ever.

The aims of Religious Education

Religious Education aims to make an important and lasting contribution to the education of children and young people in a way that will equip them to play a full role in our multi-faith society. The subject seeks to promote learning and understanding about a range of faith and belief perspectives and to express the convictions that both they and others hold. In this way, the spiritual, moral, social, emotional, cultural and intellectual development of pupils will be developed. Good Religious Education will therefore integrate learning, understanding, insights, skills and communication. These qualities will enable children and young people to engage with a wide variety of religious

perspectives as well as to appreciate the position of those people who have either an indeterminate faith or who are non-religious. For this reason, Religious Education should be taught in a way that is accessible and interesting to all pupils regardless of their personal faith and beliefs so that they have the opportunity to learn from a wide variety of different positions. This will be achieved when no particular religious position or non-religious worldview is either promoted or undermined within the teaching of the subject.

Additionally, Religious Education should encourage pupils to acquire the qualities of compassion, respectfulness, thoughtfulness,

generosity, sensitivity and empathy. It should underline the importance of engaging with those who hold different perspectives without prejudice and enable the pupils' own sense of confidence and identity to grow and develop.

The principal objectives of Religious Education, in developing religious literacy, enabling pupils to articulate their insights, and the acquisition and application of a range of skills, were set out by the Religious Education Council in the document *A Curriculum Framework for Religious Education in England*, which was published in 2013. These three aims and their subsidiary objectives are shown in the table below.

<p>A. Know about and understand a range of religions and worldviews, so that they can:</p>	<ul style="list-style-type: none"> • describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals; • identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews; • appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
<p>B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:</p>	<ul style="list-style-type: none"> • explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities; • express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues; • appreciate and appraise varied dimensions of religion or a worldview.
<p>C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:</p>	<ul style="list-style-type: none"> • find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively; • enquire into what enables different individuals and communities to live together respectful for the wellbeing of all; • articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Challenges facing Religious Education

This new Locally Agreed Syllabus for Religious Education has been developed in a way that is mindful of a number of issues and problems that are known to be associated with the organisation, leadership, status, planning, teaching, learning and assessment of the subject in both primary and secondary schools. These challenges have been identified by both Ofsted, in RE subject reports, and by the Commission on Religious Education, which was established in 2016 by the Religion Education Council.

In their subject report, *Transforming RE in Schools*, which was published in 2010, Ofsted identified several aspects of Religious Education that were inadequate. These included problems with:

- the core purpose of the subject;
- how attainment is defined;
- the way pupils' progress is defined;
- how key concepts and questions can be used in RE;
- how to secure continuity and progression in the RE curriculum;
- the way to structure and define a clear process of learning in RE;
- the approach to teaching about Christianity;
- ways of balancing the need to foster respect for pupils' religions and beliefs within open, critical, investigative learning in RE;
- the place of teaching about Humanism and non-religious beliefs.

The impact of uncertainties surrounding these aspects has undermined pupil progress and impeded the effectiveness of teaching in Religious Education. More recently, in their 2013 subject report, *Religious Education: Realising the Potential*, Ofsted highlighted a further set of challenges that frequently beset the subject in schools. These included:

- low standards, such that pupils often leave school with an underdeveloped knowledge and understanding of religion and belief;
- weaknesses in teaching, which leads to insufficient challenge for pupils and a failure to extend their thinking;
- curriculum problems, which are encountered in fragmented provision, insufficient time allocation, poorly structured schemes of work, incoherence in lesson and unit sequencing, lack of attention to assessment and a confusion between RE and SMSC delivery;
- a confused sense of purpose, whereby teachers were unclear about what the aims and objectives of Religious Education were;
- limitations in leadership and management, leading to the subject being undervalued and poorly coordinated.

The final report of the Commission on Religious Education, *RELIGION AND WORLDVIEWS: THE WAY FORWARD – A National Plan for RE*, which was published in September 2018, reinforced many of Ofsted's findings as it stated:

'Despite its central importance, Religious Education (RE) in too many schools is not good enough to prepare pupils adequately for the religious and belief diversity they will encounter, nor to support them to engage deeply with the questions raised by the study of worldviews.'

The CORE report noted that, with respect to Religious Education, there were major issues in the training of teachers, a failure to incorporate non-religious worldviews, poor standards in learning and teaching and inadequate leadership of the subject in many schools.

Legal issues associated with Religious Education

The statutory requirements relating to Religious Education in schools are set out in the *Education Act 1996* and in the *Schools Standards and Framework Act 1998* and summarised in the briefing paper *Religious Education in Schools (England)* published by the House of Commons Library in October 2019. The Acts referred to here are supplemented by guidance within the document *Religious Education in English Schools: Non-statutory Guidance 2010*, which was published by the Department for Children, Schools and Families. This document specifies the legal status of the locally agreed syllabus.

The locally agreed syllabus is a statutory syllabus of RE prepared under Schedule 31 of the Education Act 1996 and adopted by the LA under that schedule. The legislation states that all state-funded schools must teach Religious Education and that maintained schools without a religious character must follow the syllabus agreed by the Agreed Syllabus Conference (ASC), the body that each Standing Advisory Committee for Religious Education (SACRE) is legally required to establish in order to ratify and publish the locally agreed Religious Education syllabus.

Once adopted by the LA, the agreed syllabus sets out what pupils should be taught and will include the expected standards of pupils' performance at different stages.

Every locally agreed syllabus, by law, 'must reflect that the religious traditions of Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.' Following the High Court Judgement on Religious Education

in 2015, it is also now a legal requirement that equal respect is accorded to pupils who do not hold religious beliefs and that Religious Education should incorporate reference to Humanist and secularist positions.

The law does not define what the principal religions represented in Great Britain are. Agreed Syllabus Conferences (ASCs) can decide which are the principal religions represented in Great Britain, other than Christianity, to be included in their agreed syllabus.

The statutory position for Religious Education dictates that:

- Religious Education is a component of the basic curriculum (but not the National Curriculum) and is compulsory for all pupils in local authority-maintained schools aged 5 – 18 years.
- The provision applies to school sixth forms although there is no equivalent provision for 16 – 18-year olds in sixth form colleges or other further education institutions.
- Academies and free schools are also required to teach Religious Education from Foundation Stage to Key Stage Five.
- Religious Education must be taught to all pupils from Reception year upwards. Exceptions to this stipulation include the following:
 - » pupils who have been withdrawn from the subject by their parents;
 - » students aged 18 or over who choose to withdraw themselves from the subject.

- Parents are legally entitled to withdraw their child or children from some or all of the Religious Education curriculum.
- Teachers also have the right not to teach the subject.

In the London Borough of Ealing, the Agreed Syllabus for Religious Education must be followed by all community and foundation schools. All maintained schools therefore have a statutory duty to teach Religious Education using this syllabus.

In contrast to maintained schools run by the Local Authority, schools with a religious character must provide Religious Education in accordance with the school's trust deed or, where provision is not made by a trust deed, in accordance with the beliefs of the religion or denomination specified in the order that designates the school as having a religious character.

Requirements for academies and free schools broadly reflect the provisions that apply to local authorities and schools in the maintained sector. The requirements, including the type of RE that an academy provides, are set out in the funding agreements for these schools. For schools in these categories that have a religious character, the Religious Education will be provided in accordance with the beliefs of the religion or denomination specified in the order that designates the school as having a religious character. The governing boards of these schools may decide to follow the Religious Education syllabus provided by the relevant local religious or denominational body to which the school is attached, such as that published by the Diocesan Board of Education.

The organisation of Religious Education

It is recommended that schools allocate a minimum of 5% of curriculum time to the teaching of Religious Education. In practical terms, this will generally involve the following number of hours being set aside for the subject in the Foundation Stage and each of the Key Stages:

Foundation Stage	30 – 36 hours
Key Stage 1	30 – 36 hours
Key Stage 2	38 – 45 hours
Key Stage 3	38 – 45 hours

Religious Education is usually most effective when it is delivered as a discrete subject. This approach enables the distinctive characteristics of a diverse array of faith and belief positions to be fully understood and it demonstrates that the subject is valued by the school. Other models, where Religious Education is incorporated within themed curriculum days or where it is integrated with other subjects as part of topic studies may be used. However, great care needs to be taken when these strategies are adopted for it will be important that the integrity and distinctiveness of the subject is maintained and not watered down. The involvement of a Religious Education specialist in the planning and delivery of these curriculum initiatives will be important in order to ensure that the contribution of the subject is as strong as possible.

Implementation

Implementing this syllabus

This new locally agreed syllabus for Religious Education should be adopted by all maintained schools without a religious character within the London Borough of Ealing from September 2020 (with a transition period for full teaching of the new syllabus to be in place for the summer term 2021). Schools with a religious character, academies, free schools and private schools have separate arrangements for the organisation of the Religious Education curriculum but can choose to follow the Ealing syllabus if they wish.

The syllabus contains unit outlines for all year groups from Reception through to Key Stage 3. In early years, Key Stage 1 and Key Stage 2 each of the units is designed to be taught over a half term in a weekly RE lesson. It is recommended that all units are covered, however the sequence of the units in the year group can be flexible. It is also acceptable for schools to replace one or two of the *thematic units* with alternatives that have been agreed by the school governors and are included in the school's RE policy. *Thematic units* refer to the units which do not focus exclusively on one religion or non-religious worldview e.g. 'How can significant figures inspire us?' Alternative units, which may be chosen to reflect the ethos of the school or the local community, for example, may be units from the previous syllabus, another Agreed syllabus or designed by the school.

All of the units on religions and non-religious worldviews must be

covered. This is to ensure that the school meets the legal requirement to 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act 1996) and also to include non-religious worldviews that are represented in this syllabus by two units on Humanism and one on Atheism (High Court judgement 2015).

Primary schools that do not offer a weekly RE lesson should endeavour to meet the expected time allocation and curriculum coverage as closely as possible. Where RE is integrated with other subjects, pupils should be made aware when the subject knowledge they are being taught is Religious Education.

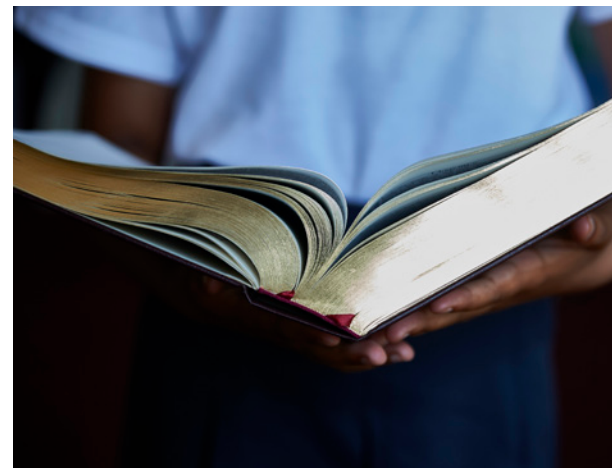
At Key Stage 3 it is recommended that all units should be covered, with the time allocation depending on the weekly time allocated to RE and whether Key stage 3 covers two or three years. The units on religions and non-religious worldviews must be covered. There is also flexibility to replace one or two of the *thematic units* as outlined above.

The Religious Education subject leader will work with the framework provided in this document to determine the most appropriate approach for teaching RE lessons in the school. It is expected that existing lesson plans and resources will be adapted for some of the new units. For

further information on effective teaching and learning in RE see the guidance on pages 8-10 and for the expectations on the implementation of the curriculum in the new Ofsted framework, see pages 19-21.

Support for RE subject leaders

The Ealing Learning Partnership offers termly RE subject leader networks for primary and secondary RE subject leaders. The meetings will provide an opportunity to share good practice, discuss the implementation of the syllabus and further develop subject knowledge and assessment practice in RE. A Google Drive site is also available for schools to share lesson plans and teaching and subject knowledge resources. Further guidance documents will be made available as required.



Religious Education beyond Key Stage 3

As noted in the section above on the legal issues associated with the subject, the law requires that schools must teach Religious Education to all pupils (unless they have been withdrawn by their parents) in Key Stages 4 and 5, including those students who are studying for vocational qualifications. If schools fail to provide Religious Education for students aged 14 – 18 they are therefore breaking the law.

Key Stage 4

At Key Stage 4, students are expected to research beliefs, practices, issues and ideas associated with religions and worldviews and be able to demonstrate an understanding of how these impact on the lives of individuals, groups, communities and within wider society. They should also be attentive to the place of religions and belief within public life in our country and across the world. These insights will be derived from engagement with religion and belief through theological, ethical, philosophical and sociological perspectives.

There are several ways in which the legal requirement to teach Religious Education at Key Stage 4 can be fulfilled. These include:

- A school-developed course that provides students with the opportunity to develop, deepen and extend the knowledge and understanding of religions and worldviews from that provided during Key Stage 3. This may

be a non-examined course that could draw upon cross-curricular approaches and/or on the content from published GCSE syllabuses and programmes of study.

- Providing opportunities for students to take a full or short GCSE course in Religious Studies.
- Schools may also choose to develop their curriculum so that students are able to follow a published course of study in Religious Studies, such as the full or short GCSE but without entering students for the end of course examination.

Key Stage 5

For post-16 students, engagement with religion and belief should promote critical thinking; research skills; in-depth reflection; sensitive awareness of religious beliefs and practices; competence in presenting religious and non-religious thought in a coherent, balanced and meaningful way; and an increasingly sophisticated technical vocabulary, which draws on the

language of religion, ethics and philosophy.

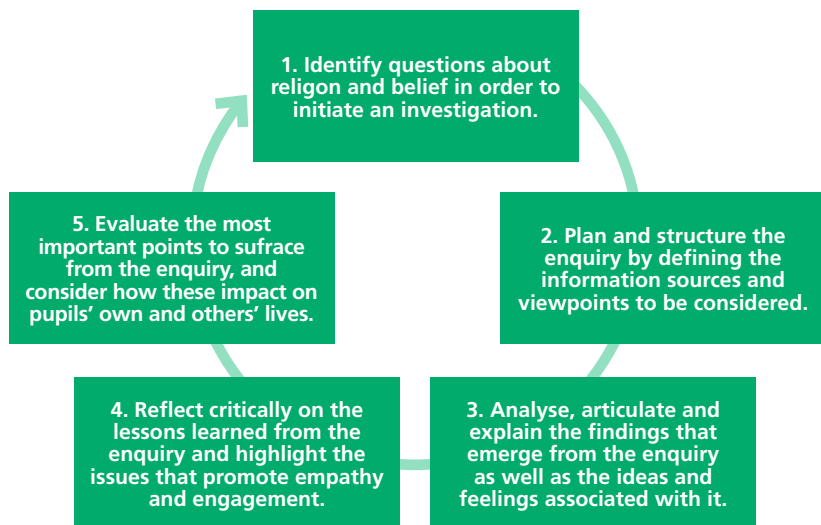
Schools will need to make decisions about how students in this age group are going to study religion and belief. Some students will elect to study Religious Studies or Philosophy at A-level. For students not taking these qualifications, the school may incorporate the study of religion and worldviews within a wider programme. A course of this kind will enable students to plan independent enquires that enable them to explore in some depth the relationship between religion and society and to reflect critically on the big questions and issues associated with religious believing, behaving and belonging. The programme should also give scope to investigate the interface between religion and other elements of human experience such as art, music, literature, fashion, migration, culture, politics, citizenship, the media, human moral choices, the law and human identity.

Principles of effective teaching and learning in Religious Education

Effective teaching and learning in Religious Education will be enabled when teachers and pupils engage with the subject in a way that highlights the profundity and deep significance of religion and belief in people's lives. Good teaching in Religious Education will adopt approaches that aspire towards high standards, through

inspirational, motivational and challenging activities. When the subject is highly valued, adequately resourced, led in a passionate way and taught with commitment and thoughtfulness, pupils will be encouraged to think deeply about the questions that confront them in studying RE, extend their learning and understanding about a variety

of religion and belief perspectives, and have the opportunity to reflect on their own sense of identity with respect to religion and belief in a meaningful way. In order to achieve these outcomes, high quality teaching and learning in Religious Education will be marked by several key characteristics. These include:



- The use of **big questions** to encourage pupils to confront the profound mystery underlying the human religious quest, the complex issues associated with our search for meaning and value, and the most significant concerns facing the communities and individuals who hold a variety of faith and belief perspectives.
- The adoption of an **enquiry-based approach** to teaching and learning. This strategy will encourage pupils to generate questions of their own relating to religions and beliefs; investigate these questions by planning lines of enquiry, selecting appropriate information and learning from those holding different faith and belief positions; evaluate the outcomes from their enquiries in order to identify the most important areas of insight and understanding; reflect on the connections between this learning and their own perspectives; demonstrate an appreciation of a range of religious and non-religious perspectives; and articulate and express their findings in a clear and accessible way. The elements associated with enquiry within Religious Education are indicated in the diagram to the right.
- The adoption of an enquiry-based approach to teaching and learning in Religious Education will enable **a variety of skills** to be developed by pupils. These may include, but not be restricted to, **investigation, interpretation, reflection, empathy, evaluation, analysis, synthesis, application** and **expression**.

- Effective Religious Education should also promote the development of a number of **positive attitudes** amongst the pupils studying the subject. These will include **thoughtfulness, compassion, respect, sensitivity, curiosity, objectivity, fairness, mindfulness, self-understanding, generosity, kindness, balance** and **commitment**.
- Teaching and learning will be planned and structured in a way that is stimulating and engaging for pupils and which provides ample opportunities for **processing, reflecting upon, making connections** between and **expressing** the insights derived from the activities undertaken.
- Teaching and learning will be based on carefully planned, varied and imaginative activities that foster **creativity and curiosity** amongst the pupils studying the subject.
- Building on the principle of structuring Religious Education around the investigation of big issues, units and individual lessons, as well as the central learning activities within the lessons, will be framed as **key questions**.
- Emphasis will be placed on the role of **experiential learning**. This will involve pupils in utilising all their senses in study of the subject. It may include engagement with the visual arts, poetry, music and drama; the handling of religious artefacts; opportunities to visit places of worship and other locations associated with religion and belief (such as the local area, museums, galleries and special exhibitions); opportunities for calm contemplation (calm contemplation and meditation are examples of the similarities, connections and areas of common ground that exist amongst different religious and non-religious worldviews), and through the invitation of visitors or parents representing different faith communities to talk to the pupils in the classroom.
- A balance will be achieved between the **objective, or outward-facing, and subjective, or inward-looking, dimensions** of Religious Education. Formally, this will involve planning lessons that integrate learning objectives and outcomes, activities, and assessment tasks that address the two attainment targets for Religious Education: learning *about* religion (AT1) and learning *from* religion and worldviews (AT2).

- Religious Education encompasses **depth of understanding rather than breadth of areas covered**. It is a complex and dynamic subject. For this reason, it must engage with important concepts rather than amass a vast list of facts. Consequently, Religious Education involves ongoing dialogue with others, with the self and with different manifestations of religion and belief. The objective will be to investigate a number of areas in some detail rather than attempt to provide a broad-brush coverage of every facet of each faith and belief tradition. Exploring issues in depth will provide a rich, rewarding and thought-provoking means to address the aims and purposes of Religious Education and avoid the shallow learning that often accompanies superficial treatment of too much content.
- In studying the subject, particularly in upper Key Stage 2 and Key Stage 3, pupils should be encouraged to engaged with a range of perspective associated with faith and belief. These will include the **theological, philosophical and sociological dimensions** of different religions and worldviews.
- Pupils should be encouraged to identify the distinctive characteristics of the specific faith and belief traditions being explored. However, there should

also be opportunities to examine, discuss and reflect upon the **similarities, connections and areas of common ground** that exist amongst different religious and non-religious worldviews.

- Religious and non-religious traditions are hugely complicated and differentiated phenomena. Older pupils should therefore be given scope to explore and learn from the **principal internal strands within the major faith and belief systems** being investigated.
- Faith and belief traditions will be characterised by a variety of convictions, actions and modes of collective identity. Pupils should therefore be encouraged to engage with the three dimensions of religious and non-religious traditions: **believing, behaving and belonging**. The units in the new syllabus reflect these aspects of religious life.
- Effective learning and teaching in Religious Education will **promote progression** amongst pupils from simple to more complex ideas and concepts throughout their study of the subject. This may involve the transition from the beliefs, principles concepts, values, views and attitudes that are held by the children themselves (Foundation Stage), through those that are common to all human experience (Key Stage 1), through those that are shared by

many religions and worldviews (Key Stage 2) to those that are particular to specific religions (Key Stage 3).

Planning the transition within the Religious Education curriculum from broader to narrower principles will enable pupils to engage with religions and worldviews in a progressively richer and deeper way. They will move from the examination of issues and themes that, in various ways, are held in common by many different people and religious or non-religious traditions (such as faith, belief, conviction, hope, devotion, prayer, contemplation, worship, symbol, identity, obligation, duty, charity, belonging, identity, authority, scripture, ritual, ceremony and celebration) to those that are associated with specific religious systems. The latter may include notions such as dharma (Buddhism, Hinduism and Sikhism), salvation (Christianity), tawhid or divine unicity (Islam), mitzvah or commandments (Judaism), responsibility (Humanism), avatars (Hinduism) and sewa or self-less service (Sikhism).

Progression may also be identified in the skills demonstrated by pupils as they follow the journey from Foundation Stage to Key Stage 3. These are shown in the table below.

Key stage	Skills
Key Stage 3	Analyse arguments and evidence in a way that demonstrates objectivity, fairness and balance.
	Evaluate ideas and concepts in an insightful and critical manner.
Upper Key Stage 2	Demonstrate the capacity to provide reasoned support for different points of view, based on logical argument and experience.
	Show that points of view can be clearly explained.
Lower Key Stage 2	Hold a particular view and support this with reasons.
	Demonstrate that connections and associations can be made between questions, faiths, beliefs and insights.
Key Stage 1	Indicate that questions and ideas can be expressed thoughtfully.
Foundation Stage	Talk meaningfully about simple ideas and concepts.

Attainment targets for Religious Education

The planning of teaching and learning in Religious Education should take into account the subject's two attainment targets, which, as noted above, address both the phenomenological and personal dimensions of faith and belief as it is encountered in both the world and in the individual person.

Attainment Target 1 (AT1) is concerned with learning *about* religion and belief. In addressing Attainment Target 1, Religious Education will include enquiring about, and investigating the nature of, believing, behaving and belonging in relation to faith and belief. This will involve the

growth in pupils of knowledge and understanding about religions and worldviews being studied and the development of the skills of interpretation, analysis and explanation.

Attainment Target 2 (AT2) focuses on learning *from* religion and belief. It invites pupils to engage with, reflect upon and respond to, the beliefs, practices and forms of identity that are found in different religions and worldviews. Attainment Target 2 is concerned, primarily, with the development of pupils' reflection about and response to their experiences of learning as they explore a range of religions

and worldviews. This will involve the development of the skills of application, discernment, evaluation and communication.

It will be important to hold these two attainment targets in balance to ensure that pupils can make connections and see the relationship between faith and belief as it is encountered in the world and their own beliefs, values, ideas and sense of identity.

AT1 and AT2 each comprise of three separate areas of enquiry, which should be addressed in learning and teaching within the Religious Education curriculum. They are shown in the table below.

Attainment target	Areas of enquiry	Key question
AT1	A. Beliefs, teachings and sources of wisdom and authority	How do religions and worldviews understand and develop beliefs and teachings within their traditions?
	B. Practices and ways of life	How do people who hold different religions and worldviews demonstrate their faiths and beliefs through practices, ceremonies, rituals and forms of behavior?
	C. Ways of expressing meaning	How do people and communities within religious and worldview traditions communicate their beliefs and values to others?
AT2	D. Identity, diversity and belonging	What does it mean to belong to a specific religious or worldview tradition?
	E. Meaning, purpose and truth	How do communities of faith and belief address the big questions that are encountered in human experience?
	F. Values and commitments	What are the principal moral and ethical commitments that are associated with different religions and worldviews?

Religious Education and fundamental British values

The Government first set out its definition of British values in 2011 as part of its Prevent Strategy, which was introduced as part of a series of initiatives designed to combat violent extremism. Since 2014, Ofsted has been charged with the responsibility of scrutinising the place of British values and making a judgement about the effectiveness of schools in promoting them as part of the inspection process.

Guidance on the implementation of British values is provided in the document *'Promoting fundamental British values as part of SMSC in Schools: Departmental Advice for Maintained Schools'*, which was published by the Department for Education in November 2014.

The British values are:

- Democracy
- The rule of law
- Individual liberty
- Mutual respect
- Tolerance of those with different faiths and beliefs

Effective teaching and learning in Religious Education will provide a range of opportunities for pupils to engage with and think about British values. This is because the subject addresses universal human values and considers the place of moral and ethical concerns within religions and worldviews, which underline the importance of human dignity, fairness, trust, respect, justice and freedom.

The table below outlines some of the ways in which Religious Education will promote the different strands of the British values agenda.

It is important to add that Religious Education is only one of many subjects within the school curriculum that will contribute to the promotion of British values. Every school has an overarching responsibility to ensure that each of the statutory values are understood and upheld by the pupils in their care and this requirement will be addressed through a variety of strategies and subject policies.

Democracy	In the study of Religious Education, it is important that a range of views, perspectives and attitudes can be heard and that all pupils have the opportunity to contribute to debates and discussions. Teachers who ensure that this objective is fulfilled will be modelling democratic behaviour and, in so doing, reinforcing this particular British value.
The rule of law	Religious Education will involve pupils in learning about and understanding the principles behind a range of codes for human living, which are associated with different faith and belief positions. They will be able to differentiate between state and religious laws and grasp the importance of fairness, justice, equality and order.
Individual liberty	Through their study of a range of religions and worldviews, pupils will examine important questions relating to human identity as this is shaped by both socio-cultural settings and personal decisions. The value of individual liberty will be highlighted by considering issues such as human freedom, autonomy and desire, along with the place of both faith and reason.
Mutual respect	A vital outcome of pupils' study of Religious Education should be a sense of respect for those who hold a wide range of faith and belief positions. This stance will not preclude the possibility of disagreement. However, pupils will be encouraged to disagree with dignity and respect the right of individuals and groups to hold different perspectives to their own.
Tolerance of those with different faiths and beliefs	The expression of intolerant attitudes has no place in the Religious Education classroom, although attitudes and behaviours that cause harm to others will be considered. Teachers should aspire to go beyond promoting tolerance of different religions and worldviews by underlining the need to celebrate diversity and encouraging attitudes of respect and trust to develop.

Religious Education and pupils with special educational needs and disabilities

Pupils with special educational needs and disabilities (SEND) have a right to receive effective educational provision that enables them to fulfil their potential and every effort should be made to demonstrate the value of Religious Education with this group of children.

There is a statutory requirement that pupils with SEND are taught the subject as far as is practicable. This will involve teachers in setting suitable learning challenges that are appropriate for the circumstances of every child, responding sensitively to the diverse needs of each child, and devising strategies that overcome the potential barriers to learning and assessment for pupils in this category.

A number of approaches to teaching and learning may be especially suitable for pupils with SEND. These will include, but not necessarily be restricted to, the following strategies:

- **Starting with the child** by focusing on the memories and experiences that are most special to them.
- Focusing on **affective learning** and **sensory experiences** which enable pupils to gain first-hand experiences of religious traditions. This may involve incorporating visits, visitors, the use of artefacts, religious symbols and the celebration of religious festivals into the teaching programme. Use may also be made of online resources.
- **Listening to and discussing stories**, either from religious traditions or other stories that highlight the importance of moral principles that are shared amongst the world's religions and worldviews.
- Drawing on **creative activities and experiences**, such as play, art, craft, drama, music and singing.
- Making connections between the **pupils' own challenges and difficulties** and the insights

that religions and worldviews offer in relation to human struggle and suffering.

- Identifying the **strengths and interests of pupils** with SEND and shaping curriculum activities around these.
- Celebrating, encouraging and valuing the **insights of SEND pupils** as these relate to religious beliefs and practices.
- Selecting **teaching material from earlier year groups of Key Stages** to ensure that pupils with SEND are able to access the learning.
- Making use of times for silence, stillness, reflection and contemplation.
- Focusing on the **special qualities of all people** and the responsibility we all share to treat everyone with **dignity and respect**.
- **Being careful about the use of religious language** in order to ensure that all pupils are able to access learning and demonstrate progression in Religious Education.
- Pupils should be encouraged to **express their feelings and emotions in a variety of ways**. This will involve minimising the writing barrier to learning by emphasising alternative methods by which pupils are able to demonstrate their insights and make contributions within the classroom.

For pupils who face considerable obstacles to learning because of their special educational needs or disabilities, assessment of their progress formerly involved the use of the P (Performance) Levels. These ranged from P1 (encountering activities and experiences) to P8 (listening attentively to religious

stories or to people talking about religion).

The document *Performance – P Scale – Attainment Targets for Pupils with Special Educational Needs*, published by the Department for Education in 2017, provides a specification for these levels for each curriculum subject, including Religious Education. Additional guidance is provided within the document *Planning, Teaching and Assessing the Curriculum for Pupils with Learning Difficulties: Religious Education*, which was published by the Qualifications and Curriculum Authority in 2009. This resource contains helpful suggestions for Religious Education teaching activities, which are appropriate for pupils with SEND, at each of the Key Stages.

Following the review of the provision for and assessment of pupils with special educational needs and disabilities, which was established by the Minister of State for Schools in 2015 and chaired by Diane Rochford (*The Rochford Review: Review of assessment for pupils working below the standard of national curriculum tests*. October 2016), the use of P-scales has been discontinued. In its wake, a new statutory approach to the assessment of pupils in this category has been introduced. Teachers supporting pupils with SEND are now required to use new pre-key stage standards to make the required assessment judgements for those pupils who are working below the national curriculum teacher assessment frameworks and above the old P-scale level 4.

The new specifications are found in two documents published in September 2018 by the Standards and Testing Agency (STA): Pre-key stage 1: pupils working below the national curriculum assessment standard and Pre-key stage 2: pupils working below the national curriculum assessment standard. These documents seek to provide a clearer, more inclusive and improved statutory assessment system that will provide, for those pupils that are able to, the possibility of making the transition onto the National Curriculum's assessment framework. Instead of focusing on linear progress, which was the case with the P-scales, the new framework is structured around seven aspects of engagement, which have been developed as a basis for assessing pupils with complex learning difficulties and disabilities.

These are: responsiveness, curiosity, discovery, anticipation, persistence, initiation and investigation. Although much of the guidance associated with the new assessment requirements is concerned with English, Maths and Science, each of these aspects of engagement may also be promoted effectively through creative and adaptive approaches to the teaching of Religious Education through the adoption of some of the strategies noted above. Additional advice and guidance is provided in the document *'The engagement model: Draft guidance for maintained schools, academies (including free schools) and local authorities'*, which was published by the Standards and Testing Agency in January 2020.

Religious Education with more able pupils

The modification of learning activities for more able pupils can be achieved in a range of ways. These may include:

- Offering **more challenging activities** that focus on higher order skills.
- Encouraging pupils to engage with more profound questions and forms of speculative thought.
- Drawing on content and activities from higher age groups of Key Stages.
- Promoting the adoption of more **specialist religious terminology**.
- Inviting children to engage with **primary sources**, such as texts, artefacts and testimonies.
- Adopting assessment tasks that are based on **extended or open-ended activities**.

Assessment of Religious Education

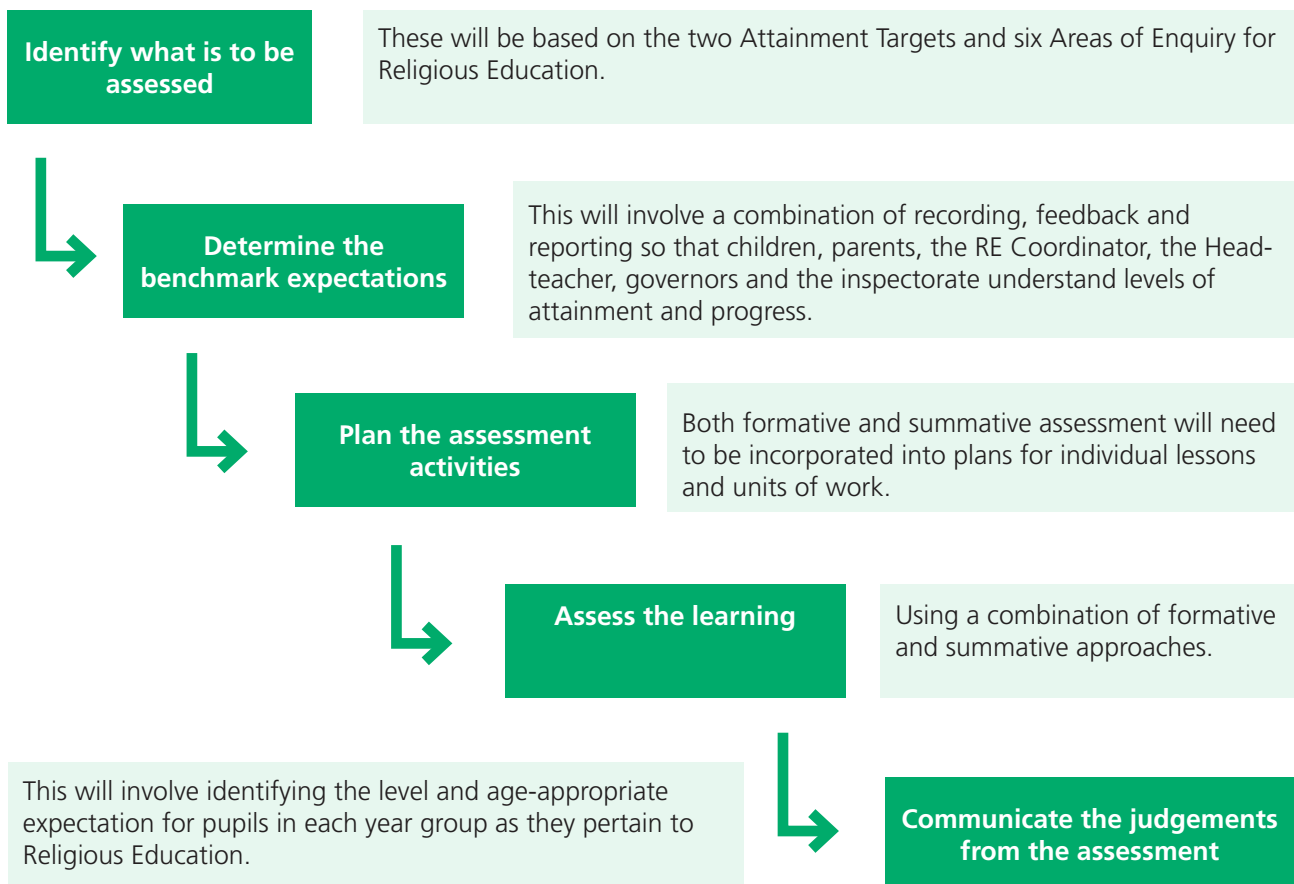
Assessment will form a crucial component of the Religious Education curriculum. It is a vital process in that it enables the teacher to:

- identify the progress that has been made and the level of attainment achieved by each child;
- plan the next steps to ensure that progression is maintained;
- identify the effectiveness of the syllabus, unit and lesson plans, and teaching approaches as they relate to Religious Education.

Formative assessment will take place throughout Religious Education lessons as teachers listen to pupils, observe them in their work and check their understanding of the themes being explored. Summative assessment will be used at intervals to generate measures of pupil achievement and identify whether each child is working towards, working at, or working beyond the level and age-appropriate expectation for their year group.

An assessment framework will support the implementation of the assessment process within Religious Education. The key elements of this are set out in the diagram below.

Key to effective assessment in Religious Education will be the adoption of creative strategies that motivate pupils to produce their best work, engage their imagination and enable them to take ownership of the learning process. These may involve minimising the barrier to learning that can sometimes be introduced



by placing an excessive emphasis on written work. Written work may, of course, be appropriate on occasions, particularly for some formal assessment exercises. However, assessment judgements can also be based upon observation of children's creative outputs, listening to them in pair, group and class-based discussions, and through their participation in other imaginative activities.

The table overleaf offers one way of considering the age-appropriate expectations in Religious Education for children in each year group within the primary phase. In Key Stage 3, more sophisticated levels of knowledge, understanding and skill will be expected of pupils, the judgement of which will be derived from several structured and extended pieces of work. The statements for each area of enquiry

may be used by teachers to make judgements about whether pupils are working towards, at, or beyond the achievement level fitting for each year group. The targets for Year 7 have been included because some more able children in Year 6 may be exceeding their age-related expectation and demonstrating that they are working at the level usually associated with Year 7.

	Attainment Target 1			Attainment Target 2		
Area of Enquiry	A. Beliefs, teachings, sources of wisdom and authority	B. Practices and ways of life	C. Ways of expressing meaning	D. Identity, diversity and belonging	E. Meaning, purpose and truth	F. Values and commitments
Reception	Talk about a religious story	Talk about some belonging ceremonies	Talk about a religious symbol	Talk about their family	Say how they feel when they are happy or sad	Say who is most special to them and why
Year 1	Remember a religious story and talk about it	Use the right names for things that are special to religious people	Recognise religious symbols, art and terms and talk about them	Talk about what they find interesting or intriguing	Talk about important experiences in their lives	Talk about those things that are most important to them and to others
Year 2	Re-tell a religious story and identify the beliefs within it	Talk about areas of common ground within religious acts	Say what some religious symbols and art stand for	Show a respectful attitude for the feelings of others without religious views	Talk about the questions that religious stories provoke	Talk about the things that affect their own and others' feelings
Year 3	Describe what a believer can learn from a religious story	Discuss some distinctive and common aspects of religion	Use religious vocabulary to discuss religious beliefs	Discuss the things that influence them and others	Raise and discuss big questions about life and listen to others people's views	Make connections between beliefs and actions
Year 4	Identify the links between beliefs and the lives of people of faith	Use the correct terms to describe religious practices	Articulate how religious ideas and beliefs are expressed in society	Describe how faith and belief shape identity and belonging	Raise and discuss how religions engage with the big questions in our lives	Describe how religious commitment affects moral decisions
Year 5	Explain how religious beliefs are derived from sources of authority and help to address big questions	Explain the reasons why people belong to religious communities	Use a range of religious terms to explain the similarities and differences between diverse forms of religious expression	Articulate their own insights and feelings about human identity, belonging and engagement with faith and non-religious belief traditions	Ask thoughtful questions about the purpose of life and show an understanding of how religions address these questions	Ask meaningful questions about important aspects of life, identify and the role of religion in this context
Year 6	Speak about how religions address some of the major questions in human life, identifying how sources of authority underpin these perspectives	Speak about the variety of religious practices that people of faith follow, explaining how these shape individuals, groups and societies	Use appropriate religious vocabulary to explain why different forms of religious and moral expression are important to members of faith and belief communities	Speak sensitively and in a reasoned way about both the benefits and challenges of belonging to a religious community in contemporary society	Identify some of the most important issues about meaning, purpose and truth and speak about both their own and others' views on these issues	Discuss the connections between beliefs, teachings and the issues that face human societies in the world today by drawing on the perspectives of different faiths and beliefs
Year 7	Demonstrate a comprehensive understanding of a range of religious beliefs and explain how these relate to questions of meaning	Speak about how religious life in the world today has developed over history and how contemporary religion shapes the lives of believers	Draw on a wide range of religious terms to explain how people in faith and belief communities express their religious and moral convictions	Reflect on their own experiences and speak in a reasoned way about how religious perspectives help us to understand both self and others	Speak cogently about how religions and worldviews can help us to understand the major questions of meaning and purpose that face humanity	Draw on the insight from both self and others to explain how religions and worldviews are important in shaping the lives of people today

In simpler terms, pupils will be expected to demonstrate a progression from Reception to Year 6, which will move from naming and recognising, through retelling, describing, understanding and explaining to interpreting in Attainment Target 1 (Learning *about* religion) and from talking about, through responding sensitively, making connections, applying ideas and expressing reasoned views to expressing insights with appropriate religious vocabulary in Attainment Target 2 (Learning *from* religion).

At the end of each year, teachers will need to use their professional judgement to determine the extent to which the children they have been teaching have met the age-appropriate expectations for Religious Education and provide feedback to both pupils and parents. A four-fold system for classifying pupil performance may be used for this purpose (table below refers).

Assessment strategies should be developed that inspire, challenge and engage pupils and enable them to express their learning both about and from the religions and worldviews studied in a range of creative and imaginative ways. These may involve some of the following approaches:

- Beginning and end of unit assessment grids, which invite children to write down what they already know about the theme of the unit and what they would like to know (before the unit) and what they have learned from their study (at the end of the unit).
- Self-assessment tasks, which offer the children the opportunity to write about what they discussed and talked about, what they thought and what their opinions are, for each unit studied.
- Simple strategies that focus on observation of children as they engage in practical activities that are based on the content of the Religious Education topics being explored. These may include craft, art, drama, poetry, role-play and other forms of expression.
- Listening to children as they participate in discussions in pairs, groups and with the whole class. This will enable to teacher to gauge how well each child is achieving in relation to the expectations that are appropriate for their age.
- Using 'I can' statements, which are completed by the children in order to express what they are able to remember, understand and apply, analyse and do, in relation to each unit studied.
- Providing opportunities for pupils to reflect upon and articulate their own viewpoints in relation to the key questions about meaning, purpose and value that are associated with religions and worldviews.
- Setting aside space within the Religious Education curriculum for pupils to identify issues to identity and then to undertake investigations, process their findings, evaluate the lessons learned and express their insights.

As noted above, although writing will constitute an important aspect of the assessment process, teachers should seek to minimise the use of worksheets, fill-in-the-gap exercises and abstract written tasks in order to encourage pupils to engage all of their senses in assessment activities and promote creative and imaginative responses. Given the range of abilities that will be present amongst the children in the class, the assessment process will also require appropriate differentiation of the tasks that are set so that every child is able to participate fully in a way that matches the level at which they are learning.

The inspection of Religious Education

All state-funded primary and secondary schools will be subject to Section 5 inspections, which will be carried out by Ofsted inspectors.

Ofsted will also inspect schools of religious character. They may inspect Religious Education but will not inspect collective worship in these schools.

Schools with a religious character will be subject to an additional inspection process. In schools within this category, denominational education and collective worship are inspected by a body appointed by the maintained school's governing board under section 48 of the Education Act 2005 or as provided in the academy's funding agreement. The inspection framework or body responsible for different kinds of schools with religious character are as follows:

- **Statutory Inspection of Anglican and Methodist schools (SIAMS)** for Church of England and Methodist schools.
- **Diocesan** or **Archdiocesan** inspections for Catholic schools.
- **The Association of Muslim Schools (AMS)** for Islamic schools.
- **Pikuach** – the education arm of the Board of Deputies of British Jews – for Jewish schools.
- **The Hindu Education Authority** for Hindu schools.
- **The Network of Sikh Organisations** for Sikh schools.

Further information about the inspection arrangements for schools with a religious character is provided within the briefing paper, *Faith Schools in England: FAQs*, published by the House of Commons Library in June 2018.

The new Ofsted inspection framework

Ofsted published a new **Education Inspection Framework (EIF)** and an associated **School Inspection Handbook**, which were implemented in school inspections from September 2019 onwards. These documents signaled a significant shift in the approach in the inspection of schools. This now involves a greater focus on the wider curriculum subjects, including Religious Education. Based on data collected by the National Association for Teachers of Religious Education (NATRE) in Autumn 2019, the impact of the new inspection framework is already being experienced by schools, with the inspectors taking an increasing interest in what Ofsted are calling 'the quality of education' in Religious Education. This involves assessment of the leadership, curriculum, planning, teaching, learning, assessment and resourcing of Religious Education. In addition to inspecting the individual curriculum subjects, Ofsted will also consider, and make a judgement about, the extent to which each school promotes the spiritual, moral, social and cultural (SMSC) development of its pupils.

Under the new Education Inspection Framework, key judgements will be made about four aspects of the work of each school:

- Quality of education
- Behaviour and attitudes
- Personal development
- Leadership and management

Implementation of the new Ofsted EIF will involve three interlinked elements:

- **Top-level view:** inspectors and leaders start with a top-level view of the school's curriculum, exploring what is on offer, to whom and when, leaders' understanding of curriculum intent and sequencing, and why these choices were made.
- **Deep dive:** then, a 'deep dive', which involves gathering evidence on the curriculum intent, implementation and impact over a sample of subjects, topics or aspects. This is done in collaboration with leaders, teachers and pupils. The intent of the deep dive is to seek to interrogate and establish a coherent evidence base on quality of education. A 'deep dive' will involve conversations with senior leaders and subject coordinators, lesson visits, scrutiny of pupils' work, discussion with teachers and listening to pupils.
- **Bringing it together:** inspectors will bring the evidence together to widen coverage and to test whether any issues identified during the deep dives are systemic. This will usually lead to school leaders bringing forward further evidence and inspectors gathering additional evidence.

The 'Quality of education' judgement is at the heart of the inspection process and will be based upon the examination of and judgement about the curriculum, teaching, assessment and standards. This will involve close attention being given to the so-called 'three Is:' **Intent**, **Implementation** and **Impact**. In turn, these three aspects of the education concern what is conceived (the vision), what is taught (the provision) and what is experienced (the outcome).

In preparation for a school inspection, Religious Education coordinators and subject leads, along with class teachers who are delivering the subject, will need to think carefully about each of these elements.

Intent: This will focus on the vision for Religious Education; the clarity of understanding of the subject's role, purpose and value; how these objectives are expressed within the school's RE policy; the planning of the subject to demonstrate coherence, progression, balance and structure, based on the syllabus for Religious Education that has been adopted in each school; and the extent to which the Religious Education curriculum reflects the school's local cultural, religious and wider belief context.

Implementation: This will involve the inspectors making judgements about the subject knowledge of teachers responsible for teaching the subject; the availability and quality of training and other professional development opportunities in Religious Education; the ability of teachers to develop the understanding amongst pupils of key concepts and their engagement in discussion and reflection; the extent to which pupils' work is checked and any misunderstandings are addressed; and the capacity of pupils to embed religious concepts in their long term memories so that they can be both spoken about and applied in a fluent and constructive way.

Impact: This part of the inspection process will involve inspectors

in following through the vision, plans and teaching of the subject by making judgements about: the depth of knowledge and understanding of pupils in Religious Education; the progress that pupils are making in the subject; and the ability of pupils to show that they know more, remember more and can do more as a result of the teaching they have received in Religious Education. The 'deep dive' method may be used to focus on this element of the inspection process.

The table overleaf includes a number of questions that Religious Education coordinators may find helpful as they prepare for the inspection of the subject in the context of each of these 'three Is.'

INTENT	<ul style="list-style-type: none"> • What is the school's vision for Religious Education? • What value is attached to the subject? • Which religious traditions are to be investigated? • Is the subject adequately resourced? • Are visits and visitors included with the curriculum plan for Religious Education? • Has the curriculum been planned in order to promote progression? • Has the learning been appropriately differentiated so that all pupils, including those with SEND, can fulfil their potential and demonstrate progress? • Is there an expectation that children will develop their knowledge, understanding, skills, awareness, values and vocabulary in Religious Education as they study it? • Has attention been given to the embedding of ideas, concepts and principles relating to Religious Education within children's long-term memories? • Has assessment for and of learning been carefully planned?
IMPLEMENTATION	<ul style="list-style-type: none"> • Are coherent plans available for those responsible for teaching the subject? • Have clear learning objectives, in the form of key questions, been set out for the units and lessons in the plans for Religious Education? • Do the teachers have an expert knowledge of Religious Education? • Do the lessons incorporate a variety of teaching and learning strategies? • Is the teaching of Religious Education creative, enthusiastic and inspiring? • Are resources, such as religious artefacts and art, used in the lessons? • Is assessment for and of learning embedded within lesson delivery? • Do pupils learn from as well as about religion and belief? • Are pupils motivated, positive and committed to the subject? • Are the units, lessons and lesson activities coherent and logically ordered? • Is the teaching of Religious Education open, objective and balanced? • Does Religious Education promote respect for all religions and beliefs?
IMPACT	<ul style="list-style-type: none"> • Are most pupils achieving, or exceeding, their age-appropriate expectation for Religious Education? • Are pupils who are facing barriers to learning, including pupils with SEND, able to access learning and succeed in Religious Education? • Is there clear evidence that pupils are progressing as they move through the year groups in their knowledge and understanding of, and their reflection on, religious, ethical, philosophical and spiritual matters? • Have children developed mastery of certain central concepts and ideas in Religious Education as an outcome of their study of the subject? • Are pupils able to articulate a clear sense of the value and purpose of Religious Education? • As an outcome of their learning in Religious Education, are pupils able to make sense of their own and others' religious and non-religious beliefs? • Are pupils being effectively prepared to play a constructive role within a religiously and culturally diverse society?

Useful resources

The unit specifications that follow in this syllabus all include recommended resources that focus on the content of each individual area of study. In addition to these focused resources, a number of general resources may also be helpful for teachers as they engage with Religious Education and seek to plan, deliver and assess the subject within the classroom. The following items will be particularly useful.

Books

- Philip Barnes (2017) *Learning to Teach Religious Education in the Secondary School*, Routledge.
- Derek Bastide (1999) *Coordinating Religious Education across the Primary School*, Falmer Press.
- Derek Bastide (2006) *Teaching Religious Education 4 – 11*, 2nd Edition, Routledge.
- Lat Blaylock, Kate Christopher and Fiona Moss (2015) *Religious Education and British Values*, RE Today Services.
- Claire Brewer and Kate Bradley (2019) *101 Inclusive and SEN Citizenship, PSHE and Religious Education Lessons: Fun Activities and Lesson Plans for Children Aged 3 – 11*, Jessica Kingsley Publishers.
- Jane Brooke (2014) *The RE Teacher's Survival Guide: A Practical Guide to Teaching RE in Primary Schools*, Barnabas in Schools.
- Peter Cave (2009) *Humanism: A Beginner's Guide*, Oneworld Publications.
- CGP Books (2015) *KS3 Religious Education: Complete Study and Practice*, Coordination Group Publications.
- Sally Elton-Chalcraft (2014) *Teaching Religious Education Creatively*, Routledge.
- Paul Gateshill and Jan Thompson (2000) *Visiting Places of Worship*, Hodder & Stoughton.
- Liam Gearon (2013) *Masterclass in Religious Education: Transforming Teaching and Learning*, Bloomsbury.
- James Holt (2014) *Religious Education in the Secondary School: An Introduction to Teaching, Learning and the World Religions*, Routledge.
- Christine Howard (2009) *Investigating Artefacts in Religious Education: A Guide for Primary Teachers*, 2nd Edition, Religious and Moral Education Press.
- Barbara Hume and Annie Sevier (1988) *Starting with Me: Topic Ideas for the Teaching of History, Geography and Religious Education to Children from Five to Seven*, Belair Publications.
- Maria James and Julian Stern (2019) *Mastering Primary Religious Education*, Bloomsbury.
- Andy Lewis and Robert Orme (2017) *World Religions: Judaism, Christianity and Islam (KS3 Knowing Religion)*, Collins.
- Jennie Lindon (1999) *Understanding World Religions in Early Years Practice*, Hodder & Stoughton.
- Judith Lowdnes (2012) *The Complete Multifaith Resource for Primary Religious Education: Ages 7-11*, Routledge.
- Elaine McCreery, Sandra Palmer and Veronica Voiels (2008) *Teaching Religious Education: Primary and Early Years*, Learning Matters.
- Imran Mogra (2017) *Jumpstart RE! Games and Activities for Active Learning, Ages 7-12*,
- Fiona Moss and Stephen Pett (2019) *Assessment in RE: A Practical Guide*, RE Today Services.
- Stephen Pett (2015) *Religious Education: The Teacher's Guide*, RE Today Services.
- Julian Stern (2018) *Teaching Religious Education*, Bloomsbury.
- Geoff Teece, G. (2001) *Religious Education (Pocket Guides to the Primary Curriculum)*, Scholastic.
- Maggie Webster (2010) *Creative Approaches to Teaching Primary RE*, Longman.
- Cavan Wood (2008) *100 Ideas for Teaching Religious Education*, Continuum.
- Cavan Wood (2011) *The RE Teacher's Handbook*, Continuum.

Websites

Assessing RE: <https://www.reonline.org.uk/assessing-re/>

Celebrating RE: <http://celebratingre.recouncil.org.uk/>

Commission on Religious Education: <https://www.commissiononre.org.uk/>

Education Inspection Framework (Guidance): <https://www.gov.uk/government/publications/education-inspection-framework>

Humanism for Schools: www.humanismforschools.org.uk

NATRE: <https://www.natre.org.uk/>

Religious Education Council: <https://www.religiouseducationcouncil.org.uk/>

RE Definitions: <http://re-definitions.org.uk>

RE:Online: <https://www.reonline.org.uk/>

RE Quality Mark: <http://reqm.org/>

Religion Facts: <http://www.religionfacts.com/>

Resources for the Early Years Foundation Stage: <https://www.earlylearninghq.org.uk/lesson-plans-activity-ideas/religious-education/>

Understanding Humanism: <https://understandinghumanism.org.uk/>

Videos

The Five Major Religions: https://www.youtube.com/watch?v=m6dCxo7t_aE

RE.ACT: Take a stand for Religious Education: <https://www.youtube.com/watch?v=FgC6qYlmacE>

Teaching Religion in Today's Classroom: <https://www.youtube.com/watch?v=7TS8wlc-juE>

Why Should You Study Religious Education?: https://www.youtube.com/watch?v=bunXYTDN_fc

Why Study RE? <https://www.youtube.com/watch?v=0iuXmIFZjzk>

Subject knowledge: An introduction to the six major religions and Humanism

The purpose of this section of the syllabus is to provide introductory background subject knowledge for teachers on the six major religions covered in the syllabus and the non-religious worldview of Humanism. Each of the seven areas includes a brief overview, a summary of key terms and a list of further resources. There is also a short section at the end with references to other religious traditions beyond the so-called 'big six' religions, as well as to a range of non-religious belief systems.

Buddhism

Buddhism is a religion to about 535 million people around the world. The word comes from 'budhi', 'to awaken'. It has its origins about 2,500 years ago when Siddhartha Gautama, known as the Buddha, was himself awakened (enlightened) at the age of 35.

To many, Buddhism goes beyond religion and is more of a philosophy or 'way of life'. It is a philosophy because philosophy 'means love of wisdom' and the Buddhist path can be summed up as:

- 1] to lead a moral life,
- 2] to be mindful and aware of thoughts and actions, and
- 3] to develop wisdom and understanding.

Buddhism explains a purpose to life, it explains apparent injustice and inequality around the world, and it provides a code of practice or way of life that leads to true happiness. Buddhism is becoming popular in Western countries for a number of reasons, the first good reason is Buddhism has answers to many of the problems in modern materialistic societies. It also includes (for those who are interested) a deep understanding of the human mind (and natural therapies) which prominent psychologists around the world are now discovering to be both very advanced and effective.

Siddhartha Gautama was born into a royal family in Lumbini, now located in Nepal, in 563 BC. At 29, he realised that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness. After six years of study and meditation he finally found 'the middle path' and was enlightened. After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism — called the Dharma, or Truth — until his death at the age of 80. The Buddha is not regarded as divine by Buddhists nor did he claim this of himself. He was a man who taught a path to enlightenment from his own experience.

Buddhists sometimes pay respect to images of the Buddha, not in worship, nor to ask for favours. A statue of the Buddha with hands rested gently in its lap and a compassionate smile reminds Buddhists to strive to develop peace and love within themselves. Bowing to the statue is an expression of gratitude for the teaching. One of the Buddhist teachings is that wealth does not guarantee happiness and also that wealth is impermanent. The people of every country suffer whether rich or poor, but those who understand Buddhist teachings can find true happiness.

There are many different types of Buddhism, because the emphasis changes from country to country due to customs and culture. What does not vary is the essence of the teaching — the Dharma or truth. Buddhism is also a belief system, which is tolerant of all other beliefs or religions. Buddhism agrees with the moral teachings of other religions but Buddhism goes further by providing a long-term purpose within our existence, through wisdom and true understanding. Real Buddhism is very tolerant and not concerned with labels like 'Christian', 'Muslim', 'Hindu' or 'Buddhist'; that is why there have never been any wars fought in the name of Buddhism. That is why Buddhists do not preach and try to convert, only explain if an explanation is sought.

The Buddha taught many things, but the basic concepts in Buddhism can be summed up by the Four Noble Truths and the Noble Eightfold Path.

The First Noble Truth: the first truth is that life is suffering. It includes pain, getting old, disease, and ultimately death. We also endure psychological suffering like loneliness frustration, fear, embarrassment, disappointment and anger. This is an irrefutable fact that cannot be denied. It is realistic rather than pessimistic because

pessimism is expecting things to be bad. Instead, Buddhism explains how suffering can be avoided and how we can be truly happy.

The Second Noble Truth: The second truth is that suffering is caused by craving and aversion. We will suffer if we expect other people to conform to our expectation, if we want others to like us or if we do not get something we want. In other words, getting what you want does not guarantee happiness. Rather than constantly struggling to get what you want, try to modify your wanting. Wanting deprives us of contentment and happiness. A lifetime of wanting and craving and especially the craving to continue to exist, creates a powerful energy, which causes the individual to be born. Therefore, craving leads to physical suffering because it causes us to be reborn.

The Third Noble Truth: The third truth is that suffering can be overcome and happiness can be attained; that true happiness and contentment are possible. If we give up useless craving and learn to live each day at a time (not dwelling in the past or the imagined future) then we can become happy and free. We then have more time and energy to help others. This is Nirvana.

The Fourth Noble Truth: The fourth truth is that the Noble Eightfold Path is the path, which leads to the end of suffering.

The Noble Eightfold Path: In summary, the Noble Eightfold Path is being moral (through what we say, do and our livelihood), focusing the mind on being fully aware of our thoughts and actions, and developing wisdom by understanding the Four Noble Truths and by developing compassion for others.

The Five Moral Precepts: the moral code within Buddhism is the precepts, of which the main five are: not to take the life of anything living, not to take anything not freely given, to abstain from sexual misconduct and sensual overindulgence, to refrain from untrue speech, and to avoid intoxication, that is, losing mindfulness.

Kamma: This means 'action'. The Law of Kamma means that there are inescapable results of our actions. There are deeds of body, speech or mind that lead to others' harm, one's own harm, or to the harm of both. Such deeds are called bad (or 'unwholesome') kamma. They are usually motivated by greed, hatred or delusion. Because they bring painful results, they should not be done.

There are also deeds of body, speech or mind that lead to others' well-being, one's own well-being, or to the well-being of both. Such deeds are called good (or 'wholesome') kamma. They are usually motivated by generosity, compassion or wisdom. Because

they bring happy results, they should be done as often as possible. How can we test the karmic effect of our actions?

The answer is summed up by looking at:

- 1] the intention behind the action,
- 2] effects of the action on oneself, and
- 3] the effects on others.

Buddhism teaches that wisdom should be developed with compassion. At one extreme, you could be a good-hearted fool and at the other extreme, you could attain knowledge without any emotion. Buddhism uses the middle path to develop both. The highest wisdom is seeing that in reality, all phenomena are incomplete, impermanent and do not constitute a fixed entity. True wisdom is not simply believing what we are told but instead experiencing and understanding truth and reality. Wisdom requires an open, objective, unbigoted mind. The Buddhist path requires courage, patience, flexibility and intelligence. Compassion includes qualities of sharing, readiness to give comfort, sympathy, concern, caring. In Buddhism, we can really understand others, when we can really understand ourselves, through wisdom.

Buddhist terms

Anatta: The lack of a substantial and unchanging self, soul or identity.

Anicca: Change, the continual changing nature of worldly existence.

Bhavana: Mental culture or mental development/discipline. Also, meditation/formal training. The seventh and eighth steps on the eightfold path, or middle way, taught by the historical Buddha.

Buddha: Enlightened or awakened one. One who sees things as they really are.

Dhamma: Teachings of the Buddha. Also, the Truth about the way (Dharma) things are.

Dukkha: Suffering or dis-ease; the unsatisfactory nature of worldly existence.

Karma: The state of rebirth through one's attachment to the world (kamma) and self.

Karuna: Compassion, one of two (inter-related) aspects of enlightenment.

Nirvana: Enlightenment. The extinguishing of ignorance and (nibbana) attachment that binds one to worldly existence.

Prajna: Wisdom, the second of the aspects of enlightenment. The first three steps on the eightfold path, or middle way, taught by the historical Buddha.

Sangha: The Buddhist community. Sometimes used specifically about the monastic community.

Sila: Ethical conduct. The fourth, fifth and sixth steps on the eightfold path, or middle way, taught by the historical Buddha.

Tanha: Thirst or craving. Attachment to desiring.

Upaya: Skillfulness/skill in means. An attribute of the Buddha. Also, the ability to adapt the teachings to an audience, and one's actions and advice to individuals and situations

Further resources about Buddhism

About Buddhism: <http://www.aboutbuddhism.org/>

Buddhism for beginners: <http://www.buddhismforbeginners.com/>

Getting started with Buddhism: <https://tricycle.org/beginners/>

RE:Online – Buddhism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/buddhism/>

Christianity

Christianity began around two thousand years ago as a radical renewal movement within Judaism. It is rooted in the life and teaching of Jesus of Nazareth. The early Jesus movements were linked strongly to Jewish life, but as the tradition spread it came to include Gentiles or those of a non-Jewish background. It developed a separate life but retained a complex and often problematic link to the Jewish tradition. For a long period, Christians suffered localised opposition, coupled with sporadically intense persecution throughout the Roman Empire. However, Christianity gradually gained a wider following and after the conversion of the Roman Emperor Constantine in the early fourth century CE, it eventually became the official religion of the Roman Empire.

The Roman Empire became divided into Eastern and western parts, which followed distinct Christian traditions. Although the Churches in the East and the west had much in common, differences of doctrine and practice began to emerge within the different jurisdictions. Following the great Schism between these Churches in 1054, by the twelfth century, these differences had resulted in the distinctive forms of Eastern and Western Christendom, which underlie respectively, the various

forms of Eastern Orthodox and Roman Catholic Christianity.

After the rise of Islam in the seventh century CE, the Churches of Eastern Christendom in the Middle East and in North Africa became separate religious minorities. By contrast, in Western Christendom, Christianity was the dominant religious tradition, largely supplanting indigenous pagan traditions. In the Middle Ages, Western Christendom was commonly understood as a socio-political unity with two poles of authority: the state power of the Holy Roman Emperor or an individual country's monarch and the spiritual authority of the Pope.

There was a continued tension between these secular and spiritual poles until, in the sixteenth century, Western Christendom fragmented with many territories becoming Protestant and no longer acknowledging papal authority in the spiritual sphere. Many Protestant Churches developed as national Churches having a close relationship with the dates in which they were set.

With growing European awareness of the wider world, both Protestant and Roman Catholic Christians increasingly became convinced of a need to spread the message of Christianity to the countries

where European colonies were being established. The missionary movement began with the Roman Catholic missions of the sixteenth and seventeenth centuries to China, Goa, Japan and the New World. It reached its peak during the latter part of the nineteenth century and the first half of the twentieth century, with the development of the Protestant Christian missions that led to Christian Churches of many denominations being established on every continent. This process then in turn contributed to the development of the ecumenical movement towards unity in faith, prayer and action among the Christian Churches of the world.

Many individual Christian missionaries were undoubtedly motivated by genuine Christian convictions about their responsibility for spreading the Christian message, but the relationship between the missionary movement and European colonialism and imperialism has, with hindsight, been criticised by the more recently founded Churches in other continents and by many of the European Churches themselves. However, the missionaries made a significant impact, and today the global focus of Christianity has shifted significantly from Europe and North America to Africa and Latin America.

Christian terms

Agape: The love of God for humanity, which Christians should seek to emulate.

Apostolic succession: The doctrine that the authority of ordained clergy (to perform valid sacraments and teach right doctrine) derives from an unbroken succession of valid ordinations beginning with the apostles.

Ascension: The event described in the biblical books of Luke and Acts, in which Jesus is taken up into Heaven after his resurrection.

Atonement: Atonement is the act of bringing man and God together. It is also known as reconciliation. Christians believe that when Jesus died on the cross, he made possible the atonement of humanity with divinity.

Baptism: Baptism refers to the act of being placed into or immersed into something. New Christians are baptised into water to symbolise the fact that they have died to an old way of life, that Jesus died and was buried in the tomb before he came back to life, and that their bodies will someday die and be buried before God raises them to new life. All new Christians should be baptised as a testimony to the world of our commitment to Christ and as an act of obedience to our Lord.

Bishop: The priest and spiritual leader of a diocese.

Catechism: (from Greek katecheo, 'instruct'). A class or manual on the basics of Christian doctrine and practice, usually as a precursor to confirmation or baptism. Catechisms normally include lessons on the creeds, the Lord's Prayer and the Ten Commandments, as well as the Hail Mary in Roman Catholicism.

Christology: The area of theology dealing with the person of Christ. Christology examines topics as the relation between Christ's human and divine natures, the relationship between Christ and the other two persons of the Trinity, and the meaning of his sacrificial death (atonement). The vast majority of Christological doctrine was developed in the period leading up to the Council of Nicea in 325.

Church: (Greek kuriakon, 'belonging to the Lord'). The worldwide body of Christian believers, a particular denomination or congregation, or the building in which they meet. The study of the nature of the church is called ecclesiology.

Diocese: In the Roman Catholic and Anglican churches, a diocese is a geographical region headed by a bishop, which usually includes several congregations. In Eastern Orthodoxy, a diocese is called an eparchy.

Easter: A spring festival celebrating the resurrection of Christ. Easter is regarded by many Christians as the most important festival in the church calendar.

Eucharist: A sacrament recognised by all branches of Christianity. The Eucharist (also known as the Mass, Holy Communion or the Lord's Supper) commemorates the Last Supper of Christ with the sharing of bread and wine.

Evangelicalism: A tradition within Protestant Christianity that emphasises active evangelism, personal conversion and faith experiences, and Scripture as the sole basis for theology and practice.

God: In Christian theology, God is understood as trinitarian. Although undivided, the Holy Trinity

comprises God the Father, God the Son and God the Holy Spirit.

Good Friday: The day that Christians remember the crucifixion of Jesus Christ. The cross represents the central symbol of the Christian faith.

Grace: The undeserved gift of divine favor in the justification and then sanctification of sinners. The Greek term charis, usually translated in English as "grace," is used about 150 times in the New Testament, mostly in the Pauline epistles.

Heaven: The eternal realm and dwelling place of God.

Incarnation: The doctrine that God took human form in Jesus Christ and the belief that God in Christ is active in the Church and the world through the Holy Spirit.

Liturgy: The prescribed form or collection of forms for public worship. In liturgical churches, the rite and ceremony is more prominent than the emphasis on preaching, evangelism, or spontaneous expressions of worship.

Logos: The Word. The pre-existent Word of God, incarnate as Jesus Christ

Lutheranism: One of the largest Protestant Christian denominations, based on the teachings of Martin Luther in the 1500s. The Lutheran Church is the dominant church in many countries in northern mainland Europe.

Nonconformist: A Protestant who does not conform to the practice of the Church of England, especially the hierarchy of bishops and priests and the use of a set liturgy. Includes Methodists, Baptists, Presbyterians, Quakers, and the United Reformed Church.

Passion of Christ: (Latin *passio*, "suffering"). The crucifixion of Jesus and the events leading up to it.

Protestantism: A branch of Christianity dating from the 16th-century Protestant Reformation, characterised by rejection of the Pope, an emphasis on the authority of Scripture, and the necessity of personal faith for salvation.

Real Presence: In Catholic and some Anglican churches, the physical and spiritual presence of the body and blood of Christ in the bread and wine of the Eucharist.

Reconciliation: The uniting of believers with God through the sacrifice of Jesus Christ. The process of reconciling Christians with one another.

Redemption: The effect of the deed of Jesus Christ in setting people free from sin through his death on the cross.

Repentance: The acceptance of our unworthiness before God and recognition of the need to be saved from sin by his love.

Resurrection: The rising from the

dead of Jesus Christ, leading to the rising from the dead of all believers at the Last Day, and the belief in the new, or risen, life of Christians.

Sacrament: A solemn Christian ritual believed to be a means of grace, a sign of faith, or obedience to Christ's commands. The Anglican catechism defines a sacrament as 'an outward and visible sign of an inward and spiritual grace...ordained by Christ himself.'

Salvation: The rescue of the soul from eternal death. The term is used by the Apostle Paul in his Epistle to the Ephesians: 'For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.' (Eph. 2:8-9).

In the Catholic and Orthodox churches, there are seven sacraments: baptism, confirmation, the Eucharist (also known as the Mass or Holy Communion), penance, anointing of the sick, ordination and marriage. In Protestant churches, only baptism and the Eucharist are regarded as sacraments.

Sin: An act or acts or rebellion against the known will of God. An understanding of the human condition as being served from its relationship with God because of disobedience.

Trinity: The doctrine of the three-fold nature of God as Father, Son and Holy Spirit. Three persons (or forms) in one God.

Transubstantiation: The doctrine that the bread and wine of the Eucharist actually becomes the body and blood of Christ, although it continues to have the appearance of bread and wine. Transubstantiation was rejected in different degrees by the Reformers, but remains an important part of Catholic belief today.

Virgin birth: The belief that Jesus Christ had no human father, but was miraculously conceived by the power of the Holy Spirit coming upon the Blessed Virgin Mary. It is based on Matthew 1 and Luke 1 in the New Testament and is implied in the Apostles' and Nicene Creeds.

Further resources about Christianity

Basic Christian beliefs: https://www.bbc.co.uk/religion/religions/christianity/beliefs/basics_1.shtml

Christianity Explored: <https://www.christianityexplored.org/>

Church of England beliefs outlined: <https://www.churchofengland.org/our-faith/what-we-believe>

RE:Online – Christianity subject knowledge: <https://www.reonline.org.uk/subject-knowledge/christianity/>

Understanding Christianity: <http://www.understandingchristianity.org.uk/>

Hinduism

Hinduism is the oldest of the world's major religions. It originated in the Indian subcontinent but has spread across the world and today has the third largest following after Christianity and Islam. There are over 1 million Hindus living in the UK, with about half of them resident in London. It has over a billion practicing followers, 90% of whom live in South Asia, particularly India, Nepal, Sri Lanka and Bhutan (which is the only official Hindu state in the world). It is sometimes referred to as San tana Dharma (the eternal path/law) given the close association between the tradition and the efforts to follow virtuous way by its adherents.

The term Hinduism is derived from the word 'Hindu', which is a Persian distortion of 'Sindhu', the ancient name for the River Indus running through northern India. To that end, it is less a religion than a codification of the evolving way of life and beliefs of the inhabitants of the region. A conglomerate of diverse beliefs and traditions, Hinduism has no single founder.

Modern Hinduism grew from the ancient texts called Vedas, and bore much similarity to other Indo-European religions like Zoroastrianism, incorporating strong elements of nature gods and their worship. Vedic Hinduism had spread all over the Indian subcontinent by the 4th century BC, assimilating elements of all local religious beliefs and practices. Over the next 10 centuries, it evolved further and also absorbed tenets of Buddhism and Jainism, which included the doctrine of non-violence and an emphasis on vegetarianism.

Under the classical Golden Epoch of the Gupta period (4th to 6th century AD) more formalized Hindu thought and its systematization flourished. By then many classical works (shastras) of Hindu philosophy had been codified, the major epics—the R m yana and Mah bh rata—received their present form and rules for idol worship, representations of the deities and for building structures and temples also developed. This assimilation lasted until the advent of political Islamic control in India in the 7th century.

While there were a number of attempts to reconcile both Hindu and Muslim theology over the next 8 centuries, mainstream Hinduism became more orthodox and codified. The rise of the Bhakti (devotion) and Sufi movements at this time, preaching piety and love for God, brought about a point of communion between the two religions that left in its wake some of the most evocative devotional corpus in Indian history. Under the British Empire, Hinduism underwent a number of social reforms, and there were many revivalist and spiritual movements in the 19th century.

Hinduism has no central doctrinal authority and most practicing Hindus do not claim to belong to any particular denomination. However, there are various denominations in Hinduism based primarily on the God worshipped as the Supreme One, as well as those that developed as a result of the reform and revivalist movements within Hinduism, though they are not antagonistic to each other.

Hindu terms

Ahimsa: Non-violence.

Atman: The presence of ultimate formless reality in a person or living being.

Avatar: An incarnation (or descent) of God. For example, followers of Vishnu believe he was incarnated in 10 different forms, of which the most famous are Rama, Krishna and Buddha.

Bhakti yoga: The yoga of loving devotion.

Brahma: The Hindu God responsible for creation and creative power. One of the trimurti (the three deities who control the gunas: the three functions of creation, preservation and destruction).

Brahman: Ultimate Reality, the formless understanding of God.

Brahmin: The highest caste entrusted with the knowledge of the Vedas.

Darshan: Literally seeing. Refers to being seen by God, and thus blessed. Hindus refer to going for darshan when going to the mandir (temple) for worship.

Dharma: Religious duty, according to one's status or place in society (see jati). It also refers to the intrinsic quality of the self (see karma).

Guna: Either rope (string, thread or strand), or quality (virtue, merit, excellence, attribute, property). Specifically refers to the three qualities that make up and influence matter: sattva (goodness), rajas (passion) and tamas (ignorance).

Jati: Usually translated as caste. This refers to the occupational kinship group to which one belongs in Indian society. It is a form of social regulation and hierarchy derived from that of varna.

Jnana yoga: The path of knowledge.

Karma: The law by which one's actions result in a higher or lower rebirth according to whether one's actions have good or bad effects.

Karma yoga: The path of ethical works or actions.

Maya: The form and nature of the created world, ultimately illusionary or masking the true reality.

Moksha: Liberation or release from samsara.

Murti: The manifestation of God in a particular form and within a particular function.

Samsara: The created world, ultimately temporal and limited – even illusionary. It consists of nama-rupa (name and form). It is the cycle of life, death and rebirth.

Shiva: The 'auspicious one,' also known as Mahadeva ('the great god'), Shiva is one of the principal deities of Hinduism and one of the Trimurti. He is the supreme being within Shaivism, one of the major traditions within contemporary Hinduism. Shiva is known as 'The Destroyer.'

Trimurti: The Triple deity of supreme divinity in Hinduism in which the cosmic functions of creation, maintenance, and destruction are personified as a triad of deities, who are Brahma the creator, Vishnu the preserver, and Shiva the destroyer.

Varna: Colour. This refers to the four vedic sub-divisions in Hindu society. These are Brahmins (priests), Kshatriyas (ruling or warrior class), Vaishyas (merchant class), and Shudras (labouring class).

Vedas: The ancient scriptures that contain the revealed knowledge of reality.

Vishnu: The Hindu God responsible for the preservation of creation. One of the Trimurti.

Yoga: The paths (marg) to moksha.

Further resources about Hinduism

Basics of Hinduism: <https://www.himalayanacademy.com/readlearn/basics/intro>

BBC Hinduism: <http://www.bbc.co.uk/religion/religions/hinduism/>

Hindu Education Services: <https://hinduismeducationservices.co.uk/>

Hindu Forum of Britain: <http://www.hfb.org.uk/>

Learning about Hinduism – Iskcon Educational Services: <https://hinduismre.co.uk/>

National Council of Hindu Temples: <http://www.nchtuk.org/>

RE:Online – Hinduism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/hinduism/>

What is Hinduism? – Shri Swaminarayan Mandir: <http://londonmandir.baps.org/what-is-hinduism/>

Humanism

The Minimum Statement on Humanism, from Humanists International offers the following definition, to which members must agree:

“Humanism is a democratic and ethical life stance that affirms that human beings have the right and responsibility to give meaning and shape to their own lives. Humanism stands for the building of a more humane society through an ethic based on human and other natural values in a spirit of reason and free inquiry through human capabilities.

“Humanism is not theistic, and it does not accept supernatural views of reality.”

There have always been non-religious people without a belief in a deity. Those who have given consideration to what they do believe in, rather than simply what they don't, may be considered humanists, finding meaning in life and developing their own ethical principles.

As humanism is not a formally organised system with any authority figures there is no official definition, no official text, rituals,

leadership or symbols, although an icon of a happy humanist is often used.

The Amsterdam Declaration 2002 is the fullest definition, agreed at the 50th anniversary World Humanist Congress in 2002 citing seven fundamentals:

1. Humanism is ethical.
2. Humanism is rational.
3. Humanism supports democracy and human rights.
4. Humanism insists that personal liberty must be combined with social responsibility.
5. Humanism is a response to the widespread demand for an alternative to dogmatic religion.
6. Humanism values artistic creativity and imagination.
7. Humanism is a lifestance aiming at the maximum possible fulfilment.

Modern western humanists may have naming ceremonies for new babies, as well as humanistic weddings and funerals. They may celebrate a secular Christmas, celebrating the people around them and the joy life brings according to their own family tradition. They may also commemorate the various earth cycles, such as the four seasons, earth solstices and

equinoxes. Without the formal rituals of religion humanists will develop their own celebrations of events they choose to hold dear, as individuals, as a family or as a wider community. 21st June is World Humanist Day.

Humanists do not believe in the supernatural and do not believe in life after death, considering this the one life they have.

Some who have a religious faith would also call themselves humanists but humanist organisations are typically secular.

Humanist thinking has been documented in China, India and Western Europe for over 2,500 years. Aesop's fables are an early example that will be familiar to many young people. The Renaissance and Enlightenment saw the European development of the philosophy of humanism. Terry Pratchett and Philip Pullman are recent examples of writers of fiction with strong humanistic principles, accessible to people of all ages. It is not necessary to have studied the history of humanism or its development to be a committed humanist.

Humanism terms

Agnostic: A person who believes that nothing is known, or can be known, of the existence of any god.

Atheist: A person who believes there are no god/s.

Freethinker: A person who forms their own ideas and opinions rather than accepting those of other people, or authority

Secularism: The basic belief in the separation of religion and state

Further resources about Humanism

Aesop's Fables: <http://www.taleswithmorals.com/>

Amsterdam Declaration 2002: <https://humanists.international/what-is-humanism/the-amsterdam-declaration/>

Humanism in the UK: <https://humanism.org.uk/humanism/>

Secularism in the UK: <https://www.secularism.org.uk/our-vision.html>

History of Humanism: <https://humanism.org.uk/humanism/the-humanist-tradition/>

History of Humanistic Philosophy: <https://www.britannica.com/topic/humanism>

Philip Pullman: <https://www.philip-pullman.com/>

RE:Online – Humanism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/humanism/>

Terry Pratchett: <https://www.terrypratchettbooks.com/>

Understanding Humanism: <https://understandinghumanism.org.uk/>

What is Humanism by Michael Rosen and Annemarie Young (free book for schools) <https://understandinghumanism.org.uk/what-is-humanism-book/>

Islam

According to Muslim belief, the last Prophet of Islam was the Prophet Muhammad (570-632CE). He was born in the Arabian city of Makkah and from the age of forty received a series of revelations from God (in Arabic, Allah). The revelations are believed to have come to Muhammad through the Angel Jibra'il (also known as Jibril or Gabriel) over a period of twenty-three years.

It is stressed by Muslims that Muhammad did not bring a new faith. As the "seal of the prophets" he is understood to complete the succession of prophets, renewing and completing the teachings of Adam, Noah, Jacob, John the Baptist, Abraham, Moses and Jesus (peace be upon them all) who are seen as being among the greatest of the prophets.

Muslims believe that essentially the same message, guiding people to the right path, was communicated by God through all the prophets. Because people kept disobeying and corrupting the code of guidance which the prophets preached, other prophets were sent to restate the original message. Muslims therefore affirm the Torah brought by Moses and the Gospel or Injil of Jesus, although they believe that these have been

corrupted from their original purity. Muhammad is thus seen as the last of the prophets, correcting error and calling back to Islam or submission to the ways of God.

All those who believe in Muhammad as the last of the prophets and in the revelation to him which forms the Qur'an, were welcomed into the Ummah (the world Muslim community) irrespective of their place of origin, language or colour of skin. With this newly established Muslim community in 622CE Muhammad migrated from Makkah to Madina, five hundred kilometers away.

This event is known as the Hijra. The formative significance of this event in Islamic history can be seen from the fact that the Muslim dating system begins from the Hijra and that therefore in English, dates in the Muslim calendar are expressed as AH (after Hijra).

Following the death of Muhammad, there was a serious dispute within the Muslim community concerning the location of authority. This led to the development of the distinctive Sunni and Shi'a traditions of Islam. The word Sunni comes from "one who adheres to the sunna", the sunna being one of the four

sources of Islamic law which relates to the actions and sayings of the Prophet Muhammad, The name Shi'ite comes from shiat 'Ali (the follower of Ali).

From its origins in Arabia, Islam spread towards the Indian subcontinent after 750CE, and also into Africa and Europe. In Europe the history of Islam is at its longest in the Balkans, Sicily and Spain. In Spain, after its initial establishment by military force in the early eighth century, Islamic culture spread through the land influencing many aspects of life and thought, developing peacefully alongside Christian and Jewish culture, until the Muslims were finally expelled by Ferdinand and Isabella, the Christian monarchs of the late fifteenth and early sixteenth centuries.

During the Moghul Empire (1516-1707CE) Islam made deep inroads into India, from where it spread to Malaysia, Indonesia and the Philippines. The partition of the Indian subcontinent in 1947, following the end of British colonial rule, resulted in the creation of the Muslim majority state of Pakistan. Following a civil war in 1971, the eastern part of Pakistan became the independent country of Bangladesh.

Islamic terms

Allah: Allah is simply the Arabic word for 'God'. Muslims believe it to be a universal name for God and does not refer to an exclusively 'Islamic' God. Interestingly, this name is related to the Aramaic and Hebrew names for God, **Allaha** and **Elohim**. Therefore, **Allah** is simply the Arabic name for God which affirms that He is One singular God with no partners or equals. The name **Allah** cannot be pluralized or limited to a specific gender, which establishes that God is One and that He is unique from everything He creates.

Akhirah: Life after death, the hereafter.

Akhlaq: Ethics governing conduct, character and attitudes.

Eid ul Fitr: It's one of the two celebratory days for Muslims around the world. It's called Eid ul Fitr. A direct translation of Eid-ul-Fitr is "the festival of breaking the fast" and commemorates the end of a month-long fast throughout Ramadan for Muslims in the UK and around the world.

Eid ul Adha: It's the second of the two celebratory days for Muslims. It's called Eid al-Adha and it takes place on the 10th day of the month of Dhul Hijja in the Islamic calendar. Eid al-Adha marks the end of the pilgrimage that takes place in Mecca known as **Hajj**. Every year, 2-3 million Muslims from throughout the world make the pilgrimage to Mecca during a one-week period. This holiday is sometimes referred to as the greater Eid.

Hajj: The annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims, and a mandatory

religious duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.

Halal: This is an Arabic term which means permissible or lawful in Islam. In reference to food, it is the Islamic dietary standard, as prescribed in the Islamic Law. General Qur'anic guidance dictates that all foods are Halal except those that are specifically mentioned as Haram (unlawful or prohibited). When it comes to meat, the aforementioned animals excluding fish will only be considered Halal when they are slaughtered according to the following guidelines:

- The slaughter man must be a Muslim
- Prior to slaughter, the slaughter man must invoke the name of Allah upon the animal to be slaughtered by reciting "Bismillahi Allahu Akbar" (In the name of Allah (God), God is Great) or at the very least recite "Bismillah"
- He must immediately slaughter the animal after the recital without any significant delay
- His knife must be extremely sharp in order that the slaughter may be conducted efficiently and easily and the animal suffers minimal agony

Haram: This is another Arabic term which means impermissible or unlawful in Islam. **He hath forbidden you only carrion, and blood, and swine flesh, and that on which hath been invoked any other name besides Allah's....." (Chapter II, Verse 173)**

Hijab: The word Hijab comes from the Arabic root word 'Hajaba', which means to conceal or cover. In an Islamic context, Hijab refers to the dress code required for Muslim females who have reached puberty. Hijab is the requirement of covering or veiling the entire body with the exception of the face and hands. Some also choose to cover their face and hands and this is referred to as Burqa or Niqab. The Hijab is not required in situations where there are only females and certain male relatives present.

Ibadah: Worship.

Imam: In Sunni Islam, a worship leader of a mosque and Muslim community. Imams may lead Islamic worship services, serve as community leaders, and provide religious guidance. In Shi'a Islam, the imam has a more central meaning and role in Islam through the concept of imamah; the term is only applicable to those members of Ahl al-Bayt, the house of the Islamic prophet Muhammad, designated as infallibles.

Iman: Faith.

Islam: Submission to the will of Allah, leading to peace.

Jihad: Individual striving toward Allah (greater jihad), preventing the corruption of Allah's creation (lesser jihad).

Mild un Nabi: Prophet Muhammad, peace be upon him was born in the month of 'Rabi Al-Awal'. There is a difference in the exact date but some say it was between 9th-12th. Muslims in some countries around the world would organise programmes that talk about his birth, his teachings & his life.

Muharram: It is the first month of the Islamic calendar and marks the beginning of the Islamic year. It is considered to be one of four sacred months in which fighting is not allowed.

10th of Muharram: Ashura is derived from the word 'Asharah, which means ten in Arabic. Ashura is the 10th day of Muharram. The Day of Ashura is marked by Muslims as a whole. Religiously, Muslims voluntarily fast on 9th & 10th of Muharram. Muslims believe Prophet Moses, peace be upon him, and his tribes were saved from the Pharaoh on this date.

Muslim: One who submits to Allah.

Qur'an: Literally meaning 'the recitation,' the Qur'an is the central religious text for Muslims and represents the uncorrupted revelation received from Allah by the Prophet Muhammad.

Ramadan: The ninth month of the Islamic calendar, observed by Muslims worldwide as a month of fasting (Sawm) to commemorate the first revelation of the Quran to Muhammad according to Islamic belief.

Risalah: Prophethood, the messengers of Allah.

Salat or Salah: Prayer, which is obligatory for Muslims.

Sawm: Fasting, by abstaining, usually from food and drink, for example, during the holy month of Ramadan.

Shahada: The central Islamic creed, declaring belief in the oneness of God and the acceptance of Muhammad as God's prophet. The declaration, in its shortest form, states: There is no god but God. Muhammad is the messenger of God.

Shia perspective: It is a major religious commemoration of the martyrdom of Prophet Muhammad's (peace be upon him) grandson, Sayyidina Hussain, peace be upon him. Shia Muslims organise processions to mourn his death.

Shirk: Forgetfulness of Allah; putting someone or something else as being equal to, or above, Allah.

Tawhid: The unicity or oneness of God and his creation.

Ummah: The worldwide community of Muslims.

Wudu: Ritual washing (ablution) performed as part of the preparation for formal prayers and also before handling and reading the Qur'an.

Yawmuddin: The day of judgement.

Zakat: Compulsory giving of a set proportion (2.5%) or one's wealth to charity.

Further resources about Islam

Introduction to Islam (The Khan Academy): <https://www.khanacademy.org/humanities/ap-art-history/cultures-religions-ap-arthistory/a/introduction-to-islam-2>

RE:Online – Islam subject knowledge: <https://www.reonline.org.uk/subject-knowledge/islam/>

Understanding Islam and Christian-Muslim Relations (Dr. Chris Hewer): <https://www.chrishewer.org/>

Free educational presentations on the topic of Islam delivered by:

www.discoverislam.co.uk (Free REISLAM Teaching resources)

www.reislam.co.uk (Free REISLAM Teaching resources)

Judaism

The origins of Judaism are set out in the Hebrew Bible. Abraham is traditionally considered to be the first of three *avot* (forefathers) of the kinship group which are seen as ancestors of the Jewish people. The Bible tells how, nearly 4,000 years ago, God made a promise to Abraham and his descendants: "I will be your God and you will be my people." To the Jews, this covenant meant that if they were faithful to God and kept his laws, then God would always take care of his special people.

When Abraham died, the leadership of this growing community was passed on to his son Isaac, who in turn, passed it on to his son, Jacob. The name Israel, which was given to Jacob, is also used to describe the Jewish people as a whole.

Judaism centres on faith in one God and the belief that God made

fundamental revelations to the Jewish people through Moses at Mount Sinai around 1,300 BCE, after Moses had led them out of enslavement to the Pharaohs in Egypt. Following the death of Moses, Joshua became leader and organised the conquest of the land of Canaan which the Israelites believed had been promised to them by God through Abraham. After the conquest, the land was divided into twelve areas for the twelve tribes of Israel descended from the sons and grandsons of Jacob. The terms Jew and Judaism derive from the name Judah, one of the twelve sons of Jacob.

In 1030 BCE, Saul was appointed to be king; he was later succeeded by David, to be followed by Solomon who erected a great temple in Jerusalem. In time, two kingdoms developed and both were eventually defeated by invading armies. In 568 BCE,

the temple was destroyed in the Babylonian invasion and many Jews were exiled to Babylon. Eventually, some returned to Jerusalem and rebuilt the temple, but this was again destroyed in 70 CE by the Romans. In the exile which resulted, the Jewish community was scattered far and wide, but in the years that followed, Jewish culture flourished. By the end of the fifth century, the Talmud was completed and rabbinic law and Biblical interpretation have been enriched in every subsequent generation.

Today, there are Jewish communities in many countries. Following the Shoah in which around six million European Jews were systematically killed, the state of Israel was founded in 1948. Jewish communities outside of Israel are called the Diaspora and Jews in this country are therefore part of this. There are fewer than 300,000 Jews living in the UK today.

Jewish terms

Abraham (Abram): The first Jew, the founder of Judaism, the physical and spiritual ancestor of the Jewish people. One of the three Patriarchs of Judaism.

Aliyah: 1) Reading from the Torah (or reciting a blessing over the reading) during services, which is considered an honour (generally referred to in English as having or getting an aliyah and pronounced ah-lee-ah). 2) Immigrating to Israel (generally referred to in English as making aliyah and pronounced ah-lee-AH).

Anti-Semitism: The term "anti-Semitism" comes from the roots "anti" (against) and "Semite" (a term that applies to both Hebrews and Arabs). However, the word

"antisemitism" is used specifically to refer to hatred of Jews and Judaism. Although the Holocaust is the best-known example of antisemitism, it is only the latest in a long and tragic history of expulsions, forced conversions, limitations of civil and political rights, lies and slanders such as the infamous Blood Libel and mass murders like the Russian pogroms and the mob violence incidental to the Crusades.

Ark: The English translation of *aron kodesh*, lit., holy chest. The cabinet where the Torah scrolls are kept.

Aron Kodesh: Lit. holy chest. The cabinet where the Torah scrolls are kept.

Ashkenazi Jews: Jews from eastern France, Germany and Eastern Europe, and their descendants, who are culturally different from Jews with origins in other parts of the world. Most Jews in Britain (and many other Western countries) today are Ashkenazi.

Bar/Bat Mitzvah: Literally, son of the commandment. A boy who has achieved the age of 13 and is consequently obligated to observe the commandments. Also, a ceremony marking the fact that a boy has achieved this age. For a girl, the ceremony is called a Bat Mitzvah (daughter of the commandment). For more than one child, it is referred to as a B'nai Mitzvah (children of the commandment).

Bible: Also referred to as the Tanakh. The Jewish Bible more or less corresponds to what non-Jews call the "Old Testament."

Bimah: The pedestal on which the Torah scrolls are placed when they are being read in the synagogue; i.e., the pulpit.

Blessing: A prayer beginning with the phrase "barukh atah..." (Blessed are You...).

Challah: A sweet, eggy, yellow bread, usually braided, which is served on Shabbat and holidays, confusingly named for the commandment to set aside a portion of the dough from any bread.

Chanukkah: Literally, dedication. An eight-day holiday celebrating the rededication of the Temple in Jerusalem after it was defiled by the Seleucid Greeks. Also known as the Festival of Lights.

Circumcision: Removal of the foreskin, a commandment in Judaism performed on the 8th day of a male child's life or upon conversion to Judaism. Referred to in Hebrew as brit milah or in Yiddish as a bris. Circumcision is a sign of the Covenant between God and Abraham (see Genesis 17.11).

Commandments: Judaism teaches that G-d gave the Jews 613 commandments, which are binding on Jews but not on non-Jews.

Covenant: The agreement made between God and the Jewish people involving promise and obligation.

Days of Awe: Ten days from Rosh Hashanah to Yom Kippur, a time for introspection and considering the sins of the previous year.

Dreidel: A top-like toy used to play a traditional Chanukah game.

Elokeynu: A substitute for a name of God.

G-d: A way of avoiding writing a name of God, to avoid the risk of the sin of erasing or defacing the Name.

Glatt Kosher: A standard of kashrut that requires an additional degree of stringency in the inspection of the lungs of cattle, to determine whether the lungs are free from adhesions.

Haftarah: Literally, conclusion. A reading from the Prophets, read along with the weekly Torah portion.

Haggadah: The book read during the Passover Seder, telling the story of the holiday.

Halakhah: Literally, the path that one walks. Jewish law. The complete body of rules and practices that Jews are bound to follow, including biblical commandments, commandments instituted by the rabbis, and binding customs.

Havdalah: Literally, separation, division. A ritual marking the end of Shabbat or a holiday.

Hebrew: The language of the Torah. In Orthodox Jewish services Hebrew is generally the language in which prayers are recited although the vernacular language may be used in other communities.

High Holy Days: The holidays of Rosh Hashanah, the Days of Awe and Yom Kippur are commonly referred to as the High Holidays or the High Holy Days.

Isaac: Son and spiritual heir of Abraham. Father of Jacob (Israel). One of the three Patriarchs of Judaism.

Israel: 1) The land that God promised to Abraham and his descendants. 2) The northern kingdom that was home to the "ten lost tribes." 3) Alternate name for Jacob. 4) A country in the Middle East located in the ancient homeland that has a predominantly Jewish population and government. The land of Israel remains centrally important to Jewish practice and belief, throughout Jewish history.

Jacob (Israel): Son of Isaac. Father of twelve sons, who represent the tribes of Judaism. One of the three Patriarchs of Judaism.

Jerusalem: The holiest city in Judaism, King David's capital and the site of King Solomon's Temple and the Second Temple. Since ancient times, Jews have faced Jerusalem during prayer, and have prayed daily for a return to Israel and Jerusalem.

Jew: A person whose mother was a Jew or who has converted to Judaism. According to the Reform movement, a person whose father is a Jew is also a Jew. Although the term is derived from the term "Judahite" (meaning a member of the tribe of Judah or a citizen of the kingdom of Judah), it has historically been applied to the patriarchs, the matriarchs and all of the descendants of Jacob and all converts to their faith.

Kabbalah: Literally, tradition. Jewish mystical tradition.

Kaddish: Aramaic: holy. A prayer in Aramaic praising God, commonly associated with mourning practices.

Kashrut: From a root meaning "fit," "proper" or "correct." Jewish dietary laws.

Kippah: The skullcap head covering worn by Jews during services, and by some Jews at all times. The Yiddish term for this item is yarmulke and is used by some Orthodox Jews.

Kol Nidre: Literally, all vows. The evening service of Yom Kippur, or the prayer that begins that service.

Kosher: Literally, fit, proper or correct. The word describes food that is permissible to eat under Jewish dietary laws. It can also describe any other ritual object that is fit for use according to Jewish law.

Ma'ariv: Evening prayer services.

Menorah: A candelabrum. It refers to the seven-branched candelabrum, which has been a symbol of Judaism since ancient times. It can also refer to the seven-branched candelabrum used in the Temple. A nine-branched candelabrum, known as a chanukiah, is used during the eight-day festival of Chanukah.

Mezuzah: Literally, doorpost. A case attached to the doorposts of houses, containing a scroll with passages of scripture written on it.

Midrash: From a root meaning "to study," "to seek out" or "to investigate." Stories elaborating on incidents in the Bible, to derive a principle of Jewish law or provide a moral lesson.

Mikvah: Literally, gathering. A ritual bath used for spiritual purification. It is used primarily in conversion rituals and after the period of sexual separation during a woman's menstrual cycles, but many Chasidim immerse themselves in the mikvah regularly for general spiritual purification.

Mishnah: An early written compilation of Jewish oral tradition, the basis of the Talmud.

Mitzvah: Literally, commandment. Any of the 613 commandments that Jews are obligated to observe. It can also refer to any Jewish religious obligation, or more generally to any good deed.

Moses: The greatest of all of the prophets, who saw all that all of the other prophets combined saw, and more.

Ner Tamid: Literally, continual lamp. Usually translated "eternal flame." A candelabrum or lamp near the ark in the synagogue that symbolizes the commandment to keep a light burning in the Tabernacle outside of the curtain surrounding the Ark of the Covenant.

Oral Torah: Jewish teachings explaining and elaborating on the Written Torah, handed down orally until the second century CE, when they began to be written down in what became the Talmud.

Passover: A festival commemorating the Exodus from Egypt. The festival also marks the beginning of the harvest season.

Patriarchs: Abraham, Isaac and Jacob. The forefathers of Judaism.

Pentecost: A festival commemorating the giving of the Torah and the harvest of the first fruits, known to Jews as Shavu'ot.

Pesach: Literally, exemption. 1) One of the Shalosh R'galim (three pilgrimage festivals), a holiday commemorating the Exodus from Egypt, known in English as Passover. The holiday also marks the beginning of the harvest season. 2) The paschal lamb that, in Temple times, was sacrificed on this holiday.

Prayer: Prayer is a central part of Jewish life. Observant Jews pray three times daily and say blessings over just about every day-to-day activity.

Prophets: 1) A spokesman for God, chosen to convey a message or teaching. Prophets were role models of holiness, scholarship and closeness to God; 2) A section of Jewish scripture containing the writings of the Prophets.

Purim: Literally lots (as in "lottery"). A festival celebrating the rescue of the Jews from extermination at the hands of the chief minister to the King of Persia.

Rabbi: Ordained teacher of Torah (the Law). Often the religious leader of a Jewish community.

Rosh Hashanah: Literally, first of the year. The new year for the purpose of counting years.

Sabbath: A day of rest and spiritual enrichment.

Seder: Literally, order. 1) The family home ritual conducted as part of the Passover observance. 2) A division of the Mishnah and Talmud.

Sephardic Jews: Jews from Spain, Portugal, North Africa and the Middle East and their descendants, who are culturally different from Jews with origins in other parts of the world. Jews from North Africa and the Middle East are often described separately as Mizrahi Jews.

Shabbat: Literally, end, cease, rest. The Jewish Sabbath, a day of rest and spiritual enrichment. Shabbat observance entails refraining from work activities, often with great rigor, and engaging in restful activities to honour the day. Judaism's traditional position is that unbroken seventh-day Shabbat

originated among the Jewish people, as their first and most sacred institution, though some suggest other origins. Shabbat is observed from a few minutes before sunset on Friday evening until the appearance of three stars in the sky on Saturday night. Shabbat is ushered in by lighting candles and reciting a blessing. Traditionally, three festive meals are eaten: in the evening, in the early afternoon, and late in the afternoon. The evening meal and the early afternoon meal typically begin with a blessing called kiddush and another blessing recited over two loaves of challah. Shabbat is closed the following evening with a Havdalah blessing.

Shekhinah: The presence of God. It also represents God dwelling within each individual.

Shofar: A ram's horn, blown like a trumpet as a call to repentance.

Synagogue: From a Greek root meaning "assembly." The most widely accepted term for a Jewish house of worship. The Jewish equivalent of a church, mosque or temple.

Tallit: A shawl-like garment worn during morning services, with tzitzit (long fringes) attached to the corners as a reminder of the commandments. Sometimes called a prayer shawl.

Tanakh: Acronym of Torah (Law), Nevi'im (Prophets) and Ketuvim (Writings). Written Torah; what non-Jews call the Old Testament.

Torah: In its narrowest sense, the Torah is the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, sometimes called the Pentateuch or the Five Books of Moses. In its broadest sense, the Torah is the entire body of Jewish teachings.

Torah scroll: The Torah (Bible) that is read in synagogue is written on parchment on scrolls.

Yad: Literally, hand. Hand-shaped pointer used while reading from Torah scrolls.

Yiddish: The "international language" of Ashkenazic Jews, based primarily on German with words taken from Hebrew and many other languages, and written in the Hebrew Alphabet.

Yom Ha-Shoah: Holocaust Remembrance Day.

Yom Kippur: Literally, Day of Atonement. A day set aside for fasting, depriving oneself of pleasures, and repenting from the sins of the previous year.

Zionism: A political and religious movement to create and maintain a Jewish state. The word is derived from Zion, another name for Jerusalem. It should be noted that there are non-believing political Zionists and religious Zionists, who will not acknowledge a state of Israel until the Messiah comes.

Further resources about Judaism

The Jewish Museum's resources for teachers: <https://teachersportal.org.uk/schools/>

Primary Judaism resources: http://www.primaryresources.co.uk/re/re_Judaism.htm

RE:Online – Judaism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/judaism/>

A Teacher's Guide to Judaism: <http://www.icjudaism.org.uk/>

Wimbledon Synagogue's resources for teachers: <http://www.wimshul.org/education/school-visits/additional-resources-for-teachers/>

Sikhism

Sikhism was founded in the 16th century in the Punjab, India. The Sikh religion was established around 550 years ago by Guru Nanak Dev Ji, who promulgated a message of devotion and emphasised the importance of remembering God at all times. Sikh means 'disciple', therefore Sikhs are seen as the disciples of God who follow the teachings within the Guru Granth Sahib (Sikh holy book).

Although the Sikh religion was founded by Guru Nanak Dev Ji, he passed on his teachings to nine gurus, who along with Guru Nanak Dev Ji became known as the 'Ten Gurus', these are (in order):

1. Guru Nanak Dev Ji – the founder of the Sikh religion
2. Guru Angad Dev Ji – created the 'Gurmukhi' (written Punjabi) which the Guru Granth Sahib is written in.
3. Guru Amar Das Ji – established 'Guru Ka Langar' (still served in all Gurdwaras) which saw all rich and poor eating together and becoming one no matter what caste difference they may have been.
4. Guru Ram Das Ji – founded Amritsar and began the creation of the Golden Temple in Amritsar which is seen as a very important and spiritual place for Sikhs.
5. Guru Arjan Dev Ji – completed the construction of the Golden Temple in Amritsar and created the 'Sukhmani Sahib' (a prayer that for Sikhs to read every morning).
6. Guru Hargobind Singh Ji – was the first guru who took up a sword to defend the religion and urged anyone to help the weak and vulnerable.
7. Guru Har Rai Singh Ji - devoted his life preaching the teachings of Guru Nanak Dev Ji.
8. Guru Harkrishan Sahib Ji – became a symbol of 'purity' and emphasised the importance of speaking the truth and believing in Sikhism.
9. Guru Tegh Bahadur Singh Ji – founded the town of Anandpur, which now has a holy temple called 'Anandpur Sahib'. He was killed for supporting his religion and refusing to convert to Islam during the unrest between India and Pakistan regarding Kashmir.
10. Guru Gobind Singh Ji – created the 'Khalsa' (brotherhood). He came out into a group of people in 1699 with a sword dripping of blood and asked who was ready to give their life for Sikhism. To which five males came forward, Guru Gobind Singh Ji led them all into a tent. He gave these five men 'Amrit' (holy water) and baptised them as the 'beloved five', who were ready to give their life for their religion, demonstrating courage and steadfastness. These became his and the Sikh religion's disciples, as they did not fear death in the name of their religion. This day is celebrated annually as 'Vaisakhi'.

All these teachings are still emphasised within the Sikh religion. Guru Gobind Singh Ji decided that there was no need for a further living soul of a guru and therefore named the 11th guru as 'Guru Granth Sahib Ji'. This guru would last for eternity, in the form of the Sikh transcripts which everyone can read and hear today. A key principle of Sikhism is the respect that is shown to faiths, saints, poets and writings from other religious traditions. The

significance of the Guru Granth Sahib is chiefly philosophy of action, deed and consequence.

The Sikh religion originated in Punjab (northern India). This is where the highest population of Sikhs can be found today, living within towns and villages. Punjab has many holy 'gurdwaras' (temples), which sees many people from the community coming together to pray daily. These 'gurdwaras' all have significance and are related to the ten gurus. There currently is 25.8 million Sikhs worldwide, with 75% of these living in the Punjab.

Currently 2% of all Indians worldwide are Sikhs, with the majority residing in Canada, America and the United Kingdom, Middle East and Australia. Sikhs can also be found in smaller countries like Mauritius, Nepal and Fiji. It is also worth noting that a minority of Sikhs do not follow the principles and do not pray daily, however they still regard themselves as Sikhs and therefore are included within these figures.

Sikhs believe that there is only one God; he is the creator of life and death. They believe that god exists throughout our daily lives although he may not be visible; he is with us in spirit everywhere we go ('Ik Om Kar').

Equality is a very important element within the Sikh religion, regardless of caste and class all humans are seen as equal. Everyone possesses the same rights, with all men and women being treated equally in the Gurdwara. This emphasis on equality then sees many people from all ethnical backgrounds being welcomed into the Gurdwara and in to 'Guru ka Langar'.

Sikhs also believe in the cycle of life and death and may hold that, when a Sikh dies, his or her soul is recreated in another living body whether this is human or an animal. Our deeds in a past life lead way to our life in the future; this is a decision that is in the hands of God.

The Sikh religion encourage that life should be lived in truth and justice. Sikhs should earn their money honestly and not take away from others and they should only consume what rightfully belongs to them. Sikhs should also undertake a form of *social 'sewa'* (service to God), by giving to the needy and helping others, this usually takes place at the 'Gurdwara'.

Sikhs who are baptised and take a pledge to Sikhism, go through an 'Amrit' ceremony.

They are then known as part of the 'Khalsa panth' (brotherhood of all those who have committed). They are all required to wear the five Ks to represent this unity and spiritual being. These five Ks were given to the five baptised 'Khalsa' (beloved ones, casteless and democratic) by Guru Gobind Singh Ji in 1699, on a day that is now known and celebrated as 'Baisakhi' (sometimes spelt as 'Vaisakhi').

The five Ks represent:

1. Kesh (hair) – uncut hair and beard as it is given to us by god
2. Kangha (wooden comb) – to be worn in the hair at all times, as a symbol of cleanliness

3. Kachera (shorts) – cotton underwear which symbolise purity
4. Kara (steel bangle) – worn on the wrist to symbolise truth and freedom
5. Kirpan (sword) – to defend the truth

Although Sikhs regard every day as spiritual, as in Christianity, Sunday has evolved to become the principal day, due to lifestyle commitments, when most Sikhs get together at their local temple and pray.

Orange and Blue are the colours that reflect the 'Khalsa'

Every Sikh has the middle name Singh (males) and Kaur (females). Singh means 'lion' and Kaur means 'princess.'

Sikh terms

Amritsar: The name of the holy city of the Sikhs in the Punjab region of India. The location of the Golden Temple.

Baisakhi (or Vaisakhi): The New Year and the harvest festival of Punjab. Also, an important Sikh festival marking the birth of the Khalsa.

Granthi: The professional reader of the Guru Granth.

Gurdwara: Literally, Guru's door/ place. A Gurdwara is a place of worship of the Sikhs. It may also be referred to as a 'temple' or 'a Sikh temple.'

Guru: Literally, teacher. A spiritual leader, a saint, a maharishi, a yogi or a swami.

Guru-Granth Sahib: The holy Guru Granth Sahib is not only the scriptures of the Sikh, it is regarded as the living 'body' (voice) of the Gurus, and thus accorded an extreme respect worthy of a

prophet. Also referred to as the Adi-Granth.

Kangha: A wooden comb, to be worn in the hair at all times, as a symbol of cleanliness.

Kara: Steel bangle, worn on the wrist to symbolise truth and freedom.

Kachera: Shorts. Cotton underwear, which symbolise purity.

Keertan: The reciting or singing of the 'Shabad' with the help of musical instruments, e.g. Baja and Tabla.

Kesh: Uncut hair and beard as it is given by God.

Khalsa: The Sikh brotherhood.

Khanda: The emblem of the Sikh nation named after the double-edged sword in the middle.

Kirpan: A small sword, or dagger, which symbolises the struggle for justice and the Sikh commitment to fight for the truth.

Langar: The kitchen, which serves free food to all people irrespective of their caste, creed, colour or status. All Gurdwaras house a langar.

Panth: The organised body of Sikhs: the 'Khalsa Panth.'

Raaggi: The professional singer of the holy word or the shabad.

Sabha: Literally, a society or an association. 'Singh Sabha' means Sikh Organisation.

Sangat: The congregation in a Gurdwara.

Shabad: The 'revealed word' uttered by the Guru; a hymn or a verse from the Holy Granth.

Sikh: Literally, a student or learner. A Sikh is a member of a religious order founded by Guru Nanak in the 15th century. He is a believer in one 'God' and a keeper of His 'IMAGE.'

Further resources about Sikhism

BBC: <https://www.bbc.co.uk/bitesize/guides/zjq9dxs/revision/2>

Gateway to Sikhism: <https://www.allaboutsikhs.com/>

Primary Sikhism resources: http://www.primaryresources.co.uk/re/re_Sikhism.htm

RE:Online – Sikhism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/sikhism/>

Sikhnet: <https://www.sikhnet.com/>

Other religious and non-religious worldview traditions

In the teaching of Religious Education, it will be appropriate on occasions to make reference to other religious traditions beyond the so-called 'big six' religions, as well as to a range of non-religious belief systems. These may include the Baha'i, Jain, Jehovah Witness, Pagan, Rastafari, Shinto, Taoist and Zoroastrian faiths as well to agnosticism, atheism and Humanism.

RE:Online provides valuable information on some of these positions.

Beyond the Bix Six: <https://www.reonline.org.uk/subject-knowledge/beyond-the-big-six/>

Baha'i: <https://www.reonline.org.uk/subject-knowledge/bahai/>

Jainism: <https://www.reonline.org.uk/subject-knowledge/jainism/>

Jehovah's Witnesses: <https://www.reonline.org.uk/subject-knowledge/jehovahs-witnesses/>

Paganism: <https://www.reonline.org.uk/subject-knowledge/jehovahs-witnesses/>

Rastafari: <https://www.reonline.org.uk/subject-knowledge/rastafari/>

Zoroastrianism: <https://www.reonline.org.uk/subject-knowledge/zoroastrianism/>

Syllabus structure

Key themes

Teaching and learning in Religious Education will inevitably focus on different facets of human experience as it manifests itself in a range of faith and non-religious belief traditions. This will include learning about not only the beliefs and convictions that religious people may have. It will also involve an examination of the ways in which these beliefs shape the

actions and practices of believers in a variety of domains, such as the home, places of worship and within wider society. Furthermore, Religious Education will also need to consider the way in which religious traditions influence community life and cultivate a sense of collective identity.

These three dimensions of religion – **believing, behaving and belonging** – form the basis for the organisation of the modules within this new Ealing Locally Agreed Religious Education Syllabus, as will be evident from the unit outlines. They are also summarised in the table below.

Believing	<p>In the context of religions and worldviews, believing is associated with a number of different aspects of faith and belief. These may include:</p> <ul style="list-style-type: none"> • the convictions that are held by religious and non-religious traditions about the nature of reality, its origins, ultimate purpose and value; • ideas about the nature of God and the way in which God has disclosed himself within the world through divine revelation; • the sources of authority or teaching that help to inform religious and non-religious beliefs; • the purpose and function of particular religious and non-religious rituals; • the impact of belief on personal relationships and individual behaviour; • the relationship between faith and reason, or between religion and truth.
Behaving	<p>Within the world of religion and worldviews, behaving will be associated with:</p> <ul style="list-style-type: none"> • rituals, ceremonies, services and acts of worship within sacred buildings; • expressions of personal piety, such as prayer, contemplation and meditation; • ethical and moral decision-making that is informed by faiths and non-religious beliefs; • observation of those commandments and duties that signify adherence to a religious tradition; • putting faith and non-religious beliefs into action through engagement with initiatives that promote social justice, assist those in need and build community wellbeing.
Belonging	<p>There are many ways within religious and non-religious communities demonstrate the notion of belonging. These include:</p> <ul style="list-style-type: none"> • forms of collective identity, which may be expressed through a shared culture, forms of dress and food and the celebration of festivals; • the generation of communities that are connected with specific places of worship; • the cohesive function of religious and non-religious worldviews within the context of home and family life; • the sense of participation in a worldwide community of faith and non-religious worldviews.

Foundation Stage and Key Stage 1 units

Details contents of the syllabus units can be found in the separate document: Agreed Syllabus for Religious Education 2020-2025 (Teaching units).

	Believing		Behaving		Belonging	
Area of enquiry	<ul style="list-style-type: none"> A. Beliefs, teachings, sources of wisdom and authority (AT1) E. Meaning, purpose and truth (AT2) 		<ul style="list-style-type: none"> B. Practices and ways of life (AT1) F. values and commitments (AT2) 		<ul style="list-style-type: none"> C. Ways of expressing meaning (AT1) D. Identity, diversity and belonging (AT2) 	
Key questions	<ul style="list-style-type: none"> How do religions and worldviews understand and develop beliefs and teachings within their traditions? How do people tackle the big questions of life? 		<ul style="list-style-type: none"> How do people keep in touch with their faith and/or worldview? What is the best possible use of life? 		<ul style="list-style-type: none"> How do people communicate their beliefs and values to others? What do religions and worldviews say about human nature? 	
EYFS	What makes people special to us?	What can we learn from special stories?	What times are special to us?	How should we look after our world?	What makes a place special?	What things are special to us?
KS1 Year 1	What do Christians believe about God?	What can we learn from Creation stories?	What is Islam?	Why is prayer important for many people?	What does it mean to be a member of the Jewish community?	What role do festivals and holy days play in the life of faith?
KS1 Year 2	What is Buddhism?	What is the place of the church in Christianity?	What is Humanism and what do Humanists believe?	How do we mark stages in the human journey?	What does it mean to be a Hindu?	What does it mean to be a Sikh?

The sequence of the units can be determined by the school.

Key Stage 2 and Key Stage 3 units

Details contents of the syllabus units can be found in the separate document: Agreed Syllabus for Religious Education 2020-2025 (Teaching units)

For further information or queries, please contact: elp@ealing.gov.uk or visit www.egfl.org.uk/religious-education

	Believing		Behaving		Belonging	
Lower KS2 Year 3	What is the significance of Easter within Christianity?	How do sacred scriptures inform religious beliefs?	Why is pilgrimage important in some religious traditions?	What does Sikhism teach us about selfless service?	What can we learn from different symbols?	Why are festivals, celebrations and High Holy Days so important within Judaism?
Lower KS2 Year 4	What do Muslims believe?	What do Jewish people believe about God?	How can significant figures inspire us?	What does it mean to follow the Buddha?	What do sacred texts within Hinduism say about God?	What contribution can religion make to our society?
Upper KS2 Year 5	What does Buddhism teach us about human experience?	What is significant to Christians about Jesus' life and teaching?	In what ways can the art and design express different beliefs?	What place do festivals, worship and celebrations have within Hinduism?	How is human identity and belonging shaped by faith and belief?	What does it mean to be a Muslim?
Upper KS2 Year 6	What can we learn from Humanism?	Why is the Torah so important within Judaism?	In what ways do Christians in different denominations worship?	How can religion promote peace and justice in our society?	What happens in the mosque?	What happens in the Gurdwara?

KS3 Years 7-8 or 7-9	Arguments for and against the existence of God	Atheism in the modern world	Does religion help us to understand human suffering?	Sources of authority in Judaism
	Who was Jesus?	Perspectives on life after death	Sikh belief and practice	The Qur'an and other sources of authority in Islam
	Hindu belief and practice		The world of Buddhism	Religious perspectives on life after death

The sequence of the units can be determined by the school.

