


Milton Keynes Locally Agreed Syllabus for Religious Education.

2025 - 2030



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2. Introduction and Legal requirements

2.1 Legal requirements

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Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents.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

RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers.

2.2 Introduction

The 2025 Milton Keynes Agreed Syllabus has been co-created with stakeholders, including teachers and leaders of RE, representatives of faith and belief communities, and local authority representatives. The syllabus is approved by Milton Keynes.

The new syllabus has been informed by developments in thinking and research around religion and worldviews in recent years. Of particular note is the new Ofsted framework's emphasis on a broader and more balanced, knowledge rich curriculum, and the Ofsted Research Review and subsequent 2024 Subject Report Deep and meaningful? The religious education subject report - GOV.UK (www.gov.uk). These sit alongside the Commission on Religious Education 2018 report, 'Religion and Worldviews: the way forward'. All of these contextual publications and research helped to inform the consultation and decision-making process at the heart of composing this syllabus.

The 2025 syllabus has been written with the following legal requirements in mind:

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

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

2.3 Purpose of this Syllabus

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

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

Continuity:

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

New elements:

- **Religions and worldviews:** The 2025 syllabus has a changed emphasis on the required study of religions, religious and non-religious worldviews in each key stage compared to the previous syllabus. There is still freedom to go beyond this minimum entitlement, however. Alternating Abrahamic and Dharmic religions will give pupils a much greater

understanding of the religious landscape, and requiring dedicated study of non-religious worldviews will help more pupils to see themselves represented in the classroom.

- **Coherent understanding:** There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year, as well as offering planned opportunities for retrieval and recall.
- **Teaching and learning approach:** There is a clear teaching and learning approach at the heart of the 2025 syllabus, whereby teachers and pupils are encouraged to be aware of 'ways of knowing'. This emphasis on thinking carefully about how drawing on academic disciplines to facilitate thoughtful and effective exploration of key questions and concepts in RE positions pupils as investigators and can enable them to develop effective independent study skills. This is in line with current thinking about metacognition in the classroom.
- **Core Units:** There are core units in each year group (from Y1 – Y7). These are mostly short units, setting out some of the academic approaches to the study of religions and worldviews. The Y7 unit is longer and offers an opportunity for teachers to discover what pupils already know and can do, as well as forming an introduction to the 'ways of knowing'. These units also deliver some of the core concepts and knowledge that will be developed throughout the pupils' experience of RE. Suggested lesson plans are included in the appendix.

2.4 How to use this Syllabus

The precise curriculum offered by a school should be determined by the school in the light of its context and ethos. This syllabus offers more questions than a school can cover using a one unit per half-term model, so schools will need to select carefully to craft a coherent and well sequenced curriculum. In order to facilitate deeper learning, similar questions are offered across the religions to be taught, so that in addition to learning about individual religions, pupils gain understanding of some of the core concepts of religion, such as God, belief, behaviour, community, and identity. They will also encounter the disciplines of theology, human and social science, and philosophy. This approach does not imply that the traditional pedagogical methods of teaching RE – experience, investigation, creativity, cultural expression, and enquiry are no longer relevant. How lessons are framed remains the preserve of the school.

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

need to be taught in every year group, but should have some time devoted to them across a phase.

The syllabus is designed to be used by all types of schools. There are more questions suggested for Christianity to allow Voluntary Controlled Church of England schools to offer sufficient content to meet the requirements of the Church of England Statement of Entitlement (2019). While Christianity should be the main religion taught in all schools, there is no requirement for all the Christianity units to be covered by community schools. These schools may choose how to balance the religions and worldviews required, especially in Upper Key Stage 2 if the school wishes to cover both the Abrahamic and both Dharmic religions.

Religious Education must be accessible for all learners. This is particularly important when planning teaching for learners with special educational needs and disabilities who represent a large minority of learners. High quality teaching that is differentiated and personalised will be the starting point to ensure accessibility. In special schools and for some SEND learners in mainstream schools there may be a need to tailor content and teaching to meet the specific needs of learners at different developmental stages.

Please note that the content is not exhaustive, nor is it inclusive of all the different ways that people believe and behave, as everyone has a personal worldview. No syllabus can include all the possibilities and teachers should ensure that they use the language of ‘some, many, most’ where appropriate.

2.5 Time Allocation

Although time can be allocated to RE creatively and flexibly over terms and the subject might be planned in combination with other subjects, this agreed syllabus has been based on the expectation that the following hours be devoted to RE:

- Key Stage 1: 36 hours per year
- Key Stage 2: 45 hours per year
- Key Stage 3: 45 hours per year
- Key Stage 4: 40 hours per year

This time allocation is in addition to acts of collective worship. Religious education may be linked with collective worship; for example, by sharing common themes, but it is important to remember that RE is not the same as collective worship and both have distinct purposes.

It is the responsibility of governing bodies in maintained community and controlled schools to ensure that sufficient time is devoted to RE to deliver the programme of study required by the syllabus.

3. Purpose of Religious Education

An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human

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

Based on © National Content Standard Document (p4)

4. Overview

4.1 Religions and Worldviews to be Covered (listed alphabetically)

EYFS	KS1	Lower KS2	Upper KS2	KS3
Christianity	Christianity	Christianity	Christianity	Buddhism
Non-religious worldviews	Hindu Dharma	Islam	Hindu Dharma and/or Sikhi/and or Buddhism	Christianity
School choice	Judaism	Non-religious worldviews including Humanism	Humanism	Humanism
	Non-religious worldviews	Sikhi	Judaism and/or Islam	Islam
				School choice

4.2 Key Question Overview

Phase	Questions
EYFS	What does it mean to be kind? Why are some people remembered by others? Why are some places special? Why are some occasions special? Why are some symbols and actions special? What can we learn from stories with a moral message?
KS1	What are worldviews and how do we find out about them? What do different religions and worldviews have in common? What do Christians believe about God and why? How do Christians remember Jesus at different times of the year? What did Jesus teach his followers and how did he teach? Where and how do Christians worship? What role does the church play in Christian life? How and why do Christians pray? How and where did Judaism start? Who is remembered in Judaism and how are they remembered? What role does the synagogue play in Jewish life? What do Jewish people celebrate and why? What beliefs and values are important to Hindus? What role does the Mandir play in Hindu life? How do Hindus show their beliefs and values in everyday life? What do Hindus celebrate and why? What is important to people with non-religious worldviews? What, and how, do people with non-religious views celebrate?
LKS2	Can observing behaviour reveal what people believe and value? How does reading sacred texts help people understand the beliefs and values of others? What do Christians believe about Jesus? How did Jesus teach his followers to behave? Where do ideas about right and wrong come from for Christians? How and why do Christians try to make a difference in the world? Why is communion an important part of Christian worship? Why is Easter a significant time for Christians? What do Muslims believe about God and why? Who is Prophet Muhammed and why is he important to Muslims? What is the Mosque and how does it show what Muslims believe? What role does the Qur'an play in Muslim life and beliefs? What do Sikhs believe about God and why? What roles do the Gurdwara, and the Guru Granth Sahib, play in Sikh life and belief? What do Sikhs celebrate and why? What does it look like to live as a Sikh? What is important to many non-religious families and how do they live good lives?

	<p>What stories are important to those with non-religious beliefs such as humanism?</p>
<p>UKS2</p>	<p>What shapes a person's worldview? How do beliefs about life and death make a difference to the way people mark a person's death? Why is the Bible important to some Christians in worship both in church and at home? Why do most Christians get baptised and how is baptism an expression of spirituality? How and why do Christians read and interpret the Old Testament? How does the Bible teach Christians to be wise? What do Christians believe about life after death and how do they show these beliefs? How do Christian beliefs influence the way people respond to local and global issues such as the environment? What roles do sacred texts and traditions play in the lives and beliefs of Jewish/Muslim/Hindu/Sikh/Buddhist people? What does it mean to be or to live like a Jewish/Muslim/Hindu/Sikh/Buddhist person in different parts/branches of the world? What influences the way people respond to green issues and other issues of social justice, locally and globally? How do people with non-religious beliefs live and what informs their choices?</p>
<p>KS3</p>	<p>What is meant by religion and worldviews? Why do we study them? How did the church come into being and what role does it play in the life of a Christian? How and why did Christianity become a global religion? What influences a Christian way of living? What do Christians believe about Jesus? Why are there so many different interpretations? Are scientific and Christian worldviews compatible? How well do Christians engage with people who follow other faiths and non-religious beliefs? What do Buddhists learn from the life of the Buddha and why do they follow him? What influences a Buddhist way of living? What roles do places of worship have in the Buddhist community? Are scientific and Buddhist worldviews compatible? How and why do Muslims remember the Prophets? What influences a Muslim way of living? What role does the Mosque play in Muslim community and spirituality? Are scientific and Muslim worldviews compatible? How might following Humanist worldviews affect a person's way of living? How do Humanists express spirituality and what does this reveal about what they believe about the purpose of human life? Which people have most influenced Humanists and how?</p>

	<p>Why do non-religious people engage in interfaith dialogue?</p> <p>Is there a God and how do people think they know?</p> <p>Who decides what is meant by a just and fair world?</p> <p>Do 'Good' and 'Evil' exist and who is responsible?</p> <p>Why is there suffering and what can be done about it?</p> <p>Should religious people feel a greater responsibility for protecting the natural world?</p>
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5. EYFS

5.1 Introduction, Religions and Worldviews

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

5.2 Questions and Suggested Content

Question	Suggested content (non-statutory)
What does it mean to be kind?	How and why people show kindness. How people are kind to the world. Kindness as a sign of community, family, belonging, who we are kind to and why. Stories of kindness from a range of religious traditions. E.g., stories of Jesus, Guru Nanak, charity work etc. The Golden Rule about treating others as you wish to be treated. This will link to school rules and ethos.
Why are some people remembered by others?	Explore a range of stories of Abraham and Sarah, Moses, Jesus (including the Nativity and Easter), incarnation Prophet Muhammed and Khadijah, Guru Nanak, Bahá'u'lláh, Buddha, Darwin, and contemporary examples.
Why are some places special?	Explore the meaning of special. Examine some religious spaces: Church, Rome, Jerusalem, Synagogue, Mandir, home shrine, Mosque, Kaaba, Makkah, Gurdwara, Amritsar, Temple, Vihara, and secular spaces; Planet Earth and the environment and the universe, beauty, and care.
Why are some occasions special?	Explore a range of religious festivals including Shabbat, Channukah, Christmas, Easter, Pentecost, Harvest, Holi, Diwali, Eid, Ramadhan, Vaisakhi, Wesak, and some secular and non-religious festivals such as birthdays; recognising that not all people celebrate the in the same way.

Why are some symbols and actions special?	Find out about a range of religious and non-religious activities. Prayer, offerings, charity, good deeds, showing thanks, lighting candles, giving gifts, artefacts, and symbols, and how they are used to support those actions.
What can we learn from stories?	Choose suitable examples, probably including a range of creation stories including the scientific and other tales with a moral. Explore a range of parables and narrative stories from Old and New Testaments, Hadith and Qur'an, Rama and Sita, stories of Krishna as well as secular stories that pupils may be familiar with.

6. KS1

6.1 Introduction

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

6.2 Questions and Suggested Content

Core Question	Suggested content (non-statutory)
Y1 What are religions and worldviews and how do we find out about them?	See appendix for suggested unit content
Y2 What do different religions and worldviews have in common?	See appendix for suggested unit content
Christianity	
What do Christians believe about God and why?	Christians believe that God is the Creator of the world, and the beauty of Creation shows His character, looking at Psalms for example. The early revelation of God to

	Abraham, Isaac, Jacob, and Moses. The Bible and its format (simple). God as Father, Son, and Spirit. Christians believe that Jesus is God, or at the least that he represents God on earth. Jewish origin of the beliefs about God.
How do Christians remember Jesus at different times of the year?	The life of Jesus (basic outline) – key events such as birth (Christmas), some of the miracles, Palm Sunday, Maundy Thursday, Good Friday, and Easter Sunday. Make links between the key events in the life of Jesus and Christian festivals.
What did Jesus teach his followers and how did he teach?	Read some of the parables told by Jesus and the things that he did – particularly the Lost sheep, the lost coin and the lost son, Good Samaritan, the miracles – feeding the 5000 and the healing of the paralysed man on his mat. Think about what these parables teach, and what the actions of Jesus show about him.
Where and how do Christians worship?	Define what the word worship means. Explore Christian worship in the church, Baptism, and communion , picking up some of the simple differences in denominational practice, such as the differences between infant and adult baptism and the different ways that communion is taken. Find out how some Christians worship at home and why some worship in church.
What role does the church play in Christian life?	Learn that the church is the people as well as the building . Look for some of the symbols in church that link to Christian teaching, particularly the life of Jesus and beliefs about God . Look at stained glass windows and the stories they tell. How worship and hymns express the life of Jesus. Visit a church if possible and look at the symbols around the building. Find out why some Christians go to church.
How and why do Christians pray?	Find out what Christians believe about prayer and find out what prayer is. Examine some of the different ways of praying (sorry, thank you and please, for example) and the Lord's Prayer and the impact of prayer on the lives of believers. Read some of the simple prayers in the Bible and the impact that they have in the Bible.
Judaism	
How and where did Judaism start?	Origin of Judaism, calling of Abram, family, and ethnicity. Abraham as a child, smashing the idols, making a covenant (promise to God) to promote the idea that there is one God . Abraham counting the stars and his journey from Ur to Canaan. Jewish people believe that God chose the People of Israel , and he looks after them. He rescued them from slavery and gave them the Torah to guide them. Find out about the character of God by looking at some of the Psalms and some images used for God – sun, shield,

	shelter, strong tower, refuge etc and what these mean to Jewish tradition and belief.
Who is remembered by Jewish people and how do they remember?	Remembering by storytelling and practice. Abraham and Sarah , Jacob, Joseph, Moses , Noah, Jonah, Elijah, and the stories linked to them, as well as the concept of Torah, and remembering and honouring your family/parents. Judaism is passed on through the generations (ethno-religion), using the history of the Jewish people as a nation/race. Remembering is therefore important in Judaism and many of the Jewish festivals and artefacts are designed to help Jewish people remember. This helps to give a sense of identity and belonging.
What role does the synagogue play in Jewish life?	The synagogue and role of the synagogue in the community, and what the symbols and artefacts in the synagogue express, including beliefs about God, including the way it is usually written without the vowel (e.g., G-d). Synagogue as a centre of learning. The importance of the Torah, different forms of Judaism. Men and women together or separately depending on the branch of Judaism. The key features of the synagogue – ark, bimah etc. and behaviour in the synagogue. (Maybe look at some of the differences between the Progressive/Orthodox and/or Ashkenazi/Sephardi). Visit the synagogue or have a visitor in.
What do Jewish people celebrate and why?	Define celebration and the links between celebration and worship. Focus particularly on Shabbat and Passover , Rosh Hashanah, Yom Kippur, Chanukah , Simchat Torah. Different ways of celebrating in different countries. Celebration at home as well as in the synagogue. Food and its symbolic meaning. Community and culture. Artefacts and their meaning.
Hindu Dharma	
What beliefs and values are important to Hindus?	Brahman and the Trimurti, Brahma (Creator), Vishu (Preserver), Shiva (Destroyer) Divine reincarnation and symbolism e.g., Rama and Sita, Krishna, and Radha , (note that God is male and female) Ganesha, Hanuman, Gurus, and Rishis. Symbolism and Murtis. Belief in the divine presence and manifestation: that God (Brahman) is in everyone 'namaste' and that therefore anything can be sacred. Sacred Texts: Vedas, Bhagavad Gita, Puranas, Ramayana, and Mahabharata
What role does the Mandir play in Hindu life?	The role of the mandir in Hindu life as the spiritual hub, worship in the mandir and the symbolism of the mandir, murtis, arti and puja. Meeting place for the community. Visit a mandir or have a visitor in. Consider that may Hindus also worship in the home and explore how Hindus use the

	home shrine. Offerings of flowers, special foods, water, and milk. Incense, Ganesha as the remover of obstacles. Look for the similarities and difference between worship in the community and worship in the home.
How do Hindus show their beliefs and values in everyday life?	Use social science practices to find out how Hindus live. Consider using one or more case studies of young Hindus/Hindu families Family shrine and how it is used in daily life, including which murtis are focused on and why. Include some of the family practices around birth and life – eating and food, Raksha Bandhan, how birthdays are celebrated. Celebrations rooted in culture. Explore foods connected to celebrations. Explore some of the differences in belief and practice in Hindus from different communities. Make links between the stories and the ways that they are celebrated. What might a Hindu home look like – what might be seen in a traditional Hindu home? Is it the same as the pupils’ or different?
What do Hindus celebrate and why?	Significance and Celebration: Diwali – the story from the Ramayana and how it is remembered. New Year (Anaakut), Makar Sankranti, Holi, Navaratri, birth of Lord Ram, and Krishna and the stories behind them and their meanings. Common Themes and Practices Triumph of good over evil and light over darkness. Sense of community, culture, and food. Puja, Dance, Music,
Non-religious Worldviews	
What is important to people with non-religious worldviews?	All humans are equal because all are made the same way – same physical bodies etc. Being kind to others makes the individual and the others happy. Using common sense and kindness are the most important values. Happy Human symbol, secular symbols that communicate meaning, Golden Rule, and different ways that it is expressed , by religious as well as non-religious people.
What, and how, do people with non-religious views celebrate?	Look at a range of non-religious celebrations – such as birthdays, new year, secular weddings, and naming ceremonies.

7. Lower KS2

7.1 Introduction, Religions and Worldviews

In Lower Key Stage 2, each year group should begin with the core question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in the appendix. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. Pupils should then learn about Christianity, Islam, Sikhi, and non-religious worldviews. The syllabus recommends that Christianity should be taught in both year 3 and year 4 with Islam in either Y3 or Y4 and Sikhi in the other. Non-religious worldviews should also be covered in each year group. There are specific questions for each worldview, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the worldviews are similar, allowing for progress through a concept, such as God, as well as across a worldview. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content is suggested, not compulsory, but the items in bold indicate items considered more important.

7.2 Questions and Suggested Content

Core Question	Suggested content
Y3 Can observing behaviour reveal what people believe and value?	This unit introduces the social science skills of observing, asking questions, making hypotheses and suggestions See appendix for suggested unit content
Y4 How does reading sacred texts help people understand the beliefs and values of others?	This unit will explore the theological skill of interpreting texts and how reading texts can help students understand what others believe and value. See appendix for suggested unit content
Christianity	
What do Christians believe about who Jesus is?	Jesus was Jewish. Born in Bethlehem (Nativity/Christmas), Son of God , God and Human, Messiah, Saviour, Trinity, Prophecies teaching of Jesus and some of his miracles . Easter and Holy week. Explore one or two of the 'I am' statements (all from the Book of John) – I am the bread of life, light of the world, the gate/door, the resurrection and the life, the way the Truth and the life, the good shepherd, the vine, and what Christians understand from these phrases. Include the beliefs from a couple of contrasting denominations – e.g. Orthodox and Protestant/free church

<p>How did Jesus teach his followers to behave?</p>	<p>The role of sin and forgiveness. Genesis 3 and Psalm 51, story of Zacchaeus, the Disciples and Peter. Mark 12:28-31 – the Greatest Commandment to “love God with all your heart, soul, mind and strength” and to “love your neighbour as yourself”. The Great Commission (Matthew 28) with his parting instructions to his disciples – teaching them to obey everything he had commanded.</p>
<p>Where do ideas about right and wrong come from for Christians?</p>	<p>The Bible, The 10 commandments and other expressions of the rule of law. Sermon on the Mount, Rules and guidelines and the role that they play in the Christian life. Interpretation, role of church leaders in setting examples etc. Jesus’ interpretation of the 10 Commandments – “love God with all your heart, soul, mind and strength” and to “love your neighbour as yourself”. Maybe explore the fact that many of the laws of Britain come from the Bible.</p>
<p>How and why do Christians try to make a difference in the world?</p>	<p>Christian life and the work of the church locally and globally in social justice (e.g. foodbanks, debt assistance and overseas aid charities) (local and global), and educations now and historically (include Lord Shaftesbury, Wilberforce, and Wesley)</p>
<p>Why is communion an important part of Christian worship?</p>	<p>Explore the Communion service, particularly the significance of the bread and the wine, with the link to Passover and Easter. Explore other elements of Christian worship and how they express Christian beliefs. Begin to explore the different ways that communion, (Eucharist, Mass, the Lord’s supper, The Lord’s table) is celebrated. (Suggest a visit from local clergy or interview different Christians about what they believe about Communion.</p>
<p>Why is Easter a significant time for Christians?</p>	<p>The narrative of Holy week – look at the events of Palm Sunday, Maundy Thursday, (last supper) Good Friday, and Easter Sunday. What these events teach Christians about Jesus. Gospel – the Good News and the link between Easter and the concept of Salvation. The resurrection of Jesus from the dead as the catalyst for understanding him as God’s Son.</p>
<p>Islam</p>	
<p>What do Muslims believe about God and why?</p>	<p>Tawhid (belief in one supreme creator), Role of Prophets and messengers as role models. Shahadah and the 5 pillars. Qualities of Allah from the Quran, including the 99 names, each carrying unique attributes, for example, Rahim (Most Merciful) and Wadoud (Most Loving). What Muslims believe about God (Allah) and how the different names of Allah help Muslims to understand Allah. Role of the Qur’an and teaching in the Mosque, experience, and family life.</p>

<p>Who is Prophet Muhammed and why is he important to Muslims?</p>	<p>Prophet Muhammed as the final prophet (the seal of the prophets Surah 33:40) the Revelation of the Qur'an (night of power) and the role of the angel Jibreel. Stories of Prophet Muhammed's life from the Sunnah/Hadith. Belief in the previous prophets and the divine books. He is known among people as trustworthy.</p>
<p>What is the Mosque and how does it show what Muslims believe?</p>	<p>Community, Learning/teaching, Madrassa, worship, service, visit a mosque, Arabic decoration (calligraphy) rather than showing pictures of Allah or any of the Prophets, which is not permitted in Islam. Explore the architecture of the Mosque, including the geometric shape, as well as the features such as the minaret, the carpet, separate arrangements for men and women (in some mosques) and the orientation of the mihrab pointing to Makkah. Explore prayer as a community, standing shoulder to shoulder and the rituals associated with the mosque such as Wudu and removing shoes. Role of Friday prayers in the lives of believers and other congregational prayers in bringing the community together.</p>
<p>What role does the Qur'an play in Muslim life and beliefs?</p>	<p>The Qur'an teaches Muslims about the right relationship with God: prayer, fasting, Hajj etc. and the right relationship with people: truth, justice, honesty, fairness, kindness, charity. Preservation of the Qur'an, calling people to goodness, the first word revealed was "read", encouraging human inquiry, intellect, and science, with the Qur'an being a guide for humanity and the universe. Qur'an is the last word God sent to humanity, the direct words of God and offers a complete code for life. How the Qur'an is handled and treated. The origin of the 5 Pillars.</p>
<p>Sikhi</p>	
<p>What do Sikhs believe about God and why?</p>	<p>Mool Mantra, Waheguru, Nam Japna, Guru Nanak, and the other Gurus, including the Guru Granth Sahib Ji. Look at a range of Sikh stories and what they teach. Revelation, equality of all people. Meditation, experience, and service</p>
<p>What roles do the Gurdwara, and the Guru Granth Sahib play in Sikh life and beliefs?</p>	<p>The role of the gurdwara, especially Langar (communal kitchen), Equality and welcome. Feeding the hungry. Guru Granth Sahib Ji and worship. Prohibition of meat, drugs, and alcohol. The way that the Guru Granth Sahib is treated – always attended unless it is in the Sach Khand. The ceremony of moving the scriptures from there to the main prayer hall each morning and returning them at night. Harmandir Sahib (Golden Temple) has 4 doors to welcome people from all directions.</p>

What do Sikhs celebrate and why?	Diwali – the story of the release of the 6 th Guru Hargobind from prison with all the other prisoners. Vaisakhi and the founding of the Khalsa and The Panj Pyare, Guru Nanak’s birthdays, weddings. Arkhand Path and reading of the Guru Granth Sahib from beginning to end. Look at a range of Sikh festivals: Vaisakhi and Gurpurbs
What does it look like to live as a Sikh?	Case studies of Sikhs living in Britain and in India. Explore how the Gurus lived and how this influences Sikhs today. Explore what it means to be a Khalsa Sikh following the principles of Sewa, Vaand Chakkna, Kirat Karna, equality of men and women. Honesty and service. Importance of sangat (community of people who gather to worship, learn, and serve together). Living by the principles of Sewa, Vaand Chakkna, Kirat Karna. Respect for the Guru Granth Sahib , vegetarianism, Khalsa, Vaisakhi, 5 K’s .
Non-religious Worldviews	
What is important to many non-religious families and how do they live good lives?	Explore the variety of ways that non-religious groups and families show what they believe. Look at secular rites of passage (weddings, naming ceremonies and funerals). Explore secular charity work and the reasons for their actions. Golden Rule , ‘Think for yourself, act for everyone’. environment, human progression , and flourishing. Influential non-religious organisations (local charities), Helping/supporting others from a non-religious point of view.
What stories are important to those with non-religious beliefs such as humanism?	Secular creation story, and other stories with a message e.g., Aesop’s fables.

8. Upper KS2

8.1 Introduction, Religions and Worldviews

In Upper Key Stage 2, each year group should begin with the core question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in the appendix. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. The syllabus recommends that Christianity should be taught in both year 5 and year 6 with Islam and/or Judaism in either Y5 or Y6, and Hindu Dharma and/or Sikhi in the other. Humanism and non-religious worldviews should also be taught in each year group. Schools may choose to introduce Buddhism instead of revisiting one or both Dharmic worldviews, but schools should note that Buddhism is a major focus of study in KS3. There are specific questions for each worldview, and these can be taught as discrete questions, or the content of one or more

questions combined to create a new question. Questions across the worldviews are similar, allowing for progress through a concept, such as God, as well as across a worldview. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content is suggested, not compulsory, but the items in bold indicate items considered more important.

8.2 Questions and Suggested Content

Core Question	Suggested content
Y5 What shapes a person's worldview?	See appendix for suggested unit content
Y6 How do beliefs about life and death make a difference to the way people mark a person's death?	See appendix for suggested unit content
Christianity	
Why is the Bible important to some Christians in worship both in church and at home?	The story of the Bible as a whole, its history and translations. The way Christians use the Bible, at home and in church , especially in worship but also as a basis for songs and hymns . Also, in preaching and inspiration in architecture – e.g., stained glass windows and symbols . Ensure that it is clear that for some Christians the church, tradition and experience are more important than the Bible. Consider that the Bible did not exist in vernacular languages, but in the western church only in Latin, until the 16 th century.
Why do most Christians get baptised and how is baptism an expression of spirituality?	Explore the services of Baptism from a range of traditions , unpicking the symbolism . Find out how some Christian traditions offer confirmation . Baptism as an expression of spirituality and other ways that Christians might express spirituality. Look at how baptism is a sign of public commitment for some Christians, and how they live out their Baptismal vows. Explore the Biblical roots of Baptism e.g. Baptism of Jesus, day of Pentecost, Philip and the Ethiopian, Cornelius.
How and why do Christians read and interpret the Old Testament?	Consider including historical and cultural influences on the reading of texts. How does the character, experience, culture, and context of the reader alter the way the text is read?

	<p>The Old and New Testaments and the role of prophecy, particularly as an interpretation of the Nativity and Easter stories and how this helps Christians to understand God. The Passover and Exodus and its echoes in the life of Jesus.</p>
<p>How does the Bible teach Christians to be wise?</p>	<p>Consider the issues of whether every Christian reads these texts in the same way. Is there only one way of understanding each of the texts that are read. (This follows on from the unit on interpretation).</p> <p>The wisdom literature - Psalms and Proverbs in particular and how these texts influence show how a person following the teachings of Jesus ought to behave. What are some possible different readings of the parables of the wise and foolish men (Matthew 7:24-29). Consider whether what was deemed wise in the Bible is still considered wise today. Where do people go to find wisdom and advice today?</p>
<p>What do Christians believe about life after death and how do they show these beliefs?</p>	<p>The big questions of life and death; resurrection, life after death, heaven. Explore the resurrection of Lazarus and the healing of Jairus' daughter. Explore funeral practices and memorials. Look at a range of memorial headstones and what the inscriptions reveal about Christian beliefs. Find out whether all Christians believe the same and discuss why there may be differences and whether they are significant</p>
<p>How do Christian beliefs influence the way people respond to local and global issues such as the environment?</p>	<p>Care for creation, God as creator. Explore what influences many Christians to espouse the green movement, and other ways that Christians respond to other global issues of social justice. The teachings of Jesus in miracles and parables. Maybe explore issue that are of local and current relevance. Eco church, A-Rocha, rewilding graveyard. Some historical references may be appropriate – such as the abolition of slavery and social justice.</p>
<p>Judaism</p>	
<p>What roles do sacred texts and traditions play in the lives and beliefs of Jewish people?</p>	<p>Core theological ideas from the Torah, Tenakh, Talmud: God, Shema, and covenant. Value of life, Love thy Neighbour, Value of life, practices of repentance and forgiveness at Rosh Hashanah and Yom Kippur. Jews as the chosen people, called by God to bless the world through Abraham. Genesis 12 and Genesis 15</p>
<p>What does it mean to be Jewish in different branches of Judaism?</p>	<p>Use case studies from the Jewish Museum inclusive Judaism resource (and other sources) to explore Judaism within Orthodox and Progressive (Liberal and Reform) communities. A selection of the following concepts can be explored: Mitzvot, reciting the Shema, wearing tefillin, Role of the synagogue in the Jewish community, including the roles of</p>

	<p>men and women, and the place of family, laws of kashrut, shabbat and other festivals. Jewish values; Rites of passage as appropriate including bar/bat mitzvah. Community festivals Passover, Rosh Hashanah, Yom Kippur, Purim.</p>
<p>What influences the way Jewish people respond green issues and other issues of social justice, locally and globally?</p>	<p>Charity / Tzedaka = righteousness Maimonides 8 levels of charity; giving generously Mitzvah Day and Jewish charities Sanctity of human life. Can break Shabbat to save life. Shabbat as a day on which employees and even animals must rest. Kindness to animals e.g., feed pets first. Duty to relieve suffering, even on Shabbat. Holiness Code in Leviticus chapter 19 includes Do not oppress the stranger. Pay workers promptly so they don't suffer poverty. Laws of speech (not to spread gossip and to criticise in private) - relevance to cancel culture Duty not to stand idly by when others are being harmed (good neighbour law) Kindness to animals. Duty to relieve suffering, even on Shabbat. Fair measures, honesty in business Taking care of widows, orphans, stranger (vulnerable groups) leaving some of the harvest for the poor. As illustrated in the Book of Ruth Love your neighbour who is, like you, created in the image of God. Tu BiShvat – place of trees in Jewish teaching, Mitzvah Day, Jewish charities, tikkun Olam, action more important than belief, sanctity of life, right intention (kavannah). Giving and generosity. Look at passages from scripture that teach about caring for widows and orphans leaving some of the harvest for the poor. The story of Ruth may be appropriate here.</p>
<p>Islam</p>	
<p>What roles do sacred texts and traditions play in the life and beliefs of a Muslim?</p>	<p>Core theological ideas from the Qur'an, Hadith and Sunna: Tawhid, shirk (accepting other gods), Ummah, human life, Sharia. Value of life, Prophethood and day of Judgement, afterlife, guidance to live a righteous life (worship, unity and peace, morality, social justice and equality, behaviour in family and community (respectful, helpful) The first word revealed was "read", encouraging human inquiry, intellect, and science. Quran advises people to use their intellect and act wisely, guiding them to be righteous individuals on Earth in both Islamic teachings and scientific understanding. Prayers and stories in the Quran. (Story from Quran Prophet Yusuf (Joseph) or Noah)</p>

<p>What does it mean to be a Muslim in different parts of the world?</p>	<p>Look at some case studies of Muslims in different parts of the world. Include Sunni and Shia traditions Use of the Qur'an in worship in the mosque, 5 Pillars, daily and Friday prayers, importance, and purpose of Salah. Role of the imam etc. Hajj, Eid; Rites of passage as appropriate. The 5 fundamental acts of worship in Islam and meanings/benefits for individually and socially. Sadaqa (even smiling), Athan (Adhan – the call to prayer). The Qur'an is the primary source for worship. No restrictions on where to worship or pray if it is clean. Halal and Haram foods in different parts of the world.</p>
<p>What influences the way Muslims respond to green issues and other issues of social justice, locally and globally?</p>	<p>Muslim responses to care for creation, Red Crescent and other Muslim charities, eco/green Mosque in Cambridge. Some examples are the Emphasis on Justice (Adl), Dignity of All People, Helping the Needy (Zakat and Sadaqah), Standing Up for the Oppressed, Maintaining Social Order. Fairness, protecting human rights and justice. (Examples of Bilal the first Muezzin was a slave to a cruel master. The Prophet freed him and made him the first prayer caller of Islam). Peace. Eco/green sustainable Mosque in Cambridge. Importance of trees (hadith) The Qur'an and the examples of the Prophet and the Prophets in influencing the behaviour of Muslims.</p>
<p>Hindu Dharma</p>	
<p>What roles do sacred texts, stories and traditions play in the life and beliefs of a Hindu?</p>	<p>Hindu Dharma Smriti and Shruti. Explore some of the key stories and what is learned from them – e.g. Krishna and Arjuna, Rama and Sita, Prahlad, and Holika. The 4 Ashramas (stages of life). Ganesha as the remover of obstacles, avatars. Reincarnation and the cyclical pattern of life and the universe. Water and light, River Ganges, and God is in everything.</p>
<p>What does it look like to live as a Hindu in different parts of the world?</p>	<p>Case studies of Hindus in different parts of the world, present day and historically. Explore range of Hindu practice in Mandir and at home, Ganesha as remover of obstacles, role of prayer and meditation as worship in daily life and daily life as an expression of worship. Rites of passage, Pilgrimage, respect for family values. Places of pilgrimage and reasons for visiting certain shrines and locations. The most relevant festivals – e.g. Holi and Diwali.</p>
<p>What influences the way Hindus respond to green issues and other issues of social justice, locally and globally?</p>	<p>Where Hindus go for guidance on how to react with the world. For some, the Vedas are a single source of authority. Other Hindus will find guidance in other texts and in the lives of the deities and their avatars.</p>

	<p>Other Sources of authority and the concept of Dharma, Karma, vegetarianism etc. Responses to poverty and injustice.</p> <p>Stories of light overcoming darkness to speak of hope. Hindu charities, and festivals linked to helping others. Case studies may be helpful here too.</p>
Sikhi	
What roles do sacred texts, stories and traditions play in the lives and beliefs of a Sikh?	<p>One God (Ik Onkar), Mool Mantra, Guru Granth Sahib, and equality. Oneness of humanity Stories of the 10 Gurus e.g., Bhai Lalo and Malik Bhago, Akbar and Langar.</p> <p>Reincarnation</p>
What does it look like to live as a Sikh in different parts of the world?	<p>Look at case studies of the lives of Sikhs in two different parts of the world or different time periods.</p> <p>Explore how the Guru Granth Sahib is treated in the Gurdwara, Langar, Khalsa, Rites of passage, Amrit sanchaar, Harmandir Sahib (Golden Temple). Chanting, Simran, kirtan, Sehej path in the home.</p> <p>Daily routine, Simran and Nam Japna, Use of Gurmukhi, and the language of the country where Sikhs are living, Music of tabla and harmonium – is it religious or cultural?</p>
What influences the way Sikhs respond to green issues and other issues of social justice, locally and globally?	<p>Miri Piri Sikh charity work, (Khalsa Aid, Nishkam (selfless service) SWAT (a charity working with the homeless in India)) Sewa, langar, fighting for equal rights, martyrdom of Guru Tegh Bahadur), gurdwaras offering langar to all. 3rd Guru fighting against gender inequality.</p> <p>Without Shape Without Form Arts Exhibition and the Mind Wellbeing Project supporting positive mental health across the UK, inspired by Sikh teachings.</p> <p>Look for local and current examples.</p>
Buddhism	
What roles do sacred texts and traditions play in the lives and beliefs of Buddhists?	<p>Life of Siddhartha Gotama (The Buddha), Three Marks of Existence, Four Noble Truths, Noble Eightfold Path, Five Precepts, stories including Kisa and the Mustard Seed, the Donkey in the Well, Three Jewels</p> <p>Different texts followed by different schools or traditions in different parts of the world. Buddhism not about God, instead about the Dharma, the law, or the right way to live one's life. Sutras give general guidance for life, and Vinaya are rules for the lives of Monks and Nuns.</p>
What does it look like to live as a Buddhist in different parts of the world?	<p>Daily life, practices of meditation, chanting, Monasteries, diversity, artefacts (used by some), the Buddhist Sutras</p> <p>Explore some of the different branches of Buddhism, looking for similarities and differences in practice.</p>

	<p>Offerings to an Altar (may be at home or in the Temple), Prayers of Refuge, Meditation, Chanting Mantras (e.g. Om Mani Padme Hum or Nam Myōhō Renge Kyō) behaving morally by following the Five Precepts and Noble Eightfold Path in daily life.</p>
<p>What influences the way Buddhists respond to green issues and other issues of social justice, locally and globally?</p>	<p>Example of the Buddha and the stories in the sacred texts Human rights – all can reach Nirvana so respect for all Equality – all people are accepted, but not all are at the same point on the journey of enlightenment. Generosity – help the poor and hungry – fair wages for all. Right Livelihood – choose a job that helps, not harms Peace and unity General belief in non-violence, not taking life, may lead to being involved in anti-war movements, civil rights movements, or environmental movements</p>
<p>Non-religious Worldviews</p>	
<p>What influences the way the non-religious respond to green issues and other issues of social justice, locally and globally?</p>	<p>Response based on reason and evidence with empathy for all concerned (Golden Rule). Human beings alone responsible for solving issues. Celebrate issues that increase human flourishing and benefit natural world. Confront issues which harm people or nature. Campaign to change harmful or restrictive laws and behaviours. Actions have consequences. Morality and ethics are not absolute - right action depends on context. Campaign for equality and human rights, and to protect the environment. People have one life; they are free to choose how to live (but not harm others).</p>
<p>How do people with non-religious beliefs live, and what informs their choices?</p>	<p>Humans evolved naturally and have many abilities. If put them to good use, people can lead good and happy lives, for themselves and for others. They celebrate positive human achievements but recognise the many challenges ahead. Human beings alone are responsible for making the world a better place. Humanists campaign for equality and human rights, and to protect the environment. The writings of many contemporary Humanists, such as Professor Brian Cox, Michael Rosen etc influence the actions and beliefs of many Humanists. Humanists think this is the one life people have and they need to make it a good life. People are free to choose how to live (but not harm others) seeking happiness and helping others to do achieve happiness. Humanists consider the consequences of their actions and the likely impact on other people and animals and the world.</p>

9. KS3

9.1 Introduction, Religions and Worldviews

KS3 begins with a core unit (5 or 6 lessons), which presents an opportunity for teachers to establish what students already know and can do in RE. It introduces some of the methodology of the disciplines of RE and establishes core religious and worldview concepts that lay a foundation for later learning. The remaining questions cover Christianity, Islam, Buddhism and Humanism. There are also some more thematic, philosophical questions which the syllabus recommends should be approached from a variety of religions and worldview perspectives, including Christianity and the other traditions included in this syllabus. Where schools wish to offer a wider range of worldviews such as Baha'i, they are free to do so. Questions should be selected by the school and ordered into a coherent curriculum. Questions may be combined as suits the cohort and the context. It is not expected that all questions will be covered with the same amount of time or detail, but the curriculum curated to provide a coherent learning journey for the students.

9.2 Questions and Suggested Content

Core Question	Suggested content
Y7 What is meant by religion and worldviews? Why do we study them?	See appendix for suggested unit plan
Christianity	
How did the church come into being and what role does it play in the life of a Christian?	Story of Pentecost and the birth of the church. The role of evangelism, and the Holy Spirit . Examine the role of preaching and teaching, and prayer. Acts 10, as well as other stories about Samaritans and outcasts. Diversity within tradition ,-Christianity as a global, diverse, and living tradition . Different expressions of church – look at the variety of types of church in Milton Keynes and the surrounding area. Different approaches to worship and variations in interpretations of key biblical elements. Various approaches to expressing spirituality – individual and group and the impact of spiritual experiences on people.
How did Christianity become a global religion?	The role of evangelism, and the Holy Spirit . Examine the role of preaching and teaching, and prayer and how this encourages people to view their rights and responsibilities. Acts 10 , and the story of the Good Samaritan as well as other stories about Samaritans and outcasts. St Paul's missionary journeys. Also consider the conversion of Constantine and the political aspects of the spread of early

	<p>Christianity. Look at the conflicts that emerge from the spread of the Gospel, historically and the ongoing issues (stories from Acts, Roman Empire, spread of the Gospel, Crusades, mission, reformation etc).</p> <p>This will also bring in the differences between Eastern Orthodox and Western Church traditions.</p>
What influences a Christian way of living?	<p>Explore issues of Christian ways of living, e.g., human relationships, marriage, and cohabitation, particularly areas where there is debate and disagreement. Interpretation and diversity within the Christian church will be a focus here. How Christian morality is embedded in British laws and behaviour. Impact on world view e.g. environmentalism, importance of charity, approach to poverty and refugees.</p>
What do Christians believe about Jesus? Why are there so many different interpretations?	<p>Look at the biblical names and images used for Jesus. How did he refer to himself? What does the @I am statements in the Gospel of John teach Christians about Jesus? Some of the key terms are Son of God, Son of Man, Messiah, Saviour. There are Old Testament prophecies (e.g., Isaiah 53) that Christians see as referring to Jesus. The concepts of salvation, final judgement, heaven and hell, revelation and reason have a part to play in the Christians understating of who Jesus is. Explore the belief that Jesus is alive and can be known today by his spirit. The historical person of Jesus, - human and divine: Trinity, Incarnation. Representations of Jesus – art, icons, film & media etc. How do other religions and worldviews see the person of Jesus?</p>
Are scientific and Christians worldview compatible?	<p>The perceived conflict between science and religion, particularly the question around creation, but also the reliability of the Biblical text with reference to sickness and miracles. For example, would Jesus have acted differently if there was modern medicine? Darwin et al. Explore the lives of scientists who were/are Christians: Francis Collins of the Human Genome Project, Newton, Kepler, Galileo, Georges LeMaitre, (the Belgian priest who first mooted the idea of a “Big Bang”).</p> <p>Faraday Institute and Christians in science</p>
How well do Christians engage with people who follow other faiths and non-religious beliefs?	<p>Explore interfaith work, ecumenical work, the Inter-faith network, and the role that the churches play in these organisations. Explore Christianity in the political sphere and the impact that it has, both in the UK and elsewhere.</p>
Buddhism	
What do Buddhists learn from the life of the Buddha and why do they follow him?	<p>Life of Siddhartha Gotama (The Buddha), Three Marks of Existence, Four Noble Truths, Noble Eightfold Path, Five Precepts, stories including Kisa and the Mustard Seed, the Donkey in the Well, Three Jewels</p>

	<p>Definition of Buddha – enlightened one – lessons that can be taken from different parts of Siddhartha’s story stories as a way in. Different beliefs about Buddha; one Buddha or many? Jatakas.</p>
<p>What influences a Buddhist way of living?</p>	<p>Explore lifestyle issues and how teachings may impact on these e.g., Three Poisons – greed, hatred, and ignorance (avoidance of)</p> <p>Three marks of existence – including Anicca – everything changes</p> <p>Four Noble truths – suffering</p> <p>Five Precepts – non-violence – lifestyle choices, values, human relationships.</p> <p>Noble Eightfold Path – including Right awareness, thoughts, attitude, and actions - employment choices – meditation.</p> <p>path to enlightenment through self- improvement and minimising suffering for those around you.</p> <p>Nirvana/Nibbana</p> <p>The Three refuges – Buddha – Dharma - Sangha</p> <p>Explore lifestyle issues, e.g., employment choices, values, human relationships, marriage and cohabitation, human sexuality, and identity. Refer to the Five Precepts and Noble Eightfold Path, Three Poisons</p> <p>Explore the interaction between Buddhism and western culture, identifying any areas in which Buddhist philosophy challenges western lifestyles. Explore Buddhist teaching and the choices that Buddhist make about issues of right and wrong, global, and local justice and the environment as well as social responsibility</p>
<p>What role do places of worship have in the Buddhist community?</p>	<p>Explore the way that the Buddhist community expresses its beliefs about human nature and the purpose of life through the various places of worship. Explore what worship might mean in the context of a religion without a deity. Explore how Buddhist express their spirituality. Examine the ways in which Buddhist meditation is expressed in different Buddhist traditions.</p>
<p>Are scientific and Buddhist worldviews compatible?</p>	<p>Examine some ethical scientific issues from a Buddhist perspective, looking at how these issues interact. This will pick up on some of the themes from the topic above as this might include eco and green issues, human identity, and medical science.</p>
<p>Islam</p>	
<p>Why and how do Muslims remember the Prophets?</p>	<p>Definition of Prophethood and prophesy for Muslims; Explore the key prophets and their lasting impact on Muslims – e.g., Ibrahim, Nuh, Musa, Isa. Focus on Prophet Muhammed, and his example. Sunni, Shi’a, and the</p>

	<p>question of succession. How are the Prophets remembered? E.g., Hajj, stories, Ka’aba Guidance, their stories teach important values, unity (emphasize the continuity of God’s message)</p>
<p>What influences a Muslim way of living?</p>	<p>Characteristics of a Muslim according to the Qur’an and the words of Prophet Muhammed. Prayer and worship: time management, connection with God. Prayers are reminder to stay mindful of one’s action. Empathy (fasting) Charity and Zakat: Sense of community and responsibility towards others. Morality: Being honest, kindness, keeping promises, compassion, fairness, respecting each other, are highly valued traits. Education: The first word revealed was ‘Read’, Islam encourages education and the seeking of knowledge, personal growth. Science and Islam support each other. Muslims who properly adhere to the Islamic guidance set themselves free from indulging into harmful addictive habits and accordingly lead a healthy life that transcends to their families and society. Islam gives a clear message to Muslims about the purpose of life (that it is just a test), and when someone lives with purpose s/he can enjoy the goodness in life and endure its difficulties. Islamic Relief, Red Crescent. It’s important that all world views are seen as producing some good people. The after life? Why is a Muslim good? because it affects their place in the afterlife. Judgement Day - God weighs our good and bad deeds. How we respond to suffering also important. Prayer and worship, family and community, morality, education, respecting each other. Explore issues about ways of living, e.g., employment choices, values, human relationships, marriage and cohabitation, identity. Qur’an and Hadith, Sharia, Jihad (lesser and greater) Islam offers a solid foundation with a consistent set of rules that regulates a Muslim’s life (helps with not getting lost in the so many fast-paced trends), while offering a framework of applying flexibility in both introducing and adopting new thought-through lifestyles and systems which are beneficial to the individual and society.</p>
<p>What role does the Mosque play in Muslim community and spirituality?</p>	<p>Exploration of Ummah and how the Muslim community engages with Inter-faith activity and the wider community. Zakah and Charity work such as the Red Crescent. Consider the Green Mosque in Cambridge and how that contributes to society Explore the different ways that Muslims express their faith spiritually and how this links with Muslim teaching about</p>

	<p>Allah. Celebration of important times such a Meraj (Muhammed’s ascension to heaven), Eid-al-Fitr and Eid-al-Adha. The story of Ashura – including the different ways that it is remembered by Sunni and Shi’a Muslims.</p>
<p>Are scientific and Muslim worldviews compatible?</p>	<p>The Qur’an encourages Muslims to seek knowledge and understand the world around them.</p> <p>There have been significant contributions from Muslim scholars to various fields of science. During the Islamic Golden Age, Muslim scholars made groundbreaking discoveries in mathematics, astronomy, medicine, and chemistry.</p> <p>While the relationship between religion and science has been complex throughout history, Islam’s emphasis on intellectual inquiry has fostered a rich tradition of scientific exploration and discovery.</p>
<p>Humanism</p>	
<p>How might following Humanist beliefs affect a person’s way of living?</p>	<p>Humans responsible for solving world problems through justice and social activity. No afterlife, so justice must occur in this life. One life, so take personal responsibility to make it a good life. Freedom to choose religion or belief, support apostates, LGBTQ+. Promote secular institutions in education, parliament. Right to critique other worldviews. Think for yourself, act for others. Non-religious rites of passage - naming, marriage, funerals. Non-religious chaplains.</p> <p>Explore the impact of the Golden rule on Humanist lifestyle choices, and how their philosophy helps them to make decisions about right and wrong. Explore some of the key writings of humanist thinkers and their impact on how humanists respond to issues about human identity and ethical issues.</p>
<p>How do Humanists express spirituality and what does this reveal about what they believe about the purpose of human life?</p>	<p>Different ways of being spiritual, particularly engagement with nature. Make links between these ideas and the purpose of human life. Subjective, individual experience, available to anyone and everyone triggered by a complex combination of external sensory inputs and internal memories and processes.</p> <p>Explore the writings of Andre Comte-Sponville, former Professor of Philosophy at the Sorbonne in Paris. It is linked to the mystery of human consciousness.</p> <p>Enhanced human experience found by looking at art, listening to music, being immersed in nature. The effect that is often called ‘flow’.</p> <p>Consider how this links to the idea of ‘one life’ being lived to the full. Consider whether this impacts on humanist responses to other people, and the wider world including the environment and nature.</p>

<p>Which people have most influenced Humanists and how?</p>	<p>Humanist ideas in ancient India (Charvaka school), China (Confucius) and Greece (Democritus). Charles Darwin Origin of Species different species evolve naturally. John Stuart Mill (On Liberty) Liberty of each person. “Serve humanity and have deep concern for the general good” early description of Humanism. Charles Bradlaugh: right to affirm allegiance rather than take an oath on the bible. Founded National Secular Society. Jailed for publishing Annie Besant’s pamphlet on family planning. Early Humanists-thinking women include George Eliot, Mary Wollstonecraft, Annie Besant. Famous political Humanists include Nye Bevan created the NHS, Leo Abse legalized gay sex, Pandit Nehru, First Indian Prime Minister. Current Humanist writers include Michael Rosen, Stephen Fry and Alice Roberts.</p>
<p>Why do non-religious people engage in interfaith dialogue?</p>	<p>The role of dialogue and mutual understanding Similar outlook on certain elements such as protecting the environment, working for social justice; but also, areas of conflict – the protected status given to religions in laws in some respects. Ways in which non-religious people understand/respond to religions/secular belief systems other than their own e.g., different beliefs about who Jesus was; beliefs about exclusive truth, intolerance, evangelism, acceptance of different paths to one end; all religions being one Explore examples of Humanists talking and learning from one another e.g., in local, national, and international interfaith initiatives Explore the impact in contemporary society of the freedom of religious expression, the benefits and challenges it presents for people</p>
<p>Philosophy Must include Christianity, at least one of the religions and worldviews already studied, with a choice of other religions or worldviews as appropriate.</p>	
<p>Is there a God and how do people think they know?</p>	<p>This unit will explore different kinds of knowledge, how do people know what they know. Can they be certain? Is doubt essential? Christianity: What evidence do Christians use for God – e.g. stories of revelation and miracles? How does this compare to scientific views - explore the difference between evidence, proof, facts, beliefs, and opinions. Introduce the concepts of theism, atheism, and agnosticism (NB. can explore theism / atheism through Christopher and Peter Hitchens,</p>

	<p>Bertrand Russell). Consider different types of evidence (e.g., physical evidence, reasoning / logic). The design argument, first cause, experience – classic arguments and counterarguments. Revelation, Incarnation and Resurrection.</p> <p>Buddhism: The Buddha is not treated as a God, rather as a teacher who is worthy of respect because his teaching (the Dharma) is seen as right and beneficial. In the Sigalovada Sutra, the Buddha said that it is more important to live in a responsible, ethical way than to worship anything. The Buddha did not say that there was a higher God who originally created the Dharma, Dharma is simply a truth about the Universe. Buddhism does not state that gods do <u>not</u> exist either (gods from Hinduism appear in some Theravada Buddhist legends) but, like humans, they are not enlightened beings. The Mahayana tradition has Bodhisattvas, e.g. the Dalai Lama and Nichiren, powerful beings who are close to enlightenment themselves and help humans. However, Bodhisattvas do not appear in the Pali Canon of the Theravada tradition, nor are they mentioned in the Four Noble Truths.</p> <p>Judaism Secular and cultural Jews – In Judaism, all the Israelites heard the word of God, and it has been passed down. The evidence of group experience or revelation.</p>
<p>Who decides what is meant by a just and fair world?</p>	<p>This could be explored from the perspective of a case study – for example looking at reparations for the abuses of slavery and whether it is just and fair to hold people today responsible for the actions of people in the past. What is morality? Where do morals and ethics originate? Is truth absolute or relative? What is fairness? Who decides what is good? Explore sources of authority, conscience, laws, accountability. Where do laws come from? How do decisions about what is right and wrong lead sometimes to persecution, such as antisemitism? How does political power affect a religion’s ideas about what it right and wrong?</p> <p>Judaism: Explore the concept of tzedakah (justice) in Judaism; Maimonides’ Ladder of Tzedakah. 10 Commandments, morality, Ethical behaviour (see UKS2) Talmud – oral tradition from the rabbis, charity, service, virtue ethics,. More broadly look at social justice, racial justice, sexism, prejudice and discrimination and the actions taken by</p>

	<p>religious and non-religious groups. The fight against social injustice from contemporary and historical perspectives.</p> <p>Buddhism:</p> <p>The Five Precepts, the fourth and fifth divisions of the Noble Eightfold Path are: Right Conduct or Action, no killing or injuring, no taking what is not given, no sexual misconduct, no material desires, and Right Livelihood: no trading in weapons, living beings, meat, liquor, or poisons. Some traditions, e.g. Nichiren, believe that today is an era of “declining Dharma” an age of decay. People suffer because they (and society) have strayed from the righteous path. The Buddha’s Dharma is presented as a medicine. The founder of Nipponzan Myohoji, (a branch of Nichiren Buddhism with a Temple in Milton Keynes) was sceptical of civil government and modern “civilization”, believing that following the teachings of Buddhism is more important and that Government should be challenged, peacefully, to turn away from war and environmental destruction in order to make this world into a “pure land” or “tranquil realm”. In the Tripitaka, part of the Pali Canon, ideas about good governance are framed in terms of the ideal of the Cakkavati, the king who rules righteously and non-violently according to Dharma. Elsewhere, however, Buddhism tends to highly venerate senior monks as giving guidance on how society should be run, or even leading it. For example, in Tibetan Buddhism the figure of Dalai Lama, the highest-ranking monk, who is also regarded as a Bodhisattva, was for many centuries both the spiritual and secular leader of Tibet, though the current (14th.) Dalai Lama no longer campaigns to be the leader of the country.</p>
<p>Do ‘Good’ and ‘Evil’ exist and who is responsible?</p>	<p>What is human nature? Is it part of who we are? Define good and evil. Natural and moral evil. Is goodness linked to God, or separate? Is evil the absence of good (see Augustine’s theodicy)? Responses to evil: karma, al-qadr, inconsistent triad, free will, divine plan. Whose responsibility is evil? Is it internal or external factors? Is it a choice?</p> <p>Read stories of ‘good and evil’ from Genesis, Adam and Eve, Cain and Abel, Noah etc.</p> <p>Different understandings of evil – e.g., the devil, jinn, evil as a supernatural force, evil as human actions.</p> <p>Buddhism doesn’t believe that good and evil are real in the sense that most members of Abrahamic religions do. It emphasises what is “skilful” or “unskilful” on the path to achieving enlightenment.</p>

	<p>Breaking the Five Precepts in the Pali Canon, by killing and injuring living beings, taking that which is not given, sexual misconduct and excessive sensuality, false and harmful speech, or drink and drugs which fuddle the mind, is bad primarily because those actions harm oneself. Running through both Theravada and Mahayana scriptures is the idea that the three poisons of ignorance, greed or sensual attachment, and hatred or aversion are the roots that cause all other Kleshas or negative states because they prevent enlightenment and cause suffering. Compassion and ‘doing as one would be done by’ (the Golden Rule) are stated as good particularly in the Dhammapada. But according to the Pali canon, if someone becomes enlightened and becomes a Buddha, they will see the true emptiness (<i>śūnyatā</i>) or illusory nature of all things, including ideas of good and evil</p>
<p>Why is there suffering and what can be done about it?</p>	<p>Define suffering and discuss whether suffering is an inevitable part of human nature.</p> <p>Explore philosophies of suffering from Christians perspectives and those of other religions and worldviews as appropriate. Explore a simple introduction to theodicies (e.g., suffering is a test, suffering is how we learn, suffering is punishment, suffering enables us to appreciate good). Include theological and practical responses, and the interplay between them. Theology: atonement, death of Jesus, prayer, and unanswered prayer. Irenaeus – soul making, CS Lewis – using suffering for good. Paul’s comments – suffering produces character (Romans 5:3-5)</p> <p>Story of Job – Jewish, Christian, and Islamic interpretations. Allah permits suffering, predestination.</p> <p>Judaism</p> <p>The suffering of the Israelites in Slavery in Egypt (Passover) – why did the Jewish people have to suffer? Consider the question of whether fasting is suffering.</p> <p>Reincarnation in Hindu dharma and Sikhi, comparing to Buddhist ideas of suffering as a part of life.</p> <p>Buddhism</p> <p>The Buddha identified three kinds of suffering (or “Dukkha”) – physical or emotional pain, e.g. due to ageing or sickness, secondly stress or angst caused by the world constantly changing, losing what we hold dear, and thirdly a kind of existential suffering due to having to die and be re-born.</p> <p>The Second Noble Truth: most suffering is self-inflicted, caused by a tendency to crave or desire things that are</p>

	<p>unattainable or will pass away. Solution is to defeat ignorance, hatred, and cravings.</p> <p>Some traditions, e.g. Nichiren, also believe that we live in an era of “declining Dharma” an age of decay. People suffer because they (and society) have strayed from the righteous path.</p> <p>Buddhists also believe in Karma – suffering because of bad actions and tendencies in current or previous lives, one must live through consequences of own actions.</p>
<p>Should religious people feel a greater responsibility for protecting the natural world?</p>	<p>General: Climate change, environmental issues, Laudate Si, (encyclical letter), inter-faith work to address issues, Eco church, Eco Mosque, carbon fast, stewardship vs dominion. Genesis 1 and 2 and how they line up with stewardship and dominion. Charity work to look after the world around them. Explore different origin stories for the world, including the Big Bang.</p> <p>Judaism: Introduce the Jewish concept of Tikkun Olam in Progressive Judaism. Tu BiShvat and explore movements like the Coalition on the Environment and Jewish Life. Shmita Year – every 7th year the fields are left fallow, and people not allowed to eat what grows on the land; The year of Jubilee – every 50th Year. There are commandments not to eat fruit from trees in first three years, or to cut down fruit trees in a time of war. In Orthodox Judaism this is linked to not cutting a child’s hair for first three years (Ultra-Orthodox). Political interactions, Extinction Rebellion, Just Stop Oil protest. How far should we go to protect the planet?</p>

10. KS4

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

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

worldviews or adaptations of GCSE themes.	Core features of religious worldviews Prejudice and persecution Religion and politics Life and death
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11. KS5

Where possible 'A' level RS or Philosophy and Ethics should be offered, but all students should receive at least 10 hours of specific religious education each year. If possible, content should reflect issues encountered in other subjects in the curriculum, or topical issues. RE can be included in the enrichment curriculum, using speakers, and running conferences on a range of relevant topics. SACRE can help to find speakers that will support learning at this stage.

Those over 18 may withdraw themselves from RS.

Suggested themes that could be explore with reference to any appropriate religion, religious or non-religious worldview:

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

12. Appendices

12.1 Core Unit plans

12.1.1 Year 1

WHAT ARE RELIGIONS AND WORLDVIEWS AND HOW DO WE LEARN ABOUT THEM?

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

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

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

Lesson 1: What makes a group or community?

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

Lesson 2 - Does everyone have the same view?

Engage:
Look at some pictures that could be more than one thing – there are many different versions available some of which are more accessible for this age group than others (e.g., 6 and 9, vase or faces). What does each pupil see? Can any of them see both things at the same time? This is beginning to introduce the concept of philosophy - an understanding the ways of debating and disagreeing well (P4C) e.g., Is a zebra black with white stripes or white with black stripes? Is that all that a zebra is? (Everyone has different views) Group the children in different ways according to views on something e.g. Which season is best, what belief they follow, sky colour, crisp flavour, being the best, jelly baby flavours or whatever will best suit your class. Do more than one example to show that we may have something in common with one person and something else with another person. Use these examples to allow children to explore that different people have different viewpoints.
Enquire and explore:
Recap on one of the concepts that pupils have explored in EYFS (such as special occasions, special places, or special artefacts). Explore why some people think Friday is special, for others it is Saturday for others it is Sunday, while some people don't think that any day is more special than any other. Expand to explain the idea that a worldview is a way of

looking at the world from a particular group of people. Explain that these are different shared views and that they have may a religious or non-religious belief as their basis. Can the pupils name any of the religions that they encountered in EYFS? Do any of them belong to a religious group or belief? Create a pupil friendly definition of belief and explore some of the things that people might believe.

Respond and communicate:

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

12.1.2 Year 2

WHAT DO DIFFERENT RELIGIONS AND WORLDVIEWS HAVE IN COMMON?

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

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

Lesson 1: To revisit what we have learned about what communities have in common (Y1 Core Unit) and explore some of the shared features of religions and communities.

Engage:

Revisit the questions about what holds the school community together and where we belong.

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

Enquire and Explore:

Explore a festival or two from the religion(s) taught last year. Find out what people do when they come together. Watch some videos and look for the similarities and differences to what happens when the school comes together. Look back at the questions asked in Year 1 if these have been kept.

Bring in visitors to talk about what happens in their community if possible. (Or in lesson 2)

Respond and communicate:

Create a list of the similarities and differences they have discovered.

Lesson 2: Begin to explore the differences in worldviews, religions, and beliefs.

Engage:

Ask questions about what we do when we all come together? What are our shared values? How do we know? Draw out that the things we say, do and talk about show what we believe.

Introduce a new religion. What might they expect to see in a meeting of a group of people? Gather their ideas.
Enquire and Explore:
Look at a video of a gathering from a new faith community. Does what they see match their ideas? Identifying what is shared with their ideas and what they have learned before. If the videos watched this week and last were set in places of worship, explore some of the differences and similarities between the buildings and the artefacts that are used there. Revisit the traditions covered in EYFS and Y1 where possible.
Respond and communicate:
Match the tradition with the place – artefact – practice. How do they know what is right? What is similar and what is different?

12.1.3 Year 3

CAN OBSERVING BEHAVIOUR REVEAL WHAT PEOPLE BELIEVE AND VALUE?

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

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

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

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

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

Engage:
Discussion based. Start with the local area and what different communities might be found there. Look at how diverse the UK has become. Find out how many Has

immigration had an impact on communities (Cross curricular links with PSHE). Kindness, links to charitable work. Can being part of a religion influence your decisions on how we treat others?
Enquire and Explore:
Discuss and explore the reasons that people choose to belong to a community - Because it is expected / my choice / peers, where I live, days of week (clubs), friends or family. Discuss how being part of a community has influenced what you do. Take part in an event that helps others. Carol singing for the elderly, raising monies for local communities. Raising monies for the less fortunate. Discuss how own perceptions might influence our attitudes and by finding out more about other faiths and beliefs we can become more tolerant towards others with different worldviews.
Respond and communicate:
Create a poster showing how the actions of the community reveal what that community believes and values.

12.1.4 Year 4

HOW DOES THE STUDY OF SACRED TEXTS AND STORIES HELP PEOPLE UNDERSTAND THE BELIEFS AND VALUES OF OTHERS?

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

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

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

Engage:
Discuss what books and stories the pupils read and why. How do those books influence their view of the world? What other things influence their view of the world? Do all the things they read or see have a positive influence on them? Discuss how a faith/upbringing teaches individuals how to behave.
Enquire and Explore:
Read a range of religious stories and explore how the stories influence the people who read them to behave. There are several examples from the Bible that would lend themselves to exploring how different stories induce people to behave well towards their communities. E.g., The Good Samaritan (Luke 10:25-37); The widow's mite (Mark 12:42), the Sermon on the Mount (Matthew 5 – 7). Consider what the people who read these stories understand. Why do they read them? What do they do as a result? Does everyone read them the same way? How do the pupils read them? Do they understand the story the same way as a Christian might? The following Islamic story could be used:

(Islam)When they arrived, the Ansar (the people of Madinah) welcomed the Muhajiroon (the migrants who came from Makkah) with open arms and, at the encouragement of the Prophet (PBUH), shared their homes, money, and lives.

How do Muslims read this story? Does a non-Muslim read it the same way?

Compare the story of the sheep and the goats (Matthew 25:31 – 46) and the Hadith Qudsi 18.

Respond and Communicate:

Make a link between some texts and the activities that people engage in.

Read a new text and suggest how that may influence someone’s worldview.

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

Engage:

Think about how things like music and TV shows offer a sense of community – that they give a common or shared narrative. What are the shared narratives in the school? School vision and values. How Shakespeare etc. help people define that they are English or British. Link to British values. Discuss how these values and texts give a sense of belonging to a group/community.

Enquire and Explore:

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

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

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

Respond and communicate:

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

12.1.5 Year 5

WHAT SHAPES A PERSON’S WORLDVIEW?

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

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

Lesson 1: to identify a range of factors that might influence a person’s view of the world.

Engage:
Revise or recreate definitions of religion and worldview. What have we learned so far about what influences a person’s values, beliefs? What roles do family, culture and tradition play in someone’s way of looking at and thinking about the world?
Enquire and Explore:
Watch the film Nobody Stands Nowhere and make a list of some of the things that it says influence a worldview. Examine a worldview or religion that has been covered previously and consider what shapes some of the people who consider themselves to be members of that community. Look again at the list of things that might influence and consider whether any of these may play a role in the lives of those members.
Respond and Communicate:
What do pupils think is the biggest influence on the things that people believe and value?

Lesson 2: To consider the range of factors that influence a specific religious perspective.

Engage:
What do pupils think has most influenced the way that they think? This doesn’t have to be shared with others but gives pupils an opportunity to think about the things that influence them.
Enquire and Explore:
Choose a second religion to focus on – from a different tradition to the one studied last week. If last week was an Abrahamic faith, look at a Dharmic one this week. Look at similar activities and questions to those encountered last week.
Respond and communicate:
What influences were similar between the two traditions, and their own worldview. The pupils do not need to share their own worldview or their influences if they do not want to.

12.1.6 Year 6

HOW DO BELIEFS ABOUT LIFE AND DEATH MAKE A DIFFERENCE TO THE WAY PEOPLE MARK A PERSON’S DEATH?

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

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

Lesson 1: to explore some of the beliefs that people hold around life and death.

Engage:

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

Lesson 2: To think about the ways that different religions treat the dead.

<p>Engage:</p> <p>Hold a class discussion about what is likely to happen to a person when they die. Gather a wide range of ideas and rank them according to which the pupils feel is the most likely.</p>
<p>Enquire and Explore:</p> <p>Explore a variety of beliefs about life after death, ensuring that at least one Abrahamic and one Dharmic tradition are covered.</p> <p>Compare and contrast the beliefs. Explore the difference between life after death, reincarnation, and moksha/nirvana. Compare these with non-religious beliefs, e.g. by revisiting that they learned about a humanist funeral service. <i>Compare funeral services and practices for two or three different traditions if not already covered.</i></p> <p>What are the main beliefs behind the motivations for how a dead person is handled? How might people behave (could be the same) but what is their influence / motivation? Does belief in life after death make a difference?</p> <p>Consider what might be the impact of these beliefs and then find out what believers say the impact is. E.g., Time between death and funeral, how the body is treated – death rituals, dignified, community, extra reward – how the graves are treated. Choose an appropriate range of religious traditions.</p>
<p>Respond and communicate:</p> <p>Create a visual representation of the beliefs of a religious or non-religious tradition and show how the beliefs and the practice are linked.</p>

12.1.7 Year 7

WHAT ARE WORLD VIEWS AND WHY DO WE STUDY THEM ABOUT THEM?

Lesson 1: What is religion?

Fact or fiction activity. Give students a range of statements (include some strange facts) and unbelievable truths as well as religious and non-religious beliefs. These could be sorted on a Venn diagram or other format.

Define the terms:

- Defining a 'worldview'
 - A worldview is a person's way of understanding, experiencing, and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments." [CORE Report 2018: p.4](#)
 - The way a worldview is lived out is when what has shaped a person becomes what motivates them.
 - Students should explore how what has shaped them has impacted on what motivates them to act and the way that they see the world.

Define the features of a religion: What, if anything, do the students think religions have in common?

Ninian Smart identified seven commonly recognised features or dimensions of religion:

(1) Ritual; (2) Experiential (i.e., feelings); (3) Mythological (i.e. stories); (4) Doctrinal (teaching sources of authority); (5) Ethical; (6) Institutional (i.e., social); (7) Material (i.e., objects/artefacts).

Students compare their lists/mind maps to this and see where they identified any of these features. Students could compile a file, which they add to as they learn more about religions during the year (or even the whole of KS3!)

What additional examples can you name for each of the above? This could be a carousel activity with groups looking at different elements.

Reflect and communicate by creating a mind map of beliefs linked to the seven features.

Extension ideas: (If needed or wanted - could become a second lesson if time permits)

- Defining spirituality / belief in a higher power.
- Defining that a person who believes in a higher power and that someone that they love has gone somewhere when they die is just as strong a worldview as someone who believes that the higher power is God and that their loved one is with Jesus. 'Nobody stands nowhere' framing of the whole worldview narrative means that each worldview is just as potent as the next; no one is immune from bias.

- The idea of the contrast between ‘the spiritual’ and ‘the worldly’. More contemporary definitions - spirituality is the “quest for the sacred”, “the numinous”, “the depths of human existence”, “the boundless mysteries of the cosmos”, “thriving”. Cf. Sheldrake, P. (2012) *Spirituality: A Very Short Introduction*, Oxford: Oxford University Press, pp.5-6
- Extend by exploring the factors that shape our worldview.
 - E.g., Theology - doctrine, teachings, sources of authority - to what extent can we pick and choose?
 - E.g., Human and Social Science - The society we are born into, the community we live in, our class and gender.
 - E.g., Philosophy - the differences between knowledge and belief; exploring the idea of individual ‘truth’.

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

Enable students to explore, and share, their own worldviews. This could be done through Stephen Pett’s ‘snowflakes’ activity or human bar chart to explore how different pupils view God. Alternatively, NATRE has collated and produced some useful resources for exploring worldviews: [_](#)

- [2 Exploring worldviews. What is a worldview? What is my worldview \(natre.org.uk\)](#).
- In particular, the Worldviews Questionnaire could be used by pupils to interview one another: [2 8 Home learning Worldviews questionnaire CKRE2.pdf \(natre.org.uk\)](#)

Where do pupils think they get their worldview from? Make a list of ideas. This list can be compared later to other people’s and also to those of religious and non-religious worldviews. (E.g., family, books, films, friends, social media, experiences, teaching, places of worship). Refer to the seven dimensions of religions if appropriate to context.

- The teacher should also be encouraged to share their worldview as this acknowledges their own positionality in the classroom space, but no one should share their worldview if they are not comfortable to do so.
- The sharing of worldviews and acknowledgement of positionality may lead into a wider exploration of the insider / outsider problem in the study of religions and worldviews:
 - To what extent can someone study, understand, or explain the beliefs, words, and actions of another?
 - To what extent are beliefs and practices understandable to those who do not share those same beliefs or participate in those same practices?
 - Which perspective should be privileged? The insider or the outsider?
 - **Outsider:** Description by a non-believer about another person’s faith.
 - **Insider:** Descriptions by a believer/devotee about their own faith.

- Explorations of the insider / outsider debate, and the acknowledgement of our own positionality and biases, may be used to facilitate discussion of the potentially harmful implications of 'outsider' perspectives of religions and worldviews:
- The act of perception is not neutral but informed by years of culturally institutionalised biases and assumptions which, in turn, influence the kinds of opinions we form about the things we see.
- This can lead to the negative stereotyping and 'othering' of particular beliefs and practices.
- E.g. Orientalism (copying or stereotyping of Eastern cultures) and colonialism (taking control of another land, people, or culture) and cultural appropriation (the unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society)

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

In this lesson teachers should explore how religious worldviews differ from non-religious worldviews.

- This could be done through the comparative exploration of a religious and non-religious worldview (e.g., Christianity or Judaism and Humanism). Creating lists or diagrammatic representations of the similarities and differences observed and previously learned about.
- Students should return to the definitions of religion and worldview explored in lessons 1 and 2 to help them identify similarities and differences between religious and non-religious worldviews.
- There would also be scope to return to the 'ways of knowing' here, particularly theology, to explore the ways in which religious worldviews are often supported by sources of authority (e.g., sacred texts).
 - E.g., Theology - doctrine, teachings, sources of authority - to what extent can we pick and choose?
 - E.g., Human and Social Science - The society we are born into, the community we live in, our class and gender.
 - E.g., Philosophy - the differences between knowledge and belief; exploring the idea of individual 'truth'.
 - What are the sources of authority (if any) that support a non-religious worldview? Experience, preference, observation and scientific evidence are often cited as sources of authority in these contexts.
 - There may be scope to discuss whether and how people can know that a source of authority is reliable.

Exploration could also be scaffolded towards questioning the extent to which we can pick and choose what we believe? I.e., can I be a Roman Catholic if I do not agree with all the teachings of the Roman Catholic Church?

Lesson 4 - What are the features of non-religious worldviews?

Define the terms non-religious - humanist, secular, atheist, agnostic. What are the differences between them?

What are the features of these worldviews? Gather a list and compare with the 7 dimensions of religions from lesson 1 - ritual, mythology, experience, doctrine, ethics, institution, and material. Can students identify any non-religious worldviews that they have learned about? Do any of those worldviews fit the characteristics that have just been defined, or the definitions that they have come up with or discovered for the term used?

Are religious and non-religious worldviews always separate? E.g., Buddhism - is it a religion or a philosophy?

Where do secular worldviews come from? How do non-religious people decide what is right? Who has authority for the non-religious? This will carry on from the previous lesson, and may well overlap in some instances, depending on the length of lessons available and the prior knowledge and experience of students.

Lesson 5: What is the local impact of religious and non-religious worldviews?

- In this lesson teachers should explore the impact / representation of different religious / non-religious communities that exist in their local area. Where do students see religious and non-religious communities in their locality? What impact do they see/experience?
- Students should explore the way in which society shapes a worldview and the 'norms' of what is and isn't acceptable as 'collective beliefs'. Are there some beliefs that should not be accepted? Who decides?
- Are there beliefs or values that are 'above' religion that should unite everyone in society? For example, citizens of a society are not allowed to create the law of the land- so why are they allowed to make up what the moral law should be?
- This could be explored through census data, or by visiting local places of worship.
- The topic may also be scaffolded towards a wider exploration of the power / influence held by certain religious / non-religious groups within society.
 - Cf. Richard Dawkins' recent claim that he's a 'cultural Christian' and the criticisms of this (specifically, that his comments were Islamophobic).

Hold a debate about whether it is acceptable to celebrate a festival from a religion that you are not a part of or whether a religious group should change a festival or belief to fit with others?

Return to the mind map from the end of lesson 1. What do you need to add, change, or ask as a result of what you have learned? How will this learning frame the rest of your studies in religious education?

12.2 Assessment, Progress and Outcomes

Assessment in RE should be like that in any other subject – pupils are expected to know, apply, and understand the content, skills and methods specified in the syllabus. Teachers can only assess what has been taught. Any grid or table of statements is therefore unlikely to be applicable to every class or cohort in every school. In RE, by the end of each key stage, the expectation is that pupils’ achievements will be weighed up by teachers using criteria arising from the syllabus but also to align the policies and procedures of the school.

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

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

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

The table below is offered as a guide for how pupils/students **may** make progress in subject knowledge -both substantive and disciplinary – and in the disciplinary skills. It is not statutory but offered as a guide. Teachers can only assess what has actually been taught and the suggested content below will need to be adapted to context.

EYFS	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge (Ways of knowing)	Disciplinary skills
Believing (Theology)	Some people believe that there is a God . There are religions and ideas that we call worldviews Ideas can be found in stories and symbols	<ul style="list-style-type: none"> • Pupils begin to know that some ancient special stories are still valued today. • Pupils begin to know that some people are remembered because of what they taught. • Pupils begin to know that the stories and people are often linked to what people do and 	<ul style="list-style-type: none"> • Pupils are starting to read simple texts with adults. • Pupils are starting to suggest meanings for the texts. • Pupils are starting to make simple links between the texts and real-life actions

		what they celebrate.	
Living (Human and social science)	People live in different groups such as families and communities . Places of worship and community are important to some people. Actions and rituals show what some people believe and value.	<ul style="list-style-type: none"> • Pupils begin to know the different ways in which people show that they belong to a group. • Pupils begin to know that actions can show beliefs. • Difference may be due to time, place, and choice. 	<ul style="list-style-type: none"> • Pupils are beginning to explore what it might mean to belong to a community. • Pupils are beginning to explore specific ways of being community.
Thinking (Philosophy)	People have different ideas about right and wrong . People have different ideas about what is special or sacred .	<ul style="list-style-type: none"> • Pupils begin to know that the people have different sources, such as story) for ideas about right and wrong. • Pupils begin to know that different people place value on different things 	<ul style="list-style-type: none"> • Pupils are beginning to engage in simple reasoning, using 'because'.

KS1	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
Believing (Theology)	Christians, Jews, and Hindus are taught that there is one God . Pupils know that different beliefs about God exist. Some of these ideas come from different texts according to which religion or worldview is referenced. Ideas are sometimes communicated in stories and symbols . There are many people who do not believe	<ul style="list-style-type: none"> • Pupils know that sacred texts are sources of authority and beliefs for some people. • They know that the same texts are read in different ways by people. (interpretation). • Pupils know that symbols, stories, and art can express theological and spiritual meanings. 	<ul style="list-style-type: none"> • Pupils can read simple stories and annotate or interpret them to explain the meaning. • Pupils can make simple links between texts and different examples of practice and ritual. • Pupils can offer simple interpretations of symbols and work of art.

	there is a God. They are often called non-religious .		
Living (Human and social science)	People gather in communities to worship and celebrate shared beliefs and values . Actions and rituals often express beliefs. Some actions and rituals are cultural There are some common features shared between religions and worldviews, but there are also many differences .	<ul style="list-style-type: none"> • Pupils know that similar beliefs may be lived out in different ways. • Asking questions is a way to find out what people believe and think. • Observing religious practice in a place of worship can help people to understand what is important to people. 	<ul style="list-style-type: none"> • Pupils can develop simple, short surveys (2-3 questions) to help them find out and understand. • Pupils can observe and draw conclusions from what they observe. • Pupils can summarise and compare data an information and draw simple conclusions.
Thinking (Philosophy)	Experiences, thinking and reading texts often help people decide what to believe. Ideas about right and wrong often come from sacred texts. Spiritual practices such as prayer and worship influence peoples' thoughts, ideas, and values .	<ul style="list-style-type: none"> • People give different reasons for what is important to them. • Ideas about right and wrong often come from ancient texts or people from the past. 	<ul style="list-style-type: none"> • Pupils are beginning to ask important questions about life and share their own possible answers. • Pupils are beginning to be able to justify their opinions and beliefs, using simple reasons. • Pupils can engage in simple debates. • Pupils can use statements for expressing their ideas and give reasons.

LKS2	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
Believing (Theology)	Muslims and Sikhs are taught that there is one God, as are Christians, Jews, and Hindus.	<ul style="list-style-type: none"> • Pupils know that scared texts are interpreted literally, 	<ul style="list-style-type: none"> • Pupils engage in hermeneutics – interpretation of texts – and make

	<p>Beliefs about God are expressed in different ways by different religious groups. Many religions have a sacred text that informs peoples' beliefs. People with non-religious beliefs refer to texts and stories too. Texts are open to interpretation. Some stories are read literally and others symbolically or metaphorically. Sacred places often communicate theological and spiritual ideas.</p>	<p>metaphorically, and symbolically.</p> <ul style="list-style-type: none"> • Pupils know that beliefs are often drawn from a range of texts. • Pupils know that texts can often be hard to understand. • Pupils know that theological and spiritual ideas can be expressed in a wide variety of artistic ways. • Beliefs that are shared are often taught by leaders and teachers. 	<p>their own interpretations.</p> <ul style="list-style-type: none"> • Pupils summarise some of the different beliefs that they have encountered about God and the divine, using the texts that they have read. • Pupils explain some of the spiritual ideas that they encounter through art. • Pupils read texts in a variety of ways, looking at, through, behind and in front of the text.
Living (Human and social science)	<p>Actions and rituals will often demonstrate and influence beliefs and values. Celebrations and festivals express some of the core ideas that adherents of a religion hold to be important. Choices about the ways to live such as clothing and career can express beliefs as well as a sense of belonging. Individuals do not all respond to a religion or worldview in the same way. Food, clothing, ritual, and artefacts are a part of many festivals.</p>	<ul style="list-style-type: none"> • Pupils know that routines and rituals can be important to religions and worldviews. • Pupils know that they can learn about rituals and practice, by observing and asking questions. • Pupils know that there are a variety of ways that people will demonstrate their sense of belonging and community. 	<ul style="list-style-type: none"> • Pupils will be able to create longer surveys (5 – 6 questions) that ask questions about the lived experiences of real people. • Pupils conduct interviews in a way that demonstrates respect and understanding. • Pupils can use the data they gather to communicate relevant information.
Thinking (Philosophy)	<p>Some of the important ideas that people believe are abstract, such as love,</p>	<ul style="list-style-type: none"> • Pupils can identify some aspects of a religion that are abstract. 	<ul style="list-style-type: none"> • Pupils can ask philosophical questions about the

	<p>forgiveness, peace, and goodness There are different ideas about what a good life looks like. Ideas about right and wrong are often complex and hard to quantify. People explain their beliefs, experiences, and faith in different ways.</p>	<ul style="list-style-type: none"> • Pupils can identify some of the reasons that people use to articulate their choice of what a good life looks like. • Pupils will know that people use a variety of reasons to articulate their beliefs and actions. 	<p>reasons people give for their beliefs.</p> <ul style="list-style-type: none"> • Pupils give their own opinions in answer to some of these questions. • Pupils make simple evaluations of the logic of theirs or others' conclusions.
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UKS2	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
Believing (Theology)	<p>Ancient texts can still speak to the modern reader, even if they are interpreted and read in different ways. There are ways that texts are read that are considered as more authoritative than others. It is important to understand the context in which a text was written, and the genre of the text. Many people believe that there are valuable lessons to be learned from ancient texts, even if some of the content is contested. Many sacred texts appear to draw on ideas from other traditions and so there are similarities as well as differences. E.g., Christianity draws on Judaism, and Islam</p>	<ul style="list-style-type: none"> • Pupils will know that many sacred texts are still read today to provide meaning and justification for actions. • Pupils will know that there are ways of reading a text that are agreed on by particular groups of people. • Pupils will know that sometimes the agreed interpretation of a text will be rejected in favour of a new reading. • Pupils will know that the same people can figure in stories in completely different ways and with different interpretations. 	<ul style="list-style-type: none"> • Pupils will be able to compare and contrast the different ways of reading and interpreting text. • Pupils are increasingly confident at interpreting text, taking into account the historical and social contexts in which they were written. • Pupils can make links between the texts and their use in religious and non-religious contexts today.

	draws on both Judaism and Christianity.		
Living (Human and social science)	<p>A person's worldview, whether organised or individual, will influence the way that they respond to current issues. Many of these ideas will originate in sacred texts and teachings. A person's worldview may change over time with experience, and as they interact with different religions, worldviews, and perspectives. Organised religions also change over time as they interact with different cultures, events, and eras.</p>	<ul style="list-style-type: none"> • Pupils will know with increasing confidence that a worldview, whether organised or individual is lived out in peoples' actions and choices. • Pupils know that religions and beliefs change over time and are shaped by experiences. • Pupils know that surveys and questionnaires will reveal some information, but that it is often complex. • Pupils know that time, culture, practice and place influence religions and worldviews, and that religions, practices and beliefs in their turn, impact on cultures and traditions. 	<ul style="list-style-type: none"> • Pupils can examine their own position and be reflective when exploring other religions, worldviews, and perspectives. • Pupils can plan for and execute surveys, polls, and interviews. • Pupils can analyse data and information, both qualitative and quantitative, and communicate their analysis.
Thinking (Philosophy)	<p>There are big questions of life and death which many religions and philosophies try to answer. Some of these questions have been debated for a very long time. Many of these philosophical questions have answers that no one can be certain about.</p>	<ul style="list-style-type: none"> • Pupils know that all knowledge comes from somewhere. • Pupils know that the ideas from religions and worldviews can be debated and discussed. • Pupils know that people have different ideas and beliefs about self, death, life after 	<ul style="list-style-type: none"> • Pupils can debate and discuss ideas from organised worldviews that are applied to current issues. • Pupils are increasingly able to put forward alternative ideas and statements, taking account of a variety of positions and arranging

	<p>It is important to consider whether responses to the big questions are well explained.</p>	<p>death and the supernatural or spiritual worlds.</p>	<p>arguments and counterarguments in an increasingly logical manner.</p> <ul style="list-style-type: none"> • Pupils are developing an awareness of morality – gaining knowledge of values and ethics and deciding what these mean for them and for others.
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KS3	Core knowledge (substantive) and key vocabulary	Disciplinary knowledge	Disciplinary skills
<p>Believing (Theology)</p>	<p>Sacred texts and other writings are open to interpretation both between and within communities/worldviews. Teachers and leaders continue to interact with sacred texts to apply them to the modern era. Historical figures are still remembered and influence the interpretation of texts today. Culture, identity, and time/era influence the interpretation and authority afforded to texts. Texts can be used to support or countermand belief in God/a deity/the supernatural.</p>	<ul style="list-style-type: none"> • Students securely know that sacred texts can be interpreted in different ways by different members of the same organised worldview. • Students securely know that factors impacting on identity have led to a range of interpretations of sacred texts. • Students securely know that sacred texts are often used to support belief in God/a deity. 	<ul style="list-style-type: none"> • Students can use hermeneutical skills and explore the implications of different interpretations of the same texts. • Students demonstrate historical and cultural theological skills, exploring the history and culture influences of beliefs, practices, and locations. • Students demonstrate how texts can be applied to modern situations and evaluate their impact.
<p>Living (Human)</p>	<p>The degree to which a text is given authority has an</p>	<ul style="list-style-type: none"> • Students know that not all religious beliefs 	<ul style="list-style-type: none"> • Students know how to ask

<p>and social science)</p>	<p>impact on how closely it is followed. Beliefs and ways of living interact, but individual choice and interpretation impact on the way that beliefs and values are lived out. Religions and worldviews are influenced by cultures, times, and places, especially as ideas spread.</p>	<p>are expressed in the same way or with the same level of commitment.</p> <ul style="list-style-type: none"> • Students securely know that individuals and communities might identify with organised worldviews such as religious traditions, but their lived experience may be incredibly diverse. • Students know that people may identify with organised worldviews such as a religion but only to 'belong' to the group, not because they 'believe'. • Students know that factors such as place, culture and identity can impact on the lived expression of a religion or worldview 	<p>questions appropriately.</p> <ul style="list-style-type: none"> • Students demonstrate respect for nuance and difference. • Students engage confidently in enquiries, developing knowledge and understanding that religions and worldviews look different to all people. • Students make good use of encounter – visits and visitors, whether in person or virtual to examine the connections between individual and organised worldviews. • Students articulate their evaluations and conclusions, using a suitable range of evidence.
<p>Thinking (Philosophy)</p>	<p>Philosophical and ethical debates are still relevant and apply in current settings and situations. Questions that have been debated over the centuries are still significant. Different religions and worldviews respond to</p>	<ul style="list-style-type: none"> • Students securely know about philosophies of religion from several religious traditions, how these are applied to life now and how they have been applied in the past. 	<ul style="list-style-type: none"> • Students confidently apply philosophies and ethical theories to current contexts and situations through debate and discussion. • Students more confidently employ reasoning

	<p>philosophical questions in a variety of ways.</p>	<ul style="list-style-type: none"> • Students know that philosophies and theories can be applied to modern day contexts and scenarios. • Students know that some philosophies and ethical ideas are contested. 	<p>as applied to different situations and scenarios of life.</p> <ul style="list-style-type: none"> • Students respond with growing confidence to epistemological questioning, e.g. where does this knowledge come from and how reliable is it? • Students demonstrate a developing understanding of philosophy of religion. • Students show growing knowledge and understanding and can apply a wide range of philosophies of religion from a variety of religious traditions.
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12.3 Suggested Resources and Further Reading

General Resources

Old secondhand GCSE textbooks are extremely helpful as a basis to work from but remember that religion and worldviews goes beyond textbook knowledge to include experience and encounter. If you contact a local secondary school, they might have old unused copies available. The 'A New Approach' series is a helpful introduction for primary teachers.

[National Association of Teachers of Religious Education \(natre.org.uk\)](http://natre.org.uk)

[Home - RE: ONLINE \(reonline.org.uk\)](http://reonline.org.uk)

[Leadership | Learn, Teach, Lead RE \(ltrlre.org\)](http://ltrlre.org)

<https://www.theosthinktank.co.uk/research/2020/10/21/worldviews-in-religious-education>

[Reforming RE – A blogspace for a Worldviews Curriculum \(wordpress.com\)](http://wordpress.com)

<https://www.cstg.org.uk/scholarship-programmes/leadership/>

www.re-hubs.uk

www.booksatpress.co.uk

[Religious Studies - BBC Bitesize](#) EYFS to GCSE

BBC Class clips [KS1](#), [KS2](#), [KS3](#)

[A-Z of religion and beliefs](#)

[Nobody stands Nowhere video](#) an animation explaining worldview. Has been used with primary pupils.

[Home - TrueTube](#) a selection of videos and resources for religion and worldviews.

[Animated World Faiths](#)

<https://www.bl.uk/sacred-texts> British Library *Discovering Sacred Texts* provides access to the richness and diversity of the texts from some of the world's greatest faiths. Discover more about the sacred texts from Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and the Baha'i Faith, Jainism and Zoroastrianism.

Resources for:

Baha'i

Bahá'í RE Resources for Schools: <https://re.bahai.org.uk/>

The Official Website of the Worldwide Bahá'í Community: <https://www.bahai.org/>

The Official Website of the UK Bahá'í Community: <https://www.bahai.org.uk/>

Official Bahá'í Children's Magazine UK: <https://www.dayspring.bahai.uk/>

Bahá'í World News Service: <https://news.bahai.org/>

Bahá'í International Community – Bahá'í representative offices at the UN and other global fora: <https://www.bic.org/offices/united-nations>

Bahá'í Blog – an Australian Bahá'í initiative with music, arts and essays, and a global reach: <https://www.bahaiblog.net/>

Buddhism

[BBC: Buddhism](#)

[RE Online: Buddhism](#)

[True Tube](#)

[Life of Buddha](#)

[Windows into Buddhism](#)

[The Buddhist Centre](#)

[Diamond Way Buddhism](#)

[Amaravati Monastery](#)

[Buddhism: A New Approach](#)

[Buddhist worldview traditions REOnline](#)

<https://sgi-uk.org>

Christianity

<https://www.truetube.co.uk/search/? sf s=Christianity& sfm length=0+500++++&sort or der=relevance+desc>

My Life My Religion: [Christianity](#)

[BibleGateway.com: A searchable online Bible in over 150 versions and 50 languages.](#)

[RE: Quest-](#) (British Youth for Christ) This is a Christian site designed to help teachers teach about Christianity from KS1 through to A Level.

[Home - RE: quest \(request.org.uk\)](#)

[Christianity A New Approach](#)

[Christianity.com: Denominations](#)

[British Orthodox Church](#)

[Church of England](#)

[Baptist Church](#)

[Quakers](#)

[BBC: Pentecostal Church](#)

[Methodist Church](#)

[Roman Catholicism](#)

[Christian worldview traditions REOnline](#)

[Catholic Directory](#)

[Faraday Institute](#) – science and religion for children

[Lasar Project](#) on science and religion

[Christians in Science](#)

[God and the Big Bang](#) Project – workshops for KS3 – 5 on science and Christianity.

Hindu Dharma

<https://www.truetube.co.uk/search/? sf s=Hinduism& sfm length=0+500++++&sort order=relevance+desc>

My Life My Religion [Hinduism](#)

[Hinduism A New Approach](#)

[Hindu worldview traditions: REOnline](#)

[Heart of Hinduism](#)

Humanism and non-religious worldviews

True Tube www.truetube.co.uk/search/? sf s=Non-religious%20beliefs& sfm length=0+500++++&sort order=relevance+desc

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

[RE Online: Humanism](#) (with more web links)

[BBC: Atheism](#)

[Humanists UK](#)

[Humanists UK: For teachers](#)

<https://sentientism.info/what-is-sentientism/an-overview>

<https://www.vegansociety.com/news/blog/foundations-ethical-veganism>

National Secular Society website - <https://www.secularism.org.uk/about>

<https://humanists.uk/humanistlife/spirituality-and-humanism/>

[Book of Atheist Spirituality](#)

What is Humanism? How do you live without a god and other big questions for kids – a book by Michael Rosen and Annemarie Young. Published by Wayland.

Islam

<https://www.truetube.co.uk/search/? sf s=Islam& sfm length=0+500++++&sort order=relevance+desc>

My Life My Religion: [Islam](#)

[Wiki Islam online resource](#)

[BBC: Islam](#)

[RE Online: Islam](#) (with more links)

[The Muslim Council of Britain](#)

[Islam a New Approach](#)

[Muslim worldview traditions REOnline](#)

<https://madrasahonline.org/wp-content/uploads/2019/10/M1-F1-The-Creation-of-the-Universe-Modern-science-and-the-Quran.pdf>

<https://youtu.be/cxp3hm6aPdE>

<https://ahlulbayt.co.uk/latest-news/islam-science/>

<https://www.1001inventions.com/>

<https://youtu.be/JZDe9DCx7Wk?feature=shared>

[BBC Four - Science and Islam - Episode guide](#)

<https://qfatima.com/interfaith-dialogue-re-for-schools>

Judaism

Anna Silver – Education Office Board of deputies of British Jews - anna.silver@bod.org.uk

www.truetube.co.uk/search/?sf=s=Judaism&sfm=length=0+500++++&sort=order=relevance+desc

<https://tinyurl.com/judaismtalksdata>

My Life My Religion [Judaism](#)

Inclusive Judaism [Inclusive Judaism - The Jewish Museum London](#)

[Board of Deputies of British Jews: Resources](#)

[Torah.org: Basics of Judaism](#)

[Liberal Judaism](#)

[Jewish Museum London](#)

[Reform Judaism](#)

[BBC: Judaism](#)

[Judaism A New Approach](#)

[Jewish worldview traditions REOnline](#)

[Judaism the Essentials by David Hampshire | Learn, Teach, Lead RE \(Itlre.org\)](#)

[Teaching Judaism: Some Common Misconceptions - David Hampshire | Learn, Teach, Lead RE \(Itlre.org\)](#)

Philosophy

The Doors of the Sea - David Bentley-Hart

The Philosopher Queens - Rebecca Buxton and Lisa Whiting

What does it all mean? - Thomas Nagel

Philosophy Gym - Stephen Law

Julian Baggini - The pig that wanted to be eaten (short stories, some of which are more directly relevant)

Julian Baggini - How to think like a philosopher

Critical Thinking for Students: Learn the Skills of Analysing, Evaluating and Producing Arguments - Roy van den Brink-Budgen

A rule book for arguments - Anthony Weston

A workbook for arguments - Morrow & Weston

Sikhi

True Tube

www.truetube.co.uk/search/?sf_s=Sikhism&sfm_length=0+500++++&sort_order=relevance+desc

[Guru Nanak](#) Animated World Faiths

My Life My Religion: [Sikhism](#)

The 5 K's of Sikhi: [The Five Ks - YouTube](#) and [Joanne Upton - YouTube](#)

[SikhNet | Sharing the Sikh Experience](#)

[Sikhism Religion of the Sikh People \(sikhs.org\)](#)

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