

The Northumberland County Council

Agreed Syllabus for Religious Education

2016

Part One

Introduction
and the Statutory Programmes of Study

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Foreword

In 2014, Northumberland County Council's Standing Advisory Council on Religious Education (SACRE) used an edition of its termly Newsletter to petition teachers about what changes they would like to see when the Agreed Syllabus for Religious Education (RE) was revised. The same edition of the Newsletter explained that, at that early stage in the thinking of the Agreed Syllabus Conference (ASC), it was felt wise that the Religious Education Council's (REC) 2013 "RE Review" should be used to shape the statutory content, the units of work in the existing agreed syllabus should provide the optional content to flesh out the statutory content, and the "Guidance" should be given a thorough overhaul to remove out-of-date advice, enhance advice that was still relevant and plug any gaps that have arisen due to changes in government policy and/or refinements in understanding of what constitutes best practice in RE. The consultation process suggested to all concerned that the ASC had come up with a recipe for a new agreed syllabus that was broadly approved of by teachers in schools, the very people who have the task of making the syllabus a reality in the classroom.

It is in terms of the statutory requirements that teachers will notice the most obvious change from the last Agreed Syllabus for RE. Because of utilising the REC's 2013 "RE Review", the statutory component of the new syllabus contains nine requirements for each of Key Stages 1, 2 and 3, and each requirement provides the broad outline of the knowledge, understanding and/or skills that pupils and students are expected to acquire. To confirm how easy it will be for teachers to select content to address each requirement, the ASC has identified the units of work that are best utilised to provide content. Less detailed advice is provided in relation to the Early Years Foundation Stage (EYFS) and RE/RS in Key Stages 4 and 5. Less detailed advice is provided about Key Stages 4 and 5 because it is assumed that large numbers of students will be entered for examinations leading to nationally recognised qualifications in RE, Religious Studies (RS) and/or Philosophy and Ethics.

My thanks to the REC of England and Wales for permission to use some of the content of the 2013 "RE Review" in our Agreed Syllabus for RE.

Schools will find that the titles and the content of the units of work remain exactly the same as in the previous syllabus (although the units of work have been carefully proof-read to remove as many typographical, etc. errors as it has proved humanly possible to eliminate). The religions and worldviews which must be taught remain substantially the same. These outcomes are likely to be a relief to many schools. Schools which already have successful programmes of study based on the units of work in the previous agreed syllabus will be able to continue to use them, although they will have to be adapted to take account of the requirements that constitute the statutory component of the syllabus. We would urge you to examine the "Guidance" which may persuade you to approach some aspects of the subject in a fresh light.

It is in the “Guidance” where other changes are most apparent. Teachers will be pleased to find that new items have been added to the section about useful RE resources, “Some Places to Visit” has been up-dated and given a new title, advice is given about how to sustain discussion and debate in RE lessons, and suggestions are made about how RE can address the fundamental British values and contribute to challenging extremism and radicalisation.

I commend the Agreed Syllabus for RE to you on behalf of the Northumberland County Council ASC. Written in large measure by teachers for teachers, I believe it can further enhance the high quality RE which we already encounter across the County. My grateful thanks to all the teachers, past and present, ASC members and local authority officers who have contributed so productively to our latest and most exciting and challenging Agreed Syllabus for RE.

Councillor Robert Arckless

Chairperson of the Northumberland ASC and Chairperson of the Northumberland SACRE.

Introduction

Religious Education in Northumberland

RE is a statutory subject which engages with the ultimate meaning and purpose of life, with the self, with the nature of reality, and with beliefs about God. RE addresses issues of right and wrong and what it means to be human. RE develops pupils' and students' knowledge and understanding of the world's principal religions and worldviews, religions and worldviews that offer answers to the issues above. RE offers opportunities for personal reflection and spiritual development. RE contributes to pupils' and students' awareness and understanding of religion and belief, of teachings, practices and forms of expression, and of the influence of religion and belief on individuals, families, communities, cultures and civilisations.

RE encourages pupils and students to learn from different religions, worldviews, values and traditions while examining their own beliefs and questions of meaning. RE encourages pupils and students to reflect on, consider, analyse, interpret and evaluate issues of faith, belief, ethics and truth, and to communicate their responses.

RE encourages pupils and students to develop their sense of identity and belonging. RE enables pupils and students to flourish individually within their communities and as citizens in a pluralist society and a global community.

RE plays an important part in preparing young people for adult life, employment and lifelong learning. RE enables pupils and students to develop respect for and sensitivity toward others, perhaps especially those whose religions and beliefs are different from their own. RE promotes discernment and enables pupils and students to combat intolerance and prejudice.

RE is part of the basic curriculum and an academic discipline. RE does not seek to urge religious or other beliefs on pupils or students, or to compromise the integrity of pupils' or students' own beliefs by promoting one religion or belief over another.

The key theme permeating the Agreed Syllabus for RE is one of developing a sense of self, a sense of community and a sense of the world beyond. It is the hope of the ASC that pupils and students will continue their quest for knowledge and understanding beyond their time spent in school and become lifelong learners who reflect on their beliefs, practices and experiences, as well as the beliefs, practices and experiences of others.

The Mission Statement for Northumberland County Council's Agreed Syllabus for RE

RE provokes challenging questions about the ultimate meaning and purpose of life; beliefs about God, the self and the nature of reality; issues of right and wrong; and what it means to be human. Religions and worldviews must be explored from the perspectives of those who subscribe to them as well as from those who do not. To acquire a complete picture it is not enough to merely know about different religions and worldviews; it is also important to understand what can be learned from such religions and worldviews.

RE actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on:

- pupils and students valuing themselves and others
- the role of the family and the community in religious and non-religious belief and activity
- the celebration of diversity in society through understanding similarities and differences
- sustainable development of Planet Earth.

The Legislative Framework for RE

The 1988 Education Reform Act, and the 1993, 1996 and 2002 education acts, are among the acts of Parliament which define the current legislative framework for RE. The requirements of the legislation apply to all registered pupils and students of compulsory school age in maintained schools, including those in the sixth form, except those withdrawn from RE by their parents, or withdrawing themselves if they are aged 18 or over. Academies and free schools are contractually required, through the terms of their funding, to make provision for the teaching of RE to all pupils and students on the school roll.

The main requirements of the legislation are as follows:

- Every maintained school in England must provide a basic curriculum comprising of the National Curriculum, RE and sex education.
- The requirement to teach RE does not apply to early years units, nurseries or nursery classes in maintained schools.
- RE will otherwise be taught to all pupils and students in full-time education (this is understood to be pupils in reception classes to students in sixth form, if a sixth form exists), except for those withdrawn from RE by their parents, or withdrawing themselves if they are aged 18 or over.
- Where a pupil or student has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil or student to receive. Such RE can be provided at the school in question, or the pupil or student can be sent to another school where suitable RE is provided, if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil or student with the kind of RE that the parent wants, and the pupil or student may be withdrawn from school for a reasonable period of time to allow them to attend such external RE. Outside arrangements for RE are allowed so long as the local authority (LA)

is satisfied that any interference with the pupil's or student's attendance at school resulting from the withdrawal will affect only the start or the end of a school session.

- As far as is practicable, RE will be taught to pupils and students with special needs and to pupils and students in special schools.
- Teachers have the right to withdraw from teaching RE.
- RE in community, foundation and voluntary-aided or voluntary-controlled schools without a religious character, and foundation and voluntary-controlled schools with a religious character, will be taught in accordance with the locally agreed syllabus.
- However, where a parent of any pupil or student at a foundation or voluntary-controlled school with a religious character requests that RE is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance with the religion or denomination mentioned in the order designating the school as having a religious character), the governors must make arrangements for securing that RE is provided to the pupil or student in accordance with the relevant religion for up to two periods a week, unless they are satisfied that there are special circumstances which would make it unreasonable to do so.
- RE in voluntary-aided schools with a religious character is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school, or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character.
- A locally agreed syllabus will "reflect the fact that the religious traditions of Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain" ("the other principal religions" are commonly, but not universally, understood to be Buddhism, Hinduism, Islam, Judaism and Sikhism). Since as early as 2004, however, it has been understood by almost everyone concerned about the provision of RE, the government included, that the best RE includes consideration of secular worldviews such as Humanism.
- An Agreed Syllabus Conference (ASC), convened in every LA, produces the agreed syllabus and recommends it to the LA. An ASC must be unanimous when recommending the syllabus for adoption (an ASC comprises of the four committees which make up the LA's Standing Advisory Council on Religious Education [SACRE]. In other words, an ASC comprises of committees representing the Church of England, other Christian denominations and religions, teachers' associations and the LA itself. Each committee has a single vote no matter how many people belong to it. A majority within each committee decides how the committee's single vote will be cast).
- Once the agreed syllabus has been adopted by the LA, the programmes of study in the syllabus set out what pupils and students must be taught.
- Because the syllabus is locally rather than nationally agreed, RE is not part of the National Curriculum but a component of the basic curriculum.
- The RE provided must be non-denominational. In other words, when examining a religion, teachers must not teach about that religion as if only one manifestation of the faith exists or is representative of the whole. Consequently, it is unlawful to teach about Christianity only by examining, say, Anglicanism or Roman Catholicism.
- An agreed syllabus must not be used to convert pupils or students, or to urge a particular religion or religious belief on pupils or students.
- A locally agreed syllabus must be reviewed no longer than once every five years.

Aims

Northumberland's Agreed Syllabus for RE aims to ensure that all pupils and students:

A. know about and understand a range of religions and worldviews, so that they can:

describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;

identify, investigate and respond to questions posed and responses offered by some of the sources of wisdom found in religions and worldviews;

appreciate and appraise the nature, significance and impact of different ways of expressing meaning.

B. express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;

express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;

appreciate and appraise different dimensions of a religion or worldview.

C. acquire and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;

enquire into what enables different individuals and communities to live together respectfully for the well-being of all;

articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

RE in the School Curriculum

RE is a **statutory** subject in the curriculum of maintained schools. Academies and free schools are contractually required, through the terms of their funding, to make provision for the teaching of RE to all pupils and students on the school roll. Alongside the subject's contribution to pupils' and students' cognitive and linguistic development, RE offers distinctive opportunities to promote their spiritual, moral, social and cultural development. RE lessons should offer a structured and safe space for reflection, discussion, dialogue and debate. Lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

The Breadth of RE

The legislation requires that local authority RE agreed syllabuses, and RE syllabuses used in academies that are not designated with a religious character, "must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain". Since 2004 it has been accepted by almost everyone in the RE community nationally that the best RE will include the study of worldviews that are not religious. This means that, from the ages of 5 to 19, pupils and students in schools learn about different religions and worldviews including Christianity and the other principal religions. Some schools with a religious character will prioritise learning about and from one religion, but all types of school must recognise the diversity of the UK's population today and the importance of learning about its different religions and worldviews, including those with a significant local presence.

The RE Attainment Target

By the end of each Key Stage, pupils and students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study. *

At Key Stages 1, 2 and 3, the programmes of study will be shaped by the requirements in the tables that follow below. In the Early Years Foundation Stage (EYFS), the programmes of study will be determined by the content of "RE in the Early Years Foundation Stage", and at Key Stages 4 and 5, the programmes of study will be shaped by the content of "RE for Key Stage 4 and for students aged 16 to 19", both of which can also be found below.

*Note: the wording of the attainment target for RE follows the same formula of words found in the programmes of study for the National Curriculum subjects.

Curriculum Time

It is no longer specified how much time will be devoted to subjects in the National Curriculum. For this reason, the Agreed Syllabus does not specify how much time must be devoted to RE per annum or per Key Stage. However, if the programmes of study, and the units of work which flesh them out, are to be addressed in a suitably broad and balanced manner, schools should devote approximately the following amount of time to the subject:

Key Stage 1	36 hours per year;
Key Stage 2	39 hours per year;
Key Stage 3	45 hours per year;
Key Stage 4	45 hours per year, or a minimum of 70 hours across the Key Stage;
Key Stage 5	about 2.5% of contact time in the classroom per year.

Collective worship is **NOT** part of the taught day and therefore cannot be considered as part of the recommended time for teaching RE.

Which Religions and Worldviews will be taught at Each Phase/Key Stage?

Since Northumberland is still in a long period of transition from three-tier to predominantly two-tier educational provision (first, middle and high schools are gradually being replaced by, in a majority of cases, primary and secondary schools), what follows may appear, at first sight, complicated. Consequently, for schools and RE teachers wishing to identify which religions and worldviews must be taught to which pupils and students, the best place to start is with the information relating to each Key Stage.

By Key Stage, the religions and worldviews identified in bold below **MUST** be taught:

Key Stage 1: Christianity, Hinduism, Judaism (Buddhism, Islam, Sikhism and a secular worldview such as Humanism are optional)

Key Stage 2: Christianity, Islam, Judaism (Buddhism, Hinduism, Sikhism, the Bahai Faith and a secular worldview such as Humanism are optional)

Key Stage 3: Christianity, Hinduism, Sikhism, a secular worldview such as Humanism (Buddhism, Islam, Judaism, the Bahai Faith and Rastafarianism are optional)

Key Stage 4: Buddhism, Christianity, Islam, Sikhism (Hinduism, Judaism, New Religious Movements, New Age Spiritualities, the Bahai Faith, Paganism, Rastafarianism and a secular worldview such as Humanism are optional)

Primary and secondary (11 to 16 or 11 to 18) schools will follow the advice about which religions and worldviews to teach in the information above about key stages. However, at Key Stage 4 secondary schools do not have to follow this advice if students are studying a GCSE full course in RE or RS, or a GCSE short course in RE or RS.

First schools must teach Christianity, Hinduism, Islam and Judaism, but, to ensure flexibility and choice, they can also teach Buddhism, Sikhism and/or a secular worldview such as Humanism.

Middle schools must teach Christianity, Hinduism, Islam, Judaism, Sikhism and a secular worldview such as Humanism, but, to ensure flexibility and choice, they can also teach Buddhism, the Bahai Faith and Rastafarianism.

Unless students are studying a GCSE full course in RE or RS, a GCSE short course in RE or RS or an A Level course in RE/RS or Philosophy and Ethics, high schools will teach Buddhism, Christianity, Hinduism, Islam, Sikhism and a secular worldview such as Humanism. However, to ensure flexibility and choice, high schools can also teach Judaism, New Religious Movements, New Age Spiritualities, the Bahai Faith, Paganism and/or Rastafarianism. The ASC strongly recommends that all Key Stage 4 students study a GCSE full course in RE or RS. As far as is practicable, students studying a GCSE course should make use of the Agreed Syllabus to extend or enhance what is taught in the exam syllabus. Opportunities to address more than the exam syllabus are likely to apply largely to students studying a GCSE short course.

Teachers responsible for RE will note that the requirements and recommendations relating to Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism are very similar to the requirements and recommendations in the previous Agreed Syllabus. However, to conform with best practice dating from 2004, the ASC strongly encourages schools to teach pupils and students about additional religions and worldviews, where appropriate. In reaching decisions about which additional religions and worldviews to introduce to pupils and students, we suggest, again in line with best practice dating from 2004, that schools consider examining a religion or worldview **“with a significant local presence”**. This therefore opens up the possibility that a religion or worldview might be examined which is not identified in the paragraphs above.

The content about Christianity up to Year 8 is delivered in five units entitled God, Jesus, Communities, Lifestyles, Festivals and Celebrations. The content about Christianity for Year 9 is delivered in five units entitled God, Jesus, Communities, Lifestyles, Bible.

When teaching about Buddhism, Hinduism, Islam, Judaism and Sikhism, schools up to Year 4 will deliver units entitled Festivals and Celebrations, Lifestyles, Stories.

When teaching about Buddhism, Hinduism, Islam, Judaism and Sikhism, schools from Year 5 will deliver units entitled God and other Beliefs, Founders/Leaders (or Origins/Leaders in the case of Hinduism), Worship and Communities.

Guidance about teaching religions and worldviews **other than** Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism is found following the units of work relating to the six religions just listed.

The Standing Advisory Council on RE (SACRE)

Every local authority must have a SACRE. A SACRE can advise the local authority on matters connected with religious worship in community schools and on the RE to be given in accordance with an agreed syllabus. Also, it:

- can require the LA to review its current agreed syllabus
- must consider applications made by a headteacher that the requirement for collective worship in maintained, or community, schools to be wholly or mainly of a broadly Christian character shall not apply to the collective worship provided for some or all of the pupils or students at that particular school.

The broad role of a SACRE is to support the effective provision of RE and collective worship in schools. It is for a local authority to decide what matters it wishes to refer to its SACRE, but the 1988 Education Reform Act says that these should include, in particular, methods of teaching, the choice of teaching material and the provision of training for teachers.

For the purpose of preparing an agreed syllabus for RE, a local authority must convene an Agreed Syllabus Conference (ASC). An ASC is a separate legal entity from a SACRE and, although common membership is permissible, it must be separately convened. The role of the ASC is to produce and recommend an agreed syllabus for RE which meets fully the requirements of the 1988 Education Reform Act and is educationally sound (an agreed syllabus is deemed to be educationally sound if it meets the legislative requirements outlined above). Only an ASC may recommend an agreed syllabus, and its recommendation must be unanimously agreed by the committees constituting the ASC.

A SACRE and an ASC are each to comprise four groups or committees representing:

- the Church of England
- Christian denominations and other religions and religious denominations, the number of whose representatives shall, so far as is consistent with the efficient discharge of the committee's functions, reflect broadly the proportionate strengths of that denomination or religion in the area
- such associations representing teachers (teachers' trade unions or professional associations, in other words) as, in the opinion of the LA, ought to be represented, having regard to the circumstances of the area
- the LA.

A SACRE may also include co-opted members, but co-opted members do not have voting rights. On any question to be decided by a SACRE the groups each have a single vote. Decisions within a group about how a vote is to be cast do not require unanimity. This applies equally to the ASC, or to any sub-committee it may appoint, although all committees of an ASC must unanimously agree to recommend an agreed syllabus to the LA.

Subject Content

EVERYTHING THAT FOLLOWS, UNTIL THE TEXT DESCRIBING “RE FOR KEY STAGE 4 AND FOR STUDENTS AGED 16 TO 19” CONCLUDES, CONSTITUTES THE PROGRAMMES OF STUDY WHICH ARE THE STATUTORY REQUIREMENTS THAT SCHOOLS MUST TEACH THEIR PUPILS AND STUDENTS.

The units of work which follow the programmes of study can be used by teachers if they think the content is appropriate for their pupils and students. As in the last Agreed Syllabus for RE, the units of work are intended to provide RE teachers, especially those who are non-specialists, with many teaching and learning ideas to ensure that the statutory components of the syllabus are addressed. Please note that the units of work in this syllabus remain substantially the same as those in the last syllabus (in respect of their titles and content), but as many errors as we could find (in respect of spelling, punctuation, grammar, explanation and subject-specific accuracy) have been removed. A few new teaching and learning ideas have been added to the units of work to make it even more certain that, if teachers use the units, they will meet their statutory requirements.

Note: if schools utilise the units of work to meet their statutory requirements, it is not necessary to select teaching ideas from EVERY unit listed below. Careful selection of teaching ideas from only SOME of the units will ensure that the statutory requirements are met.

RE in the Early Years Foundation Stage (EYFS)

RE is a legal requirement for all pupils and students on the school roll, including pupils in reception.

In the EYFS Stage, children will encounter religions and worldviews through special people, books, times, places and objects, and by visiting places of worship. They will listen to and talk about stories. Children will be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They will ask questions and reflect on their own feelings and experiences. They will use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live.

In line with the DfE’s 2013 EYFS Profile, RE will, through planned, purposeful play, and through a mixture of adult-led and child-initiated activity, provide the following opportunities for children.

Communication and language

Children will:

listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;

use talk to organise, sequence and clarify thoughts, ideas, feelings and events;

answer “who”, “how” and “why” questions in response to stories, experiences or events from different sources;

talk about how they and others show feelings;

develop their own narratives in relation to stories they hear from different traditions.

Children will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Jesus, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Judaism: Stories, Islam: Festivals and Celebrations, Islam: Lifestyles, Islam: Stories, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles, Hinduism: Stories.

Personal, social and emotional development

Children will:

understand that they can expect others to treat their needs, views, cultures and beliefs with respect;

work as part of a group, take turns and share fairly, and understand that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;

talk about their own behaviour and that of others and its consequences, and know that some behaviour is unacceptable;

think and talk about issues of right and wrong and why these issues matter;

respond to significant experiences, showing a range of feelings when appropriate;

have a developing awareness of their own needs, views and feelings and are sensitive to those of others;

have a developing respect for their own cultures and beliefs and those of other people;

show sensitivity to others' needs and feelings, and form positive relationships.

Children will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: God, Christianity: Jesus, Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Islam: Festivals and Celebrations, Islam: Lifestyles, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles.

Understanding the world

Children will:

talk about similarities and differences between themselves and others, and among families, communities and traditions;

begin to know about their own cultures and beliefs and those of other people;

explore, observe and find out about places and objects that matter in different cultures and beliefs.

Children will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Islam: Festivals and Celebrations, Islam: Lifestyles, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles.

Expressive arts and design

Children will:

use their imagination in art, music, dance, play, role-play and stories to represent their own ideas, thoughts and feelings;

respond in a variety of ways to what they see, hear, smell, touch and taste.

Children will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Jesus, Christianity: Lifestyles,

Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Judaism: Stories, Islam: Festivals and Celebrations, Islam: Lifestyles, Islam: Stories, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles, Hinduism: Stories.

Literacy

Children will:

be given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

Children will:

recognise, create and describe some patterns and sort and order objects simply.

The learning intentions for RE above have been developed from relevant areas of the DfE's 2013 EYFS Profile.

Note: in the tables below, Requirements identified by the letter “A” relate primarily to KNOWLEDGE about religions and worldviews. Requirements identified by the letter “B” relate primarily to UNDERSTANDING about religions and worldviews, and Requirements identified by the letter “C” emphasise the development or application of SKILLS in relation to religions and worldviews. The Requirements therefore relate intimately to the Syllabus’ Aims above, which are divided into groups A (Knowledge), B (Understanding) and C (Skills).

The Key Stage 1 RE Programme of Study

Pupils will develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They will use basic subject-specific vocabulary. They will raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

More specifically pupils will be taught to:

Requirements	Examples and notes
A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them. To meet this Requirement pupils could:	Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column enact stories and celebrations from Easter, Hanukkah, Divali and/or Eid-ul-Fitr, finding out what the stories told at the festivals mean, e.g. through welcoming visitors to talk about their festivals; experience thanking and being thanked, praising and being praised, and notice some ways Christians or Jewish people believe they can thank and praise God; through links with English and computing/ICT, recount a visit to a local church or other house of worship using digital photographs to find out about the meaning of symbols for God that they observed. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: God, Christianity: Jesus, Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Judaism: Stories, Islam: Festivals and Celebrations, Islam: Lifestyles, Islam: Stories, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles, Hinduism: Stories.</i>

A2. Re-tell and suggest meanings to some religious and moral stories, explore and discuss sacred writings and sources of wisdom and recognise the traditions from which they come. To meet this Requirement pupils could:	choose their favourite “wise sayings” from different sources or key leaders and talk about what makes such sayings wise, and what difference it would make if people followed them; re-tell (e.g. through drama) two different stories about Jesus and consider what they mean. They compare the stories and think about what Christians today could learn from the stories; through links with English, respond to stories from Jewish, Muslim, Hindu and/or non-religious sources by identifying the values which different characters in the stories reveal, and recognise the religions and worldviews from which the stories come; ask and answer “who”, “where”, “how” and “why” questions about religious stories and stories from non-religious worldviews. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: God, Christianity: Jesus, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Stories, Islam: Festivals and Celebrations, Islam: Stories, Hinduism: Festivals and Celebrations, Hinduism: Stories.</i>
A3. Recognise some different symbols and actions which express a community’s way of life, appreciating some similarities between communities. To meet this Requirement pupils could:	find out about the symbols of two different religious traditions, looking for similarities between the ways religious people use common symbols such as light, water, trees or rock; discover how and why Muslims wash, pray and submit in a daily pattern, noticing similarities with another religion or worldview; select examples of religious artefacts from Christianity, Judaism or Hinduism, write or raise lists of questions about them, and find out what they mean and how they are used in festivals and/or worship; hear three moral stories from, e.g., Christians, Hindus and humanists, and think about whether they are saying the same things about how people should behave as part of a group. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Communities, Christianity: Lifestyles, Judaism: Lifestyles, Judaism: Stories, Islam: Lifestyles, Islam: Stories, Hinduism: Lifestyles, Hinduism: Stories.</i>

B1. Ask and respond to questions about what individuals and communities do and why, so that pupils can identify what difference belonging to a community might make. To meet this Requirement pupils could:	find out about what people with different religions and worldviews do to celebrate the fruitfulness of Planet Earth (e.g. in Harvest festivals, in generosity to those in need) and respond to questions about being generous; discuss reasons why some people go to local churches, synagogues, mosques and/or mandirs often, but other people never go to such buildings, and why some people pray every day, but others not at all; visit a local house of worship to identify all the different things that take place there; through links with PSHE development, make lists of the different groups to which they belong and consider the ways the groups contribute to human happiness. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Islam: Festivals and Celebrations, Islam: Lifestyles, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles.</i>
B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves. To meet this Requirement pupils could:	learn about the daily life of a Jewish, Muslim, Hindu or Buddhist child (e.g. by the teacher's use of Persona dolls), and make an illustrated list of signs or examples of belonging such as special food, clothing, prayer, scripture, family life, worship and festivities. They also make a list of the ways they show how they belong; express creatively (e.g. in art, poetry or drama) their own ideas about the questions: "Who am I? Where do I belong?" watch a short film about the Hindu creation story and talk about different stages in the life cycle. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Judaism: Stories, Islam: Festivals and Celebrations, Islam: Lifestyles, Islam: Stories, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles, Hinduism: Stories.</i>

B3. Notice and respond sensitively to some similarities between different religions and worldviews. To meet this Requirement pupils could:	use a set of photos or a list of religious items they have encountered in Key Stage One RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion; visit two local houses of worship to compare and contrast their appearance, layout, facilities, artefacts, etc.; through links with English, use key words (e.g. holy, sacred, scripture, festival, symbol, humanist) to present their ideas about religion and belief, or write about two different religions or worldviews they have studied. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: God, Christianity: Jesus, Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Judaism: Stories, Islam: Festivals and Celebrations, Islam: Lifestyles, Islam: Stories, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles, Hinduism: Stories.</i>
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C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions using speech, prose, music, art or poetry. To meet this Requirement pupils could:	work in groups to use music, art and/or poetry to respond to ideas about God in different religions and worldviews, thereby expressing ideas of their own and commenting on some ideas of others; ask and answer a range of “how” and “why” questions about people practising their religion; through links with Philosophy for Children, think about and respond to “big questions” in a classroom enquiry, using as a stimulus a story of Adam and Eve or a video of children asking questions about God. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: God, Christianity: Communities, Christianity: Lifestyles, Judaism: Lifestyles, Judaism: Stories, Islam: Lifestyles, Islam: Stories, Hinduism: Lifestyles, Hinduism: Stories.</i>
C2. Find out about and respond with ideas to examples of co-operation between people who are different. To meet this Requirement pupils could:	discuss stories of co-operation from different traditions and sources and make “A recipe for living together happily” or “A class charter for more kindness and less fighting”; through links with English and PSHE development, play some collaborative games and talk about how the games put the teaching of “The Golden Rule” into action; notice and talk about the fact that people belong to different religions and worldviews, responding to the questions: “How can we tell what is true?” and “How can we live together when we are all so different?” <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Communities, Christianity: Lifestyles, Christianity: Festivals and Celebrations, Judaism: Festivals and Celebrations, Judaism: Lifestyles, Islam: Festivals and Celebrations, Islam: Lifestyles, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles.</i>

C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response. To meet this Requirement pupils could:	respond to a quiet reflection or a guided visualisation by choosing from a list of values one value they think the world needs more of today, and by illustrating their choice in different media; through links with English, ask questions about goodness and write sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean; look at how different people have expressed their ideas about God, and think and talk about their own ideas about God. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - <u>Christianity: God</u>, <u>Christianity: Jesus</u>, <u>Christianity: Lifestyles</u>, <u>Judaism: Lifestyles</u>, <u>Judaism: Stories</u>, <u>Islam: Lifestyles</u>, <u>Islam: Stories</u>, <u>Hinduism: Lifestyles</u>, <u>Hinduism: Stories</u>.</i>
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The Key Stage 2 RE Programme of Study

Pupils will extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They will be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils will learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

More specifically pupils will be taught to:

Requirements	Examples and notes
A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance. To meet this Requirement pupils could:	Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column make connections between the Haj for Muslims and pilgrimage to Lourdes, Iona, Lindisfarne, Durham Cathedral and/or the Holy Land for Christians, and describe the motives people have for making spiritual journeys; describe spiritual ways of celebrating different festivals, and reflect on reasons why some people value such celebrations very highly, but others not at all; compare how Christians, Muslims, Hindus and/or humanists celebrate a marriage, and express and argue for ideas of their own about partnership in discussions or in writing. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: Communities(Y3,Y4), Christianity: Communities (Y5,Y6), Christianity: Lifestyles (Y3,Y4), Christianity: Lifestyles (Y5,Y6), Christianity: Festivals & Celebrations (Y3,&4), Christianity: Festivals & Celebrations (Y5,Y6), Judaism: Festivals and Celebrations, Judaism: Lifestyles, Judaism, Worship and Communities, Islam: Festivals and Celebrations, Islam: Lifestyles, Islam: Worship and Communities, Hinduism: Festivals and Celebrations, Hinduism: Lifestyles, Hinduism: Worship and Communities.</i>

A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities. To meet this Requirement pupils could:	through links with English, consider how some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. Sura One, The Opening) are seen as sources of wisdom in different traditions. They can respond to the ideas found in the texts with ideas of their own; investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own; compare the texts in the Christian gospels that tell the stories of the shepherds and the magi/wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow -</i> <u>Christianity: Jesus (Y3,Y4)</u>, <u>Christianity: Jesus (Y5,Y6)</u>, <u>Christianity: Communities (Y3,Y4)</u>, <u>Christianity: Communities (Y5,Y6)</u>, <u>Christianity: Lifestyles (Y3,Y4)</u>, <u>Christianity: Lifestyles (Y5,Y6)</u>, <u>Christianity: Festivals and Celebrations (Y3,Y4)</u>, <u>Christianity: Festivals & Celebrations (Y5,Y6)</u>, <u>Judaism: Lifestyles</u>, <u>Judaism: Stories</u>, <u>Judaism: God and other Beliefs</u>, <u>Judaism: Founders/Leaders</u>, <u>Islam: Lifestyles</u>, <u>Islam: Stories</u>, <u>Islam: God and other Beliefs</u>, <u>Islam: Founders/Leaders</u>, <u>Hinduism: Festivals and Celebrations</u>, <u>Hinduism: Lifestyles</u>, <u>Hinduism: Stories</u>, <u>Hinduism: God and other Beliefs</u>, <u>Hinduism: Founders/Leaders</u>.
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning. To meet this Requirement pupils could:	enquire into beliefs about worship to relate the meaning of symbols and actions used in worship (e.g. bowing, making music together, sharing food, speaking to God as in prayer) to events and teachings in a religion they study; consider how the meaning of a parable of Jesus is expressed in poetry, video, stained glass and/or drama; describe the impact of the Hindu teaching about harmlessness (ahimsa) on questions about what people eat and how people treat animals. They also express their own ideas. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow -</i> <u>Christianity: God (Y3,Y4)</u>, <u>Christianity: God (Y5,Y6)</u>, <u>Christianity: Jesus (Y3,Y4)</u>, <u>Christianity: Jesus (Y5,Y6)</u>, <u>Christianity: Communities (Y3,Y4)</u>, <u>Christianity: Communities (Y5,Y6)</u>, <u>Christianity: Lifestyles (Y3,Y4)</u>, <u>Christianity: Lifestyles (Y5,Y6)</u>, <u>Judaism: Lifestyles</u>, <u>Judaism: God and other Beliefs</u>, <u>Judaism: Founders/Leaders</u>, <u>Islam: Lifestyles</u>, <u>Islam: God and other Beliefs</u>, <u>Islam: Founders/Leaders</u>, <u>Hinduism: Lifestyles</u>, <u>Hinduism: God and other Beliefs</u>, <u>Hinduism: Founders/Leaders</u>.

B1. Observe and understand different examples of religions and worldviews so that they can explain, with reasons, their meaning and significance to individuals and communities. To meet this Requirement pupils could:	through links with History and Design Technology, consider how the architecture of churches, mosques, synagogues, mandirs and/or gurdwaras, both locally and elsewhere, expresses a community's way of life, values and beliefs; develop their understanding of beliefs about life after death in two religions and Humanism through finding answers to their own questions and articulating reasons for their own ideas and responses; use their understanding of religious practice such as the Five Pillars of Islam and/or worship of a manifestation of God in a Hindu home and/or mandir to describe the significance of being part of a religion. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow – Christianity: God (Y3,Y4), Christianity: God (Y5,Y6), Christianity: Jesus (Y3,Y4), Christianity: Jesus (Y5,Y6), Christianity: Communities (Y3,Y4), Christianity: Communities (Y5,Y6), Christianity: Lifestyles (Y3,Y4), Christianity: Lifestyles (Y5,Y6), Judaism: Lifestyles, Judaism: God and other Beliefs, Islam: Lifestyles, Islam: God and other Beliefs, Hinduism: Lifestyles, Hinduism: God and other Beliefs.</i>
B2. Understand the challenges of commitment to a community of faith or belief, and suggest why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives. To meet this Requirement pupils could:	explore the lives of key contemporary Buddhist and/or Christian leaders, describing the challenges they have faced and the commitments by which they have lived; find out about how celebrating Divali brings the Hindu or the Sikh community together, and expresses commitment to values of interdependence and generosity; through links with the expressive arts, develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals or the environment, loving their family or serving God. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow – Christianity: Communities (Y3,Y4), Christianity: Communities (Y5,Y6), Christianity: Lifestyles (Y3,Y4), Christianity: Lifestyles (Y5,Y6), Christianity: Festivals and Celebrations (Y3,Y4), Christianity: Festivals & Celebrations (Y5,Y6), Judaism: Lifestyles, Judaism: God and other Beliefs, Judaism: Founders/Leaders, Judaism: Worship and Communities, Islam: Lifestyles, Islam: God and other Beliefs, Islam: Founders/Leaders, Islam: Worship and Communities, Hinduism: Lifestyles, Hinduism: God and other Beliefs, Hinduism: Founders/Leaders, Hinduism: Worship and Communities.</i>

B3. Observe and consider different dimensions* of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews. To meet this Requirement pupils could:

use their thinking about stories of Moses and Jesus to explore how Jewish people and Christians today celebrate key events from their history (e.g. during Pesach/Passover and Lent);

list and describe similarities and differences in the ways different traditions express what “belonging” means to them;

through links with English, find out about different forms of prayer and meditation in religions and worldviews, and write some prayers or meditations suited to particular occasions and/or traditions**.

Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow – [Christianity: God \(Y3,Y4\)](#), [Christianity: God \(Y5,Y6\)](#), [Christianity: Jesus \(Y3,Y4\)](#), [Christianity: Jesus \(Y5,Y6\)](#), [Christianity: Communities \(Y3,Y4\)](#), [Christianity: Communities \(Y5,Y6\)](#), [Christianity: Lifestyles \(Y3,Y4\)](#), [Christianity: Lifestyles \(Y5,Y6\)](#), [Christianity: Festivals and Celebrations \(Y3,Y4\)](#), [Christianity: Festivals & Celebrations \(Y5,Y6\)](#), [Judaism: Lifestyles](#), [Judaism: God and other Beliefs](#), [Judaism: Founders/Leaders](#), [Judaism: Festivals and Celebrations](#), [Judaism: Stories](#), [Judaism: Worship and Communities](#), [Islam: Festivals and Celebrations](#), [Islam: Stories](#), [Islam: Lifestyles](#), [Islam: God and other Beliefs](#), [Islam: Founders/Leaders](#), [Hinduism: Festivals and Celebrations](#), [Hinduism: Stories](#), [Hinduism: Lifestyles](#), [Hinduism: God and other Beliefs](#), [Hinduism: Founders/Leaders](#)

*Note: different dimensions of a religion or worldview include narratives, beliefs, ethics and social life.

**Note: this is one of many occasions when RE provides opportunities for pupils’ spiritual development.

C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including music, art, poetry or reasoned argument. To meet this Requirement pupils could:	discuss different perspectives on questions about the beginnings of life on Planet Earth, so that they can describe how science and religion consider and answer questions of origins; through links with the expressive arts, create works of music, art and/or poetry which express their understanding of what it means to belong to a religion or worldview; discuss and debate reasons why different people have different ideas about the divine, e.g. whether God is real and what God is like. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow –</i> <u>Christianity: God (Y3,Y4)</u>, <u>Christianity: God (Y5,Y6)</u>, <u>Christianity: Jesus (Y3,Y4)</u>, <u>Christianity: Jesus (Y5,Y6)</u>, <u>Christianity: Communities (Y3,Y4)</u>, <u>Christianity: Communities (Y5,Y6)</u>, <u>Christianity: Lifestyles (Y3,Y4)</u>, <u>Christianity: Lifestyles (Y5,Y6)</u>, <u>Judaism: Stories</u>, <u>Judaism: Lifestyles</u>, <u>Judaism: God and other Beliefs</u>, <u>Judaism: Worship and Communities</u>, <u>Islam: Stories</u>, <u>Islam: Lifestyles</u>, <u>Islam: God and other Beliefs</u>, <u>Islam: Worship and Communities</u>, <u>Hinduism: Stories</u>, <u>Hinduism: Lifestyles</u>, <u>Hinduism: God and other Beliefs</u>, <u>Hinduism: Worship and Communities</u>.
C2. Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, shared values and respect for others. To meet this Requirement pupils could:	discover and explore what Jewish people, Christians and/or humanists teach about how people can live together for the well-being of all; examine how local people who subscribe to different religions and worldviews work together to improve things for people less fortunate than themselves; investigate local or regional examples of interfaith or interdenominational dialogue; discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts, Shariah) to compile a charter of their own moral values, applying their ideas to issues of respect for all; through links with Mathematics and Geography, use local and national census statistics, including statistics for Northumberland and the North-East more generally, to develop accurate understanding of the religious plurality of their locality and of Britain today*.

	<i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow – Christianity: Communities (Y3,Y4), Christianity: Communities (Y5,Y6), Christianity: Lifestyles (Y3,Y4), Judaism: Lifestyles, Judaism: God and other Beliefs, Judaism: Worship and Communities, Islam: Lifestyles, Islam: God and other Beliefs, Islam: Worship and Communities, Hinduism: Lifestyles, Hinduism: God and other Beliefs, Hinduism: Worship and Communities.</i> *Note: this offers valuable opportunities for engagement with religions with a significant local presence. Pupils could learn about the contributions of, e.g., Jains, Zoroastrians or members of the Bahai Faith to interfaith work. Such communities can also be studied elsewhere in the RE curriculum.
C3. Discuss and apply their own and others’ ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response. To meet this Requirement pupils could:	apply their own ideas about justice and fairness to the work of charities such as Christian Aid, Islamic Relief, World Jewish Relief or Oxfam*; write persuasively about the reasons why people with a particular religious or non-religious background try to help people who are vulnerable (e.g. the victims of natural disasters or prejudice, people who live with disabilities, people affected by war, refugees and asylum seekers)*; through links with Citizenship Education, study the Ten Commandments (Judaism) and the Five Precepts (Buddhism), expressing their ideas about right and wrong in the light of their learning*. <i>Pupils will benefit from the above if teachers utilise parts of some of the units of work that follow – Christianity: Jesus (Y3,Y4), Christianity: Jesus (Y5,Y6), Christianity: Communities (Y3,Y4), Christianity: Communities (Y5,Y6), Christianity: Lifestyles (Y3,Y4), Christianity: Lifestyles (Y5,Y6), Judaism: Stories, Judaism: Lifestyles, Judaism: God and other Beliefs, Judaism: Founders/Leaders, Judaism: Worship and Communities, Islam: Stories, Islam: Lifestyles, Islam: God and other Beliefs, Islam: Founders/Leaders, Islam: Worship and Communities, Hinduism: Stories, Hinduism: Lifestyles, Hinduism: God and other Beliefs, Hinduism: Founders/Leaders, Hinduism: Worship and Communities.</i> *Note: this is one of many occasions when RE provides opportunities for pupils’ moral development.

The Key Stage 3 RE Programme of Study

Students will extend and deepen their knowledge and understanding of a range of religions and worldviews, recognising their local, national and global context. Building on their prior learning, they will learn to appreciate religions and worldviews in systematic ways. They will draw on a wide range of subject-specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They will understand how beliefs influence the lives and values of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They will be able to appraise the beliefs and practices they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

More specifically students will be taught to:

Requirements	Examples and Notes
A1. Explain and interpret how religions and worldviews influence individuals and communities through their beliefs and practices, in order to evaluate the reasons why some people support and others question these influences. To meet this Requirement students could:	Note: the examples from religions and worldviews given below do not constitute a syllabus, but illustrate what is meant in the first column through links with History, plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on their communities or on individuals today; examine how spiritual experiences (such as sensing the presence of God or the experience of answered prayer) have an impact on some members of different communities. Students develop reasoned arguments to support their ideas about these claims or events*; through links with Geography, investigate the levels of commitment (e.g. in the census statistics) to Christianity, Judaism, Sikhism and/or “No religious belief” in the local area and region, and consider changing patterns of belief, so that they can appraise the influence of some religions and worldviews in Britain today*. <i>Students will benefit from the above if teachers utilise parts of some of the units of work that follow - Christianity: God (Y7,Y8), Christianity: God (Y9), Christianity: Jesus (Y7,&8), Christianity: Jesus (Y9), Christianity: Communities (Y7,Y8), Christianity: Communities (Y9), Christianity: Lifestyles (Y7,Y8), Christianity: Lifestyles (Y9), Christianity: Festivals and Celebrations (Y7,Y8), Christianity: Bible, Judaism: God and other Beliefs, Judaism: Founders/Leaders, Judaism: Worship and Communities, Islam: God and other Beliefs, Islam: Founders/Leaders, Islam: Worship and Communities, Hinduism:</i>

	<u>God and other Beliefs</u>, <u>Hinduism: Founders/Leaders</u>, <u>Hinduism: Worship and Communities</u>, <u>Sikhism: God and other Beliefs (Y7,Y8)</u>, <u>Sikhism: God and other Beliefs (Y9)</u>, <u>Sikhism: Founders/Leaders (Y7,Y8)</u>, <u>Sikhism: Founders/Leaders (Y9)</u>, <u>Sikhism: Worship and Communities (Y7,Y8)</u>, <u>Sikhism: Worship and Communities (Y9)</u>, <u>Buddhism: God and other Beliefs</u>, <u>Buddhism: Founders/Leaders</u>, <u>Buddhism: Worship and Communities</u>. *Note: this is one of many occasions when RE provides opportunities for students' social and cultural development.
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority, including experience itself, in order to understand religions and worldviews as coherent systems or ways of seeing the world. To meet this Requirement students could:	develop their moral reasoning skills by studying ideas in Humanism about good ways to live. They compare these ideas with Christian sources of authority and wisdom, responding systematically*; select and interpret texts from the Qur'an and the Hadith to explain and exemplify their understanding of Muslim beliefs and ways of seeing and/or interacting with the world*; consider how sacred writings such as the Torah, the Bhagavad Gita or the Guru Granth Sahib, or other sources of non-religious wisdom, provide ethical guidance and spiritual nurture to members of different communities*; consider why so many sources of wisdom and authority in religions and worldviews are men and so few are women. They appraise some sources of female wisdom from within or beyond religions and worldviews*; consider the importance of experience as a source of wisdom and authority, including religious experience and everyday human experience. <i>Students will benefit from the above if teachers utilise parts of some of the units of work that follow - <u>Christianity: Communities (Y7,Y8)</u>, <u>Christianity: Communities (Y9)</u>, <u>Christianity: Lifestyles (Y7,Y8)</u>, <u>Christianity: Lifestyles (Y9)</u>, <u>Christianity: Bible</u>, <u>Judaism: God and other Beliefs</u>, <u>Judaism: Founders/Leaders</u>, <u>Judaism: Worship and Communities</u>, <u>Islam: God and other Beliefs</u>, <u>Islam: Founders/Leaders</u>, <u>Islam: Worship and Communities</u>, <u>Hinduism: God and other Beliefs</u>, <u>Hinduism: Founders/Leaders</u>, <u>Hinduism: Worship and Communities</u>, <u>Sikhism: God and other Beliefs (Y7,Y8)</u>, <u>Sikhism: God and other Beliefs (Y9)</u>, <u>Sikhism: Founders/Leaders (Y7,Y8)</u> <u>Sikhism: Founders/Leaders (Y9)</u>, <u>Sikhism: Worship and Communities (Y7,Y8)</u>, <u>Sikhism: Worship and Communities (Y9)</u>, <u>Buddhism: God and other Beliefs</u>, <u>Buddhism: Founders/Leaders</u>, <u>Buddhism: Worship and Communities</u>.</i> *Note: the focus on interpretation of religions and worldviews requires students to engage actively with texts and issues and to respond with reasoned ideas of their own.

A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them. To meet this Requirement students could:

investigate the life, teaching and example of Jesus, responding to Christian theology and other views of his influence with their own interpretations and insights*;

plan an investigation into the daily practice of different Buddhists, Christians, Hindus, Jewish people, Muslims and/or Sikhs in the locality and/or Britain more generally, examining in particular some similarities and differences in worship, spirituality, beliefs, ethics and community life*;

explore different ways of expressing beliefs and values in architecture, music, literature and/or the arts, building their understanding of diversity within the religions and worldviews they study*.

Students will benefit from the above if teachers utilise parts of some of the units of work that follow –
[Christianity: Jesus \(Y7,&8\)](#), [Christianity: Jesus \(Y9\)](#), [Christianity: Communities \(Y7,Y8\)](#), [Christianity: Communities \(Y9\)](#), [Christianity: Lifestyles \(Y7,Y8\)](#), [Christianity: Lifestyles \(Y9\)](#), [Christianity: Bible](#), [Judaism: God and other Beliefs](#), [Judaism: Founders/Leaders](#), [Judaism: Worship and Communities](#), [Islam: God and other Beliefs](#), [Islam: Founders/Leaders](#), [Islam: Worship and Communities](#), [Hinduism: God and other Beliefs](#), [Hinduism: Founders/Leaders](#), [Hinduism: Worship and Communities](#), [Sikhism: God and other Beliefs \(Y7,Y8\)](#), [Sikhism: God and other Beliefs \(Y9\)](#), [Sikhism: Founders/Leaders \(Y7,Y8\)](#), [Sikhism: Founders/Leaders \(Y9\)](#), [Sikhism: Worship and Communities \(Y7,Y8\)](#), [Sikhism: Worship and Communities \(Y9\)](#), [Buddhism: God and other Beliefs](#), [Buddhism: Founders/Leaders](#), [Buddhism: Worship and Communities](#)

*Note: the focus on expression and communication connects the way people from different religious and non-religious backgrounds express their ideas to the way students themselves express their ideas. Both are important aspects of good RE.

B1. Explain and evaluate from different perspectives (e.g. that of an atheist, a sociologist, a theologian) dimensions of religions and worldviews which they encounter such as sources of authority, beliefs, practices and key values. To meet this Requirement students could:

plan, write and deliver an illustrated talk about different views about life after death, from, e.g., a humanist, a Buddhist or a Christian perspective, using arguments from the philosophy of religion and human experience to evaluate different ideas thoughtfully;

use ideas from the sociology, the psychology or the philosophy of religion to explain the appeal of a non-religious or a Buddhist, Christian or Muslim identity to millions of people in Britain and/or the wider world today;

experience dialogue between members of different religions and those who hold a non-religious worldview. They consider theological questions about truth, giving reasons for the ideas they hold*.

Students will benefit from the above if teachers utilise parts of some of the units of work that follow –
[Christianity: God \(Y7,Y8\)](#), [Christianity: God \(Y9\)](#), [Christianity: Jesus \(Y7,&8\)](#), [Christianity: Jesus \(Y9\)](#), [Christianity: Communities \(Y7,Y8\)](#), [Christianity: Communities \(Y9\)](#), [Christianity: Lifestyles \(Y7,Y8\)](#), [Christianity: Lifestyles \(Y9\)](#), [Christianity: Festivals and Celebrations \(Y7,Y8\)](#), [Christianity: Bible](#), [Judaism: God and other Beliefs](#), [Judaism: Founders/Leaders](#), [Judaism: Worship and Communities](#), [Islam: God and other Beliefs](#), [Islam: Founders/Leaders](#), [Islam: Worship and Communities](#), [Hinduism: God and other Beliefs](#), [Hinduism: Founders/Leaders](#), [Hinduism: Worship and Communities](#), [Sikhism: God and other Beliefs \(Y7,Y8\)](#), [Sikhism: God and other Beliefs \(Y9\)](#), [Sikhism: Founders/Leaders \(Y7,Y8\)](#), [Sikhism: Founders/Leaders \(Y9\)](#), [Sikhism: Worship and Communities \(Y7,Y8\)](#), [Sikhism: Worship and Communities \(Y9\)](#), [Buddhism: God and other Beliefs](#), [Buddhism: Founders/Leaders](#), [Buddhism: Worship and Communities](#).

*Note: to meet this RE aim, students may encounter people who subscribe to a religion or worldview with a significant local presence, even if, nationally, their total number is small. Examples might include Jains, Zoroastrians, Latter Day Saints, Jehovah's Witnesses and/or members of the Bahai Faith.

B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They analyse and evaluate controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities. To meet this Requirement students could:

investigate and evaluate in an essay the influence of some contemporary “great lives” on religious communities and the wider world, weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers of commitment*;

interview believers who reflect diversity within a tradition about what makes living the religious life a challenge in Britain today (e.g. they could interview Sunni and Shia Muslims, Protestant and Roman Catholic Christians and/or Orthodox and Reform Jewish people);

select and investigate a religious controversy in current affairs (e.g. “What rights can migrant religious community members expect in the UK with regard to their religious practice?”, “Why do some people convert from one religion to another?”, “Why might some people belonging to different religions and worldviews think that protecting the environment is NOT a priority?”) They present arguments from both/all sides of the controversy to show their ability to analyse issues from different perspectives*.

Students will benefit from the above if teachers utilise parts of some of the units of work that follow –
[Christianity: Jesus \(Y7,&8\)](#), [Christianity: Jesus \(Y9\)](#), [Christianity: Communities \(Y7,Y8\)](#), [Christianity: Communities \(Y9\)](#), [Christianity: Lifestyles \(Y7,Y8\)](#), [Christianity: Lifestyles \(Y9\)](#), [Christianity: Bible](#), [Judaism: God and other Beliefs](#), [Judaism: Founders/Leaders](#), [Judaism: Worship and Communities](#), [Islam: God and other Beliefs](#), [Islam: Founders/Leaders](#), [Islam: Worship and Communities](#), [Hinduism: God and other Beliefs](#), [Hinduism: Founders/Leaders](#), [Hinduism: Worship and Communities](#), [Sikhism: God and other Beliefs \(Y7,Y8\)](#), [Sikhism: God and other Beliefs \(Y9\)](#), [Sikhism: Founders/Leaders \(Y7,Y8\)](#), [Sikhism: Founders/Leaders \(Y9\)](#), [Sikhism: Worship and Communities \(Y7,Y8\)](#), [Sikhism: Worship and Communities \(Y9\)](#), [Buddhism: God and other Beliefs](#), [Buddhism: Founders/Leaders](#), [Buddhism: Worship and Communities](#).

*Note: engagement with controversial issues lies at the heart of good RE and one aim of the subject is to enable respectful disagreement.

B3. Consider and evaluate the question: What is religion? They analyse the nature of religion using the main disciplines by which religion is studied. To meet this Requirement students could:

consider the questions: “What is religion?” and “What is a worldview?” They develop skills to interpret claims made by different religions and worldviews about the nature of reality and the value of religion*;

use historical events, theology and philosophy to assemble a coherent case for an answer to the question: “In the twenty-first century, is religion a force for good or not?*”

examine questions about whether religion and spirituality are similar or different, about how different religions and worldviews relate to each other, and about collaboration and conflict between individuals and communities, including interfaith dialogue*;

consider questions about whether different religions are compatible or incompatible in, e.g., their ideas about God or ultimate reality or deciding how to live a good life*.

Students will benefit from the above if teachers utilise parts of some of the units of work that follow –

[Christianity: God \(Y7,Y8\)](#), [Christianity: God \(Y9\)](#), [Christianity: Jesus \(Y7,&8\)](#), [Christianity: Jesus \(Y9\)](#), [Christianity: Communities \(Y7,Y8\)](#), [Christianity: Communities \(Y9\)](#), [Christianity: Lifestyles \(Y7,Y8\)](#), [Christianity: Lifestyles \(Y9\)](#), [Christianity: Festivals and Celebrations \(Y7,Y8\)](#), [Christianity: Bible](#), [Judaism: God and other Beliefs](#), [Judaism: Founders/Leaders](#), [Judaism: Worship and Communities](#), [Islam: God and other Beliefs](#), [Islam: Founders/Leaders](#), [Islam: Worship and Communities](#), [Hinduism: God and other Beliefs](#), [Hinduism: Founders/Leaders](#), [Hinduism: Worship and Communities](#), [Sikhism: God and other Beliefs \(Y7,Y8\)](#), [Sikhism: God and other Beliefs \(Y9\)](#), [Sikhism: Founders/Leaders \(Y7,Y8\)](#), [Sikhism: Founders/Leaders \(Y9\)](#), [Sikhism: Worship and Communities \(Y7,Y8\)](#), [Sikhism: Worship and Communities \(Y9\)](#), [Buddhism: God and other Beliefs](#), [Buddhism: Founders/Leaders](#), [Buddhism: Worship and Communities](#).

*Note: to meet this RE aim students build an understanding of religion itself as a phenomenon, rather than merely studying religions and worldviews one by one.

C1. Explore some of the ultimate questions raised by human existence, making well-informed and reasoned personal responses, and expressing insights that draw on a wide range of examples including the arts, the media and philosophy. To meet this Requirement students could:	through links with Science, examine arguments about questions of origins and purpose in life (e.g. “Where do we come from?” and “Why are we here?”)*; develop insight about, and understanding of, why some people argue that science and religion are compatible and others argue that they are not*; through links with the expressive arts, investigate the ways that dramatists, artists and the media explore questions about the meaning of life, selecting and explaining examples that they find compelling and relating these to the teaching of different religions and worldviews*; develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human*. <i>Students will benefit from the above if teachers utilise parts of some of the units of work that follow –</i> <u>Christianity: God (Y7,Y8), Christianity: God (Y9), Christianity: Jesus (Y7,&8), Christianity: Jesus (Y9), Christianity: Bible, Judaism: God and other Beliefs, Judaism: Worship and Communities, Islam: God and other Beliefs, Islam: Worship and Communities, Hinduism: God and other Beliefs, Hinduism: Worship and Communities, Sikhism: God and other Beliefs (Y7,Y8), Sikhism: God and other Beliefs (Y9), Sikhism: Worship and Communities (Y7,Y8), Sikhism: Worship and Communities (Y9), Buddhism: God and other Beliefs, Buddhism: Worship and Communities.</u> *Note: this RE aim connects philosophical reasoning with other forms of expression, using the diverse talents students bring to the subject.
C2. Examine and evaluate issues about community relations and respect for all in the light of perspectives from different religions and worldviews. To meet this Requirement students could:	consider what religions and worldviews say about what makes people happy. They seek and articulate explanations for links between character, well-being and happiness, especially in relation to living with diversity in our communities*; examine local or regional examples of interfaith and/or interdenominational dialogue that have led to beneficial outcomes; through links with Citizenship Education and History, consider responses to genocide within different religions,

	e.g. by studying the thought, theology and/or activism of Primo Levi, Elie Wiesel and Dietrich Bonhoeffer in response to Nazism and the Holocaust*. <i>Students will benefit from the above if teachers utilise parts of some of the units of work that follow –</i> <u>Christianity: God (Y7,Y8)</u>, <u>Christianity: God (Y9)</u>, <u>Christianity: Jesus (Y7,&8)</u>, <u>Christianity: Jesus (Y9)</u>, <u>Christianity: Communities (Y7,Y8)</u>, <u>Christianity: Communities (Y9)</u>, <u>Christianity: Lifestyles (Y7,Y8)</u>, <u>Christianity: Lifestyles (Y9)</u>, <u>Christianity: Bible</u>, <u>Judaism: God and other Beliefs</u>, <u>Judaism: Worship and Communities</u>, <u>Islam: God and other Beliefs</u>, <u>Islam: Worship and Communities</u>, <u>Hinduism: God and other Beliefs</u>, <u>Hinduism: Worship and Communities</u>, <u>Sikhism: God and other Beliefs (Y7,Y8)</u>, <u>Sikhism: God and other Beliefs (Y9)</u>, <u>Sikhism: Worship and Communities (Y7,Y8)</u>, <u>Sikhism: Worship and Communities (Y9)</u>, <u>Buddhism: God and other Beliefs</u>, <u>Buddhism: Worship and Communities</u>. *Note: this is one of many occasions when RE provides opportunities for spiritual, moral, social and cultural development.
C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response. They use reasoning which may draw on a range of examples from real life, fiction or other forms of media. To meet this Requirement students could:	consider the impact of ethical choices. They create a “multi-path narrative” about a contemporary moral issue, showing what the consequences of different choices might be and evaluating the impact of moral choices with discernment*; make compelling and reasonable connections between what religions and worldviews teach, and what they say about issues such as hunger around the world, the sanctity of life, environmental ethics, war and/or prejudice*; consider philosophical, ethical and/or religious questions about what it means to be human, e.g. questions could be posed in relation to the development of new medical technologies*. <i>Students will benefit from the above if teachers utilise parts of some of the units of work that follow –</i> <u>Christianity: Jesus (Y7,&8)</u>, <u>Christianity: Jesus (Y9)</u>, <u>Christianity: Communities (Y7,Y8)</u>, <u>Christianity: Communities (Y9)</u>, <u>Christianity: Lifestyles (Y7,Y8)</u>, <u>Christianity: Lifestyles (Y9)</u>, <u>Christianity: Bible</u>, <u>Judaism: God and other Beliefs</u>, <u>Judaism: Founders/Leaders</u>, <u>Judaism: Worship and Communities</u>, <u>Islam: God and other Beliefs</u>, <u>Islam: Founders/Leaders</u>, <u>Islam: Worship and Communities</u>, <u>Hinduism: God and other Beliefs</u>, <u>Hinduism: Founders/Leaders</u>, <u>Hinduism: Worship and Communities</u>, <u>Sikhism: God and other Beliefs (Y7,Y8)</u>, <u>Sikhism: God and other Beliefs (Y9)</u>, <u>Sikhism: Founders/Leaders (Y7,Y8)</u>, <u>Sikhism: Founders/Leaders (Y9)</u>, <u>Sikhism: Worship</u>

	<u><i>and Communities (Y7,Y8), Sikhism: Worship and Communities (Y9), Buddhism: God and other Beliefs, Buddhism: Founders/Leaders, Buddhism: Worship and Communities</i></u>
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*Note: this is one of many occasions when RE provides opportunities for students' moral and social development.

RE for Key Stage 4 and for students aged 16 to 19

All students will extend and deepen their knowledge and understanding of religions and worldviews, reflecting local, national and global contexts. Building on their prior learning, they will appreciate and appraise the nature of different religions and worldviews in systematic ways. They will use a wide range of concepts in the field of Religious Studies confidently and flexibly to interpret, contextualise and analyse the expressions of the religions and worldviews they encounter. They will research and investigate the influence and impact of religions and worldviews on the lives and values of individuals and groups, evaluating their impact on current affairs. They will appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They will use some of the different disciplines of Religious Studies (e.g. textual study, philosophical and sociological approaches) to analyse the nature of religion.

More specifically, students will be taught to:

investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to interpret and evaluate issues and draw balanced conclusions;

synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate reference to their historical, cultural and social contexts;

analyse in a coherent and well-informed way the forms of expression and ways of life found in different religions and worldviews;

use different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;

account for different interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value;

argue for, and justify their own positions with regard to, key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;

enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, the media, theology and philosophy;

use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally;

use ideas from phenomenological approaches to the study of religion and belief to research and present skilfully a wide range of well-informed and reasoned arguments which engage with insight with moral, religious and spiritual issues.

Note: students aged 14 to 16 who are following a GCSE full or short course in RE/RS will be deemed to have met the requirements of the Agreed Syllabus for RE. Similarly, students aged 16 to 19 who are following an A Level course in RE/RS or Philosophy and Ethics will be deemed to have met the requirements of the Agreed Syllabus for RE. For those students NOT following such courses, the requirements of the Agreed Syllabus are met for students aged 14 to 19 only if the secondary/high school provides them with the opportunity to study RE/RS-related content as outlined above.