

Milton Keynes Agreed Syllabus for Religious Education 2017



Date issued

July 2017

Review date

July 2022

Prepared by

Linda Bartlett, Improvement Partner, Inclusion

M17082

Contents

Introduction	5
Basis for an agreed syllabus for Religious Education (RE).....	5
The Legal Position	5
Time for RE.....	6
Parents and RE lessons	7
The RE curriculum and religious traditions in Britain and Milton Keynes	8
The aims of RE: believing, belonging, behaving – and the links between them.....	9
The importance of RE: developing religiously literate young people.....	11
RE and the lives of pupils.....	12
RE and the general teaching requirements	13
RE and inclusion.....	13
RE and the use of language:	13
RE and the use of information and communication technology (ICT):	14
The Programme of Study.....	14
Early Years Foundation Stage	14
Key stages 1-3	15
Key Stage 1.....	15
Key Stage 2.....	16
Key Stage 3.....	16
Key stage 4	17
Post-16.....	17
Using the syllabus to plan RE in schools.....	18
Planning units of study.....	18
The seven-point process.....	20
Overview of Key Questions KS1-3.....	21
Religious Concepts.....	22
TABLE 1. Categories of Religious Concepts.....	23
Effective Learning in RE.....	25
Using a skills and process approach in RE	27
Assessment in RE	28
TABLE 2. Age-Related Expectations: ASSESSMENT FRAMEWORK for RE	30
Appendix A: Suggested themes and topics for EYFS	33
Appendix B: Exemplars of Key Questions applied in KS1	35
Key Questions: Key Stage 1 - Christianity	35
Key Questions: Key Stage 1 – Reflecting and responding to religion	36
Key Questions: Key Stage 1 – Judaism.....	37
Appendix C: Exemplars of Key Questions for KS2.....	38

Key Questions Key Stage 2 - Christianity	39
Key Questions: Key Stage 2 - Hinduism	40
Key Questions: Key Stage 2 - Islam	41
Appendix D: Exemplars of Key Questions for KS3	42
Key Questions: Key Stage 3 - Christianity	43
Key Questions: Key Stage 3 - Buddhism	44
Key Questions: Key Stage 3 - Sikhism	45
Key Questions: Key Stage 3 – Interfaith Dialogue	46
Appendix E: Suggested topics for KS5	47

Foreword

It is my pleasure to welcome our schools to the new locally agreed religious education (RE) syllabus.

Milton Keynes' local authority considers the teaching of RE to be an important part of children and young people's educational development. It is a vital contributor to helping children and young people acquire religious literacy and understanding. This supports them to grow up as socially and emotionally secure adults, able to navigate and value the diversity of modern Britain and to make confident personal choices about faith and belief.

The syllabus has been created and widely consulted in a partnership with pupils through the Youth SACRE, teachers and RE professionals.

I hope that school staff will embrace the curriculum and continue to work with the local SACRE to ensure high standards in RE. Thank you to all children and young people and school staff involved in its development, and also to the Agreed Syllabus Conference (ASC) for their input. Particular recognition is given to the work of the ASC working party of Anne Andrews, Linda Bartlett, Huw Humphreys, Shammi Rahman and Tina Virdee Basra.

This syllabus is a statutory document for maintained schools. However, I am delighted that a high proportion of our academies use and highly regard the locally agreed syllabus and work closely with the SACRE.



Michael Bracey

Corporate Director – People

Director of Children's Services

Introduction

We are fortunate in the UK to have one of the richest traditions of RE teaching in the world, and to have this affirmed repeatedly by legislation since the 1944 Education Act. This has led to a wide and stimulating awareness, national debate and appreciation that pupils can learn about and from their own and other religious traditions and has led to the use of RE in the development and mutual understanding of religious and ethnic communities. This syllabus aims to serve teachers in Milton Keynes as a tool for the growth in “religious literacy” amongst pupils in an increasingly diverse city, so that they can be confident in expressing their own religious understanding and respectfully learning from others of different religious backgrounds. This is for the common good and the peaceable future development of Milton Keynes’ communities.

Religious Education forms part of the basic curriculum of every maintained school and is a requirement for academies under their funding agreement. As such RE holds a unique place within the curriculum and within education law (the Education Act 1996 and the School Standards and Framework Act 1998). The agreed syllabus is the statutory mechanism by which RE is taught in a local authority’s community and controlled schools. It can be adopted by voluntary aided schools, academies, as well as free schools, as a way of fulfilling the requirements of their funding agreements. Each local authority (LA) is required by law to review its agreed syllabus every five years and this review is undertaken by the Agreed Syllabus Conference (ASC). This agreed syllabus has been through the statutory process for review and as such it has preserved the best of the previous agreed syllabus, last reviewed in 2011.

Basis for an agreed syllabus for Religious Education (RE)

The agreed syllabus should satisfy two key requirements:

- the law (as set out in the Education Act 1996 and reaffirmed in the 2014 National Curriculum for England)
- the aims of RE as defined by the local Agreed Syllabus Conference

The Legal Position

The *Education Act (1996)* requires that:

- RE should be taught to all pupils in full time education in schools except for those withdrawn at the request of their parents (details to be found in DCSF publication: *RE in English schools: Non-statutory guidance 2010, p27-30*).
- RE in community schools and foundation schools not of a religious character should be taught in accordance with the locally agreed syllabus recommended by the Agreed Syllabus Conference to the local authority. In schools with a religious foundation, the RE curriculum offered is to be determined by the governing body in accordance with the trust deed. The governing body may recommend that the school

follows the local authority's agreed syllabus.

- As part of the curriculum, RE should promote the spiritual, moral, social, cultural, mental and physical development and well-being of pupils (SMSC).
- An agreed syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain' (*Education Act, 1996*).
- The *Education Act (1944)* requires that an agreed syllabus 'shall not include any catechism or formulary which is distinctive of any particular religious denomination' (*The Education Act 1944 section 26(2)*). This is understood to mean that an agreed syllabus should not be designed to convert pupils, or to urge a particular religion or religious belief on pupils.
- It is the responsibility of the headteacher and the governing board to ensure that sufficient time and resources are given to RE in schools to meet the statutory requirements. It is important to note that the status of RE in key stage 4 and post-16 is not the same as most other subjects. Here, as well as in the other key stages, it is a compulsory subject for all pupils who have not been withdrawn by their parents or by themselves after their 18th birthday

The *National Curriculum in England: framework for Key Stages 1-4* (2014) states:

2.3 All state schools are also required to make provision for a daily act of collective worship and **must teach religious education to pupils at every key stage** and sex and relationship education to pupils in secondary education.

3.6 All schools are also required to teach **religious education** at all key stages.

Time for RE

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 in the time required by the syllabus.

Where the boards of directors of non-denominational academies or free schools adopt this syllabus, the senior leadership team and those responsible for RE have a duty to ensure that the syllabus is delivered as set out here. Academies and free schools which do not do this would not be meeting the requirements of their funding agreements. Where the governing body of a voluntary aided school, denominational academy or free school adopts this syllabus it will need to ensure, where appropriate, a proper denominational focus for the teaching of Christianity. Church Schools should refer to the National Statement of Entitlement for RE from the Church of England Education Office, June 2016 for details of expectations and aims for RE in Church of England schools.

https://www.churchofengland.org/media/1384868/re_statement_of_entitlement_ratified_national_society_council_june_16.pdf

Parents and RE lessons

The primary religious educator is the parent. Where parents object in conscience to the religious education provided by the school, they may withdraw their children from part or all of the RE curriculum. Where withdrawal takes place, by law a parent takes personal responsibility for the religious education of their child. A pupil cannot be withdrawn from RE by a parent to support other areas of their learning. **Schools have a duty to keep pupils safe, but not to provide them with additional work.** Pupils over 18 may withdraw themselves from RE in schools.

There is no provision for schools to withdraw pupils from religious education, either by policy or by circumstance, at any phase of education unless they have profound multiple learning difficulties or have been assessed as having learning difficulties so serious that they could not attain the lowest expectations of achievement in the agreed syllabus. For special schools, which cater for such pupils, judgements must be made on a case-by-case basis, with the presumption that all pupils will encounter religious education during their time at school.

The right of parents to withdraw their children from religious instruction *on conscience grounds* was included in the Education Act of 1944. All subsequent legislation has retained the clause that allows parents to withdraw their children from all or any part of RE. It also protects a teachers' right to withdraw from teaching the subject. Since 1944 the nature of RE has changed significantly, from the nurture of pupils in a faith tradition to open and educational enquiry. It is hoped that parents and teachers will feel comfortable with the nature and areas of learning found in this syllabus and that, as a consequence, few will feel the need to withdraw either their children or themselves from the subject. However, every school should provide parents with information about the right of withdrawal (Further details can be found in *RE in English schools: Non-statutory guidance 2010, DCSF, p27-30*) <https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>

The RE curriculum and religious traditions in Britain and Milton Keynes

In religious education, pupils acquire and develop knowledge and understanding of Christianity and the principal religions represented in Britain. To fulfil this, teachers recognise that there are things which pupils need to know and understand to be considered religiously educated. RE cannot be simply about the acquisition of skills with limited content; rather skills are developed in RE relative to content. In this way RE can be considered as the cornerstone of spiritual, moral, social and cultural education.

Christianity: The most significant religious tradition in Britain is Christianity and must by law have more time devoted to it than any other faith or belief. A majority of British people positively identify themselves with Christianity. Christianity shapes the lives of all citizens of the Britain irrespective of their individual beliefs. In 2011 52.8% of the Milton Keynes' population stated they were Christian. Christianity shapes Britain's year, language and shared culture. It informs moral perspectives, and it is essential that pupils learn about and understand the place of Christianity within British culture and the impact that it has on the lives of individuals, communities and the nation. Teachers should be careful not to 'secularise' the content of Christianity, or any other religion. When teaching about Jesus' parables, they should not be seen simply as interesting stories, but as stories which have theological meaning and relate to concepts of God and humanity.

Whilst RE in community and controlled schools is neither confessional nor denominational, it is not simply religious studies. Teachers of RE should be careful not to assume that pupils have no belief or to secularise them where they have been born within a culture where religion is not significant as a cultural force. Pupils need to know and understand the impact that Christianity has had on many cultures currently living in Milton Keynes and the wider world.

Other principal religions: Since 1994, the principal religions in Britain, besides Christianity, have been regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism. Whilst the Jewish and Sikh communities nationally are very small they have played an important part in Britain for centuries. More detailed information on local faith and belief backgrounds is found in *Equality and Diversity in Milton Keynes*. In Milton Keynes, 11,900 people (4.8%) identified themselves as being Muslim in the 2011 census; making Islam the second largest religion in the borough. The Muslim population in 2011 (11,900) was about two and a half times larger than in 2001 (4800).

As schools are required to teach about the main non-Christian religions found in Britain, it is important for pupils to learn about where major populations of different faith groups live. This knowledge helps pupils develop a sense of connection with people of different backgrounds. This also applies to local groups, so that pupils recognise the contribution they are making to Milton Keynes' communities. When studying religions, pupils need to consider that:

- there are human traditions that can be called ‘religions’
- there are individuals who relate to those traditions
- those traditions are communicated to individuals through different (intervening) groups.

For example, there is a religion called Buddhism. Individuals identify with Buddhism as a religion and are called Buddhists. The way Buddhists ‘receive’ Buddhism, through a group or number of groups, will be transmitted through a tradition in a particular cultural context. For example, their school of Buddhism could be from the Tibetan, Theravadan or Mahayanan traditions. Teachers should thus not give the impression that a religion is a simple, homogenous tradition; rather all religions are made-up of a family of traditions, which come broadly under the umbrella of a single name. Teachers need to be careful not to stereotype a religion, its followers or individuals.

Secular worldviews: The syllabus both allows and encourages the teacher to teach about secular and Humanist worldviews where they feel it to be appropriate. Like the teaching of non-Christian religions, it is not envisaged that pupils would have a comprehensive view of what constitutes secularism and Humanism and their contribution to our national life. Pupils, though, should have an understanding that there are people who question the basis of religion and its role within a modern democratic society. It is easy to characterise a secular perspective on religion as simply being anti-religious, but this view should be avoided. Many secular Humanists are not necessarily against religion, but want to state that there is an alternative to being religious. Secular Humanists can disagree with each other in the same way that religious believers do. The purpose of teaching about secular worldviews is to show that there are alternative views to religious views of the world and that it is possible to live a fulfilled life without religion. Teachers will need to be clear why they are teaching about secular worldviews in the context of RE, so as not to undermine the integrity of the world views held by different people.

The aims of RE: believing, belonging, behaving – and the links between them

In the 2011 syllabus, teachers were encouraged to teach RE so that pupils learned “about religion” and “from religion.” A different, more integrated approach is used in this syllabus, making stronger links between:

- *believing* a faith and its texts and teachings
- *belonging* to a faith and to other believers; and
- *behaving* in a way that is required by the texts and teachings of each faith.

RE is taught so that pupils not only have a secure grasp of these three areas and the links between them, but also to ensure that pupils have opportunity to make their own responses and reflections to the learning that comes from a study of each of these key strands of religious practice. The key questions, retained from the previous syllabus, are organised for each key stage and each faith tradition using these three strands of practice (Exemplars, Key questions), and they also inform the assessment framework linked to this syllabus

(Table 2, Age-related expectations).

By the end of each unit of work, it is intended that pupils will have made substantial progress in:

- acquiring and deepening their knowledge and understanding of Christianity and other principal religions represented in Britain and the world
- enriching their understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures
- growing a respectful and positive attitude towards other people, honouring their right to hold beliefs different from their own and enabling them in living in a society of increasingly diverse religious character
- making reasoned and informed judgements about religious and moral issues with reference to the teachings of the principal religions represented in Britain
- enhancing their spiritual, moral, social and cultural development by:
 - increasing awareness of the fundamental questions of life raised by human experiences, and how religious teachings can relate to and inform them
 - responding to such questions with reference to the teachings and practices of religions and to their understanding and experience
 - reflecting on their own beliefs, values and experiences in the light of their study.

These aims are achieved by focusing study through the three themes of *believing, belonging and behaving*:

- **Believing** includes enquiry into, and investigation of, the nature of religion, its beliefs and teachings, sources, practices and forms of expression, and as such, requires accurate and respectful teaching of the core beliefs of each religion. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues, especially from the texts and sources of the religion studied. Aspects for investigation include the nature of God, teachers and teaching within each religion, key texts, sacred writings and scriptures and what is believed in each faith about the value of life, the nature of truth, the soul and life after death.
- **Belonging** includes enquiry into, investigation of and reflection on the identity of a believer, the diversity within each faith tradition, the values and beliefs held in common in religious communities and the way those communities express themselves in the world. It leads to an understanding of how religious adherents *become* adherents, and studies religious and none-religious ideas about human individuality and society. Relationships in religious communities, inter faith dialogue, conflict, the nature of humanity and religious experiences all present themselves as fruitful areas of study under in this strand of religious practice.

- **Behaving** includes enquiry into, investigation of and reflection on the way that adherents of religions put their beliefs into practice. It studies the links between religious belief and ethical actions and the impact of those beliefs on people's lives. It includes the skills of interpretation, analysis and explanation, and pupils learn to communicate their growing understanding using specialist vocabulary.
- **Reflecting and responding** and **making links** between these three areas will lead to a deepening understanding that links content and response in a fuller way than with the previous division into "learning from" and "learning about" religion. Carefully teaching pupils to notice, develop and affirm those links in their learning will develop skills of application, interpretation and evaluation of what they learn about religious belief, identity and behaviour. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, purpose and truth, and values and commitments.

In all these aspects, it is vital that pupils are taught accurately about the core beliefs of practices of the faiths whose beliefs, behaviour and sense of identity they are studying. The key question for any teacher to ask is "would a devoted adherent of this faith recognise in my teaching a respectful means for a pupil to gain understanding of her/his religion?"

The importance of RE: developing religiously literate young people

In establishing the importance of RE for Britain today, one of the central concerns is the loss of, and thus the requirement for, "religious literacy" in our society. The consequences of not addressing this through our RE teaching are that members of our society will know less and less about each other and will not acquire the confidence to relate to one another, learn from one another and together tackle sensitive issues. It is vital that pupils have the skills to do this.

One model of religious literacy has been proposed by Kathryn Wright (2017) who defines religious literacy as, '*children and young people being able to hold balanced and informed conversations about religions and beliefs*'. See: <http://www.reonline.org.uk/wp-content/uploads/2016/07/REThinking-RE-A-Midrash-June-2016.pdf>. Wright argues that this balanced and informed conversation is rooted in a study of:

- **Theology:** the study of key concepts on which a religion or belief system is based; considering issues such as authority and diversity of interpretation; focusing on developing skills of textual analysis and respect for the scriptures of each faith tradition
- **Philosophy:** the study of diverse expressions of human wisdom; posing and tackling questions of meaning, purpose and truth; developing higher order thinking skills with rigour and accuracy
- **Social and Human Sciences:** studying the lived lives and diverse realities of religion and belief; tackling issues of pluralism, secularism and diversity; focusing on developing ethnographic research skills and emphasising encounter, engagement and impact.

Applying these to day-to-day RE teaching, teachers should ensure that religious literacy in pupils is able to grow and is promoted in the following ways:

- provoking 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
- deepening pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other worldviews that offer answers to questions such as these
- enhancing pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures
- offering opportunities for personal reflection and spiritual development
- encouraging pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning
- challenging pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses
- encouraging pupils to develop their sense of identity and belonging, family and community
- enabling pupils to flourish individually within their communities and as citizens in a pluralistic society and global community
- providing an important role in preparing pupils for adult life, employment and lifelong learning
- enabling pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own
- promoting discernment and enabling pupils to combat prejudice.

RE and the lives of pupils

Pupils do not live their lives just in school, and every aspect of their wellbeing is important. RE supports the whole child in the following ways:

- RE explores morals and decision-making and the ethics of a wide range of issues throughout the key stages. It also explores matters relating to spiritual growth and well-being, prayer, meditation, enlightened thinking, spiritual rituals etc. *In this way, RE supports pupils' mental health and wellbeing.*
- RE involves evaluating ideas, relationships and practices; learning about religious and ethical rules relating to care of self and others, individual and community well-being, respect for friends and neighbours; learning about authority, ethics, relationships and rights and responsibilities. *RE, in this way, supports pupils' needs for a safe community.*
- RE involves exploring and sharing beliefs, practices and feelings, engaging with issues of meaning and value, developing curiosity about religion in the modern world, searching for meaning, debating ideas, meeting people of different cultures and beliefs. *These skills, learned in RE, support pupils' growing*

awareness of themselves as learners.

- RE involves developing an appreciation of different points of view; investigating, discussing and building reasoned arguments; dealing with different beliefs respectfully, learning about justice, authority and interfaith dialogue and learning about faith groups in the community. *In this way, RE offers the opportunity for pupils to contribute to the flourishing of their families and communities.*
- RE involves learning about religious and ethical rules surrounding the use of money, learning about equality, justice, prejudice, discrimination, human rights, fair trade, the environment and climate change; learning about religious issues in the workplace, such as diet, clothing, use of time for prayer, values and attitudes; learning about the work of charities; developing skills of listening, empathy and group collaboration. *Thus, RE learning directly impacts on the societal and economic attitudes needed for an ordered and prosperous society.*

RE and the general teaching requirements

RE and inclusion: RE can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. It has a role in challenging stereotypical views and appreciating differences in others. It enables pupils to consider the impact of people's beliefs on their own actions and lifestyle. It can also help to develop pupils' self-esteem. Effective inclusion requires the teaching of a lively, stimulating RE curriculum that:

- builds on and is enriched by the differing experiences pupils bring to RE.
- meets all pupils' learning needs, including those with learning difficulties or who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

RE and the use of language: RE can make an important contribution to pupils' use of language by enabling them to:

- acquire and develop a specialist vocabulary.
- communicate their ideas with depth and precision.
- listen to the views and ideas of others, including people from religious traditions.
- be enthused about the power and beauty of language, recognising its limitations.
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses.
- read, particularly from sacred texts.
- write in different styles, such as poetry, diaries, extended writing and the synthesis of differing view, beliefs and ideas.
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

RE and the use of information and communication technology (ICT): RE can make an important contribution to pupils' use of ICT by enabling pupils to:

- make appropriate use of online and digital sources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues.
- use email or video conferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life.
- use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion.
- use writing-support and concept-mapping software to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions.
- use digital equipment (e.g. cameras, video) to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.

The Programme of Study

The syllabus covers the detailed requirements of what must be taught in KS1, 2 & 3 and sets out the expectations for RE provision in EYFS, KS4 and KS5.

Early Years Foundation Stage

RE is not a statutory requirement at EYFS except where pupils are enrolled in school, but best practice ensures that a variety of religious experiences and concepts should be covered, particularly under the Early Learning Goals relating to Understanding the World. These goals ask children to talk about past and present events in their own lives and in the lives of family members. They need to know that other children don't always enjoy the same things, and are sensitive to this. They know about similarities and differences between themselves and others, and among families, communities and traditions. Some of these relate easily to religious and cultural practices such as festivals and observance. Stories from religious traditions provide a rich literary and cultural heritage and provide them with a range of experiences and emotions. The contribution of RE to the personal, social and emotional development of children has already been explored at length in this syllabus. Encountering the diversity of faiths and beliefs within their community at this early age raises awareness of the diverse world around them and prepares them for future learning. Much of the content is included in a table which illustrates how it might contribute to broader themes covered in this stage. The relevant legislative and curricular framework is the 2017 Early Years Foundation Stage (EYFS) Framework and RE can contribute particularly to the key areas of Communication and Language, Personal, Social and Emotional Development and the specific area of Understanding the World. Suggestions for topics, themes and questions are given in Appendix A.

Key stages 1-3

The Non-Statutory National Framework for RE suggests that all pupils should have been introduced to the six religions deemed to be the principal faiths found in Britain by the end of key stage 3, having explored Christianity, as one of these faiths, in each key stage. As in previous agreed syllabi, religions have been allocated to key stages as core areas of required study. Christianity is included as a main area of study in each key stage and each of the other five faiths is included once as a core area of study in Key Stages 1-3. Schools may choose to include study of non-core religions, over and above the required minimum number of religions in each key stage. To facilitate such an initiative, approaches to each of the six religions are outlined for each key stage in the guidance materials that will accompany this syllabus. The faith background of pupils needs to be considered with the choices of religions to be covered.

The syllabus is structured around questions based on themes suggested for each key stage in the Non-Statutory National Framework for RE. Coverage is summarised in an overview of the questions for key stages 1-3. These have been grouped around three main strands of learning about religion: **believing, behaving and belonging**. For each key stage suggestions for a breakdown of questions, content and examples of attainment expectations are outlined in the appendices B, C and D. Teachers need to ensure they cover each strand (believing, behaving and belonging) by addressing:

- all the key questions in a study of Christianity
- some of the questions for the other core religions; (the syllabus recommends Judaism in key stage 1, Hinduism and Islam in key stage 2 and Buddhism and Sikhism in key stage 3)
- where schools choose to extend key questions to include the study of non-core religions, either the UK's principal religions or other faiths or secular belief systems deemed to be of interest in particular situations, teachers can select freely from the key questions in the overview.

Key Stage 1

The focus in Key Stage 1 should be on Christianity and Judaism, but referring to other faiths where appropriate, particularly if there are members of other faiths in the class. All questions should be addressed in the teaching of Christianity. In the teaching of other faiths teachers should choose the focus that best suits them and their class.

The questions for this key stage are as follows:

Believing

- What do people believe about God, people and the natural world?
- Who am I?
- How and why are some stories and books sacred and important in religion?

Behaving

- What can people learn from religious leaders and teachers?

Belonging

- What does it mean to belong?
- How and why are religious celebrations important to people?
- How and why do symbols express religious meaning?

Exemplification is provided in Appendix B, but it is not necessary to cover all the suggested topics.

Key Stage 2

In this Key Stage, Christianity should again be the main faith taught in each year group, alongside Hinduism and Islam, but where appropriate, opportunity should be taken to refer back to the faiths and topics covered in KS1. All questions must be addressed in the learning about Christianity, but for other faiths teachers must choose questions suitable for their classes.

The questions for this key stage are as follows:

Believing:

- How do people's beliefs about God, the world and others impact on their lives?
- How do sacred texts and other sources help people to understand God, the world and human life?

Behaving:

- Why and how are people influenced and inspired by others?
- What influences the ways people behave and what is expected of a person in following a religion or belief?
- How do religious families and communities practise their faith, and what contributions do they make to local life?
- How and why do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

Belonging:

- Why, where and how do people worship?
- Why are some occasions sacred to believers?
- What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?
- How and why are religious and spiritual ideas expressed and in the ways they are?

Exemplification is provided in Appendix C, but it is not necessary to cover all the topics suggested.

Key Stage 3

In this Key Stage, Christianity should again be the main faith studied alongside Sikhism and Buddhism, but as at Key stage 2, good practice will allow pupils to refer back to the faiths and topics covered in KS1 and KS2. All questions must be addressed with reference to Christianity.

Believing

- How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?
- How do religions help believers decide what is right and wrong?
- Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?
- How do religions understand one another?

Behaving

- How do people live as believers in the modern world applying their beliefs to everyday life and relationships?
- How do religions and, where appropriate, secular philosophies promote a balance between rights and responsibilities?
- Why and how might believers accept they have responsibilities to care for the world in which they live?
- How and why do people of different faiths engage together in activities to help the wider community and sometimes come into conflict?

Belonging

- How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

Exemplification is provided in Appendix D, but it is not necessary to cover all the topics suggested.

Key stage 4

All pupils are required to follow an externally accredited course of study for Religious Studies e.g. GCSE. Examinable courses, which include elements of religious studies but are not primarily about religious studies, will not meet the requirements of this syllabus. Schools are encouraged to facilitate examination entry for as many students as possible, but this is not a requirement of this syllabus, however in the absence of any other suitable accredited courses pupils should follow the material for GCSE full or short course.

Post-16

Teaching with post-16 students should draw upon Christianity, other religions and secular belief systems. The course should build upon existing knowledge, understanding and skills. Planning should take account of the need for breadth and balance in RE provision. The recommended minimum time allocation for religious studies in this phase is six hours per year. Some suggestions for areas of study are as follows and these are expanded in Appendix E.

- Christianity and the Bible as inspiration for literature, art, music and film
- Evil and Suffering

- Gender, Relationships and Religion
- Reasons for Belief in God
- Religious Diversity in the Twenty-First Century
- Religious Responses to Ethical and Social Issues
- Science and Religion
- Study of a Religion or Ideology.

However, wherever possible, pupils should have the opportunity to follow a course, or modules, which lead to external accreditation. Some providers of possible resources and courses are listed below:

AIM Awards: http://www.aimawards.org.uk/clientfiles/files/units/spec_documents/AIM-Awards-Suite-of-General-Religious-Education--QCF--V1.pdf

NOCN Awards: <http://www.oneawards.org.uk/nocn/nocn-search/?CategoryID=5>

Open College Network Awards: <http://www.opencollnet.org.uk/documents/Guides/GREGuide.pdf>

This syllabus is not recommending any particular course of study.

Using the syllabus to plan RE in schools

The RE syllabus contains the three principal strands of *believing, behaving and belonging*. These provide opportunities not just for the information that pupils will gain through their study, but also for *reflecting and responding* and *making links* between them. **Units of study can be planned around individual religions and/or themes relevant to two or more religions.**

Referring to the age-related expectations (Table 2) will help teachers to plan a curriculum that is sufficiently challenging and focussed on the minimum required outcomes.

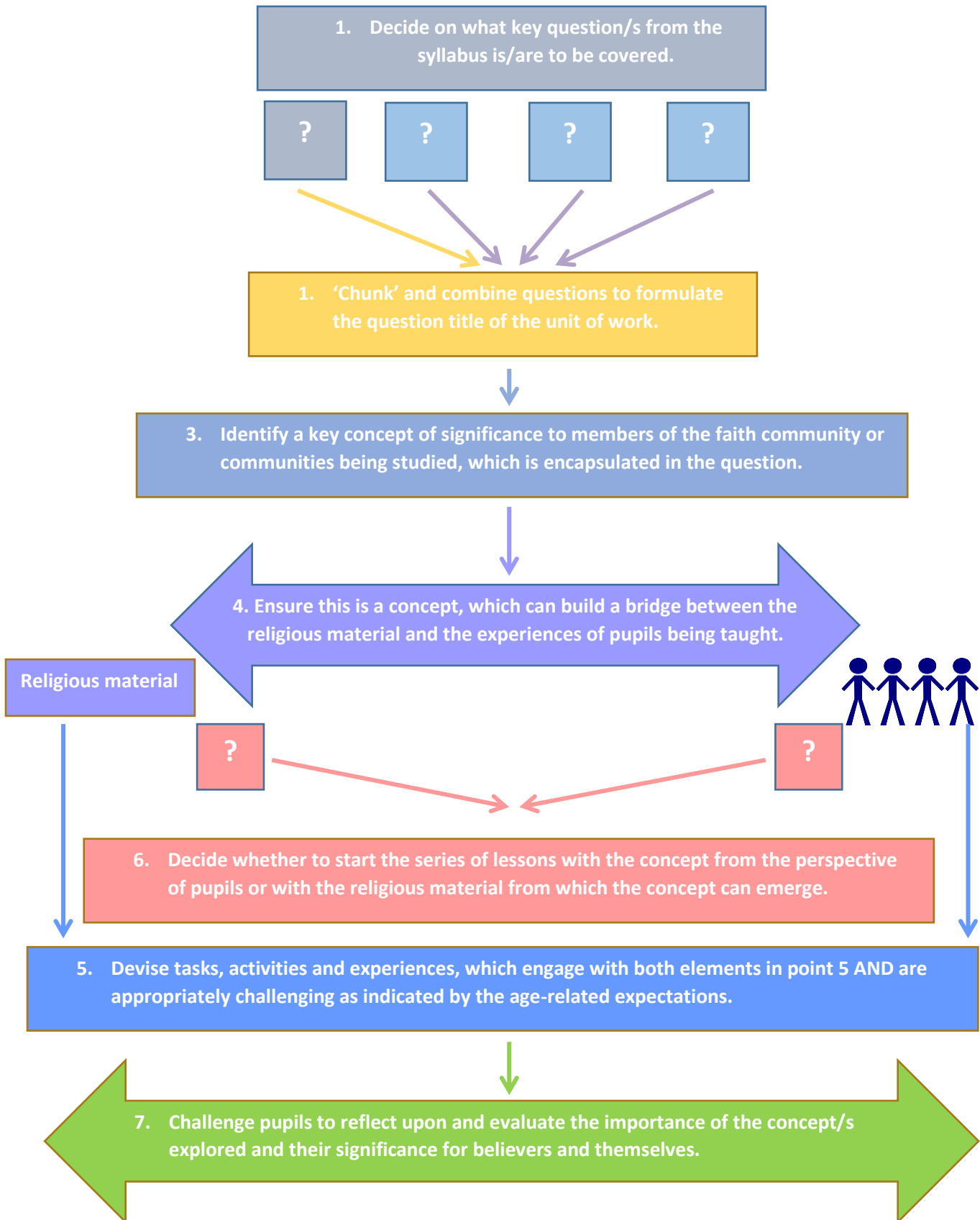
Planning units of study

Studying the beliefs of a religion without exploring how they are put into practice can be a challenging and abstract endeavour. On the other hand, exploring how religious people live their lives without reference to their beliefs makes no sense. It makes planning a great deal easier, therefore, if schools see the questions about ‘believing’ as questions which run through every unit of work and give meaning to questions about ‘behaving’ and ‘belonging’. Planning might start with questions about ‘behaving’ or ‘belonging’, grounding all enquiry in human experiences, whilst referencing all these experiences to beliefs which underpin lives of faith and belief.

The following seven-point process is set out as the intended method of planning in response to this syllabus. It will ensure that pupils both learn about and from religion/beliefs in contexts that have relevance for them and at appropriately challenging levels of difficulty.

1. **Decide on what key question/s** from the syllabus is/are to be covered
2. **'Chunk' and combine questions** to formulate the question title of the unit of work
3. **Identify a key concept** of significance to members of the faith community/ies being studied encapsulated in the question
4. **Ensure this is a concept** which can build a bridge between the religious material and the experiences of pupils being taught
5. **Decide whether** to start the series of lessons with the concept from the perspective of pupils or with the religious material from which the concept can emerge
6. **Devise tasks, activities and experiences** which engage with both elements AND are appropriately challenging as indicated by the appropriate age-related expectations in the assessment grid
7. **Challenge pupils to reflect** upon and evaluate the importance of the concept/s explored and their significance for believers and themselves

The seven-point process



Overview of Key Questions KS1-3

Belonging

•Key Stage 1

- What does it mean to belong?
- How and why are celebrations, including religious celebrations, important to people?
- How and why do symbols express meaning including religious meaning?

•Key Stage 2

- Why, where and how do people worship?
- Why are some occasions sacred to believers?
- What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?
- How and why are religious and spiritual ideas expressed and in the ways they are?

•Key Stage 3

- How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

Believing

•Key Stage 1

- What do people believe about God, people and the natural world?
- Who am I?
- How and why are some stories and books sacred and important in religion?

•Key Stage 2

- How do people's beliefs about God, the world and others impact on their lives?
- How do sacred texts and other sources help people to understand God, the world and human life?

•Key Stage 3

- How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?
- How do religions help believers decide what is true, right and wrong?
- Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?
- How do religions understand one another?

Behaving

•Key Stage 1

- What and how can people learn from leaders and teachers including religious leaders and teachers?

•Key Stage 2

- Why and how are people influenced and inspired by others?
- What influences the ways people behave and what is expected of a person in following a religion or belief?
- How and why do families and communities, including religious ones, live out what is important to them, their traditions and beliefs?
- How do people's beliefs, including religious beliefs, make a difference to the ways in which they respond to local and global issues of human rights, fairness, social justice and the importance of the environment?

•Key Stage 3

- How do people live as believers in the modern world applying their beliefs to their personal relationships?
- How do religions and, where appropriate, secular philosophies promote a balance between rights and responsibilities?
- Why and how might believers accept they have responsibilities to care for the world in which they live?
- How and why do people of different faith traditions engage in activities to help the wider community and sometimes come into conflict?

Religious Concepts

'Concepts are essentially ideas which help us and our children make sense of our experiences of a great variety of things, objects, information, events and occurrences' (The Westhill Project RE 5-16, 1992). Concepts can be grouped, according to the Westhill Project, into three categories: shared human experience, general religious concepts, concepts specific to individual religions. See Table 1 for examples of these three types of concepts. Pupils need to engage with all three types of concept at appropriate levels. Two examples follow:

Key Stage 1 topic: Christmas

- *Question title:* How and why do Christians celebrate the birth of Jesus? (belonging, believing and behaving)
- *Key concept:* Celebration. This will work as a bridging concept because all pupils have experiences of celebration.
- *Starting where the pupils are:* What does it mean to celebrate? Do you like celebrations? What do you celebrate? What sorts of things do you do when you are celebrating? Begin to extend this to include experiences of others e.g. Can you think of celebrations other people have? How do they celebrate them? Using all the ideas gathered, pupils could plan a celebration, including appropriate food, gifts, cards etc.
- *Exploring a religious context:* Christians have a special celebration at Christmas. What are they celebrating? What is the story they are remembering about Jesus? How do they remind themselves of this story? What do they do to celebrate the birth of Jesus? How the things they do are connected with the story of Jesus' birth? Why do Christians think it is important to remember and celebrate the birth of Jesus? To explore this, pupils could enact a nativity play, design Christmas cards with a Christian message, take part in a carol service etc.
- *Evaluation and reflection:* Do you celebrate Christmas? Why/why not? How are your Christmas celebrations similar/different to/from Christian celebrations? What do you think is best about Christian Christmas celebrations and your Christmas celebrations?

Key Stage 2 topic: Pilgrimage

- *Question title:* What is the value of religious pilgrimage? (belonging, believing and behaving)
- *Key concept:* Pilgrimage/journeying – developing the idea that journeys can be both physical and spiritual.
- *Exploring the idea of pilgrimage:* Look at photographs of Muslim (Makkah), Hindu (Ganges) and Christian (Jerusalem and/or Lourdes) pilgrims. What can be observed? What do we need to find out? Decide which questions to follow up. Research needs to cover the significance of the places of pilgrimage for

believers and the motivations of people who make these pilgrimages. Consider a range of reasons e.g. duty (Hajj), healing (Lourdes, Ganges), spiritual growth (all examples). Interview pilgrims or watch film clips that clarify reasons for making pilgrimages. Consider the difference making a pilgrimage has made to these pilgrims and the similarities and differences in the impact of the experiences on pilgrims from different faith traditions.

- *Relate*: Explore how pupils have been changed by some experiences e.g. increased understanding, resolution of difficult situations, sense of having done the right thing.
- *Reflect*: Discuss pupils' views on the value of pilgrimage for those who they have learned about. Are there any particularly meaningful, fulfilling, growing experiences pupils hope to have and why?

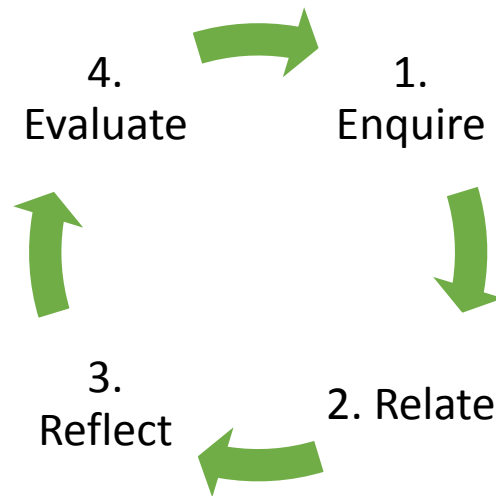
TABLE 1. Categories of Religious Concepts

Shared Human Experiences	General Religious Concepts	Concepts specific to a particular religion or religious tradition		
		Concepts of CHRISTIANITY	Concepts of BUDDHISM	Concepts of HINDUISM
Authority	Asceticism	Church	Anatta	Ahimsa
Belief	Afterlife	Discipleship	Anicca	Atman
Belonging	Belief	Eternal life	Buddhahood Dhamma	Avatar
Celebration	Ceremony	Fatherhood of God	Dukkha	Bhakti
Change	Deity	Forgiveness	Kamma	Brahman
Commitment	Faith	Grace	Metta	Dharma
Community	God	Heaven	Nibbana	Karma
Creation	Holy	Holy Spirit	Sangha	Maya
Death	Initiation	Identity	Tanha	Moksha
Devotion	Interpretation	Incarnation		Murti
Evil	Martyrdom	Jesus Christ		Nirvana
Fairness	Miracle	Love		Samsara
Family	Monotheism	Mission		Shakti
Forgiveness	Mysticism	Mother of God		Smriti
Good	Myth	Relationship with		Sruti
Growth	Orthodoxy	God		Varana
Hope	Pilgrimage	Repentance		Yoga
Identity	Prayer	Resurrection		
Justice	Prophecy	Salvation		
Life	Revelation	Sin		
Love	Ritual	Trinity		
Loyalty	Sacred	Word of God		
Peace	Scripture	Unity		
Prejudice	Symbolism			
Purpose	Worship			
Relationship				
Respect				
Reward				
Sacrifice				
Service				
Suffering				
Symbol				
Thankfulness				
Trust				
Truth				
Uniqueness				
Value				
Welcoming				
Wisdom				

		Concepts of ISLAM	Concepts of JUDAISM	Concepts of SIKHISM
		Akhirah Allah Din Ibadah Imam Iman Islam Jihad Risalah Shari'ah Shirk Sunnah Tawhid Ummah	Brit Bar/Bat Mitzvah Covenant Elohim/Adonai Halakhah Israel/Zion Kashrut Mitzvah Shalom Shoah Teshuvah Tikun Olam Torah Tzedekah	Ardas Amrit Gurdwara Gurmat Gurmukh Guru Haumai Hukam Ik Onkar Jivan Mukht Khalsa 5 K's Langar Miri/Piri Mool Mantar Panth Rahit Sadhsangat Sat Nam Sewa Sikh Simran Vand Chhakna

Effective Learning in RE

Alongside the suggested planning process, this syllabus recommends the use of the following approach to learning:



Two different ways of beginning an RE unit are:

Version 1

- **Explore** by encountering the religious material chosen for study and sharing initial thoughts and questions about it and relevant key concept/s. Unpack meanings and applications of the key concept/s in relation to the religious material.
- **Relate** the question/s and concept/s to the experiences, understandings and responses of members of the religious tradition/s being studied and consider whether others might have different understandings, experiences, and interpretations.
- **Reflect** on the relevance and importance of the question/s and concept/s to pupils in relation to their own experiences and understandings.
- **Evaluate** the significance of the concept/s, question/s, truth claim/s explored for religious believers; develop and articulate opinions about the value of them to religious believers; compare with the value and relevance to themselves.

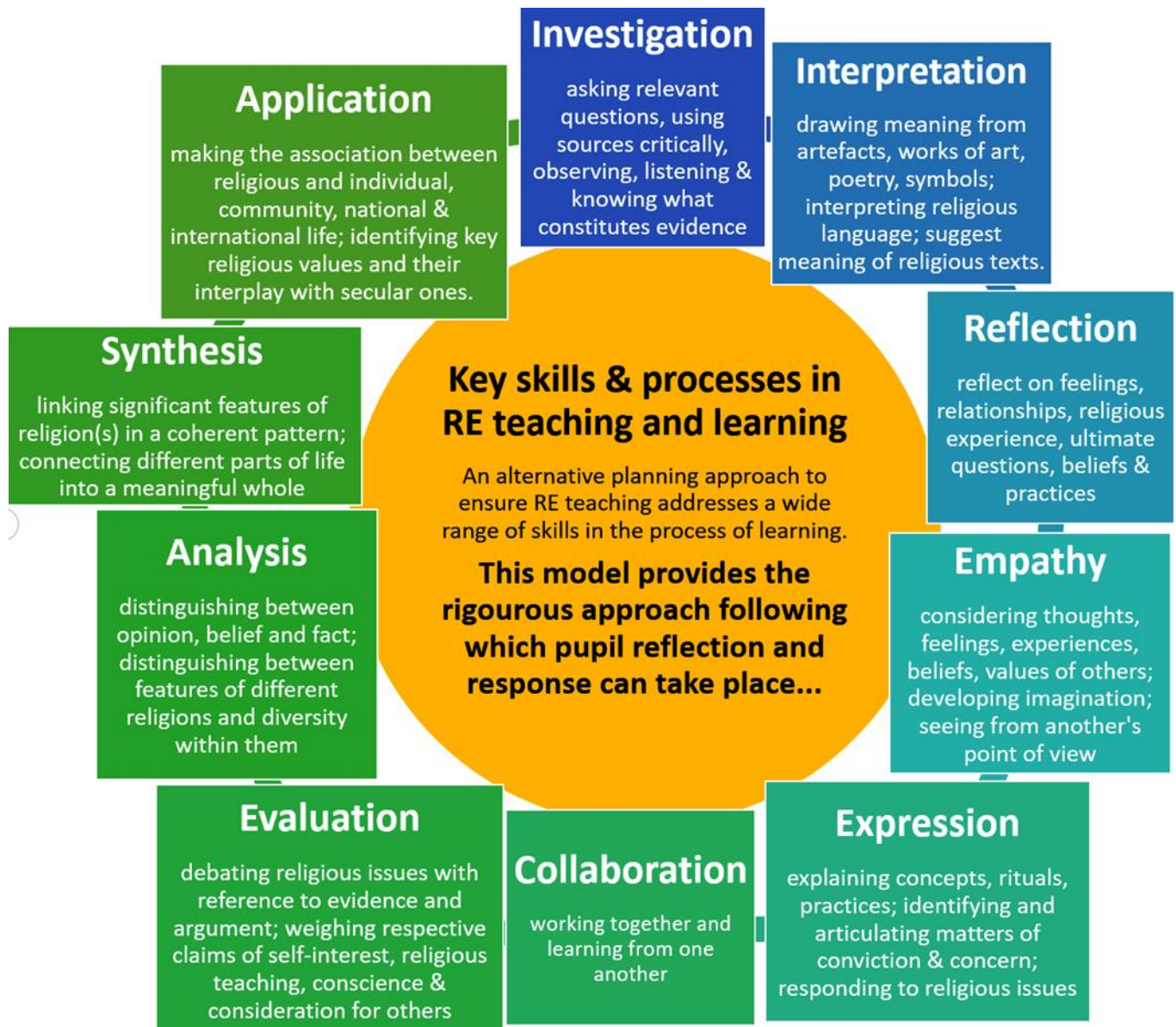
Version 2

- **Explore** pupils' experiences and understandings of and responses to a key concept which has relevance in the lives of pupils and will also be central to the focus on religious material later. Unpack the meaning and significance of the concept and questions; consider how they apply to the lives of the pupils.
- **Relate** the concept to the religious material to be studied; significance, understandings and interpretations.
- **Reflect** on what has been learned from the religious material and its relevance to pupils.

- **Evaluate** the significance of the concept/s, question/s and truth claim/s explored for religious believers; develop and articulate opinions about the value of the concepts to religious believers; compare with the value and relevance to themselves.

Using a skills and process approach in RE

Due to the potential of RE in enabling pupils to embed learning skills, some teachers may prefer to use the illustrated skills and process approach as a means of directing their planning and ensuring that the content is studied with a high degree of rigour. The purpose of this approach is to elicit the highest quality of thought that pupils are capable of, applied to the content and concepts being studied. It has particular use in providing a well-learned and thoroughly-examined basis of the beliefs, identities and practices of people of faith for reflection and personal response. This approach can be approached by teachers who are familiar with a philosophical approach to thinking, teaching and learning, or by schools who are practised in using Philosophy for Children (P4C)



Assessment in RE

The planning, teaching, learning and assessment of RE should be informed by the **age-related expectations outlined for each year group**. Published as Table 2. The inclusion of these **expectations** in this syllabus means they are the criteria schools are required to use in assessing pupils' attainment and progress in RE. The **age-related expectations** are structured around the three strands of:

- **believing** - beliefs, teachings and sources, understanding of texts
- **belonging** - forms of expression, identity and diversity, self-realisation, participation in faith communities
- **behaving** - practices and ways of life

The pupils' ability to **reflect on, respond to and make links between** these three aspects is assessed in a separate strand.

Age-related expectations (AREs) have been written in order to reflect the progression within the previous syllabus' level scale, but are worded deliberately to:

- a. enable comparison with assessment approaches inherent in the 2014 National Curriculum
- b. link directly to the strands that underpin this curriculum.

Schools can make decisions about how progress in RE is measured and recorded using the content of the AREs. However, to use them effectively to assess pupils' work, teachers need to give some consideration to them when planning units of work and devising tasks.

The expectations are similar in standard to the "unit expectations" found in Appendix A of the 2011 agreed syllabus and can be used in a similar way to focus planning around specific, desired, assessable outcomes by teachers when preparing to teach a unit of work. The **age-related expectations** can provide the basis for making judgements about pupils' attainment and progress at the end of and within key stages 1, 2 and 3. At key stage 4 schools will use the GCSE criteria for assessment of attainment.

In deciding on a pupil's **achievement** at the end of a year, teachers should judge whether a pupil has independently met all or enough of the statements of expectation to demonstrate that the pupil is working at the appropriate level or that the pupil has progressed appropriately from his/her starting point. This syllabus does not define how to measure a pupil's **progress**, as schools use a wide range of systems and processes. Progress is best measured against the increasing challenge built into an effective RE curriculum. A pupil's ability to achieve the expected standards with decreasing support will contribute to the measure of their progression. The age-related expectations in this syllabus should be used to ensure that the curriculum contains sufficient challenge and that learning objectives are clearly articulated.

The **age-related expectations** have three purposes:

- **To help in assessment for and planning of learning:** Assessment for learning is an essential part of the everyday teaching and learning in RE. Teachers will need to use the scale to:
 - set appropriate learning objectives that challenge pupils

- set lesson objectives that reflect the knowledge and understanding, skills, attitudes and values in RE
 - structure learning in achievable steps and support learning to enable pupils to make progress
 - share lesson objectives with pupils to help them recognise the standards for which they are aiming
 - provide constructive feedback identifying what pupils have done well and clear guidance on next steps
 - identify pupils' current attainment and use it as a basis for development
 - involve pupils in peer and self-assessment, reviewing and reflecting on their work and teacher feedback.
- **To help in assessment of learning:** Summative assessment opportunities should be built in periodically to enable teachers to make judgements of pupils' attainment against the age-related expectations. A good summative assessment:
 - makes assessment criteria clear and accessible to pupils
 - uses a variety of styles of learning and outcomes
 - requires pupils to reflect on their work against the assessment criteria
 - takes account of all aspects of RE
 - provides specific feedback showing how improvements can be made
 - **To help teachers report on attainment:** Good assessment will provide teachers with ample evidence on which to base judgements of pupils' attainment. Information outlined in the age-related expectation tables will be helpful in summarising these judgements. Schools should report annually to parents about the **progress** made by pupils in RE. This will necessitate effective record keeping. Progress in RE is set out as a grid in Table 2.

TABLE 2. Age-Related Expectations: ASSESSMENT FRAMEWORK for RE

Enquiry Focus	KS1 pupils will be able to:		Lower KS2 pupils will be able to:		Upper KS2 pupils will be able to:		KS3 pupils will be able to:	
	Y1	Y2	Y3	Y4	Y5	Y6	Y7	Y8
<p>BELIEVING Core knowledge and understanding of texts, stories and key beliefs</p>	<p>Recognise the core beliefs of the religion(s) studied e.g. creation, salvation incarnation; belief in one God (Christianity & Judaism).</p> <p>Recall a variety of religious stories used for different purposes.</p>	<p>Give a simple account of the core beliefs of the religions studied.</p> <p>Retell a selection of key stories, making links to the core beliefs.</p>	<p>Identify the role of some religious figures in the core beliefs and stories (Jesus, Moses, Rama, Sita etc.).</p> <p>Identify different types of texts within sacred writings (laws, narratives, prayers, poems, story).</p>	<p>Describe the lives of the most important religious figures and their place within the belief system.</p> <p>Suggest meaning for the various kinds of writing found within sacred texts.</p>	<p>Identify and describe the role of sacred texts in establishing belief systems and influencing religious leaders.</p> <p>Use technical & religious language to identify the different writings within sacred texts.</p>	<p>Recognise the role of inspiration in the creation of sacred texts and the lives of leaders.</p> <p>Explain the connections between sacred texts and beliefs using theological terms.</p>	<p>Demonstrate a good knowledge and understanding of the belief systems of the religions being studied.</p> <p>Describe with some reasons, the significance of these belief systems.</p> <p>Name similarities and differences within and between religions.</p> <p>Explain the relationship between the key theological concepts studied and show whether the key concepts lead to a coherent faith narrative and if so how.</p>	<p>Demonstrate sound knowledge and understanding of the belief systems being studied.</p> <p>Describe reasons for the significance of the belief systems being studied.</p> <p>Describe the similarities and differences within and between religions.</p> <p>Use specialist vocabulary, mostly appropriately, in their answers.</p> <p>Suggest meanings for the concepts making reference to key texts and beliefs</p>

Enquiry Focus		KS1 pupils will be able to:		Lower KS2 pupils will be able to:		Upper KS2 pupils will be able to:		KS3 pupils will be able to:	
		Y1	Y2	Y3	Y4	Y5	Y6	Y7	Y8
BELONGING	Practice and participation in faith communities; diversity of beliefs in action personally, locally and globally	Give simple examples of how the stories and beliefs influence the behaviour of believers.	Give examples of the festivals/rituals that link to key beliefs (e.g. Christmas, Easter, Passover, Sukkot).	Identify the key practices of a faith and some of the differences between denominations or sects.	Make links between the texts studied and the practice of faith in the community.	Make clear links between the texts and concepts studied and common practice across denominations.	Show how believers put their beliefs into practice in different ways (e.g. different denominations and sects).	Make clear connections between religion and how people live their lives. Show how religious ideas help believers to make moral decisions about a range of issues.	Describe many impacts that religious belief has on the life of the believer. Explain why different believers apply texts differently.
		Identify some elements of practice that arise from these beliefs.	Give examples of how beliefs are linked to worship and prayer.	Describe how beliefs influence worship and lifestyle.	Describe the beliefs that have the greatest impact on practice.	Describe the actions of believers in their communities, locally and globally that arise from their beliefs.	Show how inspiration might play a part in how believers interpret the texts.	Show how the interpretation of religious texts can vary and lead to different practices and beliefs.	Give reasons for the impact that that has on individuals, the community and the wider world.
REFLECTING, RESPONDING and MAKING LINKS Comparing and contrasting, evaluating and appraising and making connections to their own and others' lives		Talk about their own experiences in the light of the religious knowledge gained Express their own opinions appropriately Talk about the differences that beliefs make to the way believers live Make simple comparisons to their own lives		Raise questions and suggest answers about the way that the key beliefs studied influence the attitudes and values of wider society Make links between the teachings of religious figures and current leaders Suggest how the stories and teachings studied might make a difference to the way the pupils think and behave		Identify the key ideas from the faiths studied so far that believers may find helpful or inspiring Weigh up the impact that believers' actions have on their communities, locally and globally and comment on how positive this may be Compare the religious ideas to the opportunities and problems of the wider world		Give coherent accounts of the implications of the religious ideas explored on the modern world. Describe their own opinions on a topic being studied and give a point of view that is different to their own, not necessarily religious. Use arguments supported by evidence to evaluate different responses to the issues studied. Evaluate how far these beliefs help to make sense of the world on a personal and an impersonal level. Explain the challenges religious ideas may present to the world and how believers answer such challenges.	

Based on Oxford Diocesan Board of Education Assessment Framework 2016: <https://www.oxford.anglican.org/wp-content/uploads/2017/04/End-of-Phase-outcomes-ODBE.pdf> , and GCSE Grade Descriptors used by MK Schools.

Need to add references

Appendix A: Suggested themes and topics for EYFS

1 Religious figures	2 Religious books/stories	3 Religious times	4 Religious places	5 Religious objects
<ul style="list-style-type: none"> Religious leaders e.g. vicars, priests, rabbis, imams, gurus, teachers Great religious figures e.g. Jesus, Gotama Buddha, Ganesh, the Prophet Muhammad (pbuh), Moses, Guru Har Gobind stories from faith traditions about people who help others e.g. Jesus healing the man who could not walk, The Good Samaritan, St Francis (C) Siddhartha and the swan (B) Hanuman (H) Muhammad (pbuh) & the sleeping cat (I) Ruth (J) Guru Har Gobind's Cloak, Bhai-Ghanaya (S) 	<ul style="list-style-type: none"> Zacchaeus (C) Houses built on sand and rock (C) Siddattha & the swan (B) Ganesh (H) Muhammad (pbuh) and the sleeping cat (I) Muhammad (pbuh) & the crying camel (I) Joseph (J/C) Jonah (J/C) David and Goliath (J/C) Ruth (J/C) Guru Har Gobind's cloak (S) 	<ul style="list-style-type: none"> Christmas, Harvest, Easter, Church colours for seasons (C) Chinese New Year Divali, Raksha Bandhan (H) Eid ul Fitr, The Prophet Muhammad's (pbuh) birthday (I) Sukkot, Hanukkah, Simchat Torah, Shabbat (J) Guru Nanak's birthday (S) Baptism Naming ceremonies Weddings Times of prayer and worship 	<ul style="list-style-type: none"> Local places of worship Memorials e.g. seats, windows, grave stones Homes including home shrines The environment/world and stories about caring for it e.g. Noah and the rainbow; Gotama Buddha and the Bodhi tree; Jesus's birth in Bethlehem 	<ul style="list-style-type: none"> Clothes e.g. clergy, Salvation Army uniforms, wedding clothes, jewellery (crosses, crucifixes etc.), ihram (clothes worn on Hajj), kippah (J), tallit (J), Joseph's coat, 5 Ks (S) Food e.g. Shabbat (J), Langar (S), festival foods Artefacts e.g. home shrines, items within places of worship, prayer mat (I), prayer beads, mezuzah (J), tallit (J)
Some suggestions for leading questions	Some suggestions for leading	Some suggestions for leading questions	Some suggestions for leading questions	Some suggestions for leading questions
<ul style="list-style-type: none"> Who are you? What makes you the same or different from other people? Why are these people special? 	<ul style="list-style-type: none"> Why do you like this story? What makes this story important? Where does this story come from? Who told this story? What can we learn from this story? How do we look after special and sacred books? How do we know this is an important book? 	<ul style="list-style-type: none"> What makes a time special for you and other people? Why and how do we celebrate? (saying thank you, to remember, with others/community) What do people say thank you for and to whom? What is praying? Why is praying so important to some people? 	<ul style="list-style-type: none"> What makes a place special and important? How do you/people keep this place special? Where is your special place? Why is it special for you? What is special and/or important about this place for some people? What important things can you/people see? How do you/people feel in this place? What different things do people do? 	<ul style="list-style-type: none"> What makes something precious? Why are these things precious to some people? How should we treat things that are precious to other people?

Themes	Possible religious material	Themes	Possible religious material	Learning	Possible religious material
All about me/ myself/ ourselves	Baptism The Mezuzah in our home David and Goliath Ganesh Jonah Prayer beads The Good Samaritan The Lord's Prayer used in times of prayer Joseph Zacchaeus	Favourite Stories/books	Zacchaeus Houses built on sand and rock Siddattha and the Swan Muhammad (pbuh) and the sleeping cat/crying camel Ganesh Joseph Jonah David and Goliath Ruth Guru Har Gobind's Cloak	My family/families	Weddings St Francis Raksha Bandhan Ganesh Prayer Mat Joseph Ruth The Five Ks
				Water	Baptism of John Noah and the Rainbow
Animals/ creatures/ minibeasts	Chinese New Year St Francis Ganesh Hanuman Muhammad (pbuh) & sleeping cat/ crying camel	Food	Festival foods eg Easter, Harvest, Shabbat Langar	Materials	Houses built on sand and rock Prayer Mat Tallit Guru Har Gobind's Cloak
		Growing/ Spring/ gardens	Easter Harvest Gotama Buddha and the Bodhi Tree	Weather	Jesus calms the storm Noah and the rainbow Houses built on rock and sand
Babies	Baptism Christmas/Nativity	Homes/ where I live/the local environment	Harvest Places of worship Times of prayer Memorials Houses built on sand and rock Gotama Buddha and the Bodhi Tree Home shrines Prayer mat The Mezuzah in our home Shabbat Noah and the rainbow	People who help us/others	Religious leaders Stories of Jesus healing the sick The Good Samaritan St Francis Siddattha and the Swan Muhammad (pbuh) and the sleeping cat/crying camel Hanuman Ruth Guru Har Gobind's Cloak Bhai Ghanaya
Celebration	Christmas, Easter, Harvest Divali, Raksha Bandhan Eid-ul-Fitr, Prophet Muhammad's (pbuh) birthday Sukkot, Hanukkah, Simchat Torah, Shabbat Birthday of Guru Nanak Baptism, naming ceremonies Weddings Chinese New Year				
Clothes	Clothes worn by the clergy Weddings Kippah, tallit The Five Ks Joseph's coat	The natural world	Harvest Houses build on sand and rock Siddattha and the Swan Muhammad (pbuh) and the crying camel Noah and the rainbow	Seasons	Chinese New Year Easter Harvest Divali Sukkot

Appendix B: Exemplars of Key Questions applied in KS1

Key Questions: Key Stage 1 - Christianity

Belonging

What does it mean to belong?

- How do people belong to the Christian community?
- How do Christians use their places of worship?

How and why are celebrations, including religious celebrations, important to people?

- How and why do Christians celebrate important times in the life of Jesus?
- How and why do Christians celebrate Harvest?

How and why do symbols express meaning including religious meaning?

- How and why do Christians use symbols in
 - everyday life?
 - places of worship?
 - celebrations?

Believing

What do people believe about God, people and the natural world?

- What did Jesus teach people about God?
- How do Christians believe they should treat other people?
- Why do Christians believe they should care for the world?

Who am I?

- What do Christians believe makes a person special?
- What do Christians believe about how people should live with others?

How and why are some stories and books sacred and important in religion?

- Why is/are the Bible/Biblical stories important/sacred to Christians?
- Why is the story of the life of Jesus so important to Christians?
- What stories did Jesus tell and why did he tell them?

Behaving

What and how can people learn from leaders and teachers including religious leaders and teachers?

- Why and how is Jesus important to Christians?
- Why and how is a vicar, priest or minister important to Christians?
- How do Christians learn from the example of other Christians?

Key Questions: Key Stage 1 – Reflecting and responding to religion

Belonging

What does it mean to belong?

- To what groups do you belong?
- How do you show others you belong to these groups?
- How does it feel to be part of a family, class, group etc?

How and why are celebrations, including religious celebrations, important to people?

- What times are important/special to you?
- Why and how do you celebrate special times?
- Why might other people celebrate different times?
- How can we help other people celebrate their special times?

How and why do symbols express meaning including religious meaning?

- How can symbols help us understand things?
- What symbols do you use often? How and why do you use them?
- How can clothes, colours and movements be symbols?
- Can you think of a symbol for yourself that would tell others something about you?

Believing

What do people believe about God, people and the natural world?

- What ideas have you heard about God? What do you believe about God?
- Why do you think it is important to be kind and thoughtful towards other people? Are you kind to other people? How are people kind to you?
- Do you think it is important to look after our world?
- How could you help to look after our world? Do you do things to help look after our world?

Who am I?

- What makes me like other people?
- What makes me different from other people/unique?
- What am I good at?
- Where do I come from?
- What ideas and things are important to me?
- How do I want to get along with others?
- Do I recognise how special other people are?

How and why are some stories and books sacred and important in religion?

- What are your favourite stories? Why do you like them? Do you learn anything from them?
- Have you learned anything about qualities like honesty, loyalty, courage in stories you have read?
- What ideas have you learned from the stories we have heard from the Bible?
- What things/books are most special to you? Why are they special? How do you care for them?

Behaving

What and how can people learn from leaders and teachers including religious leaders and teachers?

- Whom do you admire and why?
- Who are the people who help you decide what is right and wrong?
- How do they help you decide what is right and wrong?
- How can these people help you even when they are not with you?
- How can we tell if a person is a good person?
- Do you always do what you think is right? Why?

Key Questions: Key Stage 1 – Judaism

Belonging

What does it mean to belong?

- What does it mean to belong to a Jewish family?
- How do Jews use their synagogues?

How and why are celebrations, including religious celebrations, important to people?

- What special times do Jews celebrate?
- How and why do they celebrate these special times?

How and why do symbols express meaning including religious meaning?

- How important are symbols in Jewish celebrations and Jewish life in general?

Believing

What do people believe about God, people and the natural world?

- What do Jews learn about God, people and the natural world from the Tenakh (Jewish Bible)?
- How does God care for people in stories found in the Jewish Bible and what do Jews learn from these stories?

Who am I?

- What do Jews believe about how people should live with others?

How and why are some stories and books sacred and important in religion?

- What special texts are used in a synagogue?
- Why is the Torah special for Jewish people?

Behaving

What and how can people learn from leaders and teachers including religious leaders and teachers?

- What does a rabbi do?
- What and how do Jews learn from influential Jewish people?

Appendix C: Exemplars of Key Questions for KS2

Belonging

Why, where and how do people worship?

- Can you think of a place that has inspired you in some way? What impact did it have on you?
- Why do people find it important to meet with others who share similar ideas?
- How do people express feelings like thankfulness, joy, guilt etc.?
- How do you remember/commemorate important events?

Why are some occasions sacred to believers?

- What have been the turning points in your life and how have they been marked?
- Is it important to mark significant times in people's lives? Why?
- Do you think it is important to mark a person's death?
- In what way do you think a person's death should be marked?
- How should people be remembered?

What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?

- What do you believe happens to a person when they die? Why?
- What does the word 'heaven' mean to you?

How and why are religious and spiritual ideas expressed and in the ways they are?

- How do you respond to the expressions of religious beliefs you have explored?
- How do you express ideas that are most important to you?
- How could you represent yourself symbolically?
- Do you think it is important for people to be able to express their ideas and beliefs in a wide variety of ways? Why?

Believing

How do people's beliefs about God, the world and others impact on their lives?

- What do you believe about God and why?
- How do your beliefs about God (which might be that there isn't one) influence your life and the way in which you choose to live it?
- Some people e.g. Humanists and other atheists believe there is no god. What do you think?
- What do you think matters most in life?
- What do you think is the purpose of life?

How do sacred texts and other sources help people to understand God, the world and human life?

- How and from whom/what do you learn what is true, right and wrong?
- How do you know you can rely on these sources of authority?
- How do we decide what to believe?
- Why is it important for religious teaching to be written down?
- Do you think you have learned anything important from the religions you have studied?

Behaving

Why and how are people influenced and inspired by others?

- What makes people inspirational?
- Who inspires you and why?
- Has being inspired by someone changed you in any way? How?
- How and why might it be helpful to have an example to follow?
- In what ways could you be an example to others?
- Do you think God guides people? Why?

What influences the ways people behave and what is expected of a person in following a religion or belief?

- What do you see as being the value of the rules and codes you have studied?
- What are the values, beliefs and ideas that guide your life and why?
- How do you decide how to behave?
- How can we make amends for things we do wrong?
- What does it mean to be committed to something?
- What does it mean to have responsibilities/duties?

How do religious families and communities practise their faith, and what contributions do they make to local life?

- How does our family life influence the way we live?
- What does it mean to respect others?
- How can you work with others for the benefit of the community in which you live? Is it important to do so? Why?
- How could you make a contribution to your family and community?

How and why do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- How do you respond to worldwide issues that affect the lives of others? How can you help? Do you think it is important to help? Why?
- Why are moral codes important to non-religious people?
- Where, other than from religions, can moral codes come?
- What is the most interesting/impressive charity work you have learned about – and why?

Key Questions Key Stage 2 - Christianity

Belonging

Why, where and how do people worship?

- Why do Christians believe it is important to worship and worship together?
- How are churches used for worship?
- Why and where do Christians go on pilgrimage?

Why are some occasions sacred to believers?

- How and why do Christians celebrate new life?
- How and why do Christians celebrate personal commitment to faith?
- How and why do Christians celebrate marriage?

What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?

- What do Christians believe about life after death and why?
- How and why do Christians mark a person's death?

How and why are religious and spiritual ideas expressed and in the ways they are?

- How do Christians express their beliefs through the annual cycle of festivals?
- How do Christians express their beliefs through symbols?
- How do Christians express their beliefs through the arts?

Believing

How do people's beliefs about God, the world and others impact on their lives?

- How does believing in a creator God make a difference to Christians?
- How do Christians' beliefs about Jesus make a difference to their lives?
- How do Christians' beliefs about the Holy Spirit make a difference to daily lives?

How do sacred texts and other sources help people to understand God, the world and human life?

- How do Christians use the Bible to learn about God, the world and human life?
- How do Christians use the writings and teachings of Christians throughout the ages to learn about God, the world and human life?

Behaving

Why and how are people influenced and inspired by others?

- How does Jesus influence and inspire Christians?
- What has made some Christians inspirational?
- How have Christians been inspired by others?

What influences the ways people behave and what is expected of a person in following a religion or belief?

- How do Christians express their beliefs (eg about their relationship with Jesus) through the ways they live their lives?
- By what rules, codes and traditions do Christians believe they should live their lives?
- What difference does it make to try to live by these rules, codes and traditions?

How do religious families and communities practise their faith, and what contributions do they make to local life?

- What might it mean to grow up in a Christian family?
- How do Christian beliefs about life after death influence the way life is lived?
- How and why do Christians work together with others to live out the teachings of their faith locally?

How and why do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- How and why do Christians respond to global issues of human rights, fairness, social justice and the importance of the environment?

Key Questions: Key Stage 2 - Hinduism

Belonging

Why, where and how do people worship?

- How do Hindus worship at home and in the mandir?
- How do home shrines and features of mandirs illustrate key Hindu beliefs?
- Why is pilgrimage important to Hindus and what might it involve?

Why are some occasions sacred to believers?

- Why and how do Hindus celebrate, or otherwise mark, important times in the year and life?

What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?

- What do Hindus believe about the purpose of life and life after death and how are these beliefs reflected in the ways in which they mark death?

How and why are religious and spiritual ideas expressed and in the ways they are?

- How are Hindu beliefs expressed through food, clothes, symbols and the arts?

Believing

How do people's beliefs about God, the world and others impact on their lives?

- What do Hindus believe about God?
- How do different deities help to reveal the nature of God?

How do sacred texts and other sources help people to understand God, the world and human life?

- What are the sacred writings of Hinduism?
- What do they teach about the self, God and the world?
- How are they used in ceremonies and to guide Hindu living?

Behaving

Why and how are people influenced and inspired by others?

- Why and how are Hindus influenced in the way they live by the example of others?

What influences the ways people behave and what is expected of a person in following a religion or belief?

- How do Hindus express their beliefs through the ways they live their lives?
- What is expected of Hindus who have committed themselves to their religion?

How do religious families and communities practise their faith, and what contributions do they make to local life?

- How is Hinduism practised and passed on in families and communities?
- How do Hindu beliefs about life after death influence the way life is lived?
- What difference do Hindus make to their local communities?

How and why do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- How do Hindus respond to global issues of human and animal rights, fairness, social justice and the importance of the environment?

Key Questions: Key Stage 2 - Islam

Belonging

Why, where and how do people worship?

- How do Muslims worship in mosques and elsewhere?
- How do features of mosques illustrate key Muslim beliefs?
- Why and how do Muslims perform pilgrimage?
- What makes places of Muslim pilgrimage (Makkah, Medina, Iraq/Iran, Husan/Hussain, the sacred sites of Najaf and Kerbala) sacred?

Why are some occasions sacred to believers?

- Why and how do Muslims celebrate, or otherwise mark, important times in the year and life?

What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?

- What do Muslims believe about life after death and how are these beliefs reflected in the ways in which they mark death?

How and why are religious and spiritual ideas expressed and in the ways they are?

- How and why is calligraphy used to express and celebrate Muslim beliefs?
- How are Muslim beliefs expressed through food and clothes?

Believing

How do people's beliefs about God, the world and others impact on their lives?

- What do Muslims believe about God (Allah)?
- How do different names for Allah help Muslims to understand Allah?
- What does the Qur'an teach about Allah, the world and human life?

How do sacred texts and other sources help people to understand God, the world and human life?

- How are the Sunnah and the Hadith of The Prophet Muhammad (pbuh) used to guide a Muslim's everyday life?
- Why is the Qur'an the core of everything a Muslim believes? How do Muslims show this?

Behaving

Why and how are people influenced and inspired by others?

- Why and how are Muslims influenced in the way they live by the example of others?

What influences the ways people behave and what is expected of a person in following a religion or belief?

- How do Muslims express their beliefs through the ways they live their lives?
- What is expected of a Muslim who has committed him/herself to the religion?

How do religious families and communities practise their faith, and what contributions do they make to local life?

- How is Islam practised and passed on in families and communities?
- How do Muslim beliefs about life after death influence the way life is lived?
- What difference do Muslims make to their local communities?

How and why do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- How do Muslims respond to global issues of human and animal rights, fairness, social justice and the importance of the environment?

Appendix D: Exemplars of Key Questions for KS3

Belonging

How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

- How effectively do religions express their beliefs through the arts? Use particular examples to illustrate your answer
- Why are the arts so often used to express religious beliefs?
- How might the wearing of symbols, including religious symbols, help someone?
- Do you think human beings have a spiritual 'side'? How and why do some experiences give rise to feelings that are called spiritual? How might spiritual feelings be distinct from emotional feelings?
- What is worship? Is all worship religious?
- Which of the styles of worship you have learned about might most attract/ interest/ inspire you and why?
- What might be the value of doing things on a regular basis and in set ways?

Believing

How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?

- What are the main arguments for the existence/non-existence of God?
- What do you believe about God and why?
- What is your response to what you know of the person of Jesus?
- What do you consider to be the purpose of human life and why?
- What does it mean to have a free will?
- How similar/different are your beliefs about God, and the purpose of life to/from any you have learned about?

How do religions help believers decide what is true, right and wrong?

- Is it important to be able to tell if something is true or not? Why?
- How do you decide what is true, right and wrong?
- What is meant by conscience?
- Is it important to you that other people share the same ideas about truth, right and wrong?
- What part does the media play today in influencing ideas of truth, right and wrong?
- Is truth absolute?

Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?

- To what extent are you influenced by scientific and/or religious thinking in working out what is true, right and wrong? Why?
- Does it matter whether you have thought about what science and religion say about issues? Why?
- Is time something that goes in circles or straight lines?

How do religions and secular philosophies understand one another?

- What do you think are the advantages and disadvantages of there being different ways of belonging to each religion?
- Can all religions/belief systems be true?
- One God, many or none – what do you think and why?
- What is the value of discussion with people who have very different ideas from yourself?
- Is it important for spouses/partners to share the same faith/beliefs? Why?
- Are everyone's views about religion/religious beliefs equally important?
- What is the significance of similarities within different faith traditions you have studied?
- What causes religious intolerance?
- To what extent does religious disagreement and religious intolerance influence the world around us?

Behaving

How do people live as believers in the modern world applying their beliefs to their personal relationships?

- What influences you in your relationships with others?
- To what extent are these influences similar/different from those of religions you have studied?
- How important are loyalty and forgiveness in relationships?
- What might your responses to relationships reveal about you?
- What influence do you have on others?

How do religions and, where appropriate, secular philosophies promote a balance between rights and responsibilities?

- How important is it to you to care for yourself? Why?
- How important is it to you to make the most of all your rights? Why?
- What importance do you give to your responsibilities?
- How do you decide/know what your responsibilities are? Are they different at different times?
- Do you think it is important to protect the rights of others? Why?
- Is it important to you to play a part in your community? Why? How can you do this?

Why and how might believers accept they have responsibilities to care for the world in which they live?

- Is it important to be aware of global issues? Why?
- What do you think are the most important current global issues and why?
- Is it important to do 'one's bit' in relation to global issues? Why?
- To what extent do you agree with the idea that 'one person can make a difference'?
- Do you believe all people are equal? Why?
- What responsibilities do humans have towards animals?
- Do you think worldwide peace is a possibility?

How and why do people of different faith traditions engage in activities to help the wider community and sometimes come into conflict?

- Why might it be beneficial to have people with diverse ideas in a team? How might these cause difficulties?
- What could be done to improve your local community and how could you contribute?
- Have you ever benefited from being with/working with people who are very different from yourself? How?
- What might be the benefits of people getting to know others from different backgrounds, cultures and religions? What might be the challenges?
- Is it always possible to solve differences through talking or is fighting sometimes inevitable?
- Do you think social and religious harmony is possible locally, nationally and globally?

Key Questions: Key Stage 3 - Christianity

Belonging

How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

- How do Christians express their belief in worship?
- How do Christians express their beliefs and experiences through the arts?

Believing

How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?

- What do Christians believe about the nature of God as revealed in the doctrine of the Trinity? Why?
- What do Christians understand to be the purpose of human life?
- What do Christians believe about their place in the world?

How do religions help believers decide what is true, right or wrong?

- How do Christians use the Bible to help them decide what is true, right or wrong?
- How do Christians use Christian writings to help them decide what is true, right or wrong?
- What is the role of Christian leaders in helping people to understand what is true, right or wrong?

Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?

- How do Christians resolve the conflict between theories of evolution and creation narratives found in the Bible?
- In what ways have modern advances in medicine and other sciences challenged Christians?

How do religions understand each other?

- How do Christians understand and respond to denominational diversity?

Behaving

How do people live as believers in the modern world applying their beliefs to their personal relationships?

- How might being a Christian influence your family life?
- How might being a Christian influence your relationships with friends and partners?
- How might being a Christian influence your approach to caring for yourself?

How do religions, and where appropriate, secular philosophies, promote a balance between rights and responsibilities?

- How might Christian beliefs influence approaches to the rights and responsibilities of being a citizen?
- Why do Christians believe it is important to protect the rights of others?
- Should Christians take active roles in their communities? If so, how? Why?

Why and how might believers accept they have responsibilities to care for the world in which they live?

- Why and how might Christians get involved with global issues?
- Why and how might Christians get involved in environmental action?

How and why do different faith traditions engage in activities to help the wider community and sometimes come into conflict?

- Why and how might Christians from different denominations choose to work together?
- Why might Christians find it difficult to live and work alongside people whose Christian beliefs and practices are different from their own?

Key Questions: Key Stage 3 - Buddhism

Belonging

How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

- Why and how do Buddhists meditate?
- How are the key beliefs of different Buddhist traditions expressed in the symbolism and art of the Buddhist tradition?

Believing

How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?

- What does Buddhism teach about the nature of life?
- What do Buddhists believe about death and the purpose of life?
- Why does Buddhism have little to teach about God?

How do religions help believers decide what is true, right or wrong?

- How do Buddhists decide what is true, right or wrong?

Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?

- How do the teachings of Gautama Buddha relate to scientific enquiry?

How do religions understand one another?

- How do Buddhists respond to diversity within Buddhism?

Behaving

How do people live as believers in the modern world applying their beliefs to their personal relationships?

- How might being a Buddhist influence your relationships with partners, wider family and friends?

How do religions, and where appropriate, secular philosophies, promote a balance between rights and responsibilities?

- How might being a Buddhist influence a person's approach to being a citizen, their rights and responsibilities?

Why and how might believers accept they have responsibilities to care for the world in which they live?

- Why and how might Buddhists respond to global issues?

How and why do different faith traditions engage in activities to help the wider community and sometimes come into conflict?

- Why and how have Buddhists worked with people of different faiths for the benefit of the wider community?

Key Questions: Key Stage 3 - Sikhism

Belonging

How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

- How do Sikhs express their beliefs in worship in and beyond the Gurdwara?
- How do Sikhs express their beliefs and experiences through the arts?

Believing

How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?

- What beliefs do Sikhs hold about God, and why?
- How are Sikh beliefs about God similar to and distinct from the beliefs of other religions about God?
- What do Sikhs believe about the purpose of life and the world – and why?
- What do Sikhs believe about life after death, and why?

How do religions help believers decide what is true, right or wrong?

- How are Sikh sources of authority used by different Sikhs to decide what is true, right or wrong?

Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?

- How might Sikhs approach scientific advances in the light of the teachings of their faith?

How do religions understand one another?

- How do Sikhs understand and respond to diversity within Sikhism?

Behaving

How do people live as believers in the modern world applying their beliefs to their personal relationships?

- How might being a Sikh influence your approach to family life?
- How might being a Sikh influence your relationships with partners and friends?

How do religions, and where appropriate, secular philosophies, promote a balance between rights and responsibilities?

- How might Sikh teachings and experiences influence approaches to being a citizen, considering especially social justice, prejudice and discrimination?

Why and how might believers accept they have responsibilities to care for the world in which they live?

- Why and how might Sikhs respond to global issues?

How and why do different faith traditions engage in activities to help the wider community and sometimes come into conflict?

- Why and how have Sikhs worked with people of different faiths for the benefit of the wider community?

Key Questions: Key Stage 3 – Interfaith Dialogue

Belonging

How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

- Why might people of different faiths choose to belong to an interfaith group?
- How do people of different faiths live alongside one another in one family?

Believing

How do religions understand one another?

- How do Christians and members of other religions understand and respond to other faiths?
- Why and how might people choose to meet together with others of different religious persuasions?
- How might members of different faiths gain understanding and learning from members of other faiths, beliefs and practices?

Behaving

How and why do different faith traditions engage in activities to help the wider community and sometimes come into conflict?

- How and why do people of different faith traditions engage together to help the wider community?
- How and why do people from different faiths sometimes come into conflict?

Appendix E: Suggested topics for KS5

Christianity and the Bible as inspiration for literature, art, music and film	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • Is any interpretation of the Bible and Christian ideas acceptable in literature, art, music and film? • How do literature, art, music and film reflect the influence of the beliefs and cultural backgrounds of individuals and communities? • What are my views about the religious issues raised through the literature, art, music and films studied and why? 	<p>This unit should involve an exploration and comparison of examples of literature and/or art and/or music and/or films which have been inspired by Christian beliefs and/or Biblical texts</p>
Evil and Suffering	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • How do religious and secular belief traditions explain the existence of evil and suffering in the world? • How convincing do you find these explanations? 	<ul style="list-style-type: none"> • The problem of evil and suffering • How the problems of evil and suffering can challenge religious belief • A range of religious and non-religious responses to faith and suffering <p>The above areas may include an exploration of the following:</p> <ul style="list-style-type: none"> • The questions: how can a loving, all-powerful God allow evil and suffering? • Ideas/beliefs about the origin of evil? • Freewill and determinism • Religious and Humanist responses to suffering and the human condition e.g. Four Noble Truths, experiences of Job • Types of suffering
Gender, Relationships and Religion	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • Does God have a gender? • To what extent are the teachings of the world's religions on sexual behaviour relevant to life in the twenty-first century? • What relevance do the teachings of the world's religions have in defining the roles of men and women in the twenty-first century? 	<ul style="list-style-type: none"> • Gender related attributes of God e.g. Father, Mother Goddess, justice and wisdom, compassion and love, images of God • Religious authority, conscience and personal choice on issues such as marriage and divorce, sexual ethics, celibacy, same sex relationships/partnerships • The rights and roles of women in a variety of religious and secular belief traditions and communities
Reasons for Belief in God	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • What reasons do you have for belief or disbelief in God? • How convinced are you by arguments put forward for the existence or non-existence of God and why? • Can religious experience prove the existence of God? 	<ul style="list-style-type: none"> • Philosophical arguments for the existence of God e.g. ontological, cosmological, teleological, design • Arguments against the existence of God including the problem of evil • Individual grounds for believing in God including religious experience

Religious Diversity in the 21st Century	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • What influence have the movements you have studied had? • How is it possible to evaluate truth claims and principles of religious movements? • What is your evaluation of the movements you have studied? 	<ul style="list-style-type: none"> • The study of a variety of religious groups. In each case, consideration should be given to the group's: history and development; beliefs; rituals; lifestyle; main activities; membership and organisation • Groups for consideration might include: modern Christian movements such as ecumenism, the house church movement, new age etc.; Jehovah's Witnesses; Paganism; some eastern movements e.g. Transcendental Meditation; sects/cults e.g. Moonies, Children of God
Religious Responses to ethical and social issues	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • How can we know how to behave in the wide range of situations in which we find ourselves in life? • How are believers helped by the teachings of their faiths to make ethical decisions? • To what extent might the world benefit from the teachings of the world's religions and/or secular philosophies, e.g. Humanism, on ethical and social issues 	<ul style="list-style-type: none"> • Personal rights and responsibilities • Responsibilities of communities • Global issues
Science and Religion	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • To what extent do the discoveries of modern science make religious belief possible? • Can the world's religions bring anything of value to the scientific enquiries of the twenty-first century? 	<ul style="list-style-type: none"> • Nature of scientific proof and religious belief • Theories of creation and evolution • Dialogue between science and a variety of religions • Issues arising from developments in science
Study of a religion or ideology	
<i>Key Questions</i>	<i>Content</i>
<ul style="list-style-type: none"> • How has the religion or ideology studied responded to different cultural settings? • What is, or has been, distinctive about the influence of the religion or ideology you have studied? • How does your understanding of life compare with that of the religion or ideology you have studied? 	<ul style="list-style-type: none"> • Religions previously studied in response to this syllabus e.g. Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism • Other religions which might or might not have been studied previously e.g. Baha'i Faith, Taoism, Zoroastrianism • Secular ideologies e.g. Humanism, Marxism <p>Study should include:</p> <ul style="list-style-type: none"> • The history/origins of the religion/ideology • Key teachings and practices of the religion/ideology • Diversity of belief and practice within the faith • Impact of the religion/ideology on the lives of individuals and communities

