Reading Borough Council Locally Agreed Syllabus for Religious Education

2026

Pathways to Understanding



To be reviewed by 2031

TABLE OF CONTENTS

1 Introduction and legal requirements 3
1.1 Legal requirements 3
1.2 Introduction 3
1.3 Purpose of this Syllabus 4
1.4 How to use this Syllabus 5
1.5 Time Allocation 6
2 Purpose of Religious Education 7
3 Overview 10
3.1 Religions and worldviews to be covered (listed alphabetically) 10
3.2 EYFS 10
3.3 KS1 10
3.4 LKS2 11
3.5 UKS2 12
3.6 KS3 14
3.7 KS4 15
3.8 KS5 15
4 Non-statutory content 18
4.1 EYFS 18
4.2 KS1 19
4.3 Lower KS2 23
4.4 Upper KS2 27
4.5 KS3 34
5 Core Unit plans – suggested content 41
5.1 Year 1 41
5.2 Year 2 43
5.3 Year 3 44
5.4 Year 4 46
5.5 Year 5 47
5.6 Year 6 48
5.7 Year 7 50
6 Non-Statutory Assessment, Progress and Outcomes 54

6.1 EYFS 55
6.2 KS1 56
6.3 LKS2 57
6.4 UKS2 59
6.5 KS3 61
7 Suggested Resources and further reading 63
7.1 General Resources 63
7.2 Baha'i ..... **Error! Bookmark not defined.**
7.3 Buddhism ..... **Error! Bookmark not defined.**
7.4 Christianity ..... **Error! Bookmark not defined.**
7.5 Hindu Dharma 66
7.6 Humanism and non-religious worldviews 66
7.7 Islam ..... **Error! Bookmark not defined.**
7.8 Judaism ..... **Error! Bookmark not defined.**
7.9 Philosophy ..... **Error! Bookmark not defined.**
7.10 Sikhi ..... **Error! Bookmark not defined.**
8 Acknowledgements 68

1 INTRODUCTION AND LEGAL REQUIREMENTS

1.1 LEGAL REQUIREMENTS

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Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents.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

1.2 INTRODUCTION

This 2026 Agreed Syllabus has been co-created with stakeholders, including teachers and leaders of RE, representatives of faith and belief communities, and local authority representatives across the six unitary authorities of Berkshire, working in close partnership with expert RE advisers.

The new syllabus has been informed by developments in thinking and research around religion and worldviews in recent years. Of particular note is the 2019-2025 Ofsted framework's emphasis on a broader and more balanced, knowledge-rich curriculum, and the Ofsted Research Review and subsequent 2024 Subject Report 'Deep and Meaningful?' The religious education subject report - GOV.UK (www.gov.uk). These sit alongside the Commission on Religious Education 2018 report, 'Religion and Worldviews: the way forward'. All these contextual publications and research helped to inform the consultation and decision-making process at the heart of composing this syllabus.

The 2026 syllabus has been written with the following legal requirements in mind:

• The Education Act 1996 states that the Agreed Syllabus must reflect the fact that religious traditions in Great Britain are in the main Christian, while taking into account the teachings and practices of the other principal religions and worldviews represented in Great Britain.

• An Agreed Syllabus, and Religious Education taught according to it, must not be designed to promote any particular religion or worldview to pupils. Further, while exploring responses to ultimate questions, non-religious worldviews, such as Secularism and Humanism, should also be considered (as per section 10 of the Equality Act 2010).

As well as these legal requirements, schools are further advised to include, where possible, in their pupils' learning the additional religions and worldviews that have adherents in their own school's community. The 2026 syllabus has been designed to allow enough scope to enable teachers' autonomy in this regard.

Where the term 'worldviews' is mentioned, the authors are working to the understanding of Worldviews as set out on p4 of the 2018 Commission on Religious Education (CoRE) Report:

"A worldview is a person's way of understanding, experiencing, and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments." …." We use the ter, "personal worldview" for an individual's own way of understanding and living in the world, which may or may not draw from one, or many institutional worldviews…It is one of the core tasks of education to enable each pupil to understand, reflect on and develop their own personal worldviews."

Authors have also been mindful of the very different contexts in which RE is taught across Berkshire. Curriculum time, resources and teacher expertise differ considerably from one school to another. They are also mindful that everyone has a responsibility to promote the welfare of all children and young people. All teachers in delivering Religious Education should have due regard to Teachers' Standards guidance and the guidance on Promoting Fundamental British Values as part of SMSC.

1.3 PURPOSE OF THIS SYLLABUS

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

As well as articulating the value and purposes of RE for all pupils, this syllabus sets out for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE to enable pupils to reach their potential in the subject. This syllabus builds on the good practice established in the Pan-Berkshire syllabus 2018-2023, but offers more precise guidance in relation to content, to ensure that pupils experience RE that is knowledge-rich and which prepares them for life in a complex multi-religious and multi-secular world**.** These elements will be familiar to teachers:

Continuity:

- ***RE and personal development:*** The 2026 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religions and worldviews. It also helps pupils to develop their own understanding of the world and how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as offering important opportunities for exploring British values.

- ***Open, enquiring RE:*** The 2026 syllabus continues to offer open, enquiring, exploratory, experiential RE, suitable for pupils who have a religious faith of their own as well as for those who have no religious background – the latter form a substantial proportion of pupils in many of our classrooms, often the majority.

New elements:

- ***Religions and worldviews:*** The 2026 syllabus is more specific about the required study of religions and worldviews in each key stage than the previous syllabus. There is still freedom to go beyond this minimum entitlement, however. Good teaching in RE will always engage with the experience and knowledge of the pupils being taught.

- ***Coherent understanding:*** There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year, as well as offering planned opportunities for retrieval and recall.

- ***Teaching and learning approach:*** There is a clear teaching and learning approach at the heart of the 2026 syllabus, whereby teachers and pupils are encouraged to be aware of 'ways of knowing'. This places emphasis on thinking carefully about how drawing on academic disciplines to facilitate thoughtful and effective exploration of key questions and concepts in RE, positions pupils as investigators and can enable them to develop effective independent study skills. The new approach allows teachers to explore the disciplines of Theology (believing), Human and Social Science (living) and Philosophy (thinking). There are opportunities to consider other disciplines such as history, but progression through the syllabus focuses on the first three. In effect this means that the previous focus on Believing (theology), Belonging and Behaving (human and social science) have been joined by Philosophy (thinking), making a link to metacognition.

- ***Core units:*** There are core units in each year group (from Y1 – Y7). These are for the most part short units, setting out some of the academic approaches to the study of religions and worldviews. The longer Y7 unit offers an opportunity for teachers to discover what pupils already know and can do, as well as forming an introduction to the 'ways of knowing'. These units also deliver some of the core concepts and knowledge that will be developed throughout pupils' experience of RE. Suggested lesson plans are included in Section 5.

1.4 HOW TO USE THIS SYLLABUS

The precise curriculum offered by a school should be determined by the school in the light of its context and ethos. This syllabus offers more questions than a school can cover, so schools will need to select carefully to craft a coherent and well sequenced curriculum. To facilitate deeper learning, similar, though not identical, questions are offered across the religions to be taught, so that in addition to learning about individual religions, pupils gain understanding of some of the core concepts of religion and worldviews, such as God, belief, behaviour, community and identity. They will also encounter the disciplines or lenses of Theology (believing), Human and Social Science (living) and Philosophy (thinking). This approach does not imply that the traditional pedagogical methods of

teaching RE – experience, investigation, creativity, cultural expression and enquiry are no longer relevant. How lessons are framed remains the preserve of the school.

Questions may be combined to create longer units that enable pupils to go deeper. There is no expectation that every question be afforded the same length of time, or that schools will be able to cover all of the questions. Schools should ensure that the core introductory units are taught and that by the end of Lower Key Stage 2 pupils have encountered Christianity, Hindu Dharma, Islam, Judaism, Sikhi and Humanism. In Upper Key stage 2 schools have more choice, and it is here that topics can be approached more thematically. There are similarly themed questions across the religions, so schools can choose to look at the same topic in two different religions, either in the same unit or in consecutive units across the year.

Religions have been allocated to key stages so that there is coverage of all the religions recommended by the end of Key Stage 2. It is recommended non-religious worldviews have dedicated time devoted to them within each phase. It is not sufficient to just include non-religious worldviews as part of a unit on a religion or to think that teaching objectively covers this requirement. Teachers should also be mindful of the importance of a spiral of learning, where religions and worldviews are encountered and later revisited. Religions that will not be covered in Key Stage 3 may need review in Upper Key Stage 2 to reinforce learning.

The syllabus is designed to be able to be used by all types of schools. There are more questions suggested for Christianity to allow Voluntary Controlled Church of England schools to offer sufficient content to meet the requirements of the Church of England Statement of Entitlement (2019). While Christianity should be the main religion taught in all schools, there is no requirement for all the Christianity units to be covered by community schools. These schools may choose how to balance the religions and worldviews required but should bear in mind the requirement to enable pupils to make progress in what may be deemed to be 'collectively enough' content. This means that in Upper Key Stage 2, schools may choose to offer two units of Christianity each year, and two of each of the other religions suggested. Where a religion is not chosen as the focus of study, there should be many references to it and opportunities to revisit prior learning.

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

1.5 TIME ALLOCATION

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

- Key Stage 1: 36 hours per year
- Key Stage 2: 45 hours per year

- Key Stage 3: 45 hours per year
- Key Stage 4: 40 hours per year

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

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

2 PURPOSE OF RELIGIOUS EDUCATION

The purpose of RE is to promote religious literacy. Religious literacy requires pupils to gain knowledge and understanding of a range of religions and worldviews and to use that knowledge to engage in informed and balanced conversations about religions and beliefs. In addition to learning about religions and worldviews, Religious Education offers students the chance to develop spiritually, morally, socially and culturally and to reflect on their own beliefs, being able to be discerning about the many attitudes and opinions they will encounter.

The non-statutory 2013 National Curriculum Framework for RE states that pupils should:

• Know about and understand a range of religions and worldviews.

• Express ideas and insights about the nature, significance and impact of religions and worldviews.

• Gain and deploy the skills needed to engage seriously with religions and worldviews.

Additionally, an education in religion and worldviews should:

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

• stimulate pupils' curiosity about, and interest in, this diversity of worldviews, both religious and non-religious

• expand upon how worldviews work, and how different worldviews, religious and non-religious, influence individuals, communities, and society

• develop pupils' awareness that learning about worldviews involves interpreting the significance and meaning of information they study

• develop pupils' appreciation of the complexity of worldviews, and sensitivity to the problems of religious language and experience

• induct pupils into the processes and scholarly methods by which we can study religion, religious and non-religious worldviews

• enable pupils, by the end of their studies, to identify positions and presuppositions of different academic disciplines and their implications for understanding

• give pupils opportunities to explore the relationship between religious worldviews and literature, culture and the arts

• include pupils in the enterprise of interrogating the sources of their own developing worldviews and how they may benefit from exploring the rich and complex heritage of humanity

• provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

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To achieve these aims, Religious Education provokes challenging questions about meaning, purpose, beliefs about God, issues of right and wrong and what it means to be human.

RE plays an important role in preparing pupils for life in the modern world and should enable them to flourish as citizens in a pluralistic, global society.

Statutory content

3 OVERVIEW

3.1 RELIGIONS AND WORLDVIEWS TO BE COVERED

(LISTED ALPHBETICALL

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

3.2 EYFS

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

EYFS	What does it mean to be kind? Why are some people remembered by others? Why do people think some places special? Why do people think some occasions are special? What can we learn from stories? Why do people think some items and actions are special?

3.3 KS1

In Key Stage 1, each year group should begin with the core question. These units are designed to be taught in one or two lessons, and suggested outlines are included in Sections 5.1 and 5.2. These units offer an opportunity to begin to explore an understanding of the methodologies of RE and encounter core concepts. The ideas from these units should be referred to during the rest of the academic year. Pupils should then learn about Christianity, Judaism, Hindu Dharma, and non-religious worldviews. The syllabus recommends that Christianity should be taught in both Year 1

and Year 2 with Judaism in either Year 1 or Year 2 and Hindu Dharma in the other. The question on non-religious worldviews should be covered in either Year 1 or Year 2. There are specific questions for each religion and worldview, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the religions and worldviews are similar, allowing for progress through a concept, such as God, as well as across a religion or worldview. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort.	
KS1	**CORE UNITS – Both questions must be covered** **Y1: What are religions and worldviews and how do we find out about them?** **Y2: What do different religions and worldviews have in common?**
	CHRISTIANITY – Choose at least two questions per year group What do Christians believe about God and why? What is the story of Jesus and how do Christians remember him? What did Jesus teach his followers and how did he teach? How and where do different Christians worship and celebrate? What role does the church play in the life of a Christian? How and why do Christians pray?
	HINDU DHARMA/HINDUISM – In Y1 or Y2 (choose from) What beliefs and values are most important to Hindus and why? What role does a place of worship play in Hindu life? What might Hindus learn from traditional stories? What might a Hindu way of life look like?
	JUDAISM – In Y1 or Y2 (choose from) What is Judaism and where does it come from? What might a Jewish way of life look like? What important things are remembered at Shabbat and Rosh Hashanah or Pesach? What role does the synagogue play in Jewish life?
	NON-RELIGIOUS WORLDVIEWS – In Y1 or Y2 How do non-religious people recognise and celebrate important events?

3.4 LKS2

In Lower Key Stage 2, each year group should begin with the core question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in Sections 5.4 and 5.5. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. Pupils should then learn about Christianity, Islam, Sikhi, and non-religious worldviews. The syllabus recommends that Christianity should be taught in both Year 3 and Year 4 with Islam in either Year 3 or Year 4 and Sikhi in the other. The question on non-religious worldviews should be covered in either Year 3 or Year 4. There are specific questions for each religion and worldview, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the religions and worldviews are similar, allowing for progress through a concept, such as God, as well as across a religion or worldview.

Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort.	
LKS2	**CORE UNITS - Both questions must be covered** **Y3: Can observing behaviour reveal what people believe and value?** **Y4: How does reading sacred texts help people understand the beliefs and values of others?**
	CHRISTIANITY – Choose at least 2 questions per year group What do the biblical names for Jesus tell us about who Christians believe him to be? How did Jesus teach his followers to show friendship? Why is Easter important to Christians? What difference does Pentecost make and to whom? Where do ideas about right and wrong come from for Christians? How and why do Christians try to make a difference in the world?
	ISLAM – In Y3 or Y4 (choose from) What do Muslims believe about God and why? Who is Prophet Muhammad and why is he important to Muslims? How and why is the Qur'an a source of guidance for life for a Muslim? What role does the Mosque play in Muslim life?
	SIKHI – In Y3 or Y4 (choose from) What do Sikhs believe about God and why? What might it look like to live as a Sikh? What is the Guru Granth Sahib and why is it important to Sikhs? What role does the Gurdwara play in Sikh life and worship?
	NON-RELIGIOUS WORLDVIEWS – In Y3 or Y4 How do non-religious people decide what is right and wrong?

3.5 UKS2

In Upper Key Stage 2, each year group should begin with the core introductory question. These are designed to be taught in one or two lessons, and suggested unit outlines are included in Sections 5.5 and 5.6. These units offer an opportunity to establish an understanding of the methodologies of RE and explore core concepts. The ideas from these units should be referred to during the rest of the academic year. Alongside the core introductory questions, there are specific questions for each religion and for non-religious worldviews, and these can be taught as discrete questions, or the content of one or more questions combined to create a new question. Questions across the religions and worldviews are similar, allowing for progress through a concept, such as God, across different religions and worldviews. Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort.

The syllabus recommends that Christianity be taught in both year 5 and year 6. The question on non-religious worldviews can be covered in either Y5 or Y6. Schools may choose to use the thematic questions to cover both Judaism and Islam, and Hindu Dharma and Sikhi, or they may elect to cover any of these religions individually. Schools may choose to introduce Buddhism but should note that Buddhism is a major focus of study in KS3 along with Islam and Humanism. Schools are free to choose where in UKS2 to place the study of other religions and worldviews as

meets the need of their children and their own curriculum. In making their choices, schools should be mindful of the importance of a spiral of learning and may wish to revisit in Upper Key Stage 2 those religions that will not be a focus in Key Stage 3.	
UKS2	**CORE UNITS – Both questions must be covered** **Y5:** What shapes a person's worldview? **Y6:** How can having faith in someone or something help people cope with matters of life and death?
	CHRISTIANITY – Choose at least 2 questions per year group Why is the Bible important to some Christians in worship both in church and at home? How is the Bible interpreted by different Christians? How does the Bible teach Christians to be wise? What do different Christians believe about life after death and how do they show these beliefs? How and why do Christians show commitment to God? How do Christian beliefs influence the way people respond to local and global issues?
	JUDAISM – Option for Y5 or Y6 (choose from) What do Jews learn about God and human life from their sacred texts and traditions? What does it mean to live a Jewish life and how does this vary among different Jewish communities? What influences the way Jewish people respond to local and global issues of social justice?
	ISLAM – Option for Y5 or Y6 (choose from) What do Muslims learn about God and human life from their sacred texts and traditions? What might it mean to be a Muslim in different parts of the world? What influences the way Muslims respond to local and global issues of social justice?
	HINDU DHARMA/HINDUISM – Option for Y5 or Y6 (choose from) How do tradition, sacred text and story help Hindus understand their relationship with the world? What might it look like to live as a Hindu in different parts of the world? What influences the way Hindus respond to local and global issues of social justice?
	SIKHI – Option for Y5 or Y6 (choose from) What do Sikhs learn about God and human life from their sacred texts? What might it look like to live as a Sikh in different parts of the world? What influences the way Sikhs respond to local and global issues of social justice?
	NON-RELIGIOUS WORLDVIEWS – Option for Y5 or Y6 What influences a non-religious and/or Humanist response to local and global issues of social justice?
	BUDDHISM – Option for Y5 or Y6 **(choose from)** How do sacred texts and traditions help Buddhists understand their identity and purpose?

	What might it look like to live as a Buddhist in different parts of the world? What influences the way Buddhists respond to local and global issues of social justice?

3.6 KS3

KS3 offers a core question, which this syllabus recommends is taught at the beginning of the academic year in either Y7, 8 or 9. There is a full unit plan to accompany this question with suggested content and activities in Section 5.7. This unit presents an opportunity for teachers to establish what students already know and can do in RE. It introduces some of the methodology of the disciplines of RE and establishes core religious concepts that lay a foundation for later learning. The remaining questions cover Christianity, Islam, Buddhism and Humanism as well some thematic, philosophical questions which the syllabus recommends should be approached from a variety of religious and non-religious perspectives, including those found in Christianity and the other religions and worldviews included in this syllabus. Where schools wish to offer a wider range of religions and worldviews such as Baha'i, they are free to do so. Questions should be selected by the school and ordered into a coherent curriculum. Questions may be combined as suits the cohort and the context. In a 3-year KS3 all questions should be covered. In a 2-year KS3 the GCSE religions will be prioritised in Y9.

KS3	**CORE UNIT** **Y7 (or Y8 or 9): What is meant by religion and worldviews? Why do we study them?**
	CHRISTIANITY – Cover all questions across KS3 How and why did Christianity become a global religion? What influences a Christian way of living? What do Christians believe about Jesus? Why are there so many different interpretations? Are scientific and Christian worldviews compatible?
	BUDDHISM – In Y7, 8 or 9 - cover all questions across KS3 What do Buddhists believe about Buddha and why do people follow him? How might following the teachings of the Buddha affect a person's ways of living? How and why did Buddhism become a global religion?
	HUMANISM and NON-RELIGIOUS WORLDVIEWS – In Y7, 8 or 9 - cover all questions across KS3 How might following Humanist beliefs affect a person's way of living? Which people have most influenced Humanists and how? What other non-religious worldviews are there and how are they similar or different to Humanism?
	ISLAM – In Y7, 8 or 9 - cover all questions across KS3 Why and how do Muslims remember the prophets? How and why did Islam become a global religion? What influences a Muslim's way of living?

	PHILOSOPHY – Cover Christianity and any other religions or worldviews as appropriate (Judaism recommended) – **Across the key stage as appropriate, choose from:** What does it mean to believe in a God, how does such belief matter, and do we need a reason to believe (or not to believe) in God? Who decides what is meant by a just and fair world? Why is there suffering and what can be done about it? Should religious people feel a greater responsibility for protecting the natural world?

3.7 KS4

This syllabus recommends that all students should follow an accredited course, such as GCSE, either full or short course. In any case where the following of such a course is not possible, all pupils must receive Religious Education that meets the requirements of this syllabus. The expectation is that teaching for such students will build on prior learning, covering any content that was not taught at KS3 and including an appropriate choice of themes and questions as set out below. This will require about an hour a week. The exact choice of religions and worldviews and how to timetable this is entirely at the discretion of the school. Questions and contexts may be combined to create thematic units similar to those at GCSE. Suggested religious traditions and worldviews are: Baha'I, Buddhism, Christianity, Confucianism, Ethical Veganism, Hindu Dharma, Humanism, Islam, Indigenous Religions, Judaism, Paganism, Rastafari, Sentientism, Shinto, Sikhi, Taoism, and Zoroastrian.

KS4	In addition to any questions from KS3, consider the following topics: Making links with the creative arts and literature Examples of faith in action Is religion dying out or growing? Core features of religions Issues of life and death

3.8 KS5

Where possible 'A' level RS or Philosophy and Ethics should be offered, but all students should receive at least 10 hours of specific Religious Education each year. If possible, content should reflect issues encountered in other subjects in the curriculum, or topical issues.
Those over 18 may withdraw themselves from RS.

KS5	Suggested themes that could be explored with reference to any appropriate worldview: Medical ethics and assisted dying; life and death Economic – money lending Current affairs – religious dimensions of current news Religion in the media and advertising Religion in the arts Freedom of speech and censorship and persecution

	Religion and Politics Portrayal of religion within religious communities War and conflict Truth and dishonesty

Non-Statutory Content for Guidance and Support

This is to help teachers to explore the questions, but other materials can be used as required.

4 NON-STATUTORY CONTENT

4.1 EYFS

The content below is suggested. This is not intended to be an exhaustive list of everything that could be taught. Nor is there is any expectation that everything suggested will be taught. Teachers should be mindful of what will be taught in ensuing years.

Question	Suggested content
What does it mean to be kind?	How and why people show kindness. How people are kind to the world. Kindness as a sign of community, family, belonging, who we are kind to and why. Stories of kindness from a range of religious traditions. E.g. stories of Jesus, Guru Nanak, Ram, Krishna, charity work etc. The Golden Rule about treating others as you wish to be treated. This will link to school rules and ethos.
Why are some people remembered by others?	Stories of Abraham and Sarah, Moses, Stories of Jesus – Nativity, Easter, Incarnation, Prophet Muhammad and Khadijah, Guru Nanak, Bahá'u'lláh, Buddha, Darwin, and contemporary examples. Kathas of Prahlad, Ram and Krishna
Why do people think some places are special?	Synagogue, Church, Jerusalem, Rome, Mandir, Temple, Home Shrine, sacred rivers, Mosque, Kaaba, Mecca, Gurdwara, Amritsar, Vihara, and secular spaces; Planet Earth and the environment and the universe, beauty and care.
Why do people think some occasions are special?	Shabbat, Channukah, Christmas, Easter, Pentecost, Harvest, Holi, Diwali, Kalava, Krishna Janmashtami, Eid, Ramadhan, Vaisakhi, Bandi Chorr, Wesak, and some secular festivals such as birthdays; recognising that not all people celebrate them in the same way.
What can we learn from stories?	Choose suitable examples, probably including a range of creation stories including the scientific and other tales with a moral. Parables and narrative stories from Old and New Testaments, Hebrew Bible and Torah, Aggadah, Hadith and Qur'an, Kathas of Rama and Sita (Ramayana), Krishna, Satyanarayana, Sikh stories of creation, and of the Gurus. Secular stories that pupils may be familiar with. Distinction between the English word "story" (narrative) and the term "katha" (a specific, often religious or moral form of storytelling or narrative art in India)
Why do people think some items and actions are special?	Artefacts and practices from a range of religions. Make links between the artefacts and the way that they are used/valued in daily life and practice. Look at some of the following: Mezuzah, tallit, kippah, Torah and Tanakh, Cross, Crucifix, Bible, rosary, Ik Onkar, Nishan Sahib, chauri, lotus, puja tray, Diwa lamps, Murtis, Qur'an, prayer beads.

4.2 KS1

Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content below is suggested, not compulsory, but the items in bold indicate items considered more significant. This is not intended to be an exhaustive list of everything that could be taught. Nor is there is any expectation that everything suggested will be taught. Teachers should be mindful of what has been and what will be taught. Questions may be combined and not every topic needs to be given the same length of time.

Core Question	**Suggested content**
Y1 **What are religions and worldviews and how do we find out about them?**	This unit introduces some of the disciplinary methodologies, particularly questioning. See Section 5.1 for suggested unit content
Y2 **What do different religions and worldviews have in common?**	This unit begins to look in more depth at some of the things that religions have in common in terms of community and practice. See Section 5.2 for suggested unit content
Christianity	
What do Christians believe about God and why?	Use this unit to explore how Christians refer to the Church, the Bible and Experience to find out about God. **God as Creator and the beauty of Creation**, and the early revelation of **God** to **Abraham**, Isaac, Jacob, and **Moses**. **The Bible,** with the picture of God as Father, Son and Spirit and its format (simple); **stories** from the Bible that teach about God. **Add in experience, teaching in church and in the family**
What is the story of Jesus and how do Christians remember him?	The **life of Jesus** (simple) – the narratives of his life (key events such as **birth**, some of the miracles, **Palm Sunday**, Maundy Thursday, **Good Friday** and **Easter Sunday**,) and the disciples; Son of God, Incarnation and Salvation with links to **Christmas/Easter**
What did Jesus teach his followers and how did he teach?	The stories and **parables told by Jesus** – particularly the **Lost Sheep, the lost Coin and the Lost Son, Good Samaritan**, other parables as appropriate. Miracles, such as feeding of 5000, and healing of the lame man on the mat. Consider the impact of the teaching of Jesus on whether people chose to follow him or not. What do Christians today do to show that they recognise the teaching of Jesus?
How and where do different Christians worship and celebrate?	Ensure that this covers different denominations, and/or different cultures. Christian **worship** at home (including online services) and in the **church**, looking for some of the **symbols in church** that link to Christian teaching, particularly the life of Jesus. Baptism. **Christmas and Easter celebrations**. Look at and visit local church buildings and compare to those from other parts of the world if appropriate. Explore some denominational differences that are

	local to context including some simplified data from the 2021 census.
What role does the church play in the life of a Christian?	Choose a couple of contrasting church traditions to explore this topic. This could include the lives of Christians in other parts of the world. This would be good to base on a case study, either real or fictionalised. There can be a local element to this unit as well. What role does the church play in the local community and for local Christians? This will also give pupils an opportunity to see that there may be different churches in one area. Topics might include services, teaching, preaching, fellowship, worship, confession, festivals, sacraments, community engagement.
How and why do Christians pray?	Define prayer and read some different prayers. Look at the different types of prayer such as prayers of praise, rejoicing, adoration, confession asking **(Thank you, sorry, please prayers).** Explore **the Lord's Prayer** in different languages and versions. Compare Catholic and Protestant versions. Find out about the **impact of prayer on the lives of believers and the community.** Explore questions about whether prayers should be written by the church or made up by the person saying them. What role does faith play in prayer?
Judaism	
What is Judaism and where does it come from?	**Judaism** is the religion of the Jewish people, passed down through the generations (an ethno-religion). Judaism originated in an ancient place called **Judea**, also called the **Land of Israel** (Eretz Yisra'el in Hebrew). The Jewish story begins with the **patriarchs** or forefathers (Abraham, Isaac, Jacob) and **matriarchs** or foremothers (Sarah, Rebecca, Rachel, Leah). **Abraham** realised there is **one God** and made an agreement **(covenant)** with God. Abraham agreed to promote holiness and integrity in the world, and God promised to make Abraham a great nation in the land of Canaan (now Israel). Abraham's grandson was Jacob. **Jacob** earned a new name (**Israel** = God-wrestler). His descendants became the **Children of Israel**. Later, after they were freed from Egypt (see below), the Children of Israel (**Israelites**) made another covenant with God at **Mount Sinai**. They received the **Torah** and agreed to keep the **613 mitzvot** (commandments). Judaism became an international religion after most Jews were forced out of Judea / Israel by ancient empires (the **diaspora**), but about half of Jews live in Israel today. Judaism emphasises **practice over belief**.
What might a Jewish way of life look like?	Ensure this unit explores different communities within Judaism. Case studies might be a good way to explore these ideas.

	Daily **practice** of mitzvot, such as reciting the **Shema** (statement of faith in one God, commitment to mitzvot), tzitzit, tefillin, saying brachot. **Observance at home,** including **mezuzah**, **kosher** food (separation of milk and meat, kosher and non-kosher species of fish and animals, no bread on Passover) Observance of Shabbat and Festivals (see below).
What important things are remembered at Shabbat and Rosh Hashanah or Pesach?	Jews remember core stories, people and places through practice in daily life and festivals. • **God's creation** of the world is remembered and observed through **Shabbat.** Jews copy God by resting once a week. Shabbat as a special time for families: Candles, kiddush, challah, parents bless children. • The **Exodus** from Egypt is commemorated on **Passover**. Jews remember how the Children of Israel (Jacob's family, also called **Hebrews**) went to Egypt and became slaves. They were redeemed by God and brought back to the land of Israel. • At the Passover Seder, Jews are encouraged to see it as if each personally was freed from Egypt. This is a statement of identity as part of the **Jewish People**. • The Exodus is also remembered every Shabbat. • **Rosh Hashanah** (the Jewish New Year) is also the "Day of Remembering. Jews remember the **Akeida** (Binding of Isaac) when God tested Abraham. Jews blow a **shofar** (ram's horn) to remind them to **repent** and to remind God of the Akeida. God **remembers** the actions of Jews in the past year and **judges** them.
What role does the synagogue play in Jewish life?	Visit a local synagogue if possible or use an online platform. • **Synagogue (Shul)** as a place of learning and community, as well as prayer and celebration. • Reading the **Torah** scrolls. The **role of Torah** in Jewish life. How Torah scrolls are written, stored and handled. • Role of the **rabbi** in the synagogue and as teacher and community leader. • **Synagogue customs vary** between communities. • **Home** is also place of Jewish practice and prayer and where many festivals are celebrated. • **Hebrew** as the primary Jewish language of prayer worldwide, (language of ancient Jews / Hebrew Bible / Land of Israel). • God understands all languages, so Jews often pray in the language of their country. • The synagogue as a local model of the **Temple in Jerusalem**. • Jews pray towards **Jerusalem** / Temple Mount (holiest place).
Hindu Dharma	
What beliefs and values are most important to Hindus and why?	**Vocabulary Progression: Katha, Lesson, God, Hero, Hindu Dharma** Look at experience, tradition, family.

	Karma: what it is and why it is important Dharma: How it is reflected in real life Everyone is equal, important to be kind to all people and nature. This means serving others. **There is a belief in Brahman (one God,** without form, understood as the true reality. This is really an energy that inhabits everything). **Atman:** inner essence / soul **Namaste:** greeting to recognise the divine that dwells in each person, so all are equal. **God with form such as the Trimurti – Braham, Vishnu and Shiva** as well as their avatars and murtis. Deities are both male and female in Hindu tradition, and they are seen as being in families. **Symbols and their meanings.** Cyclical time and reincarnation.
What role does a place of worship play in Hindu life?	The role of the **mandir** in Hindu life. Murtis and **worship** in the mandir and **worship at home, Puja, Aarti,** Havan, holy fire. The mandir as a meeting place for the community. Communal worship and celebration using music – harmonium, sitar, tabla to accompany devotional songs, hymns (bhajans), Shlokas and mantras.
What might Hindus learn from traditional stories?	• There are a wide range of stories that are important to Hindus, including stories drawn from the Ramayana and the Mahabharata. • Read some of these stories in pupil friendly forms. Allow pupils to think about what these stories teach. Interview some Hindus, if possible, to see how they read the stories. • A **katha** is fundamentally defined as an Indian style of religious storytelling, narrative discourse, or didactic tale that blends scripture, commentary, and cultural values to educate, inspire, or entertain listeners. Kathas help Hindus understand themselves, the world around them and Brahman; they also help Hindus know how to make wise choices. E.g. Arjuna and Krishna, Rama and Sita, Nachiketa and Yama, etc. • Stories are one element from which Hindus learn, and these are where most Hindu children begin their religious journey. Stories are a way to visualise how to cope with choices in life. Stories are enacted as part of many celebrations, so that the stories are well known. • Hindus speak of Shri Ram (Lord Ram), Shri Krishna (Lord Krishna) and Sita Mata (Mother Sita) to show reverence.

What might a Hindu way of life look like?	Use social science practices to find out how Hindus live. Consider using one or more case studies of young Hindus/Hindu families. Family shrine and how it is used in daily worship and life, including which murtis are focused on and why. Include some of the family practices around birth and life – eating and food, Kalava, how birthdays are celebrated. Hindu Kathas (story telling) and how these are linked to worship. Celebrations rooted **in Rituals, Samskaras and Culture/Traditions**. Explore foods connected to celebrations. Explore some of the differences in belief and practice in Hindus from different communities. Make links between the stories and the ways that they are celebrated. What might a Hindu home look like – what might be seen in a traditional Hindu home? Is it the same as the pupils' or different?
Non-religious worldviews	
How do non-religious people recognise and celebrate important events?	Choose some aspects of daily life that all people have in common, such as birthdays, weddings, helping each other, reading stories, making decisions, creating their own ways of marking memorable events. This will give an opportunity to include British Values and how these are the foundation of many people's values and lives. Role of family and culture. Include British values.

4.3 LOWER KS2

Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content below is suggested, not compulsory, but the items in bold indicate items considered more significant. This is not intended to be an exhaustive list of everything that could be taught. Nor is there is any expectation that everything suggested will be taught. Teachers should be mindful of what has been and what will be taught. Questions can be combined, and not every question needs to be given the same length of study time.

Core Question	**Suggested content**
Y3 **Can observing behaviour reveal what people believe and value?**	This unit introduces the social science skills of observing, asking questions, making hypotheses and suggestions. See Section 5.3 for suggested unit content
Y4 **How does reading sacred texts help people understand the beliefs and values of others?**	This unit explores the theological skill of interpretating texts, and how reading texts can help students understand what others believe and value. See Section 5.4 for suggested unit content

Christianity	
What do the Biblical names for Jesus tell us about who Christians believe him to be?	**Explore a range of Biblical names for Jesus: Son of God**, Son of Man, Messiah, Saviour, Nativity, **Jesus was Jewish.** Explore also the names for Jesus that the church has used over the centuries. This will include looking at the divinity and humanity of Jesus, good man, teacher, prophet, healer, preacher, character of Jesus – loving, kind, compassionate. Compare to the character of God. Include different perspectives from a small range of denominations. Consider looking at pictures of Jesus and what they tell about him too.
How did Jesus teach his followers to show friendship?	The role of sin and **forgiveness**. Range of Bible stories – Zacchaeus, the **Disciples,** Forgiveness, Good Samaritan, Peter. Mark 12:28-31 – the Greatest Commandment to "love God with all your heart, soul, mind and strength" and to "love your neighbour as yourself". How did the disciples and how do Christians put this teaching into practice today? Does it look the same all over the world?
Why is Easter important to Christians?	**Easter and the story of Holy week**, communion**, death and resurrection of Jesus**, God's 'rescue plan' and the role of confession and restitution. Look at how Easter is celebrated and how this reflects its importance. How does this link to Passover and the role of the Exodus for Jews? Look at Easter from different perspectives: e.g., Baptist and Orthodox.
What difference does Pentecost make and to whom?	Look at two contrasting church traditions – Pentecostal and Orthodox or Catholic, perhaps. **Acts Chapters 1-** 2 and **Holy Spirit**, (Trinity) Change and proclamation, Gospel Parables of the Kingdom of Heaven in the book of Mark (chapters 4 and 13). Community, Spiritual encounter, change, commitment. Explore the impact on the disciples and role of the Holy Spirit on the ways that some Christians live and worship in Britain today. This will bring in issues of faith and spirituality.
Where do ideas about right and wrong come from for Christians?	Role of Church, conscience, family, culture and experience as well as the Bible, which originated in the Jewish scriptures. **The 10 commandments** and other expressions of the **rule of law. And the two great commandments – Love God and Love your neighbour.** The stories of Adam and Eve, Jonah and the whale, Noah. The reading and interpretation of the bible forms the basis of Christian ideas about right and wrong. It starts from Genesis and the command to care for the world. Explore the expressions of right and wrong in the teachings of Jesus, in the

	Golden Rule (e.g., Mark 12:30-31, Matthew 19:19 and Luke 10:27), the Beatitudes (Matthew 5) and the Sermon on the Mount (Matthew 5 – 7).
How and why do Christians try to make a difference in the world?	This will follow on from the previous unit, with teaching about how Christians are to treat each other and the world. Refer to Genesis and John 13: 34-35. Christian life and the work of **the church locally and globally in social justice** (e.g. foodbanks, debt assistance, social campaigns, and overseas aid charities) (local and global) now and historically (include Lord Shaftesbury, Wilberforce and Wesley). Depending on the period of history being studied, you might look at the work of monasteries in offering hospitality.
Islam	
What do Muslims believe about Allah (God) and why?	What is a Muslim? What it means to submit one's will to God. What Muslims believe about God (Allah) and how the different names of Allah help Muslims to understand Allah. Abraham and the introduction of monotheism, as in the Torah and the Bible. **Allah introduces Himself in the Quran with His 99 names, each carrying unique attributes** for example, Rahim (Most Merciful) and Wadud (Most Loving). Allah as Creator of the world **Tawhid – the oneness of Allah, Shahadah** and the 5 pillars. Teachings of Muhammad, experience and tradition as well as reading the Qur'an and the Hadith. Allah is universal and believed by Muslims to be for all people.
Who is Prophet Muhammad and why is he important to Muslims?	The title "Al-Amin" (the trustworthy) given to him by the people of Mecca. Read some of the stories of the Prophet that demonstrate why he is given this title. He is known as **the last prophet**, **(**the seal of the prophets - Quran Surah 33.40). He received the Qur'an from **Gabriel (Jibreel**), on the Night of Power. This was the start of Islam. The Qur'an is the revelation of God. The Shahadah, the prayer recited that confirms someone as a Muslim, includes the belief in Muhammad as the Prophet of God. Muhammad is moral example for Muslims. He taught Muslims how to behave as he demonstrated Kindness and Compassion, Honesty and Trustworthiness, Respect for Parents and Elders, Charity and Helping Others, Neighbours and the importance of Cleanliness, Smiling. When writing the name of the Prophet Muhammad, Muslims often follow it with the abbreviation "PBUH." These letters stand for the English words " **p**eace **b**e **u**pon **h**im." Muslims use these words to show respect to one of God's Prophets when mentioning his name. PBUH is also abbreviated as "SAWS,"

	which stand for the Arabic words of similar meaning ("***s**allallahu **a**layhi **w**a **s**alaam*").
How and why is the Qur'an a source of guidance for life for a Muslim?	The Qur'an is the complete words of God (Allah). It teaches Muslims how to follow Sharia, the law or the straight path. That makes it a source of guidance to live a righteous life (worship, unity and peace, morality, social justice, personal conduct), **the first command being "read"**, encouraging human **inquiry, intellect, and science.** Prayers and stories in the Quran. (Story from Qur'an about Prophet Yusuf (Joseph) or Noah). For Muslims the Qur'an is understood to be the last word God sent to humanity, the direct words of God, which offers a complete code for life. Explore how the Qur'an is handled and treated. The origin of the 5 Pillars. Reading, reciting and learning the Qur'an by heart are important to Muslims.
What role does the Mosque play in Muslim life?	Case studies of male and female Muslims in different parts of the world might provide a good basis for exploring some of the concepts below. **Mosque (Masjid), Unity,** community **(Ummah)** gathering, helping others, teaching, learning, library, **Friday prayers**, architectural styles of mosques, such as domes, minarets, and the layout of the prayer hall, call to prayer (adhan), calligraphy and decoration.
Sikhi	
What do Sikhs believe about God and why?	**Belief and practice. Mool Mantra** (first lines of the Guru Granth Sahib), **Waheguru, Nam Japna, Simran –** meditation on and chanting of the character of God**.** Ik Onkar – there is one God and the descriptions of God in the Mool Mantra. Following the examples of Guru Nanak, and the other Gurus, including the Guru Granth Sahib Ji, the sacred text for Sikhs. Look at a range of Sikh stories and what they teach about God.
What might it look like to live as a Sikh?	Case studies of Sikhs living in Britain and in India. Explore how the Gurus lived and how this influences Sikhs today. Explore what it means to be a Khalsa Sikh following the principles of Sewa, Vaand Chakna, Kirat Karna, equality of men and women. Honesty and service. Importance of sangat (community of people who gather to worship, learn, and serve together). Look at a range of Sikh festivals: Vaisakhi and Gurpurbs.
What is the Guru Granth Sahib and why is it important to Sikhs?	Treatment of the **Guru Granth Sahib** as a **living Guru**, not a book or God (both are misconceptions). Who can read it, linguistic origins and how it addresses the human mind, not a physical person. Is read at a wedding (anand karaj) and used in naming ceremonies. Divine revelation, compilation, and content,

	including prayers, hymns. Role of the 5th and 10th Gurus. How an akhand path (reading the Guru Granth Sahib without interruption for 48 hours) and sehj path (a recitation of the entire Guru Granth Sahib) are conducted.
What role does the Gurdwara play in Sikh life and worship?	The role of the **gurdwara,** especially **Langar, Guru Granth Sahib Ji** and worship. The gateway to the Guru; place for meeting with God and serving the community. Gurdwara etiquette (men and woman equal) and gurdwara open to all – Harmandir Sahib (Golden Temple) has four doors to welcome people from all directions. Role of music in the Gurdwara, singing ragas to the music of the tabla. Anyone can read from the Guru Granth Sahib; there is no real priest, though some Sikhs choose to dedicate their lives to serving in the Gurdwara.
Non-religious Worldviews	
How do non-religious people decide what is right and wrong?	Define the terms right and wrong. Human nature and experience are the source of many peoples' ideas about what is right and wrong. Further ideas are shared by society and are based on reason, law, science and observation. **The Golden Rule –** (Treat other people as you'd want to be treated in their situation - or expressed in negative terms – Don't do to others what you would not want them to do to you) is important for many non-religious people and most of the world's religions. Many non-religious people will read a wide range of religious texts and draw on what they think to be good principles. Humanists have ceremonies for baby naming, marriages, and funerals. These celebrations recognise the need to make the most of the **'one life'** humans have.

4.4 UPPER KS2

Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content below is suggested, not compulsory, but the items in bold indicate items considered more significant. This is not intended to be an exhaustive list of everything that could be taught. Nor is there is any expectation that everything suggested will be taught. Teachers should be mindful of what has been and what will be taught. Schools should decide in each year group which religion will be the focus (Abrahamic one year, Dharmic the other), but there should be references to the religion not chosen. The questions in each religion cover very similar territory and so this should facilitate some appropriate cross-referencing.

Core Question	**Suggested content**
Y5 **What shapes a person's worldview?**	See Section 5.5 for suggested unit content This unit explores the role of culture, family and experience, both religious and non-religious. The film Nobody Stands Nowhere will be a good starting point.
Y6 **How do non-religious people cope with matters of life and death?**	See Section 5.6 for suggested unit content This unit explores the questions that people ask about life and death and the role that faith plays in providing answers. Children will find out what faith means and look at some funeral practices.
Christianity (Core)	
Why is the Bible important in Christian worship both in church and at home?	The **story of the Bible** as a whole, its history and translations. The way Christians use the Bible, at home and in **church**, especially in **worship** but also as a basis for **songs and hymns**. Also, in preaching and inspiration in architecture – e.g., stained glass windows and **symbols.** Ensure it is clear that for some Christians the church, tradition and experience are more important than the Bible. Consider that the Bible did not exist in vernacular languages, but in the western church only in Latin, until the 16th century.
How is the Bible interpreted by different Christians?	Consider including historical and cultural influences on the reading of texts. How does the character, experience, culture and context of the reader alter the way the text is read? Different readings of **creation, parables, miracles**, and other teachings. The relationship between the **Old and New Testaments** and the role of **prophecy,** particularly as an interpretation of the **Nativity and Easter** stories. Literal and metaphorical readings and how these different readings alter an understanding of the meanings of texts. What truths do these stories tell? Reading 'behind' the text.
How does the Bible teach Christians to be wise?	Consider the issues of whether every Christian reads these texts in the same way. Is there only one way of understanding each of the texts that are read? (This follows on from the unit on interpretation) The wisdom literature - **Psalms and Proverbs** in particular - and how these texts influence how a person following the teachings of Jesus ought to behave. What are some possible different readings of the parables of the wise and foolish men (Matthew 7:24-29)? Consider whether what was deemed wise in the Bible is still considered wise today. Where do people go to find wisdom and advice today?
What do Christians believe about life after death and how do they show these beliefs?	The big questions of life and death; **resurrection, life after death, heaven.** Explore the resurrection of Lazarus and the healing of Jairus' daughter. Explore funeral practices and memorials. Look at a range of memorial headstones and what

	the inscriptions reveal about Christian beliefs. Find out whether all Christians believe the same and discuss why there may be differences and whether they are significant.
How and why do Christians show commitment to God?	Define commitment and consider ways that people show commitment to things. Include global perspectives on some of the following issues: **Church** attendance, **prayer, Bible study**, good works, social justice, baptism, **confirmation, communion** Sacraments. Denominational, as well as individual, differences in practice – creed, classes, 39 articles of the C of E. Instructions through the Bible to be wholehearted (pure) because it shows that a person is a true follower of God. It demonstrates reliance on God not on self. It shows trust in Him over anyone or anything else. Because Christians believe that at the end of their lives, they will give an account for their lives in terms of what they have done for Him and the gifts they were blessed with. Parable of the talents may be appropriate here (Matthew 25:14-30 and Luke 19:12-27)
How do Christian beliefs influence the way people respond to local and global issues?	**Care for creation, God as creator**. Explore what influences many Christians to espouse the green movement, and other ways that Christians respond to other **global** issues of **social justice**. Maybe explore issue that are of **local relevance.** Racism and prejudice. What does that look like in other parts of the world? Include a historical perspective if appropriate.
Judaism (questions can be combined to teach alongside Islam)	
What do Jews learn about God and human life from their sacred texts and traditions?	Jews learn how to live a good life from the Hebrew Bible (primarily the **Torah**), as well as from Rabbinic texts that explain it. • **Rabbinic** interpretation of law allows Judaism to adapt to a changing world, a living tradition. • **Unity of God:** Not allowed to split God up or worship God through anything such as objects or people – Exodus 20 (Decalogue). • **Shema:** commandment from the Torah to love God. • Human beings are **created in the image of God** (Genesis). • **Golden Rule** and **Sanctity of Human life** (see below). • Love of **Torah** (Five Books of Moses, first and most important part of the Tanach / Hebrew Bible). • Torah as a **covenant** between God and the Jewish people: **613 mitzvot** for Jews, just **7 Laws of Noah** for other nations. • **Action precedes belief** (*Na'aseh Venish'mah).* • Most **Jewish festivals** have their origins in the Torah. • Judaism accepts converts but **does not seek converts**. • Focus on living **a good life in this world;** less on the next life. • Importance of **Jerusalem** and the land of **Israel** (historical homeland). Why Jews point prayers towards **Temple Mount**.

What does it mean to live a Jewish life and how does this vary among different Jewish communities?	Use case studies from the Jewish Museum Inclusive Judaism resource (and other sources) to explore Judaism. • Judaism is a **family** religion (passed down the generations). People do not usually *choose* to be Jewish; something you are from birth. Obligation to **teach your children** (eg. **Shema**). • Jews express their **identity** and express their faith in God by **practicing Judaism /** observing **mitzvot** (commandments). • **Synagogue** worship / reading the Torah: Variation between communities / movements especially with regard to **women**. • Life-cycle events e.g. **bar/bat mitzvah**, brit millah, marriage, burial. • Clothing: tefillin**, tallit, kippah,** women's hair covering. • **Kosher food** (separating milk and meat, special rules for Passover, shechita / prohibition on eating blood). • The Jewish home and putting up a **mezuzah.** • Interpretations of Jewish law differ between communities. • **Jewish calendar: lunar** / solar: This is why Jewish festivals have different dates each year on secular calendar. • Work and rest / holiness of time (**Shabbat** and festivals).
What influences the way Jewish people respond to local and global issues of social justice?	• **Sanctity of human life** takes priority over almost all mitzvot. • Limits to personal autonomy as the **body belongs to God**. • **Golden Rule**: Love your neighbour, who is, like you, created in the image of God (Leviticus 19:18). Do *not* do to others as you would *not* want them to do to you (Rabbi Hillel's way of teaching this). • **Tzedaka** (Charity) means being righteous. • **Jewish ethics: honesty** in business, prohibition of **gossip.** • **Do not oppress** the stranger. (Remember what it was like to be a stranger. Remember what it was like to be a slave.) • **Diaspora**, Jews as an ethnic minority, experience of **antisemitism.** • Duty **not to stand idly by** the blood of your neighbour (good neighbour law). Do not place a stumbling block in front of the blind. • **Taking care of** widows, orphans, strangers (**vulnerable groups**) leaving some of the harvest for the poor. No profiteering. • Workers and even animals rest on **Shabbat**. Pay **workers** promptly so they don't suffer poverty. • **Kindness** to animals e.g. feed pets first. • **Partnership** between God and Humanity – It is up to human beings to take care of the world. **Tikkun Olam.** • **Tu BiShvat** – festival of **trees**, date significant to environmentalists. • Bal tash-khit (do not waste resources) Deuteronomy 20:19-20.
Islam (questions can be combined to teach alongside Judaism)	

What do Muslims learn about God and human life from their sacred texts and traditions?	Core theological ideas from the **Qur'an, Hadith, Sunnah: Tawhid (monotheism), Ummah, Sharia, human life and flourishing.** Six fundamental pillars of faith in Islam. Allah introduces Himself to humanity in the Quran. Muslims learn His 99 names from the Qur'an, and in many verses, they learn that he is merciful and loves every creature. Purpose and value of life, Free Will, Equality, The Afterlife, guidance to live a righteous life (worship, unity and peace, morality, social justice and equality, behaviour in family and community (respectful, helpful)) **The first command being "read"**, encouraging human **inquiry, intellect, and science.** The Qur'an advises people to use their intellect and act wisely, guiding them to be righteous individuals on Earth in both Islamic teachings and scientific understanding. Prayers and stories in the Qur'an. (Story from Qur'an Prophet Yusuf (Joseph) or Noah).
What might it mean to be a Muslim in different parts of the world?	Look at some case studies of Muslims in different parts of the world. Include Sunni and Shia traditions. Use of the **Qur'an** in worship in the **mosque**, **5 Pillars**, **daily and Friday prayers**, Harmony in Muslim prayer. The importance and purpose of Salah. Role of the imam etc. Hajj, Eid; Rites of passage as appropriate. The 5 fundamental acts of worship in Islam and meanings/benefits for individually and socially. sadaqa (even smiling), athan. The Qur'an is the primary source of divine guidance. No restrictions on where to worship or pray if it is clean. Halal and Haram foods – what that looks like in different parts of the world, and how easy it is to follow.
What influences the way Muslims respond to local and global issues of social justice?	Muslim responses to care for **creation**, **Red Crescent** and other **Muslim charities.** Some examples are the Emphasis on Justice (Adl), Dignity of All People, Helping the Needy (Zakat and Sadaqah), helping neighbours, Standing Up for the Oppressed, Maintaining Social Order. Fairness, protecting human rights and justice. (Examples of Bilal the first Muezzin was a slave to a cruel master. The Prophet freed him and made him the first prayer caller of Islam). Peace. Cleaning. Eco/green sustainable Mosque in Cambridge. Importance of trees (hadith) (compare to Judaism). The Qur'an and the examples of the **Prophet and the Prophets** in influencing the behaviour of Muslims.
Hindu Dharma (questions can be combined to teach alongside Sikhi)	
How do tradition, sacred texts and stories help Hindus understand their relationship with the world?	4 aims of Hindu life: **Dharma, Artha, Kama and Moksha.** 4 **Ashramas** which fulfil the 4 aims of Hindu life. **Dharma** guides how Hindus live righteously. **Ahimsa** teaches non-violence and respect for life Key teachings from **Bhagavad Gita, Vedas, Upanishads, Ramayan, Mahabharat.**

	Reincarnation and **Law of Karma,** (consequences), **Moksha** (liberation) and **Reincarnation.** Ethics and Morality. Stories illustrating Karma, Sewa Respect for family values. Examples of the Deities, Avatars and teachers.
What might it look like to live as a Hindu in different parts of the world?	• Use some case studies of Hindus in different parts of the world. Look at the different experiences of children and adults, men and women. Cover daily lives – these will be similar to others and with own traditions, rituals, values. How young Hindus balance tradition with modern life. • Explore range of Hindu spiritual practices in **Mandir** or Shrine at home. Prayer, Bhajan and Kirtan, Japa, Yoga and Meditation to connect to Sanatan Dharma. • 16 key rituals (**Samskaras**) - Rites of passage / lifecycle ceremonies that define Hindus' behaviour and moral conduct, guiding the journey of life, including Namakarana, Vidyarambham, Upanayana. • Focus on different murtis/deities or devatas (divine energies / form aspects of formless Brahman). Ganesha as remover of obstacles. • Worship as part of daily life and **daily life as an expression of worship**. • Religious storytelling or **Katha** is linked to Satyanarayan Katha or puja for example, is focused on the concepts of truth, abundance, prosperity, kindness, duty and general happiness as well as wellbeing for the family. • **Yatra (Pilgrimage)** to important Hindu places of worship – e.g. Char Dham Yatra, River Ganga, Varanasi, Temples in the locality • **Sewa** – service to the community at large, volunteering, donations, care in the community. Service, choice of career. • **Rituals** (regular actions) such as Puja, Kalava, Namaste – the greeting showing respect for all. • Diverse traditions such as Vaishnavism, Shaivism, Shaktism
What influences the way Hindus respond to local and global issues of social justice?	Look at some case studies of active Hindus today and in the past. Where do Hindus go for guidance on how to react with the world? For some, the Vedas are a single source of authority. Other Hindus will find guidance in other texts and in the lives of the deities and their avatars. Respect to Nature i.e. worship to Animals, Rivers, Trees, Mountain etc. Immanent in all aspects of creation. Non-violence (Ahimsa) and Vegetarianism (No cruelty to animals). Responses to poverty and injustice. Hindu charities. Brahman, God in any form, the true reality. There is no single Hindu response to social justice; beliefs are lived out in diverse ways.

Sikhi (questions can be combined to teach alongside Hindu Dharma)	
What do believers learn about God and human life from their sacred texts?	**Guru Granth Sahib, Mool Mantra, Gurmantar** and **equality. Oneness of humanity. Stories of the 10 Gurus e.g.** Bhai Lalo and Malik Bhago, Akbar and Langar. Reincarnation and the purpose of human life.
What might it look like to live as a Sikh in different parts of the world?	Look at case studies of the lives of Sikhs in two different parts of the world or different time periods. Explore how the **Guru Granth Sahib** is treated in the **Gurdwara**, **Langar, Khalsa, Rites of passage, Amrit sanchaar, Harmandir Sahib** (Golden Temple). Chanting, Simran, kirtan, Sehej path in the home. **Daily routine; Simran and Nam Japna; Use of Gurmukhi and the language of the country where Sikhs are living;** Music of tabla and harmonium – is it religious or cultural?
What influences the way Sikhs respond to local and global issues of social justice?	**Miri Piri** (material and spiritual) Sikh **charity work,** (Khalsa Aid, Nishkam SWAT), **Sewa, langar**, feeding the lorry drivers stuck on the M20 in Kent. Fighting for equal rights, martyrdom of Guru Tegh Bahadur, gurdwaras offering langar to all. 3rd Guru fighting against gender inequality. 'Without Shape Without Form' Arts Exhibition and the Mind Wellbeing Project supporting positive mental health across the UK, inspired by Sikh teachings.
Buddhism (Optional at KS2 instead of Sikhi or Hindu Dharma)	
How do sacred text and traditions help Buddhists understand their identity and purpose?	**Buddhism has a wide range of sacred texts.** **Life of Siddhartha Gotama (The Buddha), Three Marks of Existence,** **Four Noble Truths,** **Noble Eightfold Path, Five Precepts,** stories including Kisa and the Mustard Seed, the Donkey in the Well, **Three Jewels.**
What might it look like to live as a Buddhist in different parts of the world?	Daily life, practices of **meditation,** chanting, **the Buddhist Sutras.** **Diversity of Buddhist practice,** artefacts (used by some) but not by others. Monasteries, Viharas, temples, pagodas.
What influences the way Buddhists respond to local and global issues of social justice?	**Example of the Buddha and the stories in the sacred texts.** **Human rights** – all can reach **Nirvana** so respect for all. **Equality** – all people are accepted, but not all are at the same point on the **journey of enlightenment.** **Generosity** – help the poor and hungry – fair wages for all. **Right Livelihood** – choose a job that helps, not harms.
Non-religious Worldviews	
What influences a Humanist and/or other non-religious	Role of **reason and evidence** with **empathy for all concerned (Golden Rule)**. **Humans are responsible** for **confronting** issues which harm people or nature. **Actions have consequences**.

worldviews' response to global and social issues?	**Morality and ethics are not absolute** - right action depends on context. **Campaign** for equality and human rights, and to protect the environment. The principle of **one life** and **choice about how to live** without harming others. Examples and role models, historical and current.

4.5 KS3

Schools should use a selection of these questions to create a coherent curriculum, appropriate to their context and cohort. Please note, the content below is suggested, not compulsory, but the items in bold indicate items considered more significant. This is not intended to be an exhaustive list of everything that could be taught. Nor is there is any expectation that everything suggested will be taught. Teachers should be mindful of what has been and what will be taught.

Core Question	**Suggested content**
Y7 (or 8 or 9) **What is meant by religion and worldviews? Why do we study them?**	See Section 5.7 for suggested unit content. Building on KS1 and KS2 learning, this unit provides an opportunity to find out what pupils have learned about the nature of religion and worldviews, specific religious traditions and how and why the study of them is important.
Christianity	
How and why did Christianity become a global religion?	Story of **Pentecost** and the birth of the church. The role of **evangelism, and the Holy Spirit**. Examine the role of preaching and teaching, and prayer. Acts 10, as well as other stories about Samaritans and outcasts. **Diversity within tradition.** Christianity as a **global, diverse and living tradition**. The conversion of Constantine and the political spread of Christianity as the recognised religion. Protestant, Catholicism and Orthodox traditions and practice. Crusades, missionaries and links to Empire building.
What influences a Christian way of life?	This unit could be based around case studies of well-known or local Christians, today or historically, e.g. Martin Luther King, Rosa Parks, Katherine Johnson, Corrie Ten Boom, Archbishop Desmond Tutu, Rev Steve Chalk, Chad Varah, Eric Liddell, etc. Explore issues of **Christian ways of life** e.g. employment choices, values, human relationships, marriage, and cohabitation. Explore Biblical teaching and interpretation. Consider questions of life after death and what motivates a believer to be loving and kind. The Golden Rule – love God and love your neighbour as yourself. Parable of the Sheep and the Goats (Matthew 25: 31-46). Opportunity to show some positive contributions made by the church to looking after the poor and sick (medieval times as well as current), education, and social reform.

What do Christians believe about Jesus? Why are there so many different interpretations?	**Son of God, Son of Man, Messiah, Saviour, Old Testament prophecies,** Salvation, Final judgement, heaven and hell, Revelation and reason. Different interpretations. The historical person of Jesus - human and divine. Trinity, Incarnation. Representations of Jesus – art, icons, film & media etc. How do other religions and worldviews see the person of Jesus? Global views of Jesus – do Christians in every part of the world/every denomination think the same way about Jesus and his significance? How is he seen in the Catholic and Orthodox traditions?
Are scientific and Christian worldviews compatible?	The perceived conflict between **science and religion**, particularly the **question around creation**, but also the reliability of the Biblical text with reference to **sickness and miracles.** For example, would Jesus have acted differently if there was modern medicine? Different interpretations of texts; examples of Christian scientists – John Polkinghorne. Look at the Lasar Project based in Canterbury and the Faraday Institute – 'meet the experts' section.
Buddhism	
What do Buddhists believe about Buddha and why do people follow him?	Life of the Siddartha Gautama (known as the Buddha) – birth (prophecy) and childhood – protected from suffering – impact of the four sights – leaving the palace – quest for truth – long path to enlightenment (ascetism) – decision to teach others. Definition of Buddha – enlightened one – lessons that can be taken from different parts of Siddartha's story. The use of stories as a way of understanding beliefs. Different beliefs about Buddha; one Buddha or many? Jatakas.
How might following the teachings of the Buddha affect a person's ways of living?	Explore issues about the way to live and how teachings may impact on these e.g. Three Poisons – greed, hatred and ignorance (avoidance of). **Three marks of existence** – including Anicca – everything changes. **Four Noble truths** – suffering. **Five Precepts** – non-violence – choices about how to live, values, human relationships. **Noble Eightfold Path** – including Right awareness, thoughts, attitude and actions - employment choices – meditation. **Path to enlightenment** through self- improvement and minimising suffering for those around you. **Nirvana/Nibbana** **The Three refuges – Buddha – Dharma – Sangha.** Explore issues of life choices, e.g. employment choices, values, human relationships, marriage and cohabitation, human sexuality and identity. Refer to the **Five Precepts and Noble Eightfold Path, Three Poisons.**

How and why did Buddhism become a global religion?	**Initial Spread through Asia**: Buddhism originated in India in the 6th century BCE and spread rapidly through the efforts of missionaries and traders, reaching countries like Sri Lanka, China, Korea, Japan, and Southeast Asia by the early centuries CE. **Support from Rulers and States**: The support from influential rulers, such as Emperor Ashoka of the Maurya Dynasty, played a crucial role in the spread of Buddhism. Ashoka's endorsement and missionary efforts helped establish Buddhism across his empire and beyond. **Adaptation and Syncretism**: Buddhism adapted to and integrated with local cultures and religions as it spread, leading to the development of diverse schools and practices. This adaptability helped Buddhism take root in various cultural contexts, from Theravada in Southeast Asia to Mahayana in East Asia and Vajrayana in Tibet. **Trade Routes and Pilgrimages:** The Silk Road and other trade routes facilitated the exchange of Buddhist texts, artifacts, and ideas, enabling Buddhism to reach Central Asia, Persia, and eventually, the West. Pilgrimages to Buddhist sites in India by East Asian monks also helped spread Buddhist teachings. **Modern Revival and Globalization:** In the 19th and 20th centuries, interest in Buddhism grew in the West due to increased scholarly study, global travel, and immigration. The modern revival, aided by global communication and diaspora communities, has made Buddhism a prominent global religion with significant followings in Europe, the Americas, and Australia.
Non-religious worldviews with a focus on Humanism	
How might following Humanist beliefs affect a person's way of living?	**Humans** responsible for solving world problems through **justice and social activity** through the key Humanist value of truth seekig. No afterlife, so justice must occur in this life. **One life,** so take personal responsibility to make it a good life. **Freedom to choose religion or belief**, support **apostates**, LGBTQ+. Promote **secular institutions** in education, parliament. Right to critique other worldviews. **Think for yourself, act for others.** Non-religious **rites of passage** - naming, marriage, funerals. **Non-religious chaplains.**
Which people have most influenced Humanists and how?	Humanist ideas in ancient India (Charvaka school), China (Confucius) and Greece (Democritus). **Charles Darwin Origin of Species** - different species evolve naturally. **John Stuart Mill (On Liberty)** - Liberty of each person. "Serve humanity and have deep concern for the general good" early description of Humanism. **Charles Bradlaugh**: right to affirm allegiance rather than take an

	oath on the bible. Founded National Secular Society. Jailed for publishing Annie Besant's pamphlet on family planning. Early **Humanists - thinking women** include George Eliot, Mary Wollstonecraft, Annie Besant. Possible inclusion of humanists from other religious traditions such as Judaism and Christianity. Famous political Humanists include **Nye Bevan** who created the NHS, **Leo Abse** who legalized gay sex, **Pandit Nehru -** First Indian Prime Minister. Current Humanist writers include Michael Rosen, Stephen Fry and Alice Roberts.
What other non-religious worldviews are there and how are they similar or different to Humanism?	**Sentientism** believes that evidence, reason and compassion for all sentient beings is important. Sentientism suggests people should use evidence and reasoning. Evidence and reason are also key tenets of Humanism. This naturalistic approach is an alternative to holding faith-based, arbitrary or unchangeable, dogmatic beliefs. The full implications of this philosophy are still unfolding. What might a world that uses evidence, reason and compassion for all sentient beings look like? **Ethical veganism** is described by the vegan society as a philosophy and way of living which seeks to exclude - as far as is possible and practicable - all forms of exploitation of, and cruelty to, animals. Throughout the centuries, the idea of 'do no harm' manifested in different ways. **Hedonism** is the prioritisation of pleasure, sensory or intellectual, over the needs of others. There are many other forms of non-religious belief which could be explored. What might these non-religious ways of thinking have in common with Humanism? Where are there similarities between religious and non-religious worldviews? Are there other shared values?
Islam	
Why and how do Muslims remember the prophets?	Definition of Prophethood and prophesy for Muslims; Explore the key prophets and their lasting impact on Muslims – e.g. Ibrahim, Nuh, Musa, Isa. Focus on Prophet Muhammad and his example. Sunni, Shi'a and the question of succession. How are the prophets remembered? E.g. Hajj, stories, Ka'aba Guidance; their stories teach important values; unity (emphasize the continuity of God's message).
How and why did Islam become a global religion?	Exploration of Ummah, Hajj, Aid. Historic spread of Islam, Islamic Scholarship, e.g. **scientific and medical advances**. Schools of thought. This global presence led to rich cultural exchanges, such as sharing knowledge in science and medicine. (**Contributions of Muslim scientists and philosophers to human history and science.)** The Prophet Muhammad and Islam have significantly influenced crucial changes in human history. Women's rights, the abolition of

	slavery, and the emphasis on knowledge are just a few examples. This has opened a major door for significant contributions in science, art, philosophy, and law throughout history. Important discoveries, research, and translations have led to substantial advancements in modern science and philosophy. Fields such as medicine, the compass, algorithms, astronomy, maths, physics, and chemistry have seen great progress. Along with these developments, Islam, which offers numerous individual and societal conveniences and advancements, was rapidly embraced by people. Islam offers a **monotheistic** belief system with a moral code and social structure. Islam also offered an egalitarian and unifying social structure. It emphasizes community and belonging (Ummah).
What influences a Muslim's way of living?	Characteristics of a Muslim according to the **Qur'an** and the words of **Prophet Muhammad**. Prayer and worship: time management, connection with God. Prayers are reminder to stay mindful of one's action. Empathy (fasting), **Charity and Zakat**: Sense of community and responsibility towards others. **Morality: Being honest**, kindness, keeping promises, compassion, fairness, respecting each other, are highly valued traits. **Education**: Quran's first word is Read, Islam encourages education and seeking knowledge, personal growth. **Science** and Islam support each other. Muslims who properly adhere to the Islamic guidance set themselves free from addictive habits and lead a **healthy life**. Islam gives a clear message to Muslims about the **purpose of life** (that it is just a test), and when someone lives with purpose s/he can enjoy the goodness in life and endure its difficulties. Islamic Relief, Red Crescent. The **afterlife.** A Muslim is good because this affects their place in the afterlife. **Judgement Day** - God weighs good and bad deeds. How Muslims respond to suffering is also important.
Philosophy, theology and Human Social Science Must include **Christianity,** at least one of the religions and worldviews already studied, with a choice of other religions and worldviews as appropriate. Jewish and Buddhist examples are offered, but Hindu, Sikh, Muslim and Humanist perspectives should be included as appropriate to the question.	
What does it mean to believe in a God, how does such belief matter, and do we need a reason to believe (or not to believe) in God?	This unit explores different kinds of knowledge; how do people know what they know. Can they be certain? Is doubt essential? What do people mean by God? Explore the arguments for God from a variety of perspectives, as appropriate to context. Christianity must be included. Consider different types of evidence (e.g., physical evidence, reasoning / logic).

	Introduce the concepts of theism, atheism, and agnosticism e.g. through the writings of Christopher and Peter Hitchens and Bertrand Russell. Consider whether all religions present arguments for God and evaluate the reasons why/why not. Christian evidence for God – e.g. stories of revelation and miracles, revelation, incarnation and resurrection The design argument, first cause, experience – classic arguments and counterarguments. Jewish, Muslim, Sikh, Hindu and Humanist ideas should be explored too, where appropriate. Consider the roles of hearing, experiencing, believing, belonging and faith in a range of religious experiences. Acknowledge that belief in God is just one reason why people may be faithful to a religious practice / tradition (for example, attachment to an inherited tradition or ethnic identity, to show commitment to a value system). To what extent do different religions share a view about the Divine Source? What if there is just one God? What if there is no God or divine source? Scientific views - explore the difference between evidence, proof, facts, beliefs, and opinions.
Who decides what is meant by a just and fair world?	This could be explored from the perspective of a case study – for example looking at reparations for the abuses of slavery and whether it is just and fair to hold people today responsible for the actions of people in the past. This could lead to an exploration of a range of questions such as: What is morality? Where do morals and ethics originate? Is morality absolute or relative? What is fairness? Who decides what is good? Choose whether to focus on any of the following: climate and environmental justice, social justice, racial justice, sexism, prejudice and discrimination. Include a study of people who have fought for justice (any kind) from a religious perspective. Explore their reasoning. Does religion contribute to or detract from world justice? Explore some of the philosophical approaches to these questions: - The Deontological (Duty based) approach. This is the idea that you can work out what is right by logic alone. - The Consequentialist approach - what counts is the consequence of an action e.g. utilitarianism. Philippa Foot's Trolley problem. **Judaism:** Concept of tzedakah (charity = justice); Maimonides' 8 Levels of Charity. Ethical behaviour (see UKS2). 7 Laws of Noah for all humanity include: ◦ respect for rule of law ◦ sanctity of human

	life ◦ sanctity of family life ◦ respect for property rights ◦ no cruelty to animals. **Sikhi:** Gadar movement for Indian independence. Sikh concepts of equality. Muslim, Hindu and Humanist ideas should also be explored as appropriate.
Why is there suffering and what can be done about it?	Define suffering and discuss whether suffering is an inevitable part of human nature. Define good and evil. What is human nature? Is suffering part of human nature? Whose responsibility is evil? Is it internal or external factors? Is it a choice? Explore philosophies of suffering from Christian perspectives, and those of other religions and worldviews as appropriate. Explore a simple introduction to theodicies (e.g. suffering is a test, suffering is how we learn, suffering is punishment, suffering enables us to appreciate good). Include theological and practical responses, and the interplay between them. Theology: atonement, death of Jesus, prayer and unanswered prayer. Irenaeus – soul making, CS Lewis – using suffering for good. Paul's comments – suffering produces character (Romans 5:3-5). Story of Job – Jewish, Christians and Islamic interpretations. Allah permits suffering, predestination. **Judaism:** The suffering of the Israelites in Slavery in Egypt (Passover) – why did the Jewish people have to suffer? Consider the question of whether fasting is suffering. Reincarnation in Hindu dharma, Sikhi and Buddhism. **Buddhist** ideas of suffering (Dukkha) as a part of life and the Middle Way. Karma, concept of Bhaana (acceptance of God's will). The role of the 5 thought-causing vices that keep a Sikh occupied and from remembering their purpose. Muslim, Hindu and Humanist ideas should also be explored as appropriate.
Should religious people feel a greater responsibility for protecting the natural world?	Explore the ways that a variety of religious traditions interpret the natural world. Is the earth part of God, or created by God, or the result of chance? Gnostic view that created matter is evil or irrelevant vs view that the Earth was created good by God. Genesis 1 and 2 and how these texts line up with stewardship and dominion. Explore different origin stories for the world, including the Big Bang and a range of other religious traditions – Hindu, Baha'i, Muslim as appropriate. Current responses to climate change and environmental issues such as the pope's encyclical letter Laudate Si, inter-faith work to address issues, Eco church, Eco Mosque, Eco Synagogue, carbon fast etc. Charity work to look after the world. Buddhism's advice to simplify one's life, change oneself rather than one's

	surroundings and not form attachments to money or consumer products fits well with environmentalist beliefs. **Judaism:** Introduce the Jewish concept of Tikkun Olam in Progressive Judaism, Tu BiShvat and explore movements like the Coalition on the Environment and Jewish life. Shmita year – every 7th year fields are left fallow and people are not allowed to eat what grows on the land; The year of Jubilee – every 50th Year. There are commandments not to eat fruit from trees in the first three years, or to cut down fruit trees in a time of war. In Orthodox Judaism this in linked to not cutting a child's hair for the first three years (Ultra-Orthodox). **Buddhism:** Some Buddhists and other religious adherents join environmentalist and anti-nuclear movements. How far should we go to protect the planet? Are there, or should there be limits? 7th Sikh Guru was an active ecologist. Muslim, Hindu and Humanist ideas should also be explored as appropriate.

5 CORE UNIT PLANS – SUGGESTED CONTENT

5.1 YEAR 1

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

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

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

Lesson 1: What makes a group or community?

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

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

Lesson 2- Does everyone have the same view?

Engage:
Look at some pictures that could be more than one thing – there are many different versions available, some of which are more accessible for this age group than others (e.g. 6 and 9, vase or faces). What does each pupil see? Can any of them see both things at the same time? This is beginning to introduce the concept of philosophy - an understanding of the ways of debating and disagreeing well (Philosophy for Children) e.g. Is a zebra black with white stripes or white with black stripes? Is that all that a zebra is? (Everyone has different views) Group the children in different ways according to views on something e.g. Which season is best, what belief they follow, sky colour, crisp flavour, being the best, jelly baby flavours or whatever will best suit your class. Do more than one example to show that we may have something in common with one person and

something else with another person. Use these examples to allow children to explore that different people have similar and different viewpoints.
Enquire and explore:
Recap on one of the concepts that pupils have explored in EYFS (such as special occasions, special places or special artefacts). Explore why some people think Friday is special, for others it is Saturday, for others it is Sunday, while some people don't think that any day is more special than any other. Expand to explain the idea that a worldview is **a way** of looking at the world. Explain that there are many different worldviews and that they may be based on or informed by culture, religion, ethnicity or community. Can the pupils name any of the religions that they encountered in EYFS? Create a pupil friendly definition of religion and explore some of the things that people might do to show they are part of the community.
Respond and communicate:
Establish that to find out what people believe we can ask questions, look at what they do and have discussions with them. Make links to what they learned in EYFS. Begin to create a bank of questions that you can ask during the ensuing year. Keep them somewhere visible and refer to them in RE lessons.

5.2 YEAR 2

WHAT DO DIFFERENT RELIGIONS AND WORLDVIEWS HAVE IN COMMON?

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

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

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

Engage:
Revisit the questions about what holds the school community together and where we belong. Start with family and school and extend from there. This can be linked to school promises, values, class charters or vision (whatever is relevant for different school contexts).
Enquire and Explore:
Ask questions about what we do when we all come together? What are our shared values? How do we know? Draw out that the things we say, do and talk about show what we believe and how we think about things.

Explore some different definitions of religion, belief, values and faith. What is similar and what is different between them?
Respond:
Sort some statements about things that people might believe into the appropriate groups - religious belief/ other belief, e.g. God made the world, you should go to the synagogue on Saturday, xxx is best football team, it will rain tomorrow etc. Which are religious beliefs, and which are opinions? Do any of them fit in both categories?

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

Engage:
How does it feel when we meet as a whole school (e.g., in assembly or worship time)? How does it feel when you get together for family events, or have a party for your birthday or celebrate at Christmas (or other festival depending on your cohort)? Gather a range of suitable words.
Enquire and Explore:
Focus on a couple of religious festivals/gatherings from at least two religions. Find out what people do when they come together. Watch some videos and look for the similarities and differences. If those videos are set in places of worship, explore some of the differences between the buildings and the artefacts that are used there. Revisit the traditions covered in EYFS and Y1 where possible. The Real People, Real Faith films on the NATRE website show different people from a range of religions answering the same questions. This will allow pupils to see the similarities between religions.
Respond:
Match the tradition with the place – artefact – practice. What is similar and what is different between the religions?

5.3 YEAR 3

CAN OBSERVING BEHAVIOUR REVEAL WHAT PEOPLE BELIEVE AND VALUE?

This unit should be used at the beginning of the academic year and should take about two hours or two lessons. This teaches the practices and skills of the discipline of human and social science.

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

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

Engage:
Create a list of the kinds of actions that the school is involved in. What do these actions show about what is important to the school community? Make links to the school vision and values where appropriate. How do people know that you go to the school? What do you do because you go to this school, rather than another?
Enquire and Explore:
Focus on a local religious community. (*If there is no local community, choose a religious community that is not going to be covered this year.)* What kinds of activities are they involved in? What do these activities show about what this community values? How are these similar to or different from what the school values? Continue the theme of celebration or gathering as explored at KS1 and begin to link some of these activities to values and beliefs associated with the religion. How do these communities celebrate? What does the way they celebrate tell us about what they think is important? What do these activities tell us about what is important to these groups of people? Focus on worship and rituals, charity and giving. Consider questions of how an outsider knows that you go/belong to a certain club/group. Identify dress, artefacts, or equipment e.g. uniform, tennis racket, violin, football scarf or sports kit, place that a person is seen, or perhaps the thing that they are doing (e.g. mending the road, pushing a buggy, standing at the school gate). The Real People, Real Faith videos on the NATRE website will provide some examples of ways people spend their daily lives.
Respond and Communicate:
Match some activities to the beliefs of a particular community. Consider any questions that these activities raise about what is important.

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

Engage:
Find out what communities, either religious or cultural, live in your local area. How do pupils know those communities are there? What do they see the members of the community doing?
Enquire and Explore:
Choose a community (local if possible) that is not going to be studied in this year group. This should preferably be a religion that has been studied in Key Stage 1, so that pupils are able to revise their knowledge and build on what they learned previously. Find out what roles the religious community plays in the wider community. If possible, conduct some interviews to find

out what motivates members of the community. If that is not possible, because of time constraints, consider what questions could be asked.
Respond and communicate:
Create a poster showing how the actions of the community reveal what that community believes and values.

5.4 YEAR 4

HOW DOES THE STUDY OF SACRED TEXTS AND STORIES HELP PEOPLE LEARN ABOUT THE BELIEFS, VALUES AND WORLDVIEWS OF OTHERS?

This unit should be used at the beginning of the academic year and should take about two hours or two lessons. This teaches the practices and skills associated with the discipline of theology.

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

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

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

Respond and Communicate:
Make a link between some texts and the activities that people engage in. Read a new text and suggest how that may influence someone's worldview.

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

Engage:
Think about how things like music and TV shows offer a sense of community – that they give a common or shared narrative. What are the shared narratives in the school? School vision and values. How Shakespeare etc. help people define that they are English or British. Link to British values. Discuss how these values and texts give a sense of belonging to a group/community.
Enquire and Explore:
Judaism is a good example to use here - look at the stories that form the basis of some of the festivals – e.g. Passover and how Jewish people who do not believe in God follow the teachings and the practice, because it links to their identity. There is regular reading of the Torah as it reminds Jews of their founding story and values. Hindu Dharma also has communal stories, but they are not necessarily interpreted in the same way. Look at the stories of Rama and Sita, Holika and Prahlad, Krishna and Arjuna etc. These stories are often linked to festivals, but there may be different times and practices associated with them, depending on the community. How do these stories give people a sense of identity and community? Why do people read the stories even if they don't believe in God? What do they gain from these stories?
Respond and communicate:
Read a new text (this could be a non-religious text such as a fable) and ask the pupils to analyse it to draw their own conclusions about what the people who read the texts might believe about them and how they might live them out. This could be a matching or sorting activity between texts and pictures.

5.5 YEAR 5

WHAT SHAPES A PERSON'S WORLDVIEW?

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

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

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

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

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

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

5.6 YEAR 6

HOW CAN HAVING FAITH IN SOMEONE OR SOMETHING HELP PEOPLE COPE WITH MATTERS OF LIFE AND DEATH?

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

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

Lesson 1: To consider what the key questions of life and death might be and where answers might be found.

Engage:
Discuss and gather from pupils a range of the big questions that they have about life and death. Discuss whether people agree on what the questions are, and whether all questions are equally valid.
Enquire and Explore:
Where might adherents to a religion go to answer these questions? Gather the pupils' suggested answers – these are likely to include sacred texts, their family, their community, their teachers etc. Compare this to where those with a non-religious background might go to find answers – for example, science, experience, friends and family. There will undoubtedly be overlaps. Is there a difference between the questions about life and the questions about death? Focus on the questions about life and explore some of the relevant texts from your chosen religion or arrange to interview someone who belongs to that tradition. Do people within that religion or worldview agree on the answers?
Respond and Communicate:
Pupils to choose one or two of the questions on life and suggest the answers that a particular religion or worldview might give and why. This could be a different one to that encountered in class.

Lesson 2: To explore the role that faith might play in helping to answer questions that have no certain answer

Engage:
Find or create an age-appropriate definition of faith. Consider the questions that were identified last week. Which of them seemed to be best answered by 'faith'? Does everyone have faith in something?
Enquire and Explore:
Explore the responses of one Dharmic and one Abrahamic religion (not Christianity) to the questions about death. How does this 'faith' express itself in how the death of a member of the community is marked? Does it require faith to believe in life after death? Does it matter that there is no way to answer the question conclusively? How do non-religious people answer the questions about what happens when you die? What do funeral rites tell us about what people believe? What evidence of faith is there in the funeral services?

Respond and communicate:
Pupils consider the answer to the question of how faith can help people to cope with matters of life and death and choose a way to answer the question.

5.7 YEAR 7

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

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

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

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

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

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

        - Ninian Smart's seven dimensions of religion: (1) Ritual; (2) Experiential (i.e. feelings); (3) Mythological (i.e. stories); (4) Doctrinal; (5) Ethical; (6) Institutional (i.e. social); (7) Material (i.e. objects / artefacts).
    - Defining spirituality / belief in a higher power.
    - Defining that a person who believes in a higher power and believes that someone that they love has gone somewhere when they die is just as strong a worldview as someone who believes that the higher power is God and that their loved one is with Jesus. 'Nobody stands nowhere' framing of the whole worldview narrative means that each worldview is just as potent as the next; no one is immune from bias.
        - The idea of the contrast between 'the spiritual' and 'the worldly'. More contemporary definitions - spirituality is the "quest for the sacred", "the numinous", "the depths of human existence", "the boundless mysteries of the cosmos", "thriving". Cf. Sheldrake, P. (2012) *Spirituality: A Very Short Introduction*, Oxford: Oxford University Press, pp.5-6
- Extend by exploring the factors that shape our worldview.
    - E.g. Theology - doctrine, teachings, sources of authority - to what extent can we pick and choose?
    - E.g. Human and Social Science - The society we are born into, the community we live in, our class and gender.
    - E.g. Philosophy - the differences between knowledge and belief; exploring the idea of individual 'truth'.

Potential Resources:

Nobody Stands Nowhere (youtube.com)

BBC Sounds - I Feel Therefore I Am - Available Episodes

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

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

- Enable students to explore, and share, their own worldviews. This could be done through Stephen Pett's 'snowflakes' activity to explore how different pupils view God.
- Alternatively, NATRE has collated and produced some useful resources for exploring worldviews: 2 Exploring worldviews. What is a worldview? What is my worldview? (natre.org.uk).
- The teacher should also be encouraged to share their worldview as this acknowledges their own positionality in the classroom space.

- The sharing of worldviews and acknowledgement of positionality may lead into a wider exploration of the insider / outsider problem in the study of religions and worldviews:
    - To what extent can someone study, understand, or explain the beliefs, words and actions of another?
    - To what extent are beliefs and practices understandable to those who do not share those same beliefs or participate in those same practices?
    - Which perspective should be privileged? The insider or the outsider?
        - **Outsider**: Description by a non-believer about another person's faith.
        - **Insider**: Descriptions by a believer/devotee about their own faith.
- The insider / outsider debate may also be aligned with the related concepts of emic / etic formulated by Kenneth Pike.
    - An **emic** account is a description of a tradition that is composed by people from within that tradition; so, it is an account emerging from inside a tradition and includes voices from within that tradition.
    - An **etic** account is an account of religious phenomena that emerges from outside the tradition.
- Explorations of the insider / outsider debate, and the acknowledgement of our own positionality and biases, may be used to facilitate discussion of the potentially harmful implications of 'outsider' perspectives of religions and worldviews:
    - The act of perception is not neutral but informed by years of culturally institutionalised biases and assumptions which, in turn, influence the kinds of opinions we form about the thing we see.
    - This can lead to the negative stereotyping and 'othering' of particular beliefs and practices.
        - E.g. Orientalism and colonialism.

Potential Resources:

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

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

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

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

Potential Resources:

What is and isn't a non-religious worldview? » Understanding Humanism

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

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

Lesson 4: What is the societal impact of religions?

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

Potential Resources:

Is Richard Dawkins a Christian? | The Spectator

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

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

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

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

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

Potential Resources:

The worldview bubble | News articles | University of Groningen (rug.nl)

6 Non-Statutory Assessment, Progress and Outcomes

Assessment in RE should be like that in any other subject – pupils are expected to know, apply and understand the content, skills and methods specified in the syllabus. Teachers can only assess what has been taught. Any grid or table of statements is therefore unlikely to be applicable to every class or cohort in every school. In RE, by the end of each key stage, the expectation is that pupils'

achievements will be weighed up by teachers using criteria arising from the syllabus but also to align with the policies and procedures of the school.

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

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

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

The table below is offered as a guide for how pupils/students ***may*** make progress in subject knowledge - both substantive and disciplinary – and in the disciplinary skills. It is not statutory but offered as a guide. Teachers can only assess what has actually been taught and the suggested content below (based on the Coventry and Warwickshire work on the Religious Education Council of England and Wales Religion and Worldviews Toolkit), will need to be adapted to context.

6.1 EYFS

	Core knowledge (substantive) and key vocabulary	**Disciplinary knowledge (Ways of knowing)**	**Disciplinary skills**
Believing (Theology)	Some people **believe** in **God.** There are **religions** and there are ideas that we call **worldviews.** Ideas can be found in **texts, stories** and **symbols.**	• Pupils begin to know that some ancient special stories and texts are still valued today. • Pupils begin to know that some people are remembered because of what they taught and did. • Pupils begin to know that the stories and people are often linked to what people do and what they celebrate.	• Pupils are starting to read simple texts with adults. • Pupils are starting to suggest meanings for the texts. • Pupils are starting to make simple links between the texts and real-life actions.
Living (Human and social science)	People live in different groups such as f**amilies and communities**.	• Pupils begin to know the different ways in which people show that they belong to a group.	• Pupils are beginning to explore what it might mean to belong to a community.

	Places of worship are important to some people. **Artefacts** are often used to show what some people believe.	• Pupils begin to know that actions can show beliefs. • Difference may be due to time, place and choice.	• Pupils are beginning to explore specific ways of being community.
Thinking (Philosophy)	People have **different** ideas about **right and wrong.** People have **different** ideas about what is **special or sacred.**	• Pupils begin to know that people have different sources (such as story) for ideas about right and wrong. • Pupils begin to know that different people place value on different things.	• Pupils are beginning to engage in simple reasoning, using 'because'.

6.2 KS1

	Core knowledge (substantive) and key vocabulary	**Disciplinary knowledge**	**Disciplinary skills**
Believing (Theology)	Many religions **believe** in and teach that there is **one God.** Pupils know that **different beliefs** about God exist, including that God does not exist. Some of these ideas come from **different texts** according to which **religion or worldview** is referenced. Ideas are sometimes communicated in **stories and symbols.** There are many people who do not believe that God exists. They are often called **non-religious.**	• Pupils know that sacred texts are sources of authority and beliefs for some people. • They know that the same texts are read in different ways by people (interpretation). • Pupils know that symbols, stories and art can express theological and spiritual meanings.	• Pupils can read simple stories and annotate or interpret them to suggest meanings. • Pupils can make simple links between texts and different examples of practice and ritual. • Pupils can offer simple interpretations of symbols and works of art.

Living (Human and social science)	People gather in **communities** to worship or pray and **celebrate shared beliefs.** **Place** is important to many communities. **Actions and rituals** often express beliefs. Some actions and rituals are **cultural**. There are some common features shared between **religions and worldviews, but there are also many differences**.	• Pupils know that similar beliefs may be lived out in different ways. • Asking questions is a way to find out what people believe and how they think. • Observing religious practice in a place of worship can help people to understand what is important to people.	• Pupils can develop simple, short surveys (2-3 questions) to help them find out and understand. • Pupils can observe and draw conclusions from what they observe. • Pupils can summarise and compare data and information and draw simple conclusions.
Thinking (Philosophy)	**Experiences, thinking and reading texts** often help people decide what to believe. Ideas about **right and wrong** often come from sacred texts. **Spiritual practices such as prayer and worship** influence peoples' **thoughts and ideas**.	• People give different reasons for what is important to them. • Ideas about right and wrong often come from ancient texts or people from the past.	• Pupils are beginning to ask important questions about life and share their own possible answers. • Pupils are beginning to be able to articulate their opinions and beliefs, using simple reasons. • Pupils can engage in simple debates. • Pupils can use statements for expressing their ideas and give reasons.

6.3 LKS2

	Core knowledge (substantive) and key vocabulary	**Disciplinary knowledge**	**Disciplinary skills**
Believing (Theology)	**Muslims and Sikhs** believe in **one God**, as do Christians, religious Jews and Hindus. **Beliefs about God** are expressed in different ways	• Pupils know that sacred texts are interpreted literally, metaphorically and symbolically. • Pupils know that beliefs are often drawn from a range of texts.	• Pupils are able to engage in hermeneutics – interpretation of texts – and make their own interpretations. • Pupils are able to summarise some of the

	by different religious groups. Many religions have a **sacred text** that informs peoples' beliefs. People with **non-religious** beliefs refer to **texts and stories** too. Texts are often open to **interpretation**. Some stories are read **literally** and others **symbolically** or metaphorically. Sacred places often communicate **theological and spiritual ideas**.	• Pupils know that texts can often be hard to understand. • Pupils know that theological and spiritual ideas can be expressed in a wide variety of artistic ways. • Beliefs that are shared are often taught by leaders and teachers.	different beliefs that they have encountered about God and the divine, using the texts that they have read. • Pupils are able to explain some of the spiritual ideas that they encounter through art. • Pupils are able to read texts in a variety of ways - looking at, through, behind and in front of the text.
Living (Human and social science)	**Actions and rituals** will often demonstrate and influence beliefs. **Celebration**s and **festivals** express some of the core ideas that adherents to a religion hold to be important and shape their identity. **Choices about the ways to live,** such as **clothing and career,** can express beliefs as well as a sense of belonging and identity. **Individuals** do not all respond to a religion or worldview in the same way. **Food, clothing, ritual** and **artefacts** are a part of many festivals.	• Pupils know that routines and rituals and artefacts can be important to religions and worldviews. • Pupils know that they can learn about rituals and practice, by observing and asking questions. • Pupils know that there are a variety of ways that people will demonstrate their sense of belonging and community and identity.	• Pupils will be able to create longer surveys (5 – 6 questions) that ask questions about the lived experiences of real people. • Pupils are able to conduct interviews in a way that demonstrates respect and understanding. • Pupils can use the data they gather to communicate relevant information.

Thinking (Philosophy)	Some of the i**mportant ideas** that people believe are **abstract**, such as **love, forgiveness, peace and goodness.** There are different ideas about what a **good life** looks like. Ideas about **right and wrong are often complex** and hard to quantify. People explain their beliefs, experiences and faith in different ways.	• Pupils can identify some aspects of a religion that are abstract. • Pupils can identify some of the reasons that people use to articulate their choice of what a good life looks like. • Pupils will know that people use a variety of reasons to articulate their beliefs and actions.	• Pupils can ask philosophical questions about the reasons people give for their beliefs. • Pupils are able to give their own opinions, where appropriate, in answer to some of these questions. • Pupils are able to make simple evaluations of the logic of theirs or others' conclusions.

6.4 UKS2

	Core knowledge (substantive) and key vocabulary	**Disciplinary knowledge**	**Disciplinary skills**
Believing (Theology)	**Ancient texts** can still speak to the modern reader, even if they are **interpreted** and read in different ways. There are ways that texts are read that are considered as more **authoritative** than others. It is important to understand the context in which a text was written, and the **genre** of the text. Many people believe that there are valuable lessons to be learned from ancient texts, even if some of the **content is contested.**	• Pupils will know that many sacred texts are still read today to provide meaning and justification for actions. • Pupils will know that there are ways of reading a text that are agreed on by particular groups of people. • Pupils will know that sometimes the agreed interpretation of a text will be rejected in favour of a new reading. • Pupils will know that the same people can figure in stories in completely different ways and with different interpretations.	• Pupils will be able to compare and contrast the different ways of reading and interpreting text. • Pupils are increasingly confident at interpreting text, taking into account the historical and social contexts in which they were written. • Pupils can make links between the texts and their use in religious and non-religious contexts today.

	Many sacred texts appear to draw on ideas from other traditions and so there are similarities as well as differences. E.g. Christianity draws on Judaism, and Islam draws on both Judaism and Christianity.		
Living (Human and social science)	A person's **worldview**, whether **organised or individual,** will influence the way that they **respond** to current issues. Many of these ideas will originate in **sacred texts** and **teachings**. A person's worldview may change over time with **experience** and as they interact with people with **different religions, worldviews and perspectives.** Organised religions also **change over time** as they interact with different **cultures, events and eras**.	• Pupils know with increasing confidence that a worldview, whether organised or individual, is lived out in peoples' actions and choices. • Pupils know that religious practice can change over time and be shaped by experiences. • Pupils know that surveys and questionnaires will reveal some information, but that it is often complex. • Pupils know that time, culture, practice and place influence religions and worldviews, and that religions, practices and beliefs in their turn, impact on cultures and traditions.	• Pupils can examine their own position and be reflective when exploring other religions, worldviews and perspectives. • Pupils can plan for and execute surveys, polls and interviews. • Pupils can analyse data and information, both qualitative and quantitative, and communicate their analysis.
Thinking (Philosophy)	There are big questions of **life and death** which many religions and philosophies try to answer. Some of these questions have been **debated** for a very long time.	• Pupils know that all knowledge comes from somewhere. • Pupils know that the ideas from religions and worldviews can be debated and discussed. • Pupils know that people have different ideas and beliefs about	• Pupils can debate and discuss ideas from organised religions and worldviews that are applied to current issues. • Pupils are increasingly able to put forward alternative ideas and statements, taking

	Many of these philosophical questions have answers that no one can be **certain** about. It is important to consider whether responses to the big questions of life are well explained.	self, death, life after death and the supernatural or spiritual worlds.	account of a variety of positions and arranging arguments and counterarguments in an increasingly logical manner. • Pupils are developing an awareness of morality – gaining knowledge of values and ethics and deciding what these mean for themselves and for others.

6.5 KS3

	Core knowledge (substantive) and key vocabulary	**Disciplinary knowledge**	**Disciplinary skills**
Believing (Theology)	**Sacred texts** and other writings are open to **interpretation** both **between and within communities/worldviews**. **Teachers and leaders** continue to interact with sacred texts to apply them to the modern era. **Historical figures** are still **remembered and influence** the interpretation of texts today. **Culture, identity and time/era** influence the interpretation and authority afforded to texts. Texts can be used to **support or countermand** belief in God/a deity/the supernatural.	• Students securely know that sacred texts can be interpreted in different ways by different members of the same organised worldview. • Students securely know that factors impacting on identity have led to a range of interpretations of sacred texts. • Students securely know that sacred texts are often used to support belief in God/a deity.	• Students can use hermeneutical skills and explore the implications of different interpretations of the same texts. • Students demonstrate historical and cultural theological skills, exploring the history and culture influences of beliefs, practices and locations. • Students demonstrate how texts can be applied to modern situations and evaluate their impact.

Living (Human and social science)	The degree to which a text is given **authority** has an impact on how closely it is followed. Beliefs and ways of living interact, but **individual choice and interpretation** impact on the way that beliefs are lived out. Religions and worldviews are influenced by **cultures, times and places**, especially as ideas spread.	• Students know that not all religious beliefs are expressed in the same way or with the same level of commitment. • Students securely know that individuals and communities might identify with organised worldviews such as religious traditions, but their lived experience may be incredibly diverse. • Students know that people may identify with organised worldviews such as a religion but only to 'belong' to the group, not because they 'believe'. • Students know that factors such as place, culture and identity can impact on the lived expression of a religion or worldview	• Students know how to ask questions appropriately. • Students demonstrate respect for nuance and difference. • Students engage confidently in enquiries, developing knowledge and understanding that religions and worldviews look different to all people. • Students make good use of encounter – visits and visitors - whether in person or virtual to examine the connections between individual and organised worldviews. • Students are able to articulate their evaluations and conclusions, using a suitable range of evidence.
Thinking (Philosophy)	**Philosophical and ethical debates** are still relevant and apply in current settings and situations. Questions that have been debated over the centuries are still significant. Different religions and worldviews respond to philosophical questions in a variety of ways.	• Students securely know about philosophies of religion from several religious traditions, how these are applied to life now and how they have been applied in the past. • Students know that philosophies and theories can be applied to modern day contexts and scenarios. • Students know that some philosophies and ethical ideas are contested.	• Students confidently apply philosophies and ethical theories to current contexts and situations through debate and discussion. • Students more confidently employ reasoning as applied to different situations and scenarios of life. • Students respond with growing confidence to epistemological questioning, e.g. where does this knowledge come from and how reliable is it? • Students demonstrate a developing understanding of philosophy of religion.

			• Students show growing knowledge and understanding and can apply a wide range of philosophies of religion from a variety of religious traditions.

7 SUGGESTED RESOURCES AND FURTHER READING

7.1 GENERAL RESOURCES

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

National Association of Teachers of Religious Education (natre.org.uk)

Real People, Real Faith film series

~~Home -~ RE: ONLINE (reonline.org.uk)

Leadership | Learn, Teach, Lead RE (ltlre.org)

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

Reforming RE – A blogspace for a Worldviews Curriculum (wordpress.com)

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

www.re-hubs.uk

Sacre Artefacts Catalogue: This shows a large number of Artefacts for all faiths and the artefacts are available for loan. Please approach Windsor and Maidenhead SACRE

www.booksatpress.co.uk

Religious Studies - BBC Bitesize - EYFS to GCSE

BBC Class clips: KS1, KS2, KS3

A-Z of religion and beliefs

Nobody stands Nowhere video - an animation explaining worldview. Has been used with primary pupils.

Home - TrueTube - a selection of videos and resources for religion and worldviews.

The Windsor and Maidenhead Library also hosts a number of Cabinets that are setup for visits. Check the website for opening times.

Animated World Faiths

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

7.2 BAHA'I

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

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

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

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

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

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

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

7.3 BUDDHISM

True Tube: www.truetube.co.uk/search/?_sf_s=Buddhism&_sfm_length=0+500+++++&sort_order=relevance+desc

Life of Buddha

Windows into Buddhism

The Buddhist Centre

RE Online: Buddhism

Diamond Way Buddhism

BBC: Buddhism

Amaravarti Monastery

Buddhism: A New Approach

Buddhist worldview traditions REOnline

https://sgi-uk.org – SGI Buddhist website

7.4 CHRISTIANITY

https://www.truetube.co.uk/search/?_sf_s=Christianity&_sfm_length=0+500+++++&sort_order=relevance+desc

My Life My Religion: Christianity

BibleGateway.com: A searchable online Bible in over 150 versions and 50 languages.

Home - RE:quest (request.org.uk) (British Youth for Christ) This is a Christian site designed to help teachers teach about Christianity from KS1 through to A Level.

Christianity A New Approach

Christianity.com: Denominations

Catholic Directory

British Orthodox Church

Church of England

Baptist Church

Quakers

BBC: Pentecostal Church

Methodist Church

Roman Catholicism

Christian worldview traditions REOnline

Faraday Institute – science and religion for children

Lasar Project on science and religion

Christians in Science

God and the Big Bang Project – workshops for KS3 – 5 on science and Christianity.

7.5 Hindu Dharma

Hindu Education Board

Hinduism on TrueTube

My Life My Religion Hinduism

Hinduism A New Approach

Hindu worldview traditions: REOnline

Heart of Hinduism

7.6 Humanism and non-religious worldviews

True Tube www.truetube.co.uk/search/?_sf_s=Non-religious%20beliefs&_sfm_length=0+500+++++&sort_order=relevance+desc

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

RE Online: Humanism (with more web links)

BBC: Atheism

Humanists UK

Humanists UK: For teachers

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

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

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

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

7.7 Islam

https://www.truetube.co.uk/search/?_sf_s=Islam&_sfm_length=0+500+++++&sort_order=relevance+desc

My Life My Religion: Islam

BBC: Islam

RE Online: Islam (with more links)

The Muslim Council of Britain

Islam a New Approach

Muslim worldview traditions REOnline

7.8 JUDAISM

Judaism resources for teachers
(compiled by Anna Silver, Education Office of the Board of Deputies of British Jews)

Jewish Living Online (A free digital resource for secondary schools)

Judaism GCSE : The Definitive Resource by Clive Lawton

Jewish worldview traditions REOnline (for primary and secondary)

Movements in Judaism: Liberal, Reform, Masorti, United Synagogue (modern orthodox)

Jewish Museum London: Inclusive Judaism, Learning Portal

https://www.jewfaq.org/

My Life My Religion Judaism by BBC Teach

https://www.myjewishlearning.com/

www.jewishvirtuallibrary.org

Torah.org: Basics of Judaism

7.9 PHILOSOPHY

The Doors of the Sea by David Bentley-Hart

The Philosopher Queens by Rebecca Buxton and Lisa Whiting

Thomas Nagel - What does it all mean? (covers the main questions of philosophy outlined above)

Stephen Law - Philosophy Gym (this has short chapters including Where does the universe come from? Does God exist? What is knowledge? Can we have morality without God and religion?)

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

Julian Baggini - How to think like a philosopher

Critical Thinking:

Anthony Weston - A rule book for arguments

Morrow & Weston - A workbook for arguments (has lots of practice examples)

7.10 SIKHI

True Tube
www.truetube.co.uk/search/?_sf_s=Sikhism&_sfm_length=0+500+++++&sort_order=relevance+desc
Guru Nanak Animated World Faiths

My Life My Religion: Sikhism

The 5 Ks of Sikhi: https://www.youtube.com/watch?v=Z9tI4WekMHE

The above, and other pupil-friendly videos on Sikhi, can be accessed here

SikhNet | Sharing the Sikh Experience

Sikhism Religion of the Sikh People (sikhs.org)

BBC Sikhism

Sikh Museum History Heritage Sikhs

Sikhism: A New Approach

Sikhi worldview traditions - RE:ONLINE (reonline.org.uk)

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