

LOCALLY AGREED SYLLABUS FOR RELIGIOUS EDUCATION

2023-2028

RE is a part of the basic curriculum, to be taught alongside the National Curriculum. This Locally Agreed Syllabus details the statutory requirement for all schools in Cambridgeshire as set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998.



Cambridgeshire
County Council



Rutland
County Council



"The ability to understand the faith or belief of individuals and communities, and how these may shape their culture and behaviour, is an invaluable asset for children in modern day Britain."

Explaining religious and non-religious worldviews in an academic way allows young people to engage with the complexities of belief, avoid stereotyping and contribute to an informed debate"

— Why RE Matters -The RE Council website

"Every child and young person who goes to school is entitled to an experience of religious education that is both academically challenging and personally inspiring"

- A Curriculum Framework for Religious Education in England -The Religious Education Council of England

'The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious'.

- The first paragraph of the 2018 Final Report Executive Summary of the Commission on RE (CoRE)



"RE is an important curriculum subject. It is important in its own right, and it also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion"

- Religious Education in English Schools: Non-statutory guidance 2010 UK Gov



Foreword

Message from SACRE chairs:

This syllabus has been written for teaching Religious Education in schools by members of the Locally Agreed Syllabus committee from Cambridgeshire, Peterborough and Rutland SACREs.

The aim is to ensure that our children receive a balanced, open-minded and comprehensive education in RE.

Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. Census 21 provides a mapping tool that shows the distribution by 'religion' and 'no religion'. Hence will provide a starting point for understanding local contexts.

British society is changing, so RE as a subject must reflect the current and future needs of pupils in a world of diverse identities, with multi-religious and multi-secular worldviews, and in matters of justice, such as climate, race and equality.

We hope that teachers, schools, parents and pupils will prepare for that change by adapting to and building on change in their curricula.

Sukaina Manji - Chair Peterborough SACRE

Gurdev Singh - Chair Rutland SACRE

Julia Ewans - Chair Cambridgeshire SACRE

Message from the Locally Agreed Syllabus committee:

Dear Reader,

This syllabus comes at a time when a spotlight is being shone on RE by Ofsted and the RE Council for England and Wales, by academics, schools and teachers. There is deep concern that the subject should continue to meet the high standards expected of state education. The challenges affecting the RE landscape are set out by the Commission on Religious Education (CoRE) 'Religion and Worldviews: The Way Ahead' 2018. The Commission recommends a shift in the way we think about the subject, encapsulated in the term 'worldviews'.

'Worldviews' represents a change in RE. It asks us to consider the subject as non-binary between 'religious' and 'non-religious' and to explore the possibility of applying academic discipline and suggested 'Big Ideas' in framing and shaping the school curriculum.

You will notice that the syllabus references 'worldviews' and includes details that suggest a movement towards that shift in the way we view the subject. For example, elements of Substantive Knowledge, Ways of Knowing and Personal Development will require knowledge of pathways to understanding. (see Ofsted Research Review, May 2021). We commend all the development work done on this subject, but the full picture is not quite available as completed materials.

RE aims to provide a broad and rich curriculum that enables equal access through pedagogical decisions. RE prepares our pupils for the diversity of religious and cultural thought which is present to them locally, nationally and globally.

We expect to see literacy in RE improve and greater uptake in RE courses in our schools across the Authority, leading to national qualifications.

As a committee, we commend this syllabus to you.

June 2023

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Introduction

The teaching of RE is vitally important in a rapidly changing world. However, what could be in the RE syllabus can confuse with many different voices in the debate. In writing this new syllabus, we seek to create a framework that meets the current legal requirements. At the same time, it is flexible enough to allow schools to make the syllabus relevant to the needs of their children, which can grow as the subject develops.

The background to writing this syllabus

The 2018-23 Agreed Syllabus for RE was written during a time of RE change. That change continues.

Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. ([link to census](#))

The Department for Education (DfE) made a review of the National Curriculum for schools in England in 2013. RE was not part of this review despite it being statutory as the Basic Curriculum alongside the National Curriculum subjects. This was because RE curriculum is set by the local authority Standing Advisory Council on Religious Education (SACRE) which is responsible for producing the locally agreed syllabus for RE.

As a result of the DfE review not including RE, the Religious Education Council for England and Wales (REC) concluded that a review of RE was needed for reasons of equity with other subjects. Teachers responsible for RE in schools in England are expected to plan lessons, assess pupil progress, and have their performance held to account, as other teachers do. School leaders expect them to use the same or similar criteria to those deployed in other subjects in the curriculum. In October 2013, the REC published "[A Curriculum Framework for Religious Education in England](#)"ⁱⁱ to support those teachers and schools.

Taking a lead from the REC, the syllabus writers of 2018 adopted a style which was shorter and less prescriptive as to content than in earlier years, giving schools the flexibility to provide more coherent and integrated cross curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. This revised syllabus follows this style.

In 2018 the Commission on RE (CoRE) made its landmark recommendations in a report entitled '[Religion and Worldviews: The Way Forward](#)'ⁱⁱⁱ.

Out of the CoRE Religion and Worldviews: The Way Forward' came the three year RE Council Worldviews Project. In the spring of 2022 the project produced a [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)ⁱⁱⁱ. The aim is to take the idea of a Religion and Worldviews approach, as advocated by the CoRE final report and see what it looks like when applied to a syllabus or curriculum. The handbook has influenced the preparation of this syllabus.

What is a 'world view'?

This syllabus adopts the following definition from [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)^{iv} :

‘Worldview’ describes the way in which a person encounters, interprets, understands and engages with the world.

This definition has been built on the discussions the REC brought out in 2020 [Discussion Papers for The Worldview Project](#)^v.

Discussion Paper 1 says:

‘Worldview can refer both to the official teachings, ethical expectations, approved practices, definitions of membership or views on contemporary issues of organised institutions, and to the approach to life of an individual who may or may not identify with an organised group and for whom religious or philosophical traditions may be one of many influences upon them. Individuals and communities may perceive their worldviews as fixed, unchanging and uniquely and propositionally true, or fluid, flexible and changing. They may see them as having nothing in common with other perspectives or as having porous boundaries. (page 6)

In some cases, ‘worldview’ has been used only of non-religious worldviews, rather than as a term that can be used of both religious and non-religious worldviews. The concern has been that this preserves, rather than softens, a rigid boundary between religion and non-religion’. (page 7)

There was some divergence in the ways the academics who took part in the discussions understood the concept of worldview, but overall, the group inclined towards a broader and more inclusive use of worldview, which:

- *includes both religious and non-religious worldviews, rather than only being used for non-religious worldviews*
- *includes affective, embodied, existential and practical dimensions in addition to cognitive and intellectual dimensions*
- *includes individuals and small communities, not only organised traditions*
- *includes worldviews that are unreflective, unconscious and implicit as well as those that are consciously held, and therefore may be understood through interpreting actions as well as articulations*
- *points towards worldviews being fluid, changing, diverse and plural with open, porous boundaries rather than fixed ones*

‘There have been concerns that this dilutes the religious content of the subject, but this is not the intention – it is, rather, to enhance it. This does not mean leaving the concept so open and fluid that ‘worldview’ could mean almost anything’ (page 7)

There has also been some concern that re-orienting to Religion and Worldviews entails adding yet more content to an already crowded curriculum. In the discussions, the academics *‘were keen to ensure that taking a worldview approach would not lead to what they described as ‘religious tourism’ where pupils receive a smattering of superficial knowledge about a range of organised worldviews which may or may not be of interest to them. There is a clear need for an overarching, coherent structure so that pupils can organise their knowledge and build to a deeper, richer understanding of worldviews and how they operate’(page 8)*

Entitlement

1. What pupils should expect from the curriculum

The National Entitlement developed by CoRE is a useful starting point for designing a curriculum. It outlines the nine key areas that pupils be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion' 'secularity' 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

The Draft Handbook expands on and revises these key areas on [pages 18 and 19](#) ^{vi}.

2. What pupils should expect from their teachers

In line with the [DfE Teachers' Standards](#), pupils are entitled to be taught by teachers who:

- i. have a secure knowledge of the relevant curriculum area
- ii. foster and maintain pupils' interest in the subject
- iii. can address misconceptions and misunderstandings and handle controversial issues
- iv. demonstrate a critical understanding of developments in the study of religion and worldviews
- v. promote the value of scholarship

3. Types of knowledge

The [OFSTED 2021 Religious Education Research Review](#)^{vii} outlines three types of knowledge that pupils should make progress in:

substantive knowledge:	knowledge about religious and non-religious traditions • core concepts • truth claims • teachings and practices • behaviour and responses of adherents wider concepts such as spirituality and secularity how worldviews work in human life
Ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	Pupils build an awareness of their own presuppositions and values associated with; • the religious and non-religious traditions studied • the lived experience of adherents The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject

It is important that your curriculum reflects these types of knowledge within the teaching of RE to support pupils during their progression and journey through primary and secondary level education. Taking the guide from OFSTED '*it is this RE curriculum that pupils need to know and remember*'. The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject.



Statutory Guidance

Legal Requirements – The Provision of RE

The primary legislation covering RE from 1944 to 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 ([Religious Education in English Schools: Non-Statutory Guidance 2010](#)) offered an interpretation of the legislation.

What schools must do

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils, and
- prepares pupils at the school for the opportunities, responsibilities and experiences of later life and all state schools... must teach religious education... all schools must publish their curriculum by subject and academic year online. [‘The national curriculum in England: Framework document’, September 2013](#)

Teaching

Statutory Requirements for Religious Education in different types of schools

All schools, including special schools, must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. RE is compulsory for all pupils who are registered at a school, including those in a reception class. RE is not compulsory for pupils in a nursery school or nursery class in a primary school.

Academies

Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether or not the academy has a religious designation. Academies should consider continuity and curriculum progression across the key stages. If they adopt the locally agreed syllabus there is continuity when pupils move schools and local resources are available to support it. Academies with a religious character must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose. Free schools are academies in law and have the same requirement to provide RE. ‘An academy has simply to meet the requirements of law’ (ERA 1988, Chapter 40, Section 8:3)

Maintained Schools

Maintained schools are of four types:

- **Community schools** are controlled and run by the LA and must follow the locally agreed syllabus.
- **Foundation and Trust schools** are run by the governing body which employs the staff and sets its own admissions criteria. The land and buildings are usually owned by the governing body or, in Trust schools, a charity. RE must be taught in accordance with a locally agreed syllabus

unless the school has a religious foundation, in which case parents and carers may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.

- **Voluntary Aided (VA)** In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character. However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so.
- **Voluntary Controlled (VC)** or Foundation Church of England schools must teach RE according to the Locally Agreed Syllabus unless parents and carers request RE in accordance with the trust deed or religious designation of the school.

Special Educational Needs and Disability (SEND)

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts and all teachers are teachers of SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. Pupils with special educational needs will not always meet the same expectations in RE as other pupils and therefore appropriate assessment materials will need to be used, (exemplars are indicated within the support materials). All programmes of study should take account of the targets and recommendations in the pupil's Individual Educational Plan (IEP). A multi-sensory approach can be helpful in planning RE for children with special needs.

For the small number of pupils who may need the provision, material may be selected from those used in earlier or later key stages, to enable individual pupils to progress and demonstrate achievement. Such material should be presented in contexts suitable to the pupil's abilities. In making decisions about adjusting the content of the key stage, teachers should consider the pupil's previous experience as well as the necessity to communicate to subsequent teachers a specific differentiated approach to entitlement.

In Special Schools there is no recommended time allocation for RE, but it should be part of the main curriculum.

Monitoring and accountability

All schools must publish their RE curriculum for each academic year on the school website.

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools.
- any person aged nineteen or above for whom further education is being provided at school; and

any person over compulsory school age who is receiving part-time education.

The right to withdraw from RE

In England, parents and carers have the right to withdraw their children from RE. This right of withdrawal exists for all pupils in all types of school, including schools with and without a religious designation. Parents and carers also have the right to withdraw their child from part of RE and can do so without giving any explanation. Students aged 18 or over have the right to withdraw themselves from RE.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent or carer wants their child to receive (Section 71(3) of the School Standards and Framework Act 1998). This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent or carer wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

You will find more information on the right to withdraw and how to handle an application at <https://www.natre.org.uk/> Guidance: dealing with withdrawal from RE.

Teachers also have the right to withdraw from the teaching of RE. However, this does not apply to teachers who have been specifically employed to teach or lead RE.

Website

Your school must include a statement about RE in your prospectus and on your website. Inclusive RE is essential and parents and carers should be aware of the educational objectives and content of the RE syllabus. There must be a link provided to the syllabus, curriculum and timetable on your schools website.

Your school should give information about the right to withdraw on your school's website.

Aims and purpose

The aims of the syllabus are for pupils:

- to develop religious literacy;
- to acquire and develop knowledge and understanding of Christianity and the other principal religions and world views represented locally, nationally, and globally;
- to develop an understanding of the influence of the beliefs, values and traditions on individuals, communities, societies, and cultures;
- to develop attitudes of respect towards other people who hold views and beliefs different from their own;
- to develop the ability to make reasoned and informed judgements about religious issues, with reference to the principal religions and world views represented locally, nationally, and globally

Religions and worldviews deal with some of the most profound and difficult questions in human life, questions such as:

- What is the purpose of life?
- How should people treat each other?
- How do we explain and cope with death and suffering?

Religions and worldviews approach these issues in complex ways, in ways of life, culture and action, as well as ritual, tradition, story, symbol and belief. RE must take account of this depth and complexity, helping pupils to an understanding appropriate to their age and aptitude.

To do this RE needs to develop pupils' skills:

- to read fluently;
- to enable them to ask questions;
- to discover information, to approach new material with empathy;
- to reflect on their learning. Pupils should not only acquire knowledge but also be able to use their knowledge to understand their world, build community, and develop their personal position.

Throughout the RE curriculum pupils should be encouraged to **explore** religions and worldviews, **engage** with their knowledge, and **reflect** on their learning and their lives.

Religious Literacy

☐ Religious literacy is the knowledge of, and ability to understand, religion, beliefs, practices, spiritual insights and secular world views.

'Moore (2007) defines Religious Literacy as the ability to discern and analyse the fundamental intersections of religion and social/political/cultural life through multiple lenses.'^{viii}

'The ability to understand and engage effectively with religion and religious issues ' in a paper from 2016, the United Kingdom's All-Party Parliamentary Group on Religious Education. [Link Julia](#)

Religious literacy plays an important part of a well rounded education in preparing pupils for life in modern Britain. Its importance is increasing as globalisation and migration have created greater links between societies of different faiths and cultures. Someone who is religiously literate is able to talk with fluency and understanding about religion and belief. It is firmly rooted within educational practice. A crucial aspect of religious literacy is through school RE.

What to teach (statutory)

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education.

Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order.

- Christianity will be studied in all Key Stages.
- The choice of which other religions to study in KS1 should be relevant to the experience of the pupils in the class and local demographic. Where Christianity is the only religion present the school will choose the other religions to be studied.
- However, by the end of KS2 all major religions (Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism) and a secular world view (humanism) must have been studied.
- In KS3, building on KS2, all major religions and a secular world view must have been studied in greater depth.

It is desirable that all pupils visit a church or other Christian place of worship, and the school should make all efforts to plan visits to religious buildings of other faiths. Visitors from different faiths and world views should be encouraged to visit all schools. When neither visits nor visitors are possible then the use of virtual tours and resources are recommended.

The school timetable -making time for good RE

In the 'Entitlement' column you will find minimum hours for RE. There is no single correct way of making appropriate provision for RE as long as the outcomes are met. Your timetable may set aside lesson/periods for RE, or you may take a flexible approach with a combination of classes, visits or themed days which complement (but not usually replace) the regular programme of timetabled lessons.

Curriculum time for RE must be distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice.

On the next page you will find a table which sets out by Key Stage all content, in the WHAT TO TEACH column is statutory and therefore must be taught.

	What to teach	Approach	Entitlement
EYFS	Early years should follow the EYFS framework. They should begin introducing Christianity and a range of other religions and world views.	Experiential and enquiry approach. Focusing on themselves, those around them and their communities. Introducing different festivals and special places.	Minimum 30hrs in a school year. A mixture of Teacher and directed led activities.
KS1	Christianity. Schools should also draw on the background of the pupils to choose one or more other faiths. Christianity and at least two or more of the other major religions and world views that may be reflected in your school community and relevant to the experience of the pupils.	Experiential and enquiry approach. Starting with family, neighbourhood and special times. Concentrating on the similarities of religions. It is suggested the first unit is 'People and the World Around Us' and schools should then continue with an experiential and enquiry approach. Starting with family, neighbourhood, and special times. Concentrating on the similarities of religions	Minimum of 36hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
KS2	Christianity, five other world religions, humanism, and an acknowledgement of other world views.	Experiential and enquiry approach. Moving from the local to the national and international examples of religion. Exploring diversity, similarities, and differences within and between religions, humanism, and other world views. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach	Minimum of 45hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
KS3	Christianity and five other world religions, humanism and an acknowledgement of other world views and other religions found in the locality.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	Equivalent of 45hrs in a school year. For the best outcomes for all pupils, it is advised that a three-year KS3 is essential.
KS4	Students will follow a course which may lead to a public examination in RE or explore (in specific curriculum time) topic based learning relating to local and international issues paying attention to their religious dimensions. Exploring the connections between RE and other subject areas.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. For students not following an exam syllabus then this curriculum should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	5% curriculum time. In specific time allocated for RE for all students.
KS5	Some students will follow a course which may lead to a public examination in RE and others will explore a RE specific enrichment project or equivalent (e.g. a religious text, concept or viewpoint) supporting them in their further education.	Examinations, enrichment curriculum time and individual projects including Extended Project Qualifications.	Flexible programs which, whilst avoiding tokenism, may include units of study, day conferences and work integrated with other subjects

Planning your curriculum

There is a direct link with literacy and achievement when RE is planned and taught well through all key stages.

This agreed syllabus does not prescribe what is taught in your school; this is because all school settings and communities are different. Your curriculum should reflect the community your school serves, the different religious and world view backgrounds of your pupils and the needs of those pupils.

Progression should be a key element throughout the curriculum with well sequenced units of work that build on previous knowledge and that allow for pupils own personal knowledge to be explored. In primary schools the progression should run from Reception through Key Stage 1 to the end of Key Stage 2. In secondary this should continue through Key Stage 3 to the end of Key Stage 4, preferably ending with an examination qualification in Religious Studies. Well sequenced units should explore key concepts about religion and world views allowing pupils to explore the similarities and differences and thus avoiding misconceptions and stereo typing.

The well sequenced units in the curriculum should reflect the three types of knowledge as defined by Ofsted.

substantive knowledge:	knowledge about religious and non-religious traditions • core concepts • truth claims • teachings and practices • behaviour and responses of adherents wider concepts such as spirituality and secularity how worldviews work in human life
ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	pupils build an awareness of their own presuppositions and values • the religious and non-religious traditions studied • the lived experience of adherents The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject

Reception/Early Years

Religious Education (RE) in Early Years should allow exploration of the world and respond to children's natural curiosity about things around them. Teaching RE to 3 – 5 year old pupils requires a multi-sensory approach, providing opportunities for pupils to learn and understand about themselves, others (personal and social development) and the world (knowledge and understanding of the world) and to develop pupils' abilities to express themselves (communication, language and literacy, creative development). Wherever possible, the RE curriculum should match coverage of the Prime Areas in the EYFS. Through knowledge, skills and understanding, pupils should develop positive attitudes towards other people and their right to hold different beliefs. Teaching should enable pupils to begin:

- a. to identify their own uniqueness and that of others;
- b. to appreciate the differences and similarities, they encounter in others;

The use of story is essential to begin to understand what faith and belief means.

Key Stage 1 (KS1)

KS1 should progress directly from what has been taught in early years. Pupils begin to be introduced to the concepts of religion, belief and world views, it is suggested that this is done through studying the different religions separately, along with a mixture of thematic units that begin to allow pupils to make connection between different religions and world views. It is advised that the religions studied are done in chronological order (Judaism, Christianity, Islam, Hinduism with Sikhism followed by Buddhism), so pupils do not encounter misconceptions about events and people in the different religions and world views.

Below are a number of examples of topics or themes that may be covered in KS1 as part of the curriculum. For KS1 three units have been created that can be used in your curriculums.

Go to page 28 for the KS1 units.

People around the world (unit available see link above)	
Special Places	Looking at different places that are special for both different religions and world views.
Harvest for all (unit available see link above)	Looking at a Christian Harvest Festival, Sukkot, Diwali, Vasakhi and where our food comes from and who should we thank.
Celebrations of light	Looking at Christmas, Hannukah and Diwali
What happens at Christmas?	Explore the meaning of Christmas
Who is in our community? (unit available see link above)	Beginning to understand and make links with all religions within our community

Key Stage 2 (KS2)

KS2 should progress directly from KS1 and will explore the same concepts but in greater depth. Pupils will begin to follow use philosophical and theological principles and start to use these in their discussions regarding religion and world views. They should also explore the historical starting points for each religion and world view so are then able to put this into context with the 'ways of knowing'. The curriculum should be a mixture of studying religions separately and then as part of thematic units, so pupils then able to compare similarities and differences. It is also important to continue at looking at the religions in a chronological order.

Below are a number of examples of topics or themes that may be covered in KS2 as part of the curriculum. For KS2 three units have been created that can be used in your curriculums. **Go to page 31 for the KS2 units.**

Who is Jesus? Origins of Christianity	Understand who Jesus was and what he means to Christians
Why is light so important to different faiths?	
People of faith- amazing people of faith (unit available see link above)	Looking at different people of faith and how this effects their lives – from both a religious and world view background.
How should we treat each other? (unit available see link above)	Looking at charity, volunteering, and giving and how this goes across all faiths and world views
Journeys (pilgrimage) – Haj, Buddhism, Christianity	
Christmas today is it really about Jesus?	
What does (insert faith) believe?	
How was the world created? (unit available see link above)	Comparing the creation stories of Christianity, Hinduism and the Scientific theory

Key Stage 3 (KS3)

KS3 should cover years 7-9 and be a mixture of studying specific religions, world view and thematic topics. It is expected that KS3 builds on the progression made at the end of year 6 in KS2. Pupils should be using philosophical and theological principles to make judgements about how belief influences practice and shapes the world. Ethical questions are expected to be challenging with pupils giving greater justification in their answers, and greater depth in vocabulary in all answers.

The curriculum should have the ambition to push and challenge pupils to prepare for GCSE and A levels. Key stage 3 should show greater scholarship from KS2, pushing the 'ways of knowing' in greater depth and begin to look at the difference in religion and world views in increasing depth. Opportunities must be given for pupils to investigate further the difference between religion and world views.

Below are a number of examples of topics or themes that may be covered in KS3 as part of the curriculum.

Introduction to Religion and belief	Bringing together what has been covered at Primary and to explore key ideas of religion and belief and world views
How do we care for our world?	This will consider: stewardship of the world, what different religions believe about this, involving creation stories
What does religion and belief look like in Peterborough?	Explore the historic background to religion in Peterborough and how this has changed and why
What is a world view?	Exploring the concept of world views
Inspirational people	Looking at how faith and belief inspire/inspire people's lives
Social Justice across our world	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Uighur people in China or looking into the past at slavery
Belief through spirituality and art	Looking at religion and belief through different art forms and why this plays a part in spirituality
God versus Science	Exploring how Science and religion can exist together or have opposing opinions
Relationships and families	Exploring marriage, divorce and family life and traditions from the perspective of different religions and beliefs

What is RE and how do we study it? Introduction to religion and worldviews.	Bringing together what has been covered at primary, introduce secondary level study of religion and worldviews. Explore key ideas of religion and belief and world views. Introduction to study disciplines: theology, social science and philosophy. Concepts: atheism, agnosticism, Humanism, worldview
What does religion and belief look like in Peterborough?	Explore the historic background to religion in Peterborough and how this has changed and why. Study religious places of worship and attendance. A social science approach. Opportunity for visits to school or to the places of worship.
What does religion and belief look like in Cambridge?	Explore the historic background to religion in Cambridge and how this has changed and why. Study religious places of worship and attendance. A social science approach. Opportunity for visits to school or to the places of worship
Which believers can we look to for inspiration?	An exploration of a range of people who have done amazing things for their faith. EG: • Malala Yousafzai • Corrie Ten Boom • Desmond Tutu • Ani Pachen • Founders, Trussell Trust (Carol and Paddy Henderson) • Oscar Romero • Stormzy • Brother Andrew • Joni Eareckson Tada
How did we get here?	Exploring a range of interpretations of scriptural creation stories and how these can be compatible or contradictory with scientific ideas. A theological approach.
Does God exist?	Exploring the arguments for and against the existence of God. A philosophical approach Case studies of visions / miracles other examples of special revelation.
How to believers express their faith in art?	Looking at religion and belief through different art forms and why this plays apart in spirituality.

	Opportunity to use art in classroom; also for visits to places of worship or galleries. • NATRE Spirited Arts Competition • What did Jesus look like? How is he portrayed in artwork?
Is Britain a Christian country?	A study of the development of the Christian Church (including the importance of sources of authority). Exploration of the impact of having an 'established church' and use of the most recent census data for religious belief. A social sciences approach
The sanctity of life or Is human life sacred and or special?	Considering topics such as life after death, abortion, euthanasia, capital punishment
How do we care for our world?	What different religions believe about care for the world, using scripture analysis to study and interpret creation stories. A theological and ethical approach. Discover the range of activities believers do to care for the world and show stewardship. Climate change campaigns: Christian Aid, Green Muslims, Hindu Climate action, ecosikh.org etc.
Looking for God and reason – the existence of God and revelation	Exploring the arguments for and against the existence of God. A philosophical approach Case studies of visions / miracles other examples of special revelation.
Religion and the Media	Explore how religion is portrayed, reported and used in different types of media
Prejudice and discrimination	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Uighur people in China or looking into the past at slavery
How do we care for our world?	What different religions believe about care for the world, using scripture analysis to study and interpret creation stories. A theological and ethical approach. Discover the range of activities believers do to care for the world and show stewardship.

	Climate change campaigns: Christian Aid, Green Muslims, Hindu Climate action, ecosikh.org etc.
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Key Stage 4 (KS4)

As a core subject in all schools the pupils are entitled to core hours dedicated to RE to meet statutory requirements (as per the 1998 Education Act). All pupils are entitled to a qualification, and it is advised that the time spent on RE should be used to obtain a GCSE or similar qualification. If a qualification is not being offered then the curriculum should offer a mixture of studying a variety of different religions and world views through well planned and balanced units of work.

Religion in the media	All these topics can be studied as part of a core RE programme for Key Stage 4 and all will look at different religious and world views for each topic.
Evil and suffering	
New religious movements	
Life after death	
Crime and punishment	
Views on euthanasia and abortion	
Is war Justified?	
Human Rights	
Extremism	

Assessment

Progression Targets (statutory)

There are two progression targets in RE; good and outstanding RE will achieve a close relationship and a balance between these targets over a unit of work.

PT1 – Knowledge and understanding of religion and worldviews

Enquiring into, investigating and understanding religions and beliefs. This includes thinking about and interpreting religious beliefs, teachings, sources, practices, ways of life, and ways of expressing meaning with reference to the specific beliefs and religions studied.

PT2 – Responding to religion and worldviews

Questioning, exploring, reflecting upon and interpreting human experience in the light of religions and beliefs studied. This includes communicating reflections, responses and evaluations about questions of identity, belonging, diversity, meaning, purpose, truth, values, and commitments making increasingly insightful links to the specific religions studied.

End of Year 1 statements – Progress Target (PT)

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews	Begin to talk about different beliefs and practices using the correct vocabulary
Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.	Begin to suggest meanings behind religious and moral stories.
Show how individuals and faith communities celebrate life events.	Ask or respond to questions about how individuals and faith communities live.
Begin to name the different beliefs and practices of Christianity, at least one other religion.	Express their own ideas about belief and practices creatively.

End of Year 2 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.	Talk about and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from the bible and at least one other religious text or special books.	Suggest meanings of some religious and moral stories.

Begin to understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do.
Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.	Express their own ideas, opinions and talk about their work creatively using a range of different medium.

End of year 3 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Recall the different beliefs and practices of the religions studied at KS1 and at least one new religion or worldview	Suggest and consider the impact of different beliefs and practices.
Recount some religious and moral stories from at least three different sources of authority	Suggest meanings of some religious and moral stories and suggest how these relate to right and wrong.
Begin to understand that diversity exists within and between religions and worldviews	Ask and respond to questions about how individuals and faith communities live and why.
Use key words and vocabulary related all religions studied so far.	Use a range of different media to express creatively ideas, thoughts, and opinions. Begin to explain ideas and justify opinions.

End of year 4 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.	Respond to meanings behind different beliefs and practices using the correct vocabulary
Begin to compare the similarities of at least three different religious texts or stories.	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
Begin to understand the diversity of belief in different religions, nationally and globally.	Express an informed view on the impact of diversity of faith and belief in our world
Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews	Begin to articulate and communicate connections between their own ideas and others.

End of year 5 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Begin to make connections between the different beliefs and practices of religions and worldviews studied so far.	Begin to reflect and respond thoughtfully to the significance of meaning behind different beliefs and practices. Using the correct vocabulary.
Begin to compare stories, beliefs and practices from a variety of religions and worldviews making reference to similarities and differences.	Begin to respond thoughtfully to a range of stories, beliefs, and practices. Provide reasons for what they mean to different faith communities.

Understand and begin to evaluate the diversity of belief in different religions, nationally and globally. Begin to recognise that those who have non-religious worldview follow a moral code	Express an informed view on the impact of diversity of faith and belief in our world Relate this to own lives. .
Articulate simple responses to ethical questions from the range of different religions and world views studied so far.	Discuss and begin to apply own and others' ideas about ethical questions and to express own ideas clearly in response.

End of year 6 statements

PT1 - Learning about religion and belief	PT2 – Responding to religion and worldviews
Make connections between different beliefs and practices of all religions and worldviews studied.	Reflect and respectfully respond to the significance of meaning behind different beliefs and practices.
Make links and compare stories, beliefs and practices from different religions and worldviews including similarities and differences.	Respond respectfully to a range of writings, stories, beliefs and practices. Provide justified reasons for similarities and differences.
Understand and evaluate the diversity of belief in different religions, nationally and globally. Recognise that those who have non-religious worldview follow a moral code	Express an informed and considered view on the impact of diversity of faith and belief in our world. Relate this to own lives and others.
Articulate detailed responses to ethical questions from the range of different religions and world views studied so far.	Discuss and apply their own and others' ideas about ethical questions and to express arguments in a structured response.

In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. As well as acquiring *knowledge* and *skills*, it is a key part of religious education that pupils' *positive attitudes to study* should be encouraged and praised. The core of this agreed syllabus is for all pupils to be able to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives. So, it is important for both teachers and pupils to recognise that:

- assessment is most effective when it leaves pupils clear about their attainment, their progress and their strengths and weaknesses. The giving of personalised, oral and written feedback is an important part of this.;
- the most effective RE teachers use the evidence from assessment to focus teaching more closely on the individual needs of pupils and the development of the enquiry;
- pupils' chances of achieving well in RE are improved when teachers set clear, focused objectives for lessons and learning outcomes for tasks;
- good quality RE comes from lessons that are stimulating and enjoyable for both the pupils and teacher;
- not every piece of work needs to be assessed;
- pieces of work suitable for assessment come in many different forms; and
- formative assessment can be just as valuable as summative.

How to use this assessment document in Key Stage 1 and 2

As the 2023- 28 RE agreed syllabus does not prescribe what schools should teach and same approach has been adopted for assessment. Each Key Stage builds upon the one before, so that by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education. Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order and the assessment tool has been devised to be flexible enough to support this.

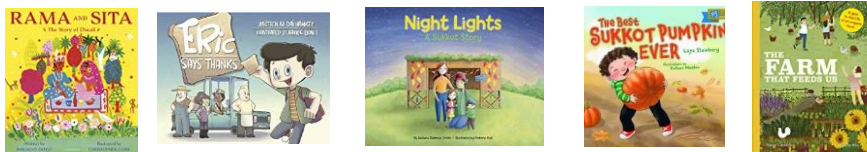
The progression targets, PT1 and PT2 for KS1 and KS2 are generic and allows for different forms of assessment to take place across the RE curriculum and reflects the pupils' experiences in RE. The progression targets offers criteria for assessment for each year group and should inform all assessment in RE. Assessment for each pupil should be made against the parameters that have set for the unit or topic being taught. The statements support the progression and attainment and the key expectations for pupils in a particular year group. Reference should be made to the year appropriate progression targets for each unit of work in a schools curriculum. It is not expected that every target is met in one unit but over an academic year all targets have been addressed. Examples of this can be seen in the units or work that have been provided below. Over a year it is expected that three units are assessed using summative assessment methods, though these can be in a variety of genres but must reflect the progress targets, PT1 and PT2.

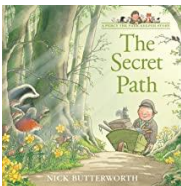
To stay in line with current best educational practice we suggest that three categories of attainment are needed. Different schools use different terms for these categories along the lines of:

- 'emerging ,expected, exceeding',
- 'working towards', 'working at' or working beyond', to achieve 'mastery'.

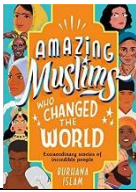
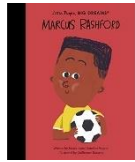
Units of work for KS1

Year 1	
Autumn 1 Topic	People and the world around us
Learning objective	begin to introduce what our world looks like and the different people that belong in this world.
Substantive knowledge: What children must know	- There are lots of different people in our world and in our class. - People have lots of different faiths and beliefs.
Key Vocabulary	world, faith, belief, Sikh, Jewish, Muslim, Christian, Humanist, Hindu, Buddhist, Universe, Earth,
Key texts	Here we are Oliver Jeffers Hats of Faith Medeia Cohen Not like the Others Jana Broecker
Suggested activities and key questions	- Ask the children about where they live and come from. - Begin to Read the book 'Here we are' by Oliver Jeffers to the class (the rest of the book will be looked at in the next lesson) Discuss what different aspects of the book and what our world looks like. (this may take more than one lesson) - Pupils ideas on where the world comes from - Using the book 'Hats of Faith – Medeia Cohen to reinforce the idea that there are a lot of different people in our world and begin to introduce different faiths and beliefs. - Use the questions on the 'Hats of faith website - What questions about the world do the children have? - How should we treat each other?
Assessment	No summative assessment in this unit but formative assessment should be used.
Y1 End points Highlighted are the end points this unit	PT1 – Knowledge and understanding of religion and worldviews
	Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews
	Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.
	Show how individuals and faith communities celebrate life events.
	Begin to name the different beliefs and practices of Christianity, at least one other religion.
	PT2 – Responding to religion and worldviews
	Begin to talk about different beliefs and practices using the correct vocabulary
	Begin to suggest meanings behind religious and moral stories.
	Ask or respond to questions about how individuals and faith communities live.
Useful links and trips/visitors	https://hatsofffaith.com/?fbclid=IwAR2q3NJiPFpZvy1co-se3qQabqLHsSM-eHehyqfoWdoLh1OanyQDUMC5CTU ,

Year [please insert year and term taught in the RE curriculum]	
Topic	Who celebrates Harvest, harvest for all?
Learning objective	To begin to understand what Harvest means to people of different faiths.
Substantive knowledge: What children must know	- To know Harvest is a time when people reflect and on and appreciate the food they eat and some people give thanks. - To know Harvest is celebrated in different ways by different faiths.
Key Vocabulary	Harvest, Sukkot, Diwali, giving, food cycle
Key texts	Rama and Sita Eric Says Thanks – Dai Hankey Judaism -Book – Story of Sukkot The Best ever Sukkot Pumpkin None religious view – Read 'The Farm that feeds us – Nancy Castaldo 
Suggested activities and key questions	(Church visit for Harvest usually) - Why do we give to others? - Look at each of the books and discuss what they mean - Food cycle – where does our food come from - Link with dinner ladies and school cooks
Assessment	Thank you letters for the food to who they want.
Y2 End points Highlighted are the end points this unit	PT1 – Knowledge and understanding of religion and worldviews
	Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.
	Retell some of the religious and moral stories from the bible and at least one other religious text or special books.
	Begin to understand what it looks like to be a person of faith.
	Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.
	PT2 – Responding to religion and worldviews
	Talk about and find meanings behind different beliefs and practices.
	Suggest meanings of some religious and moral stories.
	Ask and respond to questions about what individuals and faith communities do.
Useful links and trips/visitors	Express their own ideas, opinions and talk about their work creatively using a range of different medium.
	Jumpin' Jerusalem! Sukkot Video for Kids - YouTube Eric Says Thanks by Dai Hankey - Bing video KS1 Religious Education - England - BBC Bitesize

Year [please insert year and term taught in the RE curriculum]	
Topic	Who is in our community?
Learning objective	To begin to understand who lives in our community
Substantive knowledge: What children must know	• There are different people who live in our community • What makes our community special • What are the special places in our community
Key Vocabulary	Community, places, difference
Key texts	Percy Parkkeeper (why is his shed special) Peter Rabbit (Why is his burrow special?) On Sudden Hill (Why is it special to them)  
Suggested activities and key questions	• Discuss where the children live and what it is like • Discuss what is special about their communities and any special buildings there may be • Look at what a community is • Decide what is a good community • When does the community come together
Assessment	What's your special place? Why? • Going outside and thinking about special places • Could you bring a picture of your special place? • Link to all religions from the year and their special places Link to special places like a football stadium, cemetery, woods,
Y1 End points Highlighted are the end points this unit	PT1 – Knowledge and understanding of religion and worldviews
	Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews
	Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.
	Show how individuals and faith communities celebrate life events.
	Begin to name the different beliefs and practices of Christianity, at least one other religion.
	PT2 – Responding to religion and worldviews
	Begin to talk about different beliefs and practices using the correct vocabulary
	Begin to suggest meanings behind religious and moral stories.
	Ask or respond to questions about how individuals and faith communities live.
Useful links and trips/visitors	Express their own ideas about belief and practices creatively.
	Walk around the town Visit religious sites – church war, memorial, cemetery

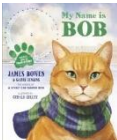
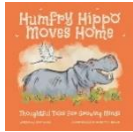
Units of work for KS2

Year [please insert year and term taught in the RE curriculum]	
Topic	People of Faith
Learning objective	To begin to understand why 'belief is important to some people'
Substantive knowledge: What children must know	Faith, belief,
Key Vocabulary	- Some people have a faith. - Some people have a belief. Faith is a trust in something or someone and is often spiritual. Belief can be non-religious and is a trust in someone of something.
Key texts	Malal's Magic Pencil - Malala Yousaf, Amazing Muslims who Changed the World - Burhana Islam, Geta and the Giants – Zoe Tucker, Marcus Rashford – Little people Big Dreams series    
Suggested activities and key questions	Look at famous people and their faiths; - Greta Thunberg - explore her faith briefly (humanism). Explore her belief in the environment. Which belief does she show more outwardly to the world? What motivates her life? - Martin Luther King – explore his religious belief (Christian). Explore his beliefs for race equality. - Malala Yousafzai -explore her religious belief (Islam). What are her wider world beliefs (Education for girls and women's rights)? - Kadeena Cox – explore her faith (Christianity). How had her belief helped her overcome adversity? - Marcus Rashford - what is his faith (mother's Christian faith)? Explore his belief around child poverty, food poverty and literacy. Extended subject knowledge: https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight (Share paragraph 3&4 with children- Primarily 4th paragraph).
Assessment	Film a presentation like 'Kid President' (YouTube)– film it and present in assembly. Example (not linking with our people of focus). How To Change The World (a work in progress) Kid President – YouTube 3 Big Questions
Y1 End points	PT1 - Learning about religion and belief Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.

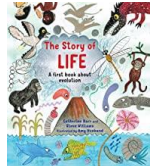
Highlighted are the end points this unit	Begin to compare the similarities of at least three different religious texts or stories.
	Begin to understand the diversity of belief in different religions, nationally and globally.
	Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews
	PT2 - Learning from religion and belief
	Respond to meanings behind different beliefs and practices using the correct vocabulary
	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
	Express an informed view on the impact of diversity of faith and belief in our world
	Begin to articulate and communicate connections between their own ideas and others.
Useful links and trips/visitors	The Story of Martin Luther King Jr. by Kid President - YouTube Kadeena Cox Twitter stimulus: https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB

Year [please insert year and term taught in the RE curriculum]	
Topic	People of Faith
Learning objective	To begin to understand why 'belief is important to some people'
Substantive knowledge: What children must know	Faith, belief,
Key Vocabulary	- Some people have a faith. - Some people have a belief. Faith is a trust in something or someone and is often spiritual. Belief can be non-religious and is a trust in someone or something.
Key texts	Malal's Magic Pencil - Malala Yousaf, Amazing Muslims who Changed the World - Burhana Islam, Geta and the Giants – Zoe Tucker, Marcus Rashford – Little people Big Dreams series 
Suggested activities and key questions	Look at famous people and their faiths; - Greta Thunberg - explore her faith briefly (humanism). Explore her belief in the environment. Which belief does she show more outwardly to the world? What motivates her life? - Martin Luther King – explore his religious belief (Christian). Explore his beliefs for race equality.

	• Malala Yousafzai -explore her religious belief (Islam). What are her wider world beliefs (Education for girls and women's rights)? • Kadeena Cox – explore her faith (Christianity). How had her belief helped her overcome adversity? • Marcus Rashford - what is his faith (mother's Christian faith)? Explore his belief around child poverty, food poverty and literacy. Extended subject knowledge: https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight (Share paragraph 3&4 with children- Primarily 4th paragraph).
Assessment	Film a presentation like 'Kid President' (YouTube)– film it and present in assembly. Example (not linking with our people of focus). How To Change The World (a work in progress) Kid President – YouTube 3 Big Questions
Y1 End points Highlighted are the end points this unit	PT1 - Learning about religion and belief Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions. Begin to compare the similarities of at least three different religious texts or stories. Begin to understand the diversity of belief in different religions, nationally and globally. Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews PT2 - Learning from religion and belief Respond to meanings behind different beliefs and practices using the correct vocabulary Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong. Express an informed view on the impact of diversity of faith and belief in our world Begin to articulate and communicate connections between their own ideas and others.
Useful links and trips/visitors	The Story of Martin Luther King Jr. by Kid President - YouTube Kadeena Cox Twitter stimulus: https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB

Year [please insert year and term taught in the RE curriculum]	
Topic	How should we treat each other?
Learning objective	To begin to understand and compare ideas of how we should treat and look after the people around us.
Substantive knowledge: What children must know	- The ten commandments come from the Torah - People who believe in Humanism have a golden rule 'Treat other people as you'd want to be treated in their situation' Other religions have rules about how we should treat each other.
Key Vocabulary	Commandment, caring, justice, interpretation
Key texts	My name is Bob -James Bowen Humfry Hippo Moves Home Steve Hurd – proceeds go to a school in Uganda  
Suggested activities and key questions	- Look at the Ten Commandments (making sure pupils understand they come from the Torah and Bible). Take from the bible AND modern, child friendly versions, but reference they come from the Tora. The Tora has many commandments, but the bible has reduced to 10. Are they all relevant now? (considering adultery, the number of children in a teacher's class who will be affected. These were written for a different time and age). Rules are open for interpretation e.g. 'Thou shall not commit adultery' could open a debate about if this is still relevant in modern culture. What do modern families now look like? (Approach with sensitivity) You may also consider running this lesson over 2 sessions. - Consider the Golden rule of Humanism - Use the book 'My Name is Bob' and consider the issues the book covers and connect with the ten commandments and the golden rule. - Use the book Humfy Hippo and discuss the conundrums he faces. Morally right/ wrong. - Can they link this to what they know about different religions and their own beliefs?
Assessment	
Y1 End points Highlighted are the end points this unit	PT1 – Knowledge and understanding of religion and worldviews
	Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.
	Begin to compare the similarities of at least three different religious texts or stories.
	Begin to understand the diversity of belief in different religions, nationally and globally.

	Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews
	PT2 – Responding to religion and worldviews
	Respond to meanings behind different beliefs and practices using the correct vocabulary
	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
	Express an informed view on the impact of diversity of faith and belief in our world
	Begin to articulate and communicate connections between their own ideas and others.
Useful links and trips/visitors	

Year	
Topic	Creation – How was the world created?
Learning objective	To understand different perspectives on creation.
Substantive knowledge: What children must know	Make links with different creation stories Understand different versions of how the world was created Express views on how the world was created
Key Vocabulary	Creation, Big Bang Theory, evolution, Darwin, Genesis
Key texts	It Started with a Big Bang: The Origin of Earth, You and Everything Else by Floor Bal and Sebastiaan Van Doninck The Story of Life: A First Book about Evolution by Catherine Barr , Steve Williams , et a Children's bible – Genesis  
Suggested activities and key questions	- Put some historical context as to how old the world is, and different periods of the world history - Ask the children how they think the world was created - Look at three different creation stories/theories Hinduism Hindu creation story - Bing video Humanism/science based Christianity - Look at how they may be similar and how they are different
Assessment	Which is the best belief and why? Are they similar? Persuasive Argument and present it to class. Why their creation story is the correct one. Voting system. Secret Ballot!
Yr End points Highlighted are the end points this unit	PT1 - Learning about religion and belief Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions. Begin to compare the similarities of at least three different religious texts or stories. Begin to understand the diversity of belief in different religions, nationally and globally. Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews PT2 - Learning from religion and belief Respond to meanings behind different beliefs and practices using the correct vocabulary Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.

	Express an informed view on the impact of diversity of faith and belief in our world
	Begin to articulate and communicate connections between their own ideas and others.
Useful links and trips/visitors	

Progression documents

The documents below give details for each of the six major religions and Humanism, they outline areas that can be covered for each of the religions and Humanism that could be studied from Key Stage 1 through to Key Stage 3. There will not be time in any curriculum to cover all aspects of any religion or belief, so key concepts should be identified, that are followed through the curriculum from Early Years to the end of KS2.

Buddhism Key Stage 1

Key vocabulary

Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
There is no deity An ordinary person who became 'awakened' (Buddha)	Building where Buddhists meet Symbols and artefacts found in Buddhist Centres People with a special role (monks, nuns, teachers)	Stories from the life of the Buddha which show his concern to find an answer to the problem of suffering Stories Buddha told.	Buddhists believe in: • importance of compassion; • respect for all living things and the intention not to harm them; • importance of being generous, kind, truthful, helpful and patient; and • importance of reflection and meditation, developing inner peace.

Buddhism Key Stage 2

Key vocabulary

Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation, Enlightenment, delusions, Buddha, Dharma and Sangha ('Three Precious Jewels'), ordained and lay, Temple, offerings, Jataka Tales, impermanence, vows, moral discipline, contentment, samsara, nirvana, symbols, pilgrimage

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
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Buddha means 'one who is fully awake to the truth' or Enlightened Through his own efforts, the Buddha overcame greed, hatred and ignorance	Temple Buddhist Community (sangha) - made up of lay people and ordained Features of Buddhist Centres including temples, shrines, artefacts and offerings Works of sacred art (thankas), mandalas and images of the Buddha (rupas) - standing, sitting and lying down, with a third eye showing he is enlightened	Stories told about and by the Buddha, Jataka Tales Buddha taught that possessions can't give us lasting happiness; in the end they break, grow old or let us down, making us unhappy	Symbols – lotus flower, prayer wheel Buddhists follow the noble eight-fold path and try to show the qualities of the Buddha in their own lives Buddhists aspire to fearlessness, contentment, kindness, meditation Four Noble Truths: • Being greedy and wanting things can't make you happy; • You can be content without having everything you want; • You have to learn this through practice; and • Peace of mind comes when you are content with having just enough – not too much, not too little. Samsara - continual cycle of birth and death Key festivals: • Wesak - Buddha's birthday • Dharma Day Sacred place of pilgrimage Bodhi tree at Bodh Gaya where the Buddha became enlightened
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Buddhism Key Stage 3

Key vocabulary

Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation, Enlightenment, delusions, Buddha, Dharma and Sangha ('Three Precious Jewels'), ordained and lay, Temple, offerings, Jataka Tales, impermanence, vows, moral discipline, contentment, samsara, nirvana, symbols, pilgrimage, renunciation, Bodhisattvas, Bodhichitta, Vinaya, Sutras (or Suttas), meditation, mantra, retreat, refuge, mindfulness, emptiness, Pratimoksha vows, stupa, lineage (of teachers), Mahayana, Theravada

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
His Enlightenment - Prince Siddhartha Gautama gave up everything in search of the way to end suffering Buddhas - previous Buddhas, Bodhisattvas in the Mahayana tradition	Lifestyle of Buddhist monks and nuns (bhikkhu) - living by the Ten Moral Precepts Vinaya - rules of monastic life Stupa – visual representation of Buddha's pure mind	Different collections of scripture for different traditions (suttas) - Agganna Sutta Buddhist canons: - Pali canon used by Theravada Buddhists is the Tripitaka (three baskets) - Pitaka (this is a Sanskrit word) canon used by Mahayana Buddhists	Types and purpose of meditation: - chanting - mantra recitation - offerings of flowers, incense and light - retreats - opportunity for people to live with Buddhists for a few days and to withdraw from distractions Key Beliefs: - Wisdom and insight arise through the practice of Mindfulness - Nirvana - state of Enlightenment and 'blowing out' of the fires of greed, hatred and ignorance The Three Signs of Being: - Anicca (impermanence) - Dukkha (life involves suffering) - Anatta (the notion of the soul is an illusion). Taking refuge in the Three Jewels - Buddha,

			the Dharma and the Sangha Living by the Five Moral Precepts (Buddhist Code of Ethics) - abstain from: • harming living things • stealing • sexual misconduct • lying • intoxication Buddhist responses to social, moral and ethical issues: • peace movements and • the work of important contemporary figures such as Dalai Lama.
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Christianity Key Stage 1

Key vocabulary

Advent, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Harvest, Holy, Hymn, Jesus, Prayer, Priest, Vicar, Worship.

Church	Jesus	Bible	Christian Life
Visit a local church (more than once) become familiar with the main features of the building: find out what happens there and why (worship, baptisms, weddings) and what children do (choir, Sunday school, holiday clubs etc.)	Know that Jesus was an historical person, a 1 st century Jew. Know that he is important to Christians who try to follow his teaching and example. Know that stories about him can be found in the Bible.	Know that the Bible is a special book for Christians because of its message about God and Jesus.	Explore practice you would expect to find in a Christian family (going to church, reading the Bible, prayer, grace before meals)
Explore stories connected with the church (e.g. its dedication, stained glass window showing Bible stories). If your local	Know some stories about Jesus and some stories he told. (e.g. baptism of Jesus, children brought to Jesus, calling the disciples, feeding 5000,	Know that it comes in two parts (Testaments) and that one part is also special to Jews.	Explore special times for Christians (welcoming new babies – including baptism)
		Hear some stories from the Bible (Creation, Moses, David and Goliath, Daniel in the lion's den, Jonah)	Festivals – at the appropriate times, find out how the Christians celebrate the festivals of Harvest, Christmas, and Easter

church uses different coloured furnishings for different Church seasons spread your visits over the year. Meet the people who go to the church and who lead church services (especially the vicar or minister) and find out what they do	lost sheep, lost son, Good Samaritan) Know the stories about Jesus connected with Christmas and Easter and the importance of these for Christians.	Find out when Christians read the Bible in church and at home. Know that reading the Bible can help Christians think about their behaviour e.g. being thankful, saying sorry, forgiveness	Explore some stories about Christians e.g. historical figures such as Mary Jones or well-known current figures from Christians in Sport.
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Christianity Key Stage 2 Lower

Key vocabulary

Advent, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Gospel, Harvest, Holy, Hymn, Jesus, Lent, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Ten Commandments, Vicar, Worship.

Church	Jesus	Bible	Christian Life
Know the cycle of the Christian year, the meanings of the major festivals and how they are celebrated including the use of symbolic colours and special hymns. Know the significance of the BC/AD dating system, while understanding that this is not applicable to all faiths or in all contexts. Know that there is variety in Christianity by visiting at least two different churches and explore / compare their different structures and discover how these can reflect distinct practices and beliefs (e.g. font or baptismal tank).	Know an outline of the ministry of Jesus, with some significant events (use mainly synoptic gospels). Explore how he related to the marginalised of society (women, children, the sick) Know major aspects of teachings of Jesus; the “Two Great Commandments”, some parables and sayings, Kingdom of God	Know that the Bible is a ‘library’ of books. Know it contain different ‘genres’ – and explore some examples of poetry e.g. (Psalm 23), proverbs, laws (e.g. the Ten Commandments), letters as well as stories. Understand that the different books all teach something about God and His relationship with humankind. Know that there are four gospels giving ‘good news’ about Jesus. Know how to find a reference in a Bible using chapters and verses.	Hear stories of people who have tried to follow Jesus (e.g. St Francis, local saints). If possible, engage with Christians from your locality who will answer questions about their faith and life. Festivals – at the appropriate times, find out how the Christians celebrate some festivals such as Harvest, Remembrance Sunday, Advent, Christmas, Lent, Easter, Ascension Day Pentecost. Investigate why and how people pray. Hear and talk about some famous prayers. Find out about Christian weddings in a church and compare with other weddings known to your pupils

Have an opportunity to talk with believers from the different churches.			
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Christianity Key Stage 2 Upper

Key vocabulary

Advent, Ascension, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Gospel, Grace, Harvest, Holy, Holy Communion, Holy Spirit, Hymn, Incarnation, Jesus, Lent, Lord's Prayer, Lord's Supper, Mass, Miracle, Myth, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Psalm, Resurrection, Saint, Salvation, Sin, Soul, Ten Commandments, Trinity, Vicar, Worship.

Church	Jesus	Bible	Christian Life
Find out about how the Holy Communion / Eucharist / Mass / Lord's Supper is celebrated in church and why it is important to many Christians.	Discover the two Biblical narratives of the birth of Jesus, the different messages / theology that they convey and how they are now seen as one story (e.g. in a nativity play).	Investigate the Biblical Creation stories alongside scientific theories about the origins of the universe. Understand how the Biblical stories are written in a different, and ancient, genre yet can still be seen as conveying truths for today.	Explore Jesus' teaching as a foundation for Christian living: • Personal life – baptism, confirmation etc. • Making moral decisions and lifestyle choices • Public life – individuals and churches active in charities e.g. Christian Aid,, foodbanks, Fair Trade • The ministry of chaplains in hospitals and prisons • Beliefs about death and life after death and how these may affect Christian living (exploring the message of Christian funerals)
Explore the origin and meaning of the Lord's Prayer and how it is used in worship today.	Read some of Jesus' miracle stories and find out what is a miracle. Ask why these miracle stories are important.	Explore how the belief in God the creator influences Christian views on environment and climate justice. Explore New Testament teachings on living a Christian life e.g. "The Fruits of the Spirit" in Galatians 5 and I Corinthians 13 on love and consider their relevance for today's world.	
Read / listen to / sing some favourite Christian hymns and songs to discover what they tell us about Christian beliefs.	Explore stories told during Christmas, Holy Week, Easter, Ascension and Pentecost. Understand how these relate to Christians' beliefs about God, Jesus Christ and the Holy Spirit (Trinity)		
Find out about some of the different ministries in the Church e.g. bishop, priest, elder, organist, teacher, cleaner etc.	Explore how Jesus is portrayed in art from different ages and cultures and how this can send a message about different beliefs relating to him.	Understand that the Bible is the most translated book in the world and discover the work of the Bible Society or other mission groups.	
Explore Christian life and practice in another country (for Cambs, this will be the link Diocese of Vellore in the Church of South India)			Explore what Christians mean by/experience as the Holy Spirit in their lives.

Christianity Key Stage 3

Key vocabulary

Advent, Apocalyptic, Ascension, Atonement, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Ecumenical Council, Epiphany, Epistle, Eucharist, Faith, God, Gospel, Grace, Harvest, Holy, Holy Communion, Holy Spirit, Hymn, Incarnation, Jesus, Lent, Liturgy, Lord's Prayer, Lord's Supper, Mass, Miracle, Myth, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Psalm, Reconciliation, Redemption, Repentance, Resurrection, Sacrament, Saint, Salvation, Sin, Soul, Ten Commandments, Trinity, Vicar, Worship.

Church	Jesus	Bible	Christian Life
Understand that there are a range of Christian Churches from those with a global presence (e.g. Roman Catholic) to individual congregations. Discover which Churches can be found within an agreed radius of your school and how they describe their differences (which may be in terms of belief or history). Understand that most Churches work together through local ecumenical councils (Churches Together in England) and the World Council of Churches.	The Trinity: how Christians tried to describe one God known in three ways. Symbols and art depicting the Trinity. Ask whether God can actually be depicted in this way, or fully understood by us. Understand how the term "incarnation" helps to explain the nature of Jesus. Explore what Christians believe to be the role of the Holy Spirit in the world today.	Know a broad outline of Old Testament history including Exodus and exile and understand that for Christians this is the first part of a salvation story which leads up to the death and resurrection of Jesus in the New Testament.	Explore how Christians feel they have a responsibility as God's stewards of the earth, and what this means in practical terms.
Consider examples of how Christians and Churches can act in difficult situations to challenge society e.g. conscientious objectors in WW1, apartheid in South Africa.	Explore how, through his actions and his teachings, Jesus demonstrated what God is like.	Explore some Biblical analogies, symbols or metaphors which are used to try to explain who God is.	Explore how Christians come to terms with the belief that God is loving and all-powerful, and yet there is suffering throughout the world.
	Explore how Jesus' teachings have influenced others beyond the Christian tradition e.g. in government, human rights, ending of slavery	Investigate the stories of some of the Old Testament Prophets Including prophets who challenged kings – Nathan, Elijah – and those who wanted social justice e.g. Amos. Ask if their message still has relevance for today and whether they have (or should have) successors in the modern world.	Explore different Christian understandings about life after death under God's rule (e.g. the soul; resurrection or re-creation; everlasting life, renewed heaven and earth) through Biblical teaching, different Christian and Churches depictions in art and music. These can be linked to apocalyptic texts which strongly influence the beliefs and behaviour of some Christians today.

Hinduism Key Stage 1

Key vocabulary

Aum or Om, Brahman, Diwali, Ganesh, Gods and goddesses, Hindu, Hinduism, Mandir, Offering, Pray, Rama, Shiva, Shrine, Sita, Vishnu, Worship

Places of worship

Deities and scriptures

Dharma

Living a Hindu life

Discover how Hindus worship (puja) in their homes at home shrines, and about the different items and rituals which are normally used in puja (at least one murti or statue, bell, diva lamp, incense, water container with spoon, red kum kum powder, offerings of food and flowers). Find out about arti, and the giving back of the food to the worshipper as prasad (blessed food). Hear a story about the deity represented by the murti(s). Understand that shrines can be set up at significant places (e.g. in a shop, or under a tree regarded as sacred) and that Hindus also visit mandirs (temples) for puja.	Explore stories of favourite Hindu deities which are the focus of major festivals, e.g. the Rama and Sita story, from the Ramayana epic, at Divali and how these festivals are celebrated. Explore themes in these key stories, such as the triumph of good over evil and the examples given of moral duty, loyalty and devotion.	Explore how the idea of ahimsa (non-violence) also means that most Hindus are vegetarian, out of respect for all forms of life. Discover some popular Indian recipes and the important Hindu custom of hospitality.	If possible, have an opportunity to talk with Hindu believers. Explore some stories about Hindu families, e.g. going to a wedding, or the family festival of Raksha Bandan - its meaning and customs.
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Hinduism Key Stage 2

Key vocabulary

Aum or Om, Brahman, Diwali, Ganesh, Gods and goddesses, Hindu, Hinduism, Mandir, Offering, Pray, Rama, Shiva, Shrine, Sita, Vishnu, Worship

Places of worship	Deities and scriptures	Dharma	Living a Hindu life
If possible visit a Hindu mandir / temple and see photographs of other mandirs in India and elsewhere. Know the main features of a mandir, including one or more sacred areas dedicated to particular deities.	Understand how most Hindus believe in the Supreme Spirit Brahman who is unlimited, all-knowing and the source of all life and that the different deities represented in the murtis, reflect different aspects of God.	Explore the idea of karma (the law of cause and effect) and how this influences the way Hindus live their lives. See how this relates to reincarnation and the belief that the soul is eternal, so that when the body perishes the soul assumes a new body and experiences	If possible, have an opportunity to talk with Hindu believers. Explore the Hindu way of welcoming babies, e.g. Jatakarma is performed to welcome the child into the family, by putting some honey

Understand that it is not compulsory for Hindus to worship at a mandir, although many choose to do so, especially at festival times. Explore how there are particular times at the day when puja or arti may be offered, but that mandirs are usually open for most of the day for individual devotion. Find out what worshippers do when they enter the mandir (include removal of shoes, ringing bell, circumambulating the shrine, making an offering, singing bhajans and the Arti ceremony ending with the blessings and sharing of prashad. Discover how a mandir also acts as a community centre.	(The murtis usually represent individual deities. They are a focus for worship and are visual representations of God. Ultimately Hindus worship The One but prefer to do this through 'istadevas' - their own chosen names and forms of God, represented as icons or images with distinctive names and forms, e.g. Krishna or Sarasvati). Explore the symbolism of selected murtis and the stories associated with them; (e.g. Ganesha, Brahma, Vishnu, Shiva, Parvati, Durga, Sarasvati, Rama, Krishna) and what these tell about the nature of God.	the fruits of actions in its previous life. Understand that it is possible for the soul to break free of this cycle and return to a state of bliss in a liberation known as moksha.	in the child's mouth and whispering the name of God in the child's ear. • The child naming ceremony (Namakarana) and how names are chosen • Head shaving is connected to the removal of impurities.
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Hinduism Key Stage 3

Key vocabulary

Atman, Aum or Om, Brahman, Deity, Dharma, Diwali, Festival, Ganesh, Gods and goddesses, Hindu, Hinduism, Initiation, Karma, Liberation, Mandir, Monotheism, Murti, Offering, Pilgrimage, Polytheism, Pray, Puja, Rama, Rangoli, Sacred, Samsara, Samskara, Shiva, Shrine, Sita, Trimurti, Vishnu, Worship

Places of worship	Deities and scriptures	Dharma	Living a Hindu life
Explore key Hindu shrines and holy places which are centres of pilgrimage, e.g. Varnasi, sites on the Ganga, Ayodhya and/or the Kumbha Mela. Investigate the reasons devotees go on pilgrimage, e.g. self-purification, penance, thankfulness, moksha,	Explore how Hinduism is diverse, takes many forms and cannot be traced back to any single individual or teacher, although many Hindus may choose to follow the example and teaching of a particular guru. Explore the basic principles of Hindu belief	Explore the four Vedic ashramas or ideal stages of life through which people pass: (designed originally only for high caste men) • Brahmacharya – the student stage, gaining knowledge of the Vedas. • Grihastha – the householder, earning a living,	If possible, have an opportunity to talk with Hindu believers. Explore the Five Great Duties (Panch Mahayajna) and the effect they have on daily living: • Brahmayajna – prayer and study

and the actions which are of importance to them, e.g. abstinence, devotion, darshan. Understand how a journey can be both spiritual and physical.	and practice which are based on the scriptural teachings of the Vedas (especially on the Upanisads) Look at the various ways of understanding Brahman, both in abstract ways (nirguna) and as God (saguna). Explore the sacred syllable "Om" or "Aum" which represents Brahman, and how it is used daily in Hindu life.	raising a family, managing the home. • Vanaprastha – the time to retire and hand over responsibilities, to live a simpler life and practice detachment from worldliness • Samnyasa - renouncer stage, freeing oneself from all attachments and relationships to prepare for the ultimate objective of obtaining moksha.	• Dev Yajna – the protection of the environment • Pitri Yajna – the offering of respect to parents and elders, including departed mentors • Atithi Yajna – hospitality and service to learned people and visitors • Bhoot Yajna – doing good to all living beings, not just the poor or sick humans, but also to animals who are believed to have a soul in the same way humans do.
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Humanism Key Stage 1

Key vocabulary

Celebrant, Happy Human, Humanism, Humanist, Science, The Golden Rule.

Knowledge and belief	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
Q: Why humanists believe human beings are special? What human beings share with other animals and what makes us unique Our ability to question and reason, to empathise with other humans and animals, and our creativity How human beings have improved and can further improve our quality of life and our understanding of the world, including human achievements in science,	Q: How can we be happy? The Happy Human as a symbol of Humanism Happiness as a worthwhile aim; the importance of relationships, exploration, and achieving goals Many ways of finding happiness; there is no one recipe for happiness One way to be happy is to make other people happy (Robert Ingersoll)	Q: What are the special ways Humanists celebrate in their lives? Valuing and celebrating human life by marking key moments in people's lives such as births, weddings and deaths Humanist naming ceremonies: celebrating the arrival of a new baby; promises of love and support from family and friends The importance of human relationships; the need for love and support from other people in our lives;	Q: Why do Humanists think we should be good to each other? Reasons to be good to each other; promoting happiness and avoiding doing harm Thinking about the consequences of our actions The Golden Rule Taking care of other living creatures and the natural world

medicine, art, and society		including the need to offer support as well as accepting it No special Humanist festivals but many humanists celebrate traditional festivals such as Christmas as a time to recognise the importance of family, friendship and kindness	
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Humanism Key Stage 2

Key vocabulary

Agnosticism, Atheism, Celebrant, Compassion, Curiosity, Dignity, Empathy, Evidence, Evolution, Flourishing, Happy Human, Human rights, Humanism, Humanist, Humanity, Natural selection, Reason, Respect, Responsibility, Science, The Big Bang, The Golden Rule.

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
Q: How do Humanists decide what to believe? The material world as the only one we can know exists Rejection of sacred texts and divine authority; mistrust of faith and revelation Science as the best method to understand the universe; evidence for the universe being billions of years old; evidence that all life on earth, including humans, evolved from a common ancestor Humanist responses to claims of pseudoscience: astrology, mediums, alternative medicine, etc. Willingness to adapt or change beliefs when faced with new evidence	Q: What are Humanists' views on happiness? Happiness as a worthwhile goal; living a flourishing and fulfilling life; Diverse ways of finding happiness; respecting different people's ways of finding happiness as long as they cause no harm to others The absence of the need for religion or the belief in a god or gods to be happy The absence of any belief in an afterlife means 'the time to be happy is now', while we are alive Human beings' responsibility for their own destiny	Q: What do humanist celebrations tell us about the things humanists value? Celebrating human life; marking key moments in people's lives such as births, weddings, and deaths The importance of human relationships The need for love and support from other people in our lives (particularly given the absence of belief in a god or gods); the need to offer support as well as accept it Humanist weddings: celebrating when two people, of any sex, agree to spend the rest of their lives together; making a wedding personal and meaningful to the couple	Q: What do humanists value in life? Humanity, the human spirit and human attributes, including our ability to question and reason Human creativity and achievement: intellectual, technological and artistic The natural world and other living things; the environment in which we all live Human relationships and companionship; our ability to empathise with other humans and animals Our shared human moral values: kindness, compassion, fairness, justice, honesty Our ability to improve our quality of life and make the world a better place for everyone

Key Stage 2 cont/d.

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
Q: Why don't Humanists believe in a god or gods?			Q: How do humanists believe we can lead a morally good life?

Atheism: the absence of belief in a god or gods Agnosticism: the belief that we can't know whether a god or gods exist or not Absence of convincing evidence for a god or gods Consequences of atheism/agnosticism for how humanists live Humanism as a positive philosophy; living good and happy lives without the need for a god or gods			The rejection of sacred texts, divine rules, or unquestionable authorities to follow; accepting individual responsibility for our actions The importance of reason, empathy, compassion, and respect for the dignity of all persons Following the Golden Rule as a naturally evolved ethical principle, present in many cultures Reward and punishment as insufficient motivations to do good; thinking about the consequences of our actions on others and what would happen if everyone acted the same way Valuing general moral principles while considering the particular situation, the need for flexibility and the opportunity to question rule
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Humanism Key Stage 3

Key vocabulary

Agnosticism, Altruism, Atheism, Celebrant, Compassion, Critical thinking, Curiosity, Dignity, Empathy, Empirical, Eudaimonia, Evidence, Evolution, Flourishing, Happy Human, Human rights, Humanism, Humanist, Humanity, Materialism, Mortality, Natural selection, Naturalism, Pastoral support, Rationalism, Reason, Relativism, Respect, Responsibility, Scepticism, Science, Secularism, The Big Bang, The Golden Rule, The Good Life, The problem of evil.

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist values and ethics
Q: What do humanists believe about the claims of religion? Q: How does the absence of belief in a god affect the way humanists live their lives? The absence of convincing evidence for a god or gods; alternative explanations of suggested evidence (Occam's razor); the burden of proof (Bertrand Russell's teapot) Responses to religious arguments for the existence of a god; the problem of evil (Epicurus) Attitudes towards claims about miracles and revelation; the absence of evidence for the power of prayer; preference for action over prayer Humanist views on the origins of religion, and on why religion is so important to many people Consequences of atheism/agnosticism for how humanists live	Q: How do humanists find meaning in a purposeless universe? The absence of any discernible 'ultimate' or external meaning to life or the universe The experience of living life in a purposeless universe; giving meaning to our own lives Our responsibility for our own destiny; making the most of the one life we know we have Elements and varieties of 'the Good Life': the importance of relationships, connections, exploration, contributing to human knowledge, achieving our goals, and acting to benefit humankind Personal development and living a flourishing and fulfilling life: the whole person Optimism about human potential	Q: How do humanists understand and approach the challenge of death? Death as the end of personal existence; the absence of evidence for an afterlife; responses to religious arguments; reasons why people want to believe in an afterlife Reasons not to believe in an afterlife: the absence of identity in dreamless sleep, the importance of the physical brain to our personality (the effect of brain damage on a person) Attitudes towards death and mortality; avoiding overwhelming fear of death (Epicurus' arguments) Valuing human life and making the most of it: 'For the one life we have' Something of us survives our death: genes, ideas, actions, and works; living in the others' memories	Q: How do humanists find value in their lives? Recognising that we are part of something bigger than ourselves: humanity and the natural world Human relationships and companionship; our ability to empathise with other humans and animals Our shared human moral values: kindness, compassion, fairness, justice, honesty Human creativity and achievement: intellectual, technological, and creative/artistic The humanist attitude in art (e.g. Renaissance artists' painting of personalities as opposed to undifferentiated human worshippers) and literature (George Eliot, Thomas Hardy, Philip Pullman) Valuing sensory pleasures; contrast with some religious attitudes

Positive Humanism: more than just not believing in a god		Humanist funerals as a celebration of a life and an occasion for those still living	
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Key Stage 3 cont/d

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist values and ethics
Q: How do humanists decide what is true? Rationalism: basing beliefs on reason and evidence, not on religious belief or emotional responses Scepticism: applying critical thinking to judge whether something is true; subjecting ideas to logical and empirical challenge Rejection of superstition and pseudoscience; the scientific revolution and the historical tension between science and religion: the god of the gaps (Copernicus, Galileo) The scientific method: hypotheses, predictions, experiments, conclusions, and further testing (Karl Popper); relying on evidence Recognition of the limits of science and the imperfect knowledge it provides; accepting uncertainty as an unavoidable feature of life; being ready to adapt/change beliefs when new evidence emerges Non-scientific questions: science can inform but			Q: Where does morality come from? Q: How do humanists work out what is good? The rejection of sacred texts, divine rules, or unquestionable authorities Morality as a naturally evolved, human construct (Peter Singer); morality as a project or journey Improving human welfare in this life as the aim of morality (rather than any divine purpose) Following the Golden Rule as a naturally evolved ethical principle, present in many cultures Obligations to contribute to the common good; the balance between individual autonomy and social responsibility; tolerance of different ways of living Respecting people as persons; human rights (UN Declaration of Human Rights, UN Declaration on the Rights of the Child)

not answer questions of meaning and value			
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Islam Key Stage 1

Key vocabulary

Allah, Islam, Mosque, Muslim, Prophet, Quran.

Mosque	Prophet Muhammad (pbuh)	Holy Qur'an	Muslim life
Visit a local mosque (more than once) become familiar with the main features of the building: Dome, Minaret, prayer room, washing area for prayers. Find out what happens in the mosque (prayers, lectures, weddings, funerals, reading the Qur'an) and what children do. Explore stories connected with the mosque (name, when was it built) Meet the people who go to the mosque.	Know that Muhammad is a Prophet in Islam. He is the final messenger from Allah. He is important to Muslims who try to follow his teaching and example. Know that the Qur'an was sent to him as a guide for the people. Explore what life was like for Prophet Muhammad as a child (he was an orphan also had a wet nurse as was the custom at the time.) Know some stories about Prophet Muhammad and how the society was before he announced his Prophethood.	Know that the Qur'an is a special book for Muslims. Know that it has 114 chapters. Hear some stories from the Qur'an. A chapter is named after Lady Mary, Qur'an tells Muslims what to do and is therefore a guide for them. Qur'an was sent to Prophet Muhammad as a guide to humanity.	Explore likely feature of a Muslim family (Mosque, Qur'an, daily prayers) Special times for Muslims (e.g. welcoming new babies) Festival – getting ready for Ramadhan and Eid ul Fitr. What can you give up? Explore some stories about Muslims e.g. going for Hajj

Islam Key Stage 2

Key vocabulary

Allah, Hajj, Islam, Mihrab, Mosque, Muslim, Prophet, Qiblah, Quran, Salaa, Sawm, Shahada.

Mosque	Prophet Muhammad (pbuh)	Holy Qur'an	Muslim life
Look at the Muslim calendar how is it different? Know the main features of a mosque and understand the use of it. What is their significance? (mihrab, Qiblah, mimbar, any patterns or calligraphy in the mosque. Understand the significance of Makkah, also the place for pilgrimage, the place where Prophet was born and also the direction towards which Muslims face when praying. Know that there is diversity in Islam by visiting at least two different mosques and explore different practice and beliefs behind them. Have an opportunity to question believers.	Learn about the life of Prophet Muhammad. Muslims try to follow his example in everything they do. Link to the Shahada – declaration of faith: Muslims express-Oneness of God and the Prophethood of Muhammad. Know major aspects of teachings of Prophet Muhammad; kindness, compassion, truthful, showing humanity and honesty. Link stories- Prophet & the woman who used to throw rubbish. Prophet and how he was given the title of the 'truthful'. Consider and discuss how Prophet is a role model for Muslims. Discuss the birthdate of the Prophet- MiladunNabi. What do Muslims do in celebration?	Know that the Qur'an is a 'divine' book. It was revealed to the Prophet on the Night of Power. Know that it is written in Arabic. Most Muslims have to learn in order to read it in its original text. Know how to find a reference in a Qur'an. Listen to a Qur'an verse or chapter in Arabic. Find its meaning. Understand why Muslims show respect for the Qur'an and its significance as a guide today in their lives.	Know the Five Pillars (Sunni) and the Ten Obligatory Islamic acts (Shia) of Worship (make students aware) Know that Muslims have a duty to pray at regular times. They prepare themselves for prayers. Prayer – why and how people pray. Understand some of the actions that form a prayer. Prayers can be offered at the mosque or at home or wherever a Muslim is. How does prayer help a Muslim? Make your own prayer mats.

Islam Key Stage 3

Key vocabulary

Allah, Ashura, Eid, Hajj, Imam, Islam, Khums, Mihrab, Mosque, Muslim, Prophet, Qiblah, Quran, Salaa, Sawm, Shahada, Shia, Sunni, Zakat.

Mosque	Prophet Muhammad (pbuh)	Holy Qur'an	Muslim life
Understand the role of the Imam in the mosque How is the mosque helping the Muslim community? Teaching religion in the mosque- how is this delivered? Different mosques in the world – compare what is different and what is similar Look at the mosque in Medina- Prophet's mosque. Mosque in Jerusalem is also significant to Muslims. Mosques in the world, how do they support charities? What help is given through the mosque in giving food and to those less fortunate? What are the beliefs behind supporting those in need? Link to Zakat- concept of giving- tax to support the less fortunate Link to Khums- concept of giving- yearly tax to support the less fortunate	Muslims follow the example of Prophet Muhammad. What are key things that can be seen from his life? Know that he was sent from God to guide the people and that there was no prophet after him. Know that his teachings are a guide for Muslims and this goes together with the Holy Book- Qur'an Muslims also use the sayings and actions (Hadith) of Prophet to help them lead their lives.	Look at the first chapter of the Qur'an. What message is being given? Know the Quran guides Muslim. Understand that the Qur'an is translated in various languages to help Muslims understand what they are reciting. Does the Qur'an help Muslims decide what is right and wrong? How do you treat a precious text? Muslims sacred text is the Qur'an = special respect. Where do individuals go to when they need answers to difficult questions or guidance during a time when they feel in need?	Being a Muslim in Britain Islam in art – use calligraphy. Arabic writings- to help develop a skill. What does it mean to be a Muslim? Personal life – being able to give charity and sacrifice for those who are less fortunate. Public life – charities e.g. Muslim Aid, Muslim Council of Britain Deciding between right and wrong. Understand the significance for Muslims taking the journey of Hajj. Eid ul Adha- Festival of sacrifice after the Hajj. Awareness to Ashura and its significance to Muslims.

Judaism Key Stage 1

Key vocabulary

Synagogue: Ark, Kippah, Tallit, Torah Scrolls, Yad,

Shabbat: Kosher Two Candles, Challah, Wine,

Jewish Life: Chanukah, Covenant, Dreidel, Maccabees, One God (YHVH), Purim, Rosh Hashanah, Shofar.

Synagogue	Shabbat	Torah and Commandments	Jewish life
Visit a local Synagogue. Locate all important features of the Synagogue: Mezuzah, Bimah, Eternal Light and the Ark with the Torah scrolls.	Know that Shabbat is the most important Jewish Festival and that it starts on Friday evening and finishes on Saturday evening.	Know that Torah is the holiest document for every Jewish person. Know that it is traditionally regarded as having been given to the Jewish people by their leader and greatest prophet: Moses on Mount Sinai, many centuries ago. Know that Torah scrolls are made of special pieces of parchment and every word written in them has to be absolutely perfect and is usually written by a professional scribe.	Know that centuries ago Jewish people used to live in the Middle East as a nomadic nation but nowadays they live all over the world.
Know that a Synagogue is a meeting place and a studying place but also a place where Jewish people celebrate most of their Festivals.	Know that it has been celebrated by the Jewish people for thousands of years in memory of God's resting day during the creation of the world.	Know that Torah scrolls are made of special pieces of parchment and every word written in them has to be absolutely perfect and is usually written by a professional scribe.	Know that there are many important moments in a Jewish person's life: birth, coming of age, marriage and death.
Recognise some Jewish symbols: Star of David, Menorah and some ceremonial clothing like Kippah and Tallit.	Know that Jewish people are supposed to rest on Shabbat and that there are many activities that some choose not to perform on that day.	Know that it includes the 10 Commandments (also regarded as important by Christians) (among many other commandments kept by Jewish people).	Know that the Jewish calendar is different to the secular calendar, and the Jewish Year starts in Autumn.
	Hear some Shabbat blessings and songs, know that they are recited and sung in Hebrew.	Know that the stories in the Torah are known to Christians as the Old Testament.	Know some basic information related to Rosh Hashanah (New Year), Yom Kippur.
		Hear some stories from the Torah: the story of Abraham and Isaac, of Jacob and Esau and the story of Moses receiving Torah from God.	Find out about the Maccabees revolt and the Chanukah miracle when a small jug of oil used to light the Menorah is believed to have lasted for 8 days.
			Listen to some Chanukah songs, sing some in English. Play dreidel. Become familiar with the Pesach story, when

			Moses brought the Jews out of Egypt, out of slavery, how they crossed the Red Sea and received the Torah and the Promised Land.
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Judaism Key Stage 2

Key vocabulary

Synagogue: Ark, Bimah, Kippah, Menorah (Chanukiah), Ner Tamid (Eternal Light), Star of David, Rabbi, Tallit, Torah Scrolls, Yad.

Shabbat: Besamim (Spices), Challah, Havdalah, Havdalah candle, Kiddush Cup (goblet), Kosher, Two Candles, Wine.

Jewish Life: 5 Books of Moses (Chumash), 24 Books of the written Torah, 613 Commandments, Bar Mitzvah/Bat Mitzvah, Chanukah, Covenant, Dreidel, Egypt, King David Maccabees, Matzah, Messiah, Moses, One God (YHWH), Patriarchs (Abraham, Isaac, Jacob), Pesach, Purim, Rosh Hashanah, Shofar, Sukkah (Booth), Yom Kippur.

Synagogue	Shabbat	Torah and Commandments	Jewish life
Know that there are different groups of the Jewish people, understand the basic difference between Traditional and Progressive Judaism. If possible visit one Traditional and one Progressive (Liberal or Reform) Synagogue, observe differences in separation or lack of separation of space for men and women, differences in clothing extremely devout men wearing tzitzit and covering their heads with kippot all the time, devout married women covering heads, complete equality in Progressive Synagogues). Listen to the sound of the Shofar. Find out about Jewish Communities	Know that the start of Shabbat is marked with the lighting of two candles and blessing over wine and bread and finishes with Havdalah – which means separation. Havdalah candles are plaited to symbolise a liaison between Shabbat and the everyday, between sacred and profane, God and people. Know some differences between the ways Traditional and Progressive Jews celebrate Shabbat. (using light, driving cars) “Shabbat Shalom” - Understand the importance of Shalom – Peace as a space for spirituality, for God and goodness, time shared with family and friends, time for reflection about the meaning of life.	Know that Torah scrolls consist of the 5 books of Moses which can also be read as a printed book. Know that there are 613 commandments in the Torah for Jewish people to follow. Know that the first book starts with a description of the creation of the world and the last one finishes with the death of Moses. Know that apart from the 5 Books of Moses (in the Torah Scrolls) there are more books in the Jewish Bible (24 altogether) and that the majority of them are shared with Christians, for example Book of Psalms. Find out about King David and his story. Interpretation of Psalms.	Know the Jewish calendar (New Year starting in Autumn, days starting with sunsets, some festivals being related to particular seasons). Find out more about Rosh Hashanah and Yom Kippur and the 10-day period between them when Jewish people try to ask forgiveness for all their wrong doings in the previous year. Link this with the concepts of sin and forgiveness. Know that in Judaism there are sins that cannot be forgiven by God. Bar/Bat Mitzvah ceremony – becoming son or daughter of the commandments it means to be responsible for one’s actions and for the whole community?

constructing special booths for the Festival of Sukkot in memory of wandering in the desert after leaving Egypt. If possible visit one local Sukkah during the festival, shake a lulav or observe Jewish people performing this tradition. Meet a rabbi, have an opportunity to ask him questions about his work. If not possible: „ask a rabbi” by e-mail.	The concept of Shabbat as a day dedicated to God through celebrating his creations and respecting them.	Know that in Jewish tradition there exists the Written Torah (24 books) and the Oral Torah (interpretations and traditions passed down from generation to generation) and that through the Oral Torah Jewish people are given guidance on the meaning of the words of the Written Torah.	Find out about the spiritual meaning of the Hebrew alphabet („letters of fire”), numerical value of letters and words. Bar Mitzvah sermon – reflection on Torah stories – what do these stories mean to a boy/girl in XXI century Britain.
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Judaism Key Stage 3

Key vocabulary

Synagogue: Ark, Bimah, Gabbai Kippah, Menorah (Chanukiah), Mezuzah, Ner Tamid (Eternal Light), Siddur, Star of David, Rabbi, Tallit, Tefillin, Torah Scrolls, Yad.

Shabbat: Besamim (Spices), Challah, Havdalah, Havdalah candle, Maariv, Mincha, Kabbalat Shabbat, Kiddush Cup (goblet), Kosher, Shachrit, Two Candles, Wine.

Jewish Life: 5 Books of Moses (Chumash), 24 Books of the written Torah, 613 Commandments, Antisemitism, Bar Mitzvah/Bat Mitzvah, Chanukah, Covenant, Diaspora, Dreidel, Egypt, Holocaust, Israel, Israeli-Palestinian Conflict, King David Maccabees, Matzah, Messiah, Mitzvah Day, Moses, One God (YHVH), Patriarchs (Abraham, Isaac, Jacob), Pesach, Pikuach Nefesh, Pogroms, Purim, Rosh Hashanah, Shema Israel, Scriptural Reasoning (Inter-Faith activities), Shofar, Sukkah (Booth), Talmud, Tikkun Olam, Yom Kippur.

Synagogue	Shabbat	Torah and Commandments	Jewish life
Know when Jewish people come to Synagogues: (Friday evening – Kabbalat Shabbat to welcome Shabbat, Saturday morning, Orthodox groups also Saturday afternoon and evening, Yom Kippur all day long prayers, and other Festivals throughout the year). Know what the main roles are related to the running of Synagogues: a rabbi, a warden	Know the Jewish concept of Tikkun Olam – repairing of the world, to make the world the best place possible for everyone. Link it with environmental issues. Link it with the problem of today’s political conflicts. Shabbat and its central place in Jewish culture and tradition. Shabbat in Israel and the diaspora. Life in the diaspora (outside Israel) and a	Know the first lines of the „Shema” Prayer and their meaning to Jewish people. (Also that the words are kept inside Mezuzot and inside Tefillin/Phylacteries). Observe a Jewish man putting on his Tefillin. (in a movie fragment or on-line instruction) Know that in Jewish Talmudic tradition Torah can be reduced to a single instruction: “What is hateful to you, do not	Know that Israel as a state was created after WWII, in May 1948, but that many Jews lived there since ancient times. Find out about many initiatives trying to end the Israeli-Palestinian conflict. Are religions helping the peace process or making it more difficult. How can we avoid religious conflicts?

(Gabbai), an administrator. Find out about the activities of the local Synagogue: Mitzvah Day, Food Bank collections, running Shelters for homeless people in winter. Find out about inter-faith events organised locally, try to participate in one of them.	cultural concept of “wandering Jew”. Some historical facts: many expulsions, pogroms and attacks on Jews happened on Shabbat – problem of antisemitism and its different sources in the past and today. Stories of Christian and Muslim people saving Jews during the Holocaust. „Who saves one life saves the world entire” – says Talmud (part of the Oral Torah). Judaism and its attitude to life. Know that Judaism does not concentrate on an afterlife.	do to your neighbour: that is the whole Torah while the rest is commentary; go and learn it.” Did God allow the Holocaust to happen? – know that many Jewish philosophers struggled with this question. Difficult fragments in the Torah and how do we deal with them today? Interpreting Torah in the spirit of dialogue – scriptural reasoning groups. Torah and problems with homosexuality. Different approaches among Traditional and Progressive communities. Does a Jew have to believe in God or is it enough that he lives according to his commandments? (for more interested students)	Interfaith education programmes in the UK. The role of the Woolf Institute at Cambridge University in building bridges between the three Abrahamic faiths. Judaism in culture – famous festivals of Jewish culture. (Jewish Culture Festival in Kraków).
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Sikhism Key Stage 1

Key vocabulary

Acceptance, Equality, Family life, Five K's Forgiveness, Gurdwara, Kaur, Meditation, Nishan Sahib, One Creator (Ek Oankar), Respect, Sharing, Sikh, Sikhism (Sikhi), Singh, Ten Gurus, Truth, Turban.

Knowledge and belief	Meaning and purpose (belonging)	Celebrations and ceremonies	The Sikh way of life
What do Sikhs believe about God and the creation that we live in? Why Sikhs believe we are all special How Sikhs believe that we are all Gifts from that One Creator	What does it mean to belong to a family? Where male and female are treated equal Where all race, religions and nationalities are treated equally	How does a Sikh family choose to name a child that they have been blessed with? How going to the Gurdwara brings people together: example when a Turban is first tied on a child.	Why do Sikhs think we should be good to each other? • RESPECT • EQUALITY • FORGIVENESS

How does KESH (the keeping of uncut hair) teach a Sikh child to accept that we are all gifts from that One Creator What can be learnt from the lives of the 10 Gurus How the Guru Granth Sahib is respected as the Living Guru	Where respectfully we have all been created differently How may the 5ks help a Sikh to always remember God is with them. Why would they be described as Articles of Faith and not symbols.	How life and death are celebrated and accepted. Explore how the Community comes together to clean the Nishan Sahib, and the significance behind this.	How can Meditation, honest living and serving humanity help us become better people? Doing good deeds.
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Sikhism Key Stage 2

Key vocabulary

Acceptance, Chaur Sahib, Equality, Family life, Five K's Forgiveness, Gurdwara, Guru Granth Sahib, Kaur, Kirtan, Langar, Meditation, Mool Mantar, Nishan Sahib, One Creator (Ek Oankar), Respect, Sangat, Sharing, Seva, Singh, Sikh, Sikhism (Sikhi), Ten Gurus, Truth, Turban.

Knowledge and belief	Meaning and purpose (belonging)	Celebrations and ceremonies	The Sikh way of life
Explore Sikh belief about God expressed in the Mool Mantar. Eg Creator, Sustainer etc How did the Guru Granth Sahib come into being and what is the significance of the Living Guru ? What does the Guru Granth Sahib teach about ones relationship with the Creator, the world and life – how does reincarnation work?	How do Sikhs meditate and serve in Gurdwaras and in their own homes? What are the key features of the Gurdwara, and how may they differ in different parts of the world (eg Harmandir Sahib or Golden Temple in India, compared to a local Gurdwara in the UK).	What happens in Sikh celebrations and ceremonies in the Gurdwara? How does music and meditation play an important part in Sikh ceremonies. Explore how music and meditation can make you feel How is the Guru Granth Sahib respected in the Gurdwara?	Why is Seva (Selfless Service) such an important aspect of human life? What influences the ways people behave, and what is expected of an individual choosing the Sikh way of Life? In what ways do Sikhs make a difference in the local community? How do the Five 5K's assist a Sikh practice their purpose in life – ie to connect with the Creator?

Sikhism Key Stage 3

Key vocabulary

Acceptance, Akhand Patth, Amrit Ceremony, Chaur Sahib, Daswandh, Equality, Family life, Five Evils, Five K's Forgiveness, Gatka, Gurdwara, Guru Granth Sahib, Haumai, Kaur, Khalsa, Kirtan, Langar, Meditation, Mool Mantar, Nishan Sangat, Sahib, Singh, Nitnem, One Creator (Ek Oankar), Respect, Sharing, Seva, Sikh, Sikhism (Sikhi), Ten Gurus, Truth, Turban, Vaisakhi.

Knowledge and belief	Meaning and purpose (belonging)	Celebrations and ceremonies	The Sikh way of life
Sikhs believe in the concept of Reincarnation. Explore what this might mean in daily life, and how one treats others. How did the Guru's challenge the practice of Caste Systems and Ritual practices of the time, and how may this be applied today Why and how may Sikhs accept they have responsibilities to care for the world in which we live in? Explore how Sikhs have responded to Global and local issues both in the past and present times	How can the importance of Daswandh be applied to the daily life of a Sikh family: • In school • At work • In the Community How are the 5k's not just symbols, and what do they really mean and used for by an Initiated Sikh who has received Amrit. The Guru Granth Sahib promotes interfaith harmony; how may this help a Sikh belong to a Society where his or her external appearance may stand out.	Explore how charitable work is an important part of Sikh celebrations and ceremonies. What do Sikhs believe about life after death, and how are these beliefs reflected in the death ceremony Explore why Guru Gobind Singh asked for 5 Heads at the Vaisakhi Ceremony in 1699, and how the Birth of the Khalsa is celebrated today. What challenges may Sikhs face in practicing Gatka and other arts during celebrations and activities outside of the Gurdwara?	How do Sikh live the advice shared by Guru NANAK: • NAAM JAPNA (remembering God) • WAND KE SHAKNA (sharing) • KIRAT KARNEE (truthful living and earning) Sikhs believe in Equality, and how will a Sikh practice this in their daily lives How does a Sikh learn to control their mind from following bad thoughts and habits; and what may these be today in society.

Generic Resources

The websites listed below offer schools and teacher's information and resources that should be used to help inform and influence planning only.

- <http://www.bbc.co.uk/religion/religions/>
- <http://www.reonline.org.uk/>
- <http://www.natre.org.uk/>
- <http://www.retoday.org.uk/>
- <http://www.shapworkingparty.org.uk/calendar.html>
- <https://www.tes.com/teaching-resources>
- <https://www.religiouseducationcouncil.org.uk/>
- <http://www.woolf.cam.ac.uk/>
- <https://interfaith.org.uk/>
- <https://pathwaythroughreligions.pixel-online.org/>
- [Exemplar Units of Learning - Big Ideas for RE](#)
- [Home - Big Ideas for RE](#)
- [Overview | Faraday \(cam.ac.uk\)](#)
- [Detailed Maps Of The World's Religions - Vivid Maps](#)
- [Virtual Tours for RE and SMSC - Cumbria Development Education Centre \(cdec.org.uk\)](#)
- [Places of Worship \(reonline.org.uk\)](#)
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Buddhism

- <http://www.bbc.co.uk/religion/religions/buddhism/>
- <http://www.thebuddhistsociety.org/>
- <http://kadampa.org/reference> (website with information on Kadampa Buddhism)

Christianity

- <http://www.bbc.co.uk/schools/religion/christianity/>
- <http://www.understandingchristianity.org.uk/>
- <https://www.christianaid.org.uk/schools>
- <https://cafod.org.uk/Education/Education-resources>
- <https://www.quaker.org.uk/children-and-young-people/teachers>
- <https://www.salvationarmy.org.uk/schools-and-colleges>
- <http://www.barnabasinchurches.org.uk/ideas/>
- [Global Images of Christ: Challenging Perceptions at Chester Cathedral \(churchtimes.co.uk\)](#)
- [Bible Stories for Children - Eden.co.uk](#)
- [The Methodist Modern Art Collection](#)
- [FreeBibleimages :: Photographic story sets](#)
- <https://list25.com/25-creation-stories-from-around-the-world/>

Hinduism

- <http://www.bbc.co.uk/religion/religions/hinduism/>
- <http://www.hinducounciluk.org/>

Humanism

- <https://understandinghumanism.org.uk>
- <https://humanism.org.uk/>
- <http://www.ugandahumanistschoolstrust.org/>
- <https://www.humanism.scot/>
- <https://heritage.humanists.uk>

One Life Live It Well = video/animation narrated by Alice Roberts

- <https://humanists.uk/wp-json/civicism/v3/url?u=673912&qid=18492004>
- [2305 Humanist Schools of Uganda 2023.pdf](#)

Islam

- <http://www.bbc.co.uk/religion/religions/islam/>
- <http://www.discoverislam.co.uk/>
- <http://www.1001inventions.com/> (link to a website that showcases famous Muslim inventions, scientists and inventors)
- http://www.primaryresources.co.uk/re/pdfs/the_story_of_Mohammad.pdf
- <https://cambridgecentralmosque.org>

Judaism

- <http://www.bbc.co.uk/religion/religions/judaism/>
- <https://www.myjewishlearning.com/>
- <https://www.chabad.org/kids> (website with clips and games)
- <https://teachersportal.org.uk/schools/> (link to the teachers portal for the Jewish museum in London)
- [Teaching Resources: Jews of Medieval England | medievalJewishStudiesNow! \(hypotheses.org\)](#)
- [Home - The Jewish Museum London](#)
- <http://beth-shalom.org.uk>

Sikhism

- <http://www.bbc.co.uk/religion/religions/sikhism/>
- <http://sikhcounciluk.org/>
- <http://www.sikheducationsservice.co.uk>
- <https://www.basicsofsikhi.com/resources/>

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- [Kiddie Sangat | Home](#)
 - [Kiddie Sangat | We Recommend](#)

Other Worldviews and beliefs

- [The Bahá'í Faith - Home \(bahai.org\)](#)
- [An introduction to the Baha'i Faith | The British Library \(bl.uk\)](#)
- [Home | UK Baha'i Community \(bahai.org.uk\)](#)
- [What is Paganism? - Pagan Federation International](#)
- [BBC - Religion: Paganism](#)
- [Contemporary Paganism in the UK | The British Library \(bl.uk\)](#)
- [Rastafari Culture - Black History Month 2023](#)
- [BBC - Religion: Rastafari](#)

'Nobody stands nowhere' video/animation

- <https://youtu.be/AFRxKF-Jdos>

Census 2021

Religion by comparison 2011 -2021 for England and
Wales [Census - Office for National Statistics \(ons.gov.uk\)](https://www.ons.gov.uk)

Religion	2011 (number)	2021 (number)	2011 (percent)	2021 (percent)
Buddhist	248,580	272,508	0.4	0.5
Christian	33,268,056	27,522,672	59.3	46.2
Hindu	817,679	1,032,775	1.5	1.7
Jewish	265,073	271,327	0.5	0.5
Muslim	2,720,425	3,868,133	4.9	6.5
Sikh	423,345	524,140	0.8	0.9
Other religion	240,849	348,334	0.4	0.6
No religion	14,115,359	22,162,062	25.2	37.2
Not answered	3,976,542	3,595,589	7.1	6.0

Religious Comparison by Area

Cambridgeshire

Religion	2021 (Number)	2021 (Percent)
Buddhist	3698	0.5
Christian	306,299	45.1
Hindu	7245	1.1
Jewish	1978	0.3
Muslim	13,953	2.1
Sikh	1164	0.2
Other religion	3850	0.6
No religion	293,134	43.2
Not answered	47,521	7

Peterborough

Religion	2021 (Number)	2021 (Percent)
Buddhist	617	0.3
Christian	99,802	46.3
Hindu	3,813	1.8
Jewish	185	0.1
Muslim	26,239	12.2
Sikh	1,348	0.6
Other religion	999	0.5
No religion	70,066	32.5
Not answered	12,604	5.8

Rutland

Religion	2021 (Number)	2021 (Percent)
Buddhist	150	0.4
Christian	22,728	55.4
Hindu	125	0.3
Jewish	53	0.1
Muslim	258	0.6
Sikh	67	0.2
Other religion	201	0.5
No religion	15,239	37.1
Not answered	2231	5.4

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Becky Jummun

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- ⁱ https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/09/RE_Review_Summary.pdf
- ⁱⁱ <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/05/Final-Report-of-the-Commission-on-RE.pdf>
- ⁱⁱⁱ <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>
- ^{iv} <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>
- ^v <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/07/5-REC-Worldview-Report.pdf>
- ^{vi} <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>
- ^{vii} <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>
- ^{viii} Moore, Diane L. (2007,) *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education* ISBN 978-1403963499