

London Borough of Islington

Agreed Syllabus for Religious Education
2022–2027



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Foreword

We are delighted to write the foreword to the new RE syllabus for the schools of Islington. Producing this document has taken time and energy, and a great deal of professional skill as well as wide-ranging discussion. A syllabus is a tool for teaching and learning and, as with any tool, requires those using it to be able practitioners.

Islington is fortunate in the skill and dedication of its RE teachers, and I hope this document will be a key support in the great work they do every day in our schools.

This syllabus offers a path through the ideas and issues raised by women and men who in every generation have asked themselves about the meaning and purpose of their lives, their relationships and the world in which they live. Space is given to all major world faiths as well as non-religious and alternative worldviews.

In a London borough such as Islington, with its huge diversity of faith, culture and ethnicity, such a wide ranging and comprehensive syllabus is essential. It aims to give young people the skills and confidence to learn about, examine and understand for themselves the stories and ideas that shape their lives, the lives of their families, friends and neighbours and the communities in which they live. In a sense, this document is a starting point.

Use and further discussion will permit additions and modifications to ensure it is a best-fit for the schools of Islington.

SACRE is committed to the Council mission that by 2030 every child, whatever their background, has the same opportunity and ambition to reach their educational potential in a good Islington school. We will equip and empower every child and young person who attends our education settings with the learning and skills for life and the future world of work.

Our mission will contribute and form a key part of achieving Islington's Children's Services vision that **every child and young person feels safe and thrives, leading to a fulfilling life**. Education is the key tool to transforming outcomes for children and young people. It enables and empowers the development of their social, cognitive, emotional, cultural, digital, and physical skills, and embeds resilience for them to shape their individual and their community's future.

Revd David Allen Vicar,
St Clement's Church
Chair of SACRE

Sarah Callaghan
Director of Learning and Culture
Islington Children's Services

Introduction

This Agreed Syllabus for Religious Education (RE) has been created for Islington SACRE and approved by Islington Council. It provides a syllabus for religious education for Islington schools.

Since 1944, all schools have been required to teach RE to all pupils on roll (with the exception that parents have the right to withdraw their children from the subject). Religious education remains part of the basic curriculum for all pupils.

The syllabus explains the value and purposes of RE for all pupils, and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in the subject.

The new syllabus is the same as the previous syllabus in that it:

- outlines the **legal requirements for RE**
- includes a **principal aim for RE**, clarifying the purpose of the subject
- outlines the **breadth of study**, indicating which religions should be studied and when
- offers **key questions** at the heart of the syllabus
- develops **exemplar learning outcomes** for all key questions
- offers an outline of **knowledge/content** as a guide to teachers
- offers a **planning process** to support teachers.

The syllabus is updated in the following ways:

- It reflects a shift in language in the RE community toward the idea of organised and personal **worldviews** (see p. 19).
- It notes the focus in the 2019 Ofsted Education Inspection Framework on **curriculum** and supports teachers in planning a coherent curriculum.
- It reflects a growing interest in the RE community (and reflected in guidance from Ofsted) in different kinds of knowledge, including **substantive knowledge**, **disciplinary knowledge** and **personal knowledge** (see Section D3, p. 109 and in the booklet Building Progression through your new RE Agreed Syllabus on www.retoday.org.uk/syllabus-resources/ Password: **XXXXXX**).
- It includes some additional units of work, reflecting the interest in **disciplinary methods** (Unit L2.5a) and also responding to important societal issues – **anti-racism** (Unit U2.9) and the **climate emergency** (Unit U2.10).
- It provides **extended guidance** within the syllabus document itself (e.g. on planning RE in special school settings) and online www.retoday.org.uk/syllabus-resources/

The syllabus is for implementation from Autumn 2022.

The syllabus is licensed for use in Islington schools from 2022 until 2027.

A1 The purpose of RE

- Religious education contributes dynamically to children's and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE pupils learn about and from religious and non-religious worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to evaluate wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religious and non-religious worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with its diverse religious and non-religious worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence.
- Pupils should be given opportunities to reflect upon their own personal responses to the fundamental human questions to which religious and non-religious worldviews respond.
- Pupils should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

This broad purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. Teachers should use it for short-term and long-term planning, to remind them of the purposes articulated above.

Principal aim

The principal aim of RE is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Schools might wish to devise a pupil-friendly version of this for themselves. Discussing this, using the full purpose and the principal aim, would be helpful for teachers in clarifying what RE is for in their school and classroom.

For example: 'RE explores big questions about life, in order to find out what people believe and what difference this makes to how they live, so that pupils can make sense of religion and worldviews, and reflect on their own ideas and ways of living.'

Ofsted 2019

The 2019 Ofsted Framework shows the importance of the 'intent' of the curriculum. This refers to 'the extent to which the school's curriculum sets out the knowledge and skills that pupils will gain at each key stage' (paragraph 168). This purpose and principal aim of RE helps to set out the intent of your RE curriculum, alongside the knowledge and skills your pupils will gain at each key stage in RE, which are set out in section C in this syllabus.

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

- 1. Know about and understand a range of religious and non-religious worldviews¹, so that they can:**
 - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
 - identify, investigate and respond to questions posed, and responses offered, by some of the sources of wisdom² found in religious and non-religious worldviews
 - appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
- 2. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews, so that they can:**
 - explain, using reasoned arguments, their ideas about how beliefs, practices and forms of expression influence individuals and communities
 - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
 - appreciate and appraise varied dimensions of religion.³
- 3. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews, so that they can:**
 - investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
 - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
 - articulate clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 8) and how they help pupils to achieve the threefold aim above.

¹ The phrase 'religious and non-religious worldviews' is used in this document to include what are sometimes called 'organised' religions (e.g. Buddhism, Christianity, Hindu Dharma, Islam, Judaism, Sikhi) and 'organised' non-religious worldviews (e.g. Humanism). It also incorporates the implication that people have personal worldviews, which may reflect any organised tradition to which they belong, but also contain individual and personal elements. See p. 19 for more on worldviews.

² The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

³ The RE Programme of Study usually refers to 'religious and non-religious worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religion, not merely with individual examples, and similar critiques should apply to both.

B1 Legal requirements: What does the legislation in England say?

RE is for all pupils:

- RE must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).⁴ It is a necessary part of a 'broad and balanced curriculum'.
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.⁵

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁶
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in faith and non-faith academies and free schools, as set out in their funding agreements. Academies may use their locally agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.⁷
- The agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.⁸ Note that the term 'religion' encompasses both religious and non-religious beliefs.⁹

While education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

⁴ School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

⁵ The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

⁶ Education Act 1996 Schedule 31.

⁷ Education Act 1996 section 375.

⁸ www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssf.pdf 'Equal respect' does not entail equal time.

⁹ In accordance with Human Rights Act 1988.

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, the core ideas in the RE Council's non-statutory *Framework* from 2013¹⁰, elements of the 2018 Commission on RE final report,¹¹ the Ofsted 2019 Education Inspection Framework, the Ofsted RE Research Review 2021¹², and the REC 2022 Draft Handbook on religion and worldviews¹³.

Right of withdrawal

This was first granted when religious education was religious *instruction* and carried with it the connotation of induction into the Christian faith. RE has been very different from this for some time. It is inclusive and wide-ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

For more guidance on withdrawal, see www.natre.org.uk/membership/guidance-on-withdrawal/

B1.1 RE, academies and free schools

Free schools are academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to academies includes free schools.

As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal.

An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council's *Curriculum Framework for Religious Education in England* (2013).

The Agreed Syllabus 2022–2027 for Islington fulfils the legal requirements set out above, has its roots in the REC's *Framework* (2013), and takes account of some key messages from the 2018 Commission on RE final report, the Ofsted 2019 Education Inspection Framework, the Ofsted RE Research Review 2021, and the REC 2022 Draft Handbook on religion and worldviews. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

¹⁰ A Curriculum Framework for Religious Education in England (REC 2013).

¹¹ Religion and Worldviews: the way forward (REC 2018).

¹² www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education

¹³ www.religiouseducationcouncil.org.uk/projects/draft-handbook-and-nse/

B2 What worldviews are to be taught?

This agreed syllabus requires that all pupils study Christianity in each key stage. In addition, pupils will study the principal religions represented in the UK, in line with the law. These are Islam, Hindu Dharma, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all our classrooms. Non-religious worldviews, including ‘organised’ examples such as Humanism, will also be the focus for study.

Religious traditions are to be studied in depth as follows:

4–5s Reception	Children will encounter Christians and people of other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ¹⁴
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

This is the **minimum requirement**. Many schools may wish to go beyond the minimum.

- **The range of religious groups in the UK.** Groups such as Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá’í faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religious and non-religious worldviews.
- Notice the language: Christians rather than Christianity, Muslims rather than Islam. This is to reflect the fact that RE starts with encounters with living faiths rather than the belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- Notice that many Sikhs prefer the term *Sikhi* instead of *Sikhism*; *Sikhi* is a verb and signifies that this faith is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term ‘Sikh’ comes from the word *sikhna* which means ‘to learn’: hence a Sikh is a learner.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different worldviews. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- Key questions in this syllabus allow schools to draw in different traditions where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

¹⁴ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. <https://section96.education.gov.uk/> and <https://register.ofqual.gov.uk/>

B3 Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p. 14).

Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is a **minimum allocation of 5 per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

4–5s	36 hours of RE per year (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
5–7s	36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s	45 hours of tuition per year (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
11–14s	45 hours of tuition per year (e.g. an hour a week)
14–16s	5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
16–19s	Allocation of time for RE for all should be clearly identifiable.

Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. Humanism) is a core subject and an entitlement for all pupils throughout their schooling. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. Note that teachers should ensure that KS4 accords equal respect to religious *and* non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.
- **RE is different from assembly.** Curriculum time for RE is 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. The times given above are for religious education.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually replace – the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children’s learning.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in the locally agreed syllabus and this handbook to provide coherence and progression in RE learning. Any schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE are unlikely to be able to enable pupils to achieve appropriate standards in their RE.

C3 Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can people live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities? L2.5a* How do people from religious and non-religious communities celebrate key festivals? L2.6 Why do some people think that life is a journey and what significant experiences mark this?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	3.7 How can people express the spiritual through the arts?
				U2.9*** What can be done to reduce racism? What can we learn from religious and non-religious worldviews?	

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living (Religious practices and ways of living; questions about values and commitments)	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? L2.10** How do family life and festivals show what matters to Jewish people?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
				U2.10*** Green religion? What do religious and non-religious worldviews teach about caring for the Earth?	3.12 Is religion a power for peace or a cause of conflict in the world today?
			<i>* This unit is optional but can be integrated with L2.5. It offers a way of looking at Christmas through different academic disciplines. ** If schools have not done the systematic unit on Jewish people (1.3) in KS1, they should include this systematic unit in LKS2.</i>	<i>*** These units are optional. They could be done in addition to the other UKS2 questions or in place of a question in the same strand.</i>	

KS1 Units of Study

Key question 1.2: Who is a Muslim and what do they believe?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Believing</p> <p>Recommended Y2</p> <p>Questions in this thread: 1.1 Who is a Christian and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence?</p> <p>Worldviews: Muslims</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Talk about the fact that Muslims believe in God (Allah) and follow the example of the Prophet Muhammad (A1). • Recognise that Muslims do not draw Allah or the Prophet but use calligraphy, for example, to say what God is like (A3). <p>Expected:</p> <ul style="list-style-type: none"> • Talk about some simple ideas about Muslim beliefs about God, making links with some of the 99 Names of Allah (A1). • Re-tell a story about the life of the Prophet Muhammad (A2). • Recognise some objects used by Muslims and suggest why they are important (A2). • Identify some ways Muslims mark Ramadan and celebrate Eid-ul-Fitr and how this might make them feel (B1). <p>Exceeding:</p> <ul style="list-style-type: none"> • Make links between what the Holy Qur'an says and how Muslims behave (A2). • Ask some questions about God that are hard to answer and offer some ideas of their own (C1). 	<ul style="list-style-type: none"> • Share stories that help to show how Muslims think of God (Allah) and how following God shows them ways to behave e.g. 'Muhammad and the cat', 'The story of the two brothers', 'The crying camel'. • Look at calligraphy and listen to <i>nasheeds</i> that express ideas about God and the Prophet Muhammad e.g. calligraphy showing some of the 99 names of Allah; <i>I am a Muslim</i> by Zain Bhikha; share the words of the Shahadah, listen to the Call to Prayer. • Give pupils a way to respond to their own big questions e.g. writing a class big questions poem or a 'Where is God?' poem. • Describe one of the beliefs that Muslims hold about God e.g. tawhid (note how this links to the idea that Muslims never try to draw Allah). • Share the Muslim story of the revelation of the Holy Qur'an – how the Angel Jibril revealed it to Prophet Muhammad on Mount Hira; how Muslims learn Arabic to be able to read and remember it; some teachings from the Holy Qur'an. • Talk to Muslims about what they believe about God. • Many pupils have no personal belief in God but will have learnt about Muslim people who do. Give pupils the opportunity to comment on the idea of God for themselves, in the light of their learning. Are their ideas similar to or different from what they have been learning? • Identify the objects that are most precious to them. Why are they precious? How does it show? • Identify objects that are significant to Muslims; if possible, see them being used by a believer, e.g. prayer beads, prayer mat, Qur'an and stand, compass, headscarf. Why are these important? • Share the experiences of Muslims during the fast of Ramadan and the celebrating of Eid-ul-Fitr. How and why do Muslims celebrate?

Lower Key Stage 2 Units of Study

Key question L2.8: What does it mean to be a Hindu in Britain today?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Living</p> <p>Recommended Y4</p> <p>Questions in this thread: F5: Where do we belong? 1.7 What does it mean to belong to a faith community? L2.7 What does it mean to be a Christian in Britain today? U2.6 What does it mean to be a Muslim in Britain today? 3.8 What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today?</p> <p>Worldviews: Hindu</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> Identify and name examples of what Hindus have and do in their families and at mandir to show their faith (A3). Ask good questions about what Hindus do to show their faith (B1). <p>Expected:</p> <ul style="list-style-type: none"> Describe some examples of what Hindus do to show their faith, and make connections with some Hindu beliefs and teachings about aims and duties in life (A1). Describe some ways in which Hindus express their faith through puja, aarti and bhajans (A2). Suggest at least two reasons why being a Hindu is a good thing in Britain today, and two reasons why it might be hard sometimes (B2). Discuss links between the actions of Hindus in helping others and ways in which people of other faiths and beliefs, including pupils themselves, help others (C2). <p>Exceeding:</p> <ul style="list-style-type: none"> Explain similarities and differences between Hindu worship and worship in another religious tradition pupils have been taught (B3). Discuss and present ideas about what it means to be a Hindu in Britain today, making links with their own experiences (C1). 	<p>Note that the word ‘Hinduism’ is a European word; many Hindus refer to their tradition as ‘Sanatana Dharma’ – i.e. ‘Eternal Way’. RE is beginning to refer to Hindu Dharma rather than ‘Hinduism’. It is incredibly diverse as a whole way of life rather than a set of beliefs.</p> <ul style="list-style-type: none"> Find out about how Hindus show their faith within their families. [What objects might you find in a Hindu’s home and why? E.g. murtis, family shrine, statues and pictures of deities, puja tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, OM symbols. What kinds of things would Hindu families do during the week? Daily puja, blessing food, aarti ceremony, singing hymns, reading holy texts, visit the temple etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? Look at the Ramayana, the story of Rama and Sita. Use it to explore ideas of dharma, karma, devotion, and good vs evil. Explore Hindu ideas about the four aims of life (punusharthas) – dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth (reincarnation). Compare these with pupils’ goals for living. Explore Hindu ideas of karma – how actions bring good or bad karma. Find out how and why ‘snakes and ladders’ links with Hindu ideas of karma. Explore what Hindus do to show their tradition within their faith communities. What do they do together and why? E.g. visiting the temple/mandir, performing rituals, including prayer, praise such as singing hymns/songs (bhajans), offerings before the murtis, sharing and receiving prashad (an apple or sweet) representing the grace of God; looking at Hindu iconography – how do the different images show the different characters and attributes of the deities? Ask some Hindu teenagers about how they show their faith. Find out about some ways in which Hindus make a difference in the worldwide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale.

KS3 Units of Study

Key question 3.6: Should religious buildings be sold to feed the starving?

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<p>Strand: Expressing</p> <p>Recommended Y7</p> <p>Key questions in this thread: F3: Which places are special and why? 1.5: What makes some places sacred? L2.4: Why do people pray? U2.4: If God is everywhere, why go to a place of worship?</p> <p>Worldviews: Muslims, Sikhs, Christians</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Explain how religious practices based in particular buildings assist worship (A2). • Consider the question: what is worship? (B3) <p>Expected:</p> <ul style="list-style-type: none"> • Explain how welcoming and charitable actions can be seen as worship (A2). • Explain and interpret a range of understandings of worship (A1). • Consider the key question and evaluate a variety of answers (B3). • Express insight into the purpose of worship, in light of different views (C3). <p>Exceeding:</p> <ul style="list-style-type: none"> • Observe and comment on the function of worship in the lives of believers (B2). • Draw general conclusions about the purpose of worship across traditions, in light of positive and negative views (C1). 	<ul style="list-style-type: none"> • Recap <i>zakat</i> (charity) in Islam. Consider Qur’anic teachings urging charity, e.g. ‘And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah’ (Qur’an 2:110). Explore the mosque’s role in receiving and distributing <i>zakat</i>. • Find out about the work of Islamic Relief. Could it be seen as a ‘mosque’ of charitable work in the world? • Consider this quote on the Islamic Relief website: ‘Zakat is not just a duty on those with wealth, but a right that the poor have over us – we are “those in whose wealth there is a recognised right for the needy and the poor” (Qur’an 70:24–25).’ How can <i>zakat</i> be something Muslims need for themselves, rather than something they give for others? • Find out about a Sikh’s three duties: <i>Nam japna</i>, <i>Kirt Karna</i> and <i>Vand Chakna</i>. Discover how each of these is fulfilled in the gurdwara. • Explain how the gurdwara helps Sikhs in their relationship with God. • Debate whether <i>Vand Chakna</i> (charitable giving) is a form of worship. • Find out how much Christian cathedrals cost in upkeep (e.g. Ely £6,000 per day), and explore all the things this money is spent on: maintenance, rare and ancient books, cloths, historical monuments, etc. • Explore the spiritual sustenance offered by cathedrals through focusing on famous pieces of art, e.g. Holman Hunt’s <i>The Light of the World</i> in St Paul’s. • Debate the value of spiritual sustenance found in a cathedral over monetary cost. • Revisit the unit key question to enable students to show their learning. Weigh up the value to believers and to wider society of both places of worship and charity.