

The Agreed Syllabus for Religious Education in Surrey Schools

Secondary
Schools &
16+

2012 – 2017



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I am delighted to recommend the new Agreed Syllabus for Religious Education in Surrey Schools that will be in place for the five years from September 2012 until 2017. This syllabus has been produced at a time of great change in our world, our society and our education system. The Agreed Syllabus Conference was very mindful of the relentless pace of change in our schools and of the current government consultation around the future of the wider curriculum. As such there are many unknowns.

Over recent years we have had much to celebrate in relation to Religious Education. Entries for GCSE courses in Surrey have grown and continue to rise. The achievements of our students are also a cause for celebration. Religious Education as a subject continues to develop and this syllabus has been able to adopt material that will support teachers in better understanding how pupils progress in RE, as well as taking on board findings from Ofsted about making RE more challenging and relevant for pupils. SACRE is pleased to note the renewed importance placed on Religious Education and pupils' Spiritual, Moral, Social and Cultural development in the new Ofsted framework.

Effective Religious Education has much to offer our children and young people as they prepare for life in a rapidly changing world, where critical thinking and discernment will be ever more important and valuable.

I would like to take this opportunity to thank all who have contributed to the development of this syllabus and all who teach and deliver Religious Education in schools across the County. I would also like to thank all members of the Surrey SACRE, for their commitment to our work of supporting a high quality Religious Education curriculum that celebrates the rich diversity of faith and belief in our communities.

Cllr Margaret Hicks
Chairman, Surrey SACRE

INTRODUCTION

Why have a New Agreed Syllabus?

It is a statutory obligation for every Local Authority to review its Agreed Syllabus every five years. (Education Act 1993)

The previous Agreed Syllabus (2007-2012) has done much to raise the profile of Religious Education within Surrey Schools and to enhance pupils' learning across the key stages. The New Agreed Syllabus (2012-2017) builds upon the solid foundations of 2007-2012 and draws upon both local and national developments in Religious Education and in society over the last five years. These include:

- Publication of revised Non-statutory Guidance for Religious Education in English Schools (2010)
- Revised OfSTED Framework for implementation from January 2012
- Publication of 'Transforming Religious Education' by OfSTED (2010)
- Ongoing developments in assessment in Religious Education
- Rapidly changing educational policy frameworks and the advent of new Academies and Free Schools.
- Challenges presented by the enduring worldwide economic downturn and the need to continue to build community cohesion

WHAT IS NEW?

- **Clearer focus on progression within and between Phases and Key Stages**

Building on the developments in assessment in RE and general understanding of progression in learning, the new syllabus gives greater attention to continuity of learning and the essential core knowledge that pupils need to move successfully from one phase or key stage to the next.

- **A revised approach to planning and curriculum time for RE**

Following review and consultation and in support of the need to ensure better progression and higher attainment, the new syllabus has reduced the open flexibility to develop free standing Additional Study Units, particularly at Key Stage 3. Instead, some units have more flexible time recommendations, enabling teachers to extend learning within certain units if necessary. At Key Stages 1 & 2 there is a revised Additional Study Units menu that takes into account the need for core knowledge and reduces the repetition that had become evident.

- **Assessment**

Building on the level descriptors that were introduced in the previous syllabus, non-statutory materials to support better understanding of standards and progression have been developed. Following consultation with teachers at Key Stages 1 – 4, a nationally developed non-statutory progression grid has been adopted in this syllabus to support teacher understanding of the key indicators of progression in RE. They are reflected within the learning outcomes for AT1 and AT2 in all of the units.

- **Skills in Religious Education**

This Agreed Syllabus continues to place emphasis on the development of skills and critical thinking in RE. These skills have been referred to extensively by the teachers' working group during the writing of the syllabus. Teachers are encouraged to refer to them explicitly when planning Schemes of Work and task setting. A skills-based approach to RE makes assessment of pupils' achievements much more coherent. It also makes RE more challenging, dynamic and relevant to pupils.

- **New and Revised Units of Work**

Consultation identified units which were either repetitious, were felt to be redundant or not fit for purpose. All units have been revised in some way focusing mainly on increasing challenge and improving opportunities for progression. There are a significant number of new units and new concepts including greater coverage of non-religious beliefs and opportunities for pupils to apply learning about religion and belief. The units of work have been reshaped so that the statutory learning objectives are more prominent. Recommendations for resources have been removed from the units as these proved to be a source of contention and in many cases quickly became redundant. Additional guidance on resources will be published separately.

THE IMPORTANCE OF RELIGIOUS EDUCATION

Religious Education:

- provokes challenging questions about:
 - the ultimate meaning and purpose of life
 - beliefs about God
 - the self and the nature of reality
 - issues of right and wrong and what it means to be human
- develops pupils' knowledge and understanding of Christianity, other religious traditions and non-religious world views that offer answers to questions such as those above
- offers opportunities for personal reflection and pupils' Spiritual, Moral, Social and Cultural (SMSC) development

- enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and diverse forms of expression, as well as of the influence of religion on individuals, families, communities and cultures
- encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning
- challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses
- encourages pupils to develop their sense of identity and belonging and enables them to flourish individually within their communities and as citizens in a multi-faith and multi-cultural society and global community
- has an important role in preparing pupils for adult life, employment and lifelong learning
- enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own
- promotes discernment and enables pupils to combat prejudice.

Therefore, in Surrey Schools our AIMS FOR RELIGIOUS EDUCATION are:

To enable pupils to:

- demonstrate an appreciation of the nature of religion and the important contribution of religious and spiritual insights and values to the individual's search for meaning in life
- develop knowledge and understanding of Christianity, and of the other principal religions represented in Great Britain, both through their history and their contemporary diverse expressions
- develop interest in and enthusiasm for the study of religion and beliefs and enhance their own spiritual, moral, social and cultural education
- develop the ability to make reasoned, informed and creative responses to religious and moral issues
- recognise the influence of beliefs, values and traditions on the individual, on culture and on communities throughout the world

THE LEGAL FRAMEWORK

The legal basis of RE in the curriculum of maintained schools

In accordance with the *Education Reform Act (1988)* every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in post sixteen provision within schools), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with *Schedule 19 to the School Standards and Framework Act 1998*. (Religious Education in English Schools: Non-statutory guidance 2010)

As in the *1944 Education Act* (30 RE), teachers' rights are safeguarded, should they wish to withdraw from the teaching of RE.

The key document in determining the teaching of RE is the Locally Agreed Syllabus within the LA concerned. The syllabus must be consistent with *Section 375(3) of the Education Act 1996*, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. An agreed syllabus 'must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils' (*Education Act 1944, Section 26(2)*)

In all maintained schools RE must be taught according to either the locally agreed syllabus or in accordance with the school's designated religion or denomination, or in certain cases the trust deed relating to the school.

Academies and Free Schools are required to teach RE through their funding agreement. For academies without a religious character this will normally be the Locally Agreed Syllabus.

The Education Act 1993 requires that an Agreed Syllabus Conference must be convened every five years to review the existing agreed syllabus. The last Agreed Syllabus was adopted by the LA in September 2007.

TIME FOR RELIGIOUS EDUCATION

As with all curriculum subjects, there are no statutory requirements as to curriculum time for RE. However schools should devote sufficient time to the teaching of Religious Education to ensure coverage of the Agreed Syllabus. It is recommended that the following minimum hours should be devoted to Religious Education:

- Key Stage 1: 36 hours per year (72 hours over the Key Stage)
- Key Stage 2: 45 hours per year (180 hours over the Key Stage)
- Key Stage 3: 45 hours per year (135 hours over the Key Stage)
- Key Stage 4: 40 hours per year (80 hours over the Key Stage)

The programmes of study within the Agreed Syllabus have been devised with this recommendation in mind.

Collective Worship is not considered to be part of the “taught day” and therefore cannot be counted as part of the recommended allocation of time for teaching the Agreed Syllabus.

In addition, this syllabus recommends 18 hours per year for the teaching of Religious Education at 16+. There is no set time allocation for Foundation Stage but schools will need to ensure that the statutory units of work are given appropriate coverage within schools' Foundation Stage curriculum.

BREADTH AND BALANCE

The following religions are to be studied at specific Key Stages:

Foundation Stage (4-5 year olds)

Thematic – topics based upon children’s own lives and experiences

Key Stage 1 (5-7 year olds)

Introducing the study of **Christianity** and aspects of **Judaism** and **Islam** and incorporates where appropriate, consideration of non-religious beliefs.

Key Stage 2 (7-11 year olds)

Developing the study of **Christianity** and aspects of **Judaism** and **Islam**, and introducing aspects of **Hinduism** and **Buddhism**. It also incorporates where appropriate, consideration of non-religious beliefs.

The **Additional Study Units** at this Key Stage also include elements of **Sikhism**. Pupils may also begin to consider moral, ethical and philosophical issues.

Key Stage 3 (11-14 year olds)

Further developing the study of **Christianity, Judaism, Islam, Hinduism and Buddhism** and introducing aspects of **Sikhism**.

Pupils are also explicitly introduced to philosophical modes of enquiry and non-religious belief systems such as **Humanism**.

Key Stage 4 (14-16 year olds)

Further developing the study of **Christianity** and, if desired, aspects of a maximum of **2** other religions. This will allow for maximum flexibility in order to pursue accredited courses.

Key Stage 5 (16+)

Schools with pupils aged 16+ are free to choose whichever religious tradition for study. Schools are encouraged to offer accredited courses at A Level – such as 'Philosophy and Ethics'

NB At each Key Stage, teachers may also draw from other religions and view points, as appropriate, to acknowledge the beliefs of the children within the class.

The framework as outlined above, takes into account:

- Local and national factors
- The age, aptitude, ability and experience of the majority of pupils, whether they come from religious or secular backgrounds
- The wishes of parents, so as to minimise the number of pupils withdrawn from Religious Education.

ATTAINMENT TARGETS IN RELIGIOUS EDUCATION

Although Religious Education is not subject to nationally prescribed attainment targets and assessment arrangements, non-statutory guidance encourages Agreed Syllabus Conferences to develop these locally.

The two attainment targets for RE are:

- AT1 **LEARNING ABOUT RELIGIONS:** knowledge and understanding
- AT2 **LEARNING FROM RELIGION:** explore, reflect on and respond to religious beliefs, values and experiences

AT1 Learning about religions: knowledge and understanding. AT1 is concerned with developing pupils' knowledge and understanding of the beliefs, teachings and practices of Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism. This area is often described as explicit RE because it deals directly with religious beliefs.

AT2 Learning from religion: explore, reflect on and respond to religious beliefs, values and experiences. AT2 is concerned with the response of the individual pupil to what they are learning in RE. This Attainment Target values both what the pupils bring with them to RE, and what they learn from it. It encourages reflection and the sharing of their own ideas and concerns. This area is often called implicit RE because it explores a range of common human experiences such as feelings of joy, fear, hope, loneliness, compassion and anger, regardless of the personal beliefs of that individual. It enables pupils to recognise the fundamental questions about life's meaning and purpose and to explore the variety of responses given to those questions by religions and philosophies throughout the ages.

The following grid concerning AT2 produced by the former QCA is helpful for gaining a clear understanding of what AT2 is trying to achieve in Religious Education.

AT 2: LEARNING FROM RELIGION: GOOD AND BAD PRACTICE

Learning from religion is:	Learning from religion is not:
<ul style="list-style-type: none"> • Relevant to all pupils, regardless of their religious (or non-religious) background • Inextricably linked with Attainment Target 1 – knowledge and understanding of religion • About the religious concepts • Concerned with the active response of pupils to what they are learning about • About helping pupils to apply the meaning and significance of religious ideas to their own lives and about valuing pupils' own ideas and concerns • Sometimes about challenging pupils' own ideas and putting forward alternative views for consideration • About developing skills e.g. the skill of living in a pluralist society, and attitudes such as empathy • About raising questions from religious teaching that relate to pupils' personal experience • Open-ended, allowing pupils to explore ideas • About enabling pupils to draw their own conclusions • Assessable in terms of the standards of pupils' skills in making responses and in evaluating • About encountering festivals but not expecting pupils to participate in their celebration 	<ul style="list-style-type: none"> • Confined to pupils from a faith background • Free of religious content • Simply thematic teaching • Passive learning • About promoting religious lifestyle • An invasion of pupils' privacy • Intended to be an opportunity to practise counselling • Value-free • About providing quick, easy answers • Dogmatic • About providing set conclusions • Concerned only with measurable learning outcomes

LEVEL DESCRIPTORS FOR RELIGIOUS EDUCATION

The non-statutory level descriptors were developed nationally and broadly welcomed by RE specialists. They are a useful tool for planning, for task-setting and for the assessment of pupils' work in Religious Education. They should be regarded as a starting point rather than an end product. They are particularly useful for ensuring a balance between the two attainment targets and for setting pupils' tasks that are appropriate to different ages and abilities. Assessment in Religious Education will be concerned with pupils' knowledge and understanding and their application of cross-curricular skills. It will not be used for judging a pupil's personal beliefs, views, or behaviour. The level descriptors can be used in conjunction with the Progression Grid later in this section.

Level	
1	Attainment target 1 Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.
	Attainment target 2 Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.
2	Attainment target 1 Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.
	Attainment target 2 Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own point of view and those of others.
3	Attainment target 1 Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.
	Attainment target 2 Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

<p>4</p> <p>[Most pupils should achieve this level by the end of Key Stage 2]</p>	<p>Attainment target 1</p> <p>Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people’s lives. They suggest meanings for a range of forms of religious expression.</p>
	<p>Attainment target 2</p> <p>Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people’s lives. They describe what inspires and influences themselves and others.</p>
<p>5</p>	<p>Attainment target 1</p> <p>Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to faith groups. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.</p>
	<p>Attainment target 2</p> <p>Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others’ lives. They explain what inspires and influences them, expressing their own and others’ views on the challenges of belonging to a religion.</p>
<p>6</p> <p>[Most pupils should achieve this level by the end of Key Stage 3]</p>	<p>Attainment target 1</p> <p>Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression</p>
	<p>Attainment target 2</p> <p>Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others’ views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.</p>

7	<p>Attainment target 1</p> <p>Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.</p>
	<p>Attainment target 2</p> <p>Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.</p>
8	<p>Attainment target 1</p> <p>Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.</p>
	<p>Attainment target 2</p> <p>Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.</p>
Exceptional performance	<p>Attainment target 1</p> <p>Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.</p>
	<p>Attainment target 2</p> <p>Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.</p>

ASSESSING PROGRESS IN RELIGIOUS EDUCATION

Over two years to September 2010 a team of RE professionals worked to exemplify the expected standards of attainment over the 8 levels of the non-statutory national level descriptors for Religious Education. The result of this work was the publication of standards files which are available online from the Department of Education website. To describe achievement, the project devised assessment focuses for Religious Education based on the 8 level scale. These focuses express how RE achievement can be described at each level. These focuses are taken from AT 1 (Learning about religion) and AT 2 (Learning from religion). They are intended to support teachers in identifying pupil achievement and planning for progression.

What are the RE assessment focuses useful for?

- They break up the dense language of the level descriptors and create items for which pupils work may provide clear evidence.
- They improve mapping, planning and monitoring of pupils progress.
- They may save many teacher time and support more effective planning for learning.
- AF 2 in particular, focuses heavily on skills of enquiry and investigation.

What does the RE progression grid not offer?

- They are professional tools and are not a statutory instrument for assessment.
- They are not intended for direct use by pupils, and require professional interpretation and application.
- They are not 'tick box' grids to be applied to every pupil.

How might teachers use the assessment focuses?

- To make a significant periodic judgement about the qualities they have noted in a pupils work. (*Best practice suggests that this should not occur more than 3 times per year in order to accumulate sufficient evidence – although teachers will as a matter of course regularly observe and record pupils achievements.*)
- To identify gaps in learning and teacher and adjust planning accordingly.
- To support diagnostic marking by writing precise feedback for pupils.
- To support moderation and standardisation across departments or clusters of schools.

It is important to note that 'sub-levels' have never been developed, endorsed or recommended in any foundation subject. However the three points listed under each Assessment Focus and Level can be used to support a judgement of whether the pupils is High, Secure or Low within the level band.

PROGRESSION GRID

Level	AF1: Thinking about religion and belief Pupils:	AF2: Enquiring, investigating and interpreting Pupils:	AF3: Reflecting, evaluating and communicating Pupils:
1	<ul style="list-style-type: none"> recall features of religious, spiritual and moral stories and other forms of religious expression recognise and name features of religions and beliefs 	<ul style="list-style-type: none"> identify what they find interesting and puzzling in life recognise symbols and other forms of religious expression 	<ul style="list-style-type: none"> express their own experiences and feelings identify what is important to themselves and may be important to others
2	<ul style="list-style-type: none"> retell religious, spiritual and moral stories identify how religion and belief is expressed in different ways identify similarities and differences in features of religions and beliefs 	<ul style="list-style-type: none"> recognise that some questions about life are difficult to answer ask questions about their own and others' feelings and experiences identify possible meanings for symbols and other forms of religious expression 	<ul style="list-style-type: none"> respond sensitively and imaginatively to questions about their own and others' experiences and feelings give a reason why something may be valued by themselves and others
3	<ul style="list-style-type: none"> make links between beliefs, stories and practices identify the impacts of beliefs and practices on people's lives identify similarities and differences between religions and beliefs 	<ul style="list-style-type: none"> investigate and connect features of religions and beliefs ask significant questions about religions and beliefs describe and suggest meanings for symbols and other forms of religious expression 	<ul style="list-style-type: none"> identify what influences and inspires them, and why compare their own ideas and feelings about what pupils think is important make links between what they and other people think is important in life, giving reasons for beliefs, attitudes and actions
4	<ul style="list-style-type: none"> comment on connections between questions, beliefs, values and practices describe the impact of beliefs and practices on individuals, groups and communities describe similarities and differences within and between religions and beliefs 	<ul style="list-style-type: none"> gather, select, and organise ideas about religion and belief suggest answers to some questions raised by the study of religions and beliefs suggest meanings for a range of forms of religious expression, using appropriate vocabulary 	<ul style="list-style-type: none"> describe how sources of inspiration and influence make a difference to themselves and others apply ideas and reflections to issues raised by religion and belief in the context of their own and others' lives suggest what might happen as a result of their own and others' attitudes and actions

5	<ul style="list-style-type: none"> • explain connections between questions, beliefs, values and practices in different belief systems • recognise and explain the impact of beliefs and ultimate questions on individuals and communities • explain how and why differences in belief are expressed. 	<ul style="list-style-type: none"> • suggest lines of enquiry to address questions raised by the study of religions and beliefs • suggest answers to questions raised by the study of religions and beliefs, using relevant sources and evidence • recognise and explain diversity within religious expression, using appropriate concepts 	<ul style="list-style-type: none"> • express clear views about how sources of inspiration and influence make a difference to their own and others' beliefs • recognise and explain how issues related to religion and belief are relevant in their own lives • contribute to discussions and develop arguments about religious viewpoints and beliefs, and the challenges of commitment
6	<ul style="list-style-type: none"> • use religious and philosophical terminology and concepts to explain religions, beliefs and value systems • explain some of the challenges offered by the variety of religions and beliefs in the contemporary world • explain the reasons for, and effects of, diversity within and between religions, beliefs and cultures. 	<ul style="list-style-type: none"> • identify the influences on, and distinguish between, different viewpoints within religions and beliefs • interpret religions and beliefs from different perspectives • interpret the significance and impact of different forms of religious and spiritual expression 	<ul style="list-style-type: none"> • argue persuasively their views on questions of religion and belief, taking account of others' viewpoints • express insights of their own into the challenges of committing to a religion or belief in the contemporary world • explain the challenges posed by religious, spiritual and philosophical questions
7	<ul style="list-style-type: none"> • use abstract concepts to analyse issues of religions and beliefs • explain coherently some consequences and influences of religions and beliefs on individuals and communities • explain some of the varying influences of history and culture on aspects of religious life and practices 	<ul style="list-style-type: none"> • initiate independent critical enquiry into aspects of religions and beliefs • use a wide range of relevant evidence, examples and sources to explore religious ideas and practices • use some of the principal methods by which religion is studied to enquire into forms of spiritual and moral expression 	<ul style="list-style-type: none"> • critically evaluate the significance of religious and non-religious viewpoints, personally and across societies • articulate insightful personal and critical responses to questions of belief and ethical issues • analyse contrasting viewpoints, including their own, through critical argument and use of evidence and experience.
8	<ul style="list-style-type: none"> • use a wide range of terminology, concepts and methods to analyse and synthesise a broad understanding of religions and beliefs • interpret religions and beliefs in their historical, social and cultural contexts • analyse different interpretations of religious, spiritual and moral sources 	<ul style="list-style-type: none"> • independently research and conclude from critical enquiries into a range of arguments about religions and beliefs • analyse the interrelationship between religions and beliefs and other disciplines or areas of human understanding, e.g. scientific enquiry • interpret varied forms of religious, spiritual and moral expression using their understanding of religions or beliefs 	<ul style="list-style-type: none"> • synthesise a range of evidence, arguments and reflections to challenge others' ideas and justify their own • express creative interpretations and evaluations of different forms of religious, spiritual and moral expression • draw balanced conclusions about aspects of religion and belief and present them persuasively to others

SKILLS AND PROCESSES TO BE DEVELOPED THROUGH RELIGIOUS EDUCATION

Progression in RE depends upon the development of the following generic learning skills applied to RE. These skills should be used in developing a range of activities for pupils to demonstrate their capabilities in RE. They ensure that teachers will move pupils on from knowledge accumulation and work that is merely descriptive to higher level thinking and more sophisticated skills.

Reflection – this includes:

- Reflecting on feelings, relationships, experience, ultimate questions, beliefs and practices

Empathy – this includes:

- Considering the thoughts, feelings, experiences, attitudes, beliefs and values of others
- Developing the ability to identify feelings such as love, wonder, forgiveness and sorrow
- Seeing the world through the eyes of others, and seeing issues from their point of view

Investigation – this includes:

- Asking relevant questions
- Knowing how to gather information from a variety of sources
- Knowing what may constitute evidence for justifying beliefs in religion

Interpretation – this includes:

- Drawing meaning from artefacts, works of art, music, poetry and symbolism
- Interpreting religious language
- Suggesting meanings of religious texts

Evaluation – this includes:

- Debating issues of religious significance with reference to evidence and argument

Analysis – this includes:

- Distinguishing between opinion and fact
- Distinguishing between the features of different religions

Synthesis – this includes:

- Linking significant features of religion together in a coherent pattern
- Connecting different aspects of life into a meaningful whole

Application – this includes:

- Making the association between religion and individual, community, national and international life

Expression – this includes:

- Explaining concepts, rituals and practices
- Expressing religious views, and responding to religious questions through a variety of media

ATTITUDES IN RELIGIOUS EDUCATION

It is vital that Religious Education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in Religious Education:

- self-awareness
- respect for all
- open-mindedness
- appreciation and wonder

Self-awareness in Religious Education includes pupils:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people.

Respect for all in Religious Education includes pupils:

- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- being sensitive to the feelings and ideas of others.

Open-mindedness in Religious Education includes pupils:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- being willing to go beyond surface impressions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

Appreciation and wonder in Religious Education includes pupils:

- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their capacity to respond to questions of meaning and purpose.

RELIGIOUS EDUCATION AND EQUALITY

Providing effective learning opportunities for all pupils

Schools have a responsibility to provide a broad and balanced curriculum for all pupils.

The Equality Act (2010) places enhanced duties on all public bodies, including schools to promote equality for all and prevent discrimination on the grounds of gender, disability, sexual orientation, race, age, religion or belief, pregnancy or maternity status and whether a person is undergoing or has undergone a process of gender reassignment. For schools the characteristic of age does not apply to their relationship with pupils. Most importantly the content of the curriculum is not and never has been covered by equality legislation. This is to enable schools to fully engage with what may be controversial or sensitive topics and to broaden knowledge and understanding of the world. However this freedom to cover all issues does not allow a school to deliver the curriculum or to use sensitive curriculum materials in a way that might harass, bully or discriminate against a pupil who is covered by one or more of the protected characteristics mentioned above.

The National Curriculum and the locally Agreed Syllabus for religious education are the starting points for planning a school curriculum that meets the specific needs of individuals and groups of pupils.

Religious Education subject matter gives particular opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights. In summary, religious education for children and young people:

- Provokes challenging questions about the meaning and purpose of life, beliefs, the self, issues of right and wrong, and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions and traditions that examine these questions, fostering personal reflection and spiritual development
- Encourages pupils to explore their own beliefs (religious or non-religious), in the light of what they learn, as they examine issues of religious belief and faith and how these impact on personal, institutional and social ethics; and to express their responses.
- This also builds resilience to anti-democratic or extremist narratives enables pupils to build their sense of identity and belonging, which helps them flourish within their communities and as citizens in a diverse society.
- Teaches pupils to develop respect for others, including people with different faiths and beliefs, and helps to challenge prejudice
- Prompts pupils to consider their responsibilities to themselves and to others, and to explore how they might contribute to their communities and to wider society. It encourages empathy, generosity and compassion.

RELIGIOUS EDUCATION FOR PUPILS WITH SPECIAL EDUCATIONAL NEEDS

The importance of Religious Education to pupils with learning difficulties

Religion is the experience and expression of faith. Learning about religion and learning from religion are important for all pupils, as Religious Education helps pupils develop an understanding of themselves and others. Religious Education promotes the spiritual, moral, social and cultural development of individuals and of groups and communities.

In particular, Religious Education offers pupils with learning difficulties opportunities to:

- develop their self-confidence and awareness
- understand the world they live in as individuals and as members of groups
- bring their own experiences and understanding of life into the classroom
- develop positive attitudes towards others, respecting their beliefs and experience
- reflect on and consider their own values and those of others
- deal with issues that form the basis for personal choices and behaviour.

In response to these opportunities, pupils can make progress in Religious Education:

- by moving from a personal to a wider perspective
- by increasing their knowledge of religious beliefs, practices and experiences
- through developing understanding of the meaning of stories, symbols, events and pictures
- through developing and communicating their individual responses to a range of views.

GUIDANCE ON USING THE AGREED SYLLABUS FOR PUPILS WITH SPECIAL EDUCATIONAL NEEDS

The programmes of study are set out in key stages as appropriate for pupils performing at a level expected for their age range. However, it is recognised that this level may not be a realistic expectation for some pupils with special educational needs.

The Religious Education curriculum should be appropriate for each pupil's level of understanding and experience. Curriculum planning should be based on the Agreed Syllabus but teachers should use their professional judgement to choose activities and approaches that are appropriate to the developmental level of the pupils they teach. This may mean referring to an earlier key stage programme of study regardless of chronological age. Nevertheless teachers should have regard to the age-appropriate key stage. For example some secondary

age pupils may be working on Buddhism and Sikhism as specified in Key Stage 3-4, but at a Key Stage 1 level of delivery. Teachers should also be free to draw from other religions, as appropriate, to acknowledge the personal experiences of pupils within the class. In the same way, it may be appropriate to take account of the particular life experiences of individual pupils or refer to current topical issues. RE does not have to be taught on a weekly basis. It may be more appropriate to timetable more flexibly to allow for integrated or block teaching.

For some pupils Religious Education teaching will involve a pre-Foundation Stage programme of study, focusing on a multi-sensory approach. Teaching will need to focus on communication, relationships and a sensory experience of the world. Teachers should refer to the non-statutory guidance for more details. It should be noted that sensory activities are not an end in themselves, but a means of providing access to early Religious Education teaching. The Religious Education experiences of pupils functioning at very early levels of development are likely to be emotional rather than intellectual. For some pupils it may be difficult to determine what is actually understood from the experiences offered. Nevertheless, it is important that pupils should have opportunities to explore these experiences and find meaning in their own way.

Many pupils with special educational needs find abstract concepts difficult. Therefore the starting point for Religious Education should be based on personal, concrete and immediate experiences. These are more likely to be relevant and meaningful to the individual. Again, such experiences are not the end product but are intended as a way into teaching explicit Religious Education.

Although progress may be slower than for more able pupils, it should always be the aim to work towards a more demanding level. There is the danger that within Religious Education, activities may become repetitive and undemanding, for pupils with SEN. Progression should be planned for by offering increasingly more sophisticated learning experiences and teaching approaches to reflect the age of the pupil. This may be reflected in the following ways:

- An increasing emphasis on symbolism in religion
- Beginning to draw comparisons between religions
- Considering personal responses to religion
- Demonstrating the respect for the beliefs of others
- Exploring the more negative aspects of life experiences

Learning experiences should allow for the development of the following skills:

Observation	Knowing what to look for and being able to describe what they see without supposition.
Enquiry	Being encouraged to find out more about relationships and the world around them.
Reflection	An opportunity to think about action or belief and consider meaning.
Evaluation	Beginning with own experience and using this knowledge in an attempt to make considered judgements, therefore working towards applying insights and learning new experiences.

Teaching resources need to be carefully chosen to reflect the age of the pupil but also be accessible to him/her. Commercially available resources are not necessarily appropriate for pupils with special educational needs. Teachers may need to adapt or develop their own, and the use of ICT is particularly relevant here. Nevertheless, the things which have most personal meaning to some pupils with SEN may appear immature to others. It is important that teachers endeavour to handle such situations with sensitivity and respect.

Some pupils will be working below National Curriculum Level 1. In such cases, teachers may find the QCA P-levels for RE helpful for summative assessment purposes.

QCA 'P LEVELS' FOR RELIGIOUS EDUCATION

P1 (i)	Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, <i>for example, startling to sudden noises or movements</i> . Any participation is fully prompted.
P1 (ii)	Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, <i>for example becoming still in response to silence</i> . They may give intermittent reactions, <i>for example, vocalising occasionally during group celebrations and acts of worship</i> .
P2 (i)	Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, <i>for example, briefly looking around in unfamiliar natural and man-made environments</i> . They begin to show interest in people, events and objects, <i>for example, leaning towards the source of a light, sound or scent</i> . They accept and engage in coactive exploration, for example, touching a range of religious artefacts and found objects in partnership with a member of staff.
P2 (ii)	Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, <i>for example, showing that they have enjoyed an experience or interaction</i> . They recognise familiar people, events and objects, <i>for example, becoming quiet and attentive during a certain piece of music</i> . They inform actions, often by trial and improvement, and they remember learned responses over short periods of time, <i>for example, repeating a simple action with an artefact</i> . They co-operate with shared exploration and supported participation, <i>for example, performing gestures during ritual exchanges with another person performing gestures</i> .
P3 (i)	Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, <i>for example, prompting a visitor to prolong an interaction</i> . They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, <i>for example, stroking or shaking artefacts or found objects</i> . They observe the results of their own actions with interest, <i>for example, when vocalising in a quiet place</i> . They remember learned responses over more extended periods, <i>for example, following a familiar ritual and responding appropriately</i> .
P3 (ii)	Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, <i>for example, prompting an adult to sing or play a favourite song</i> . They can remember learned responses over increasing periods of

	time and may anticipate known events, <i>for example, celebrating the achievements of their peers in assembly</i> . They may respond to options and choices with actions or gestures, <i>for example, choosing to participate in activities</i> . They actively explore objects and events for more extended periods, <i>for example, contemplating the flickering of a candle flame</i> . They apply potential solutions systematically to problems, <i>for example, passing an artefact to a peer in order to prompt participation in a group activity</i> .
P4	Pupils use single elements of communication, <i>for example, words, gestures, signs or symbols</i> , to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of other, <i>for example, matching their emotions and laughing when another pupil is laughing</i> . They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.
P5	Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, <i>for example, involving music, drama, colour, lights, food, or tactile objects</i> . They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.
P6	Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for other in distress, <i>for example, through gestures, facial expressions or by offering comfort</i> . They start to be aware of their own influence on events and other people.
P7	Pupils listen and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate responses. They may communicate their feelings about what is special to them, <i>for example, using role play</i> . They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.
P8	Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

For further guidance on RE for pupils with special educational needs see *Planning, teaching and assessing the curriculum for pupils with learning difficulties – Religious Education* (QCA March 2001)

LEARNING ACROSS THE CURRICULUM: THE CONTRIBUTION OF RELIGIOUS EDUCATION

This section sets out in general terms how Religious Education can promote learning across the curriculum in a number of areas such as spiritual, moral, social and cultural development, key skills and thinking skills.

PROMOTING SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT THROUGH RELIGIOUS EDUCATION

Religious Education provides opportunities to contribute to **spiritual development** through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing themselves as unique individuals
- valuing relationships and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues.

Religious Education provides opportunities to contribute to **moral development** through:

- enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect and personal integrity
- considering the importance of rights and responsibilities and developing a sense of conscience.

Religious Education provides opportunities to contribute to **social development** through:

- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions
- articulating pupils' own and others' ideas on a range of contemporary social issues.

Religious Education provides opportunities to contribute to **cultural development** through:

- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith co-operation can support the pursuit of the common good.

PROMOTING PERSONAL, SOCIAL AND HEALTH EDUCATION THROUGH RELIGIOUS EDUCATION

Religious Education plays a significant part in promoting *personal, social and health education* through pupils:

- developing confidence and responsibility and making the most of their abilities by learning about what is fair and unfair, right and wrong and being encouraged to share their opinions
- developing a healthy, safer lifestyle by learning about religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, learning about the purpose and value of religious beliefs and sensitivities in relation to sex education and enabling pupils to consider and express their own views
- developing good relationships and respecting the differences between people by learning about the diversity of different ethnic and religious groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life and meeting and encountering people whose beliefs, views and lifestyles are different from their own.

RELIGIOUS EDUCATION AND THE USE OF LANGUAGE

Religious Education can make an important contribution to pupils' use of language by enabling them to:

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

RELIGIOUS EDUCATION AND THE USE OF INFORMATION AND COMMUNICATION TECHNOLOGY

Religious Education can make an important contribution to pupils' use of ICT by enabling them to:

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

PROMOTING CITIZENSHIP THROUGH RELIGIOUS EDUCATION

Religious Education plays a significant part in promoting *citizenship* through:

- developing pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events
- international links and school partnerships.

PROMOTING OTHER ASPECTS OF THE CURRICULUM

Religious Education provides opportunities to promote:

- **thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways
- **financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment
- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- **education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and cooperation through dialogue between people of different faiths and beliefs
- **effective contributions to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well-being and their promotion
- **links to employment, vocations and work-related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of Religious Education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- **education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

PROMOTING KEY SKILLS THROUGH RELIGIOUS EDUCATION

Religious Education provides opportunities for pupils to develop the key skills of:

- **communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- **application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- **information technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of Religious Education
- **working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity, locally and globally
- **improving own learning and performance** through setting targets as part of peer and self-assessment, reviewing their achievements and identifying ways to improve their own work
- **problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

KEY STAGE 3

AIMS AND PURPOSES OF RELIGIOUS EDUCATION AT KEY STAGE 3

Religious Education offers opportunities for pupils to:

- Further develop their understanding of and respect for different religious and non-religious beliefs, values and traditions, and understand their influences on individuals, societies, communities and cultures
- Explore issues within, across and between religions and beliefs, and consider questions of meaning and purpose in life
- Learn about religious and ethical teaching, enabling them to make reasoned and informed judgements on religious and moral issues
- Develop their sense of identity and belonging, preparing them for adult life as citizens in a plural society
- Develop skills of enquiry and response in analysis, expression, reflection, evaluation and application, through the use of distinctive language and empathy

CONTENT

In Religious Education pupils acquire and apply knowledge and understanding of:

- Christianity and the other principal religions represented in Great Britain, alongside consideration of non-religious beliefs
- How these religions and beliefs influence individuals, communities, society and the world
- The nature of religion, belief, philosophy and ethics

BUILDING ON PUPILS' EARLIER EXPERIENCES

Pupils will have studied Religious Education at Key Stages 1 and 2. They will have had opportunities to learn about Christianity and four other principal religions represented in Great Britain and how these religions influence individuals, communities, society and the world. They will have begun to explore the nature of belief, religion, philosophy and ethics.

They will also have opportunities to develop a range of skills including:

- Analysis
- Expression
- Reflection
- Evaluation
- Application
- Using distinctive language
- Listening
- Empathy

TRANSFER FROM PRIMARY TO SECONDARY

The syllabus is based on the knowledge, skills and understanding developed through Key Stage 2. Although the expectation is that pupils starting Key Stage 3 are working at level 4, it is acknowledged that some pupils will be working at levels below this.

Progression from Key Stage 2 to Key Stage 3 is often problematic in Religious Education, where pupils' experience of Religious Education in feeder schools may be varied. Schools could start Key Stage 3 with a school-designed unit that assesses what pupils have experienced in their RE to date.

EXPECTED LEVELS OF ATTAINMENT

The non-statutory national expectations for Religious Education set out broad expectations for each key stage. Level 4 is the expected attainment of pupils at the end of Key Stage 2. This is the starting point for this Syllabus.

So, by the **beginning of Key Stage 3**, pupils should be able to:

- Describe the key beliefs and teachings of the religions studied, connecting them accurately with other features and making some comparisons between religions
- Show understanding of what belonging to a religion involves
- Show how religious beliefs, ideas and feelings can be expressed in a variety of forms, giving meanings for some symbols, stories and language, using technical terminology
- Ask questions about the significant experiences of key figures, puzzling aspects of life and moral and religious issues, and suggest answers from their own and others' experiences, making reference to the teaching of religions
- Show understanding of why certain things are held to be right or wrong.

Some pupils will have progressed further and should be able to:

- Explain how some principal beliefs, teachings and selected features of religious life and practice are shared by different religions
- Explain how these make a difference to the lives of individuals and communities, showing how individuals and communities use different ways to express their religion
- Make informed responses to questions of identity, experience, meaning and purpose, and to people's values and commitments (including religious ones) in the light of their learning

By the **end of Key Stage 3**, most pupils who started at level 4 will have progressed and should be able to:

- Use their knowledge and understanding of the religions studied to explain how the principal beliefs and teachings, sense of belonging to a faith community and religious expression vary among different groupings, denominations and traditions, correctly using technical terminology
- Respond to the teachings and experience of inspirational people, to religious perspectives on questions of meaning and purpose, and to a range of contemporary moral issues by relating these to their own and others' lives
-

Pupils who have progressed further should be able to:

- Relate religious beliefs, teachings, practices, lifestyles and the forms of religious expression, including texts, figurative language and symbolism, to their historical and cultural contexts
- Evaluate religious and other views on human identity and experience, on questions of meaning and purpose and on values and commitments, using appropriate evidence and examples

KEY STAGE 3 OVERVIEW

The Key Stage 3 programme of study is divided into eighteen units:

- 10 Compulsory Core Units
- 4 Core Option Units – 1 Judaism, 1 Islam plus two others
- 2-4 Additional Study Units (ASUs) or the remaining 2 Core Option units

Compulsory Core Units	Recommended time	Compulsory Core Units	Recommended time
Christianity: What does it mean to be a Christian?	8-10 hours	Comparative: Is religion a good thing?	6-8 hours
Christianity: How is the Bible relevant to Christians today?	6-8 hours	Philosophy: How can we know anything?	6-8 hours
Christianity: Is Jesus who he said he was?	6-8 hours	Buddhism: How do Buddhists apply Siddattha's teachings about suffering?	6-8 hours
Christianity: Is faith worth dying for?	6-8 hours	Hinduism: Do our actions influence our future?	6-8 hours
Christian Ethics: Is there a right way to live?	8-10 hours	Sikhism: How do Sikhs achieve equality within Community Life?	6-8 hours
<i>Core Options</i>	Recommended time	<i>Core Options</i>	Recommended time
Judaism: How important is community for Jews?	6-8 hours	Islam: How does the Qur'an reveal the will of Allah?	6-8 hours
Judaism: How important is the home and tradition for Jews?	6-8 hours	Islam: How is self-discipline reflected in the everyday life of a Muslim?	6-8 hours
Comparative: What does it mean to be a hero?	6-8 hours	Religion and Science – Is faith incompatible with science?	6-8 hours

Additional Study Units

In addition to the **ten** compulsory core units and the **four** core option units for Key Stage 3, schools must study between 2 - 4 Additional Study Units, which can include any of the remaining Core Option Units and / or the Additional Units outlined as follows. Outline content including minimum statutory learning objectives, are included for four units, and there are two units that have been more fully developed by their presenting communities. Schools may extend and broaden the coverage of these units as they judge to be necessary to meet the needs of their learners.

HOW DO NON-RELIGIOUS PEOPLE ANSWER THE BIG QUESTIONS? (Humanism)

WHAT IS THE BAHAI FAITH AND WHAT MAKES IT DISTINCTIVE? (Baha'ism)

WHAT IS RELIGION? (Philosophy of Religion)

IS DEATH THE END? (Comparative)

WHAT IS THE RELATIONSHIP BETWEEN RELIGION AND THE MEDIA? (Social Ethics)

DOES RELIGION REALLY PROMOTE EQUALITY? (Moral Ethics)

Schools may also develop one Additional Study Unit on another religion, belief system or issue that must incorporate the skills of Investigation, Examination and Evaluation, with the potential for pupils to achieve at least Level 5.

COMPULSORY CORE UNITS

KEY STAGE	3	UNIT TITLE:	HOW IS THE BIBLE RELEVANT TO CHRISTIANS TODAY?	CHRISTIANITY	6-8 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Unit pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • Know that Christians interpret the Bible in a variety of ways such as: <ul style="list-style-type: none"> – fundamentalist/liberal – infallible/symbolic – literal/allegorical – revealed truth/inspired by the Holy Spirit • Recognise that the Bible contains different forms of literature: <ul style="list-style-type: none"> - History - Poetry - Prophecy - Law • Consider how the Bible is used: <ul style="list-style-type: none"> – for private study and meditation – for guidance in decision-making e.g. Exodus 20, understanding the relationship with God, and loving their neighbour. • Evaluate the impact on western culture on areas such as: <ul style="list-style-type: none"> – Law – Art – Music – Literature – to include an appreciation of the impact of the Kings James Bible. 	<ul style="list-style-type: none"> • Use a wide range of vocabulary to describe the impact of belief in the Bible upon the everyday lives of Christians (L5) • Recognise that there is diversity in how Christians understand and use the Bible using appropriate concepts (L5) • Provide an informed account of the variations in the ways that Christians use the Bible as guidance in their lives. (L6) • Interpret Christian beliefs and Bible teachings from different perspectives (L6) • Analyse and compare different interpretations of Biblical truth and demonstrate understanding of how these different interpretations influence behaviour and belief in different Christian traditions (L7) 	<ul style="list-style-type: none"> • Question and discuss issues of meaning raised by the study of the Bible and express clear views about how these ideas could make a difference to their own and others' beliefs or ideas (L5) • Express insights of their own to show understanding of the relationship between belief and biblical teachings upon global topical issues (L6) • Articulate an insightful and critical personal response to the Bible's teachings and to provide a balanced evaluation of the different approaches to biblical truth used by different traditions (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> • What do Christians mean when they say the 	<ul style="list-style-type: none"> • Look at the types of literature in the Bible and 	<ul style="list-style-type: none"> • Reflect on a Psalm (e.g. Ps23 or Ps139) and

<p>Bible is the 'Word of God'?</p> <ul style="list-style-type: none"> • Is the Bible inspired? • Is there only one way to interpret the Bible? • How far has the Bible influenced western culture? • How can the Bible help Christians resolve personal and social issues? • Is the Bible literally true? 	<p>how they express beliefs, answer ultimate questions, record history from a viewpoint of faith and deal with real issues in the Churches, including moral and social questions</p> <ul style="list-style-type: none"> • Investigate how the Bible is used by different denominations in Christian worship, e.g. the centrality of the word in non-conformist services • Interview or read about someone whose life was changed through reading the Bible • Investigate the influence of Christianity on artistic and cultural life in the UK and throughout the world • Use hot seating to discuss how different Christians may interpret Biblical stories or passages e.g. Genesis 1-3, Miracles of Jesus. • Study examples of western classical art that depict Bible scenes. 	<p>share the ideas that come to mind from the imagery used</p> <ul style="list-style-type: none"> • Listen to a short passage from the Bible and respond through art, music or poetry • Reflect upon whether the Bible has had any direct influence on their own lives • Listen to examples of contemporary music that refer to Christian beliefs and teachings • Identify any influences from music or literature that has had an impact on them and be able to justify the reasons for this. • Investigate how the Ten Commandments have influenced western legal systems. • Compare advantages and disadvantages of using the Bible as guidance for moral decision-making today. 														
<p>SKILLS TO BE DEVELOPED BY THIS UNIT</p>	<p>KEY VOCABULARY</p>	<p>POSSIBLE OPPORTUNITIES FOR ASSESSMENT</p>														
<p>Reflection – considering how Christians might use the Bible for personal study and devotion Investigation – exploring the historical development of the Biblical canon Interpretation – examining and interpreting biblical texts Analysis – analysing the impact of the Bible in different cultures and traditions Application – applying Bible teachings to issues and problems</p>	<table border="0"> <tr> <td>interpret</td> <td>denomination</td> </tr> <tr> <td>infallible</td> <td>prophecy</td> </tr> <tr> <td>literal</td> <td>fundamentalist</td> </tr> <tr> <td>liberal</td> <td>poetic</td> </tr> <tr> <td>symbolic</td> <td>law</td> </tr> <tr> <td>allegorical</td> <td>inspired</td> </tr> <tr> <td>devotional</td> <td>revealed</td> </tr> </table>	interpret	denomination	infallible	prophecy	literal	fundamentalist	liberal	poetic	symbolic	law	allegorical	inspired	devotional	revealed	<ul style="list-style-type: none"> • AT1 Demonstrate knowledge and understanding of the differences between literal and liberal interpretations of key biblical passages. • AT 2 Students should be assessed on their ability to form a well-reasoned judgement concerning the value and truth of the Bible
interpret	denomination															
infallible	prophecy															
literal	fundamentalist															
liberal	poetic															
symbolic	law															
allegorical	inspired															
devotional	revealed															
<p>Literacy – handling the Biblical text and narrative in different forms; writing in various forms and tenses</p>	<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p> <ul style="list-style-type: none"> • KS 1 – Why did Jesus tell parables?;Why is the Bible a Special book for Christians?;What is the Torah? • KS2 – What's in the Bible? 	<p>POINTS TO NOTE</p>														

KEY STAGE	3	UNIT TITLE:	WHAT DOES IT MEAN TO BE A CHRISTIAN?	CHRISTIANITY	8-10 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Unit pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> Consider the Christian belief that human beings are made in God's image and are unique. Understand that a Christians relationship with God is based on the need for redemption from the Fall in Genesis (1-3) Understand that the Church is a worldwide community of believers made of different denominations. Consider how belonging to a community of believers affects a Christian's personal relationship with God. Consider the different sources of authority for Christians e.g. Apostles' and Nicene Creeds, church leaders, the Bible. Know that the Eucharist has different meanings to different Christians and different denominations e.g. Roman Catholic, Anglican, Evangelical. Know that Christians put their faith into action in a variety of ways e.g. charity and missionary work. Understand that there is wide diversity in Christian belief and there are some who do not conform to mainstream Christian teachings e.g. Jehovah's Witnesses, Mormons, Christian Scientists, Plymouth Brethren. 	<ul style="list-style-type: none"> Recognise and explain how the church is a worldwide community of believers with different denominations and practices. (L5) Demonstrate understanding of the value of community within Christianity (L5) Use a range of religious terminology and concepts to explain differences in Christian understandings of the Eucharist. (L6) Explain the reasons for and effects of diversity within and between different Christian denominations and groups. (L6) Show how various sources of authority, eg creeds, leaders, have influenced the history and culture of Christianity. (L7) Use a wide range of sources to explore Christian ideas and practices. (L7) 	<ul style="list-style-type: none"> Reflect upon and explain the role that belonging to communities plays within their own lives (L5) Compare using reasons and informed judgements the value of individual and corporate worship (L6) Employ Christian teachings and beliefs to articulate their personal views on how human life is enriched by belonging to a community (L7) Analyse contrasting viewpoints about the Eucharist, including their own, through critical argument and use of evidence and experience. (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> What is the 'church'? What does it mean to have a personal 	<ul style="list-style-type: none"> Interview members of various Christian communities to ascertain how they express 	<ul style="list-style-type: none"> Consider whether showing commitment to the Christian faith involves taking part in the

<p>relationship with God?</p> <ul style="list-style-type: none"> • What does Christianity teach about the value of being human? • What is the importance of the Eucharist? • What does salvation mean to Christians? • What is authoritative for Christians? • Do all Christians believe the same things? 	<p>their faith.</p> <ul style="list-style-type: none"> • Explore a variety of styles of Eucharistic worship in a number of denominations. • Investigate how churches or individual Christians engage in missionary or charity work. • Examine biblical texts and other sources, including creeds and other relevant documents. • Investigate differences between mainstream Christianity and other groups such as the Jehovah's Witnesses, Church of Jesus Christ of the Latter Day Saints (Mormons), Christian Scientists etc. • Consider key texts from some of these groups, e.g. the Book of Mormon, The New World Translation of John 1 v 1. 	<p>Eucharist</p> <ul style="list-style-type: none"> • Express opinions about missionary and charity work • Reflect on the symbolism and meaning for Christians of participating in the Eucharist or being part of a community of believers. • Script an interview with a new Christian convert or young Christian believer asking them to explain the meaning of their faith including issues around community, Eucharist and the wider world. • Develop personal responses to the issues raised by the Christian teaching about the value of being human – eg unique, made in God's image etc. 																				
<p>SKILLS TO BE DEVELOPED BY THIS UNIT</p>	<p>KEY VOCABULARY</p>	<p>POSSIBLE OPPORTUNITIES FOR ASSESSMENT</p>																				
<p>Reflection – reflecting on Christian beliefs, values and attitudes Empathy – for different traditions, cultures, beliefs and attitudes Investigation – finding out about different Christian traditions and denominations Interpretation – considering varying approaches to Christian belief and practice Evaluation – making decisions about the impact of truth claims</p>	<table border="0"> <tr> <td>Evangelism</td> <td>Protestant</td> </tr> <tr> <td>holy</td> <td>fellowship</td> </tr> <tr> <td>Communion/Eucharist</td> <td>sacrament</td> </tr> <tr> <td>Transubstantiation</td> <td>sacrifice</td> </tr> <tr> <td>community</td> <td>spiritual gifts</td> </tr> <tr> <td>worship</td> <td>The Trinity</td> </tr> <tr> <td>ritual</td> <td>The Fall</td> </tr> <tr> <td>denomination</td> <td>Original Sin</td> </tr> <tr> <td>Catholic</td> <td>Stewardship</td> </tr> <tr> <td>Salvation</td> <td>Redemption</td> </tr> </table>	Evangelism	Protestant	holy	fellowship	Communion/Eucharist	sacrament	Transubstantiation	sacrifice	community	spiritual gifts	worship	The Trinity	ritual	The Fall	denomination	Original Sin	Catholic	Stewardship	Salvation	Redemption	<p>AT1 Assess students' factual knowledge of the key features of the Eucharist AT1 Students could show understanding of both sides of the argument for and against individual worship AT2 Students could be assessed on their ability to express a personal opinion on issues such as worship, role of technology and the value of community. The ability of students to employ reasons and to see more than one point of view should be considered by teachers.</p>
Evangelism	Protestant																					
holy	fellowship																					
Communion/Eucharist	sacrament																					
Transubstantiation	sacrifice																					
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worship	The Trinity																					
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denomination	Original Sin																					
Catholic	Stewardship																					
Salvation	Redemption																					
<p>Synthesis – drawing together evidence and ideas from different sources</p>	<p>LINKS WITH OTHER UNITS ACROSS THE KEY STAGES</p>	<p>POINTS TO NOTE</p>																				
<p>Literacy – writing in different styles for various audiences</p>	<p>KS1 – Easter VI Why did Jesus die?;What do Christians believe God is like?;Why do Christians pray? KS2 – What happens in church?;How do Christians follow Jesus?.</p>	<p>It is inadvisable to invite speakers from non-mainstream groups to address captive audiences of young people. The intention of the inclusion of non-mainstream minority Christian groups in this Unit is to recognise that there are young people from these communities represented in our schools.</p>																				

KEY STAGE	3	UNIT TITLE:	IS FAITH WORTH DYING FOR?	CHRISTIANITY	6 - 8 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Unit pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> Know about key periods of religious persecution including Roman, Reformation and the Crusades. Examine the distinction between those who have been martyred and those who choose to become martyrs for their faith. Know about key acts of martyrdom that have shaped and directed the growth of the Christian faith. Possible examples include: Stephen Margaret Clithero Peter Maria Gomez Oscar Romero Esther John (1960) Dietrich Manche Masemola (1928) Bonhoeffer Wang Zhiming (1972) William Tyndale Janani Luwumi (1977) Martin Luther Thomas Beckett Evaluate the impact of martyrdom on the historical development of the Christian faith. Evaluate the significance of contemporary reports of Christian persecution in the UK and worldwide Understand and appreciate that persecution and martyrdom effects other faiths e.g. Ahmadiyya or Kurdish Muslims, Tibetan Buddhists, Anti-Semitism, persecution of Sikhs and Hindus in India; Bahá'ís in Iran. Assess the global impact of persecution and martyrdom on the development of religion. 	<ul style="list-style-type: none"> Recognise and describe the impact of persecution on Christian individuals and communities. (L4) Suggest answers to the questions raised by martyrdom using relevant sources and evidence (L5) Use religious or philosophical terminology to explain the beliefs and values associated with martyrdom (L6) Interpret the concept of martyrdom from the perspectives of different religions and beliefs, including non-religious points of view. (L6) Account for the influence of history and culture upon aspects of Christian life and practice today (L7) Explain coherently some consequences and influences of martyrdom and persecution on religious individuals and communities and the wider world. (L7) 	<ul style="list-style-type: none"> Suggest what might happen to a religion as a result of persecution. (L4) Personally evaluate the impact of martyrdom and its significance for the commitment required of a Christian. (L5) Express personal insights into the values and beliefs that lead some Christians towards martyrdom, using a range of evidence (L6) Analyse contrasting viewpoints about the concept of martyrdom, in relation to those who have been martyred and those who choose to become martyrs. (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> What do we mean by persecution? What does it mean to be a martyr? Are extremists martyrs? 	<ul style="list-style-type: none"> Produce a murder report following an investigation into the stoning of Stephen Produce a board game based on the trials and 	<ul style="list-style-type: none"> Students to evaluate the impact of adversity within their own lives. To consider whether Christianity has gained most from periods of

<ul style="list-style-type: none"> • Why have Christians been willing to die for their faith? • Are other religions persecuted? • Does religious persecution still happen today? • Does persecution strengthen or weaken a religion? • Is adversity and persecution a good thing? 	<p>tribulations of the early Church or other period in Church history that tests a person's knowledge of Christian development</p> <ul style="list-style-type: none"> • Rank some key examples of martyrdom or persecution according to the significance of their impact on the development of Christianity. • Write a biography of a famous Christian who has died for their religion • Launch a whole-class debate upon the effectiveness of martyrdom as a means of strengthening your religion's development • Research some chosen martyr and provide a presentation to the rest of the class, comparing and contrasting their contribution and experiences. The presentation could prompt other students to evaluate the martyrs' contributions. • Investigate examples of modern day persecution of Christians and other religions or belief perspectives. 	<p>persecution and suffering</p> <ul style="list-style-type: none"> • Evaluate whether adversity genuinely does strengthen a person • Devise a programme of events for an imaginary Roman festival during the era of Christian persecution. Include within the programme a final prayer of someone condemned to torture and martyrdom • Reflect and assess the following exercise – '<i>It is pointless to lay down your life for your religion</i>' How far do you agree with this statement? • Compare Christian martyrdom with examples from other faiths, e.g.: Quang Duc – Buddhist monk • Compare and contrast the key ideas and principles that distinguish Christian groups today • Examine and evaluate the example given by a range of Christian and martyrs from other faiths. 						
<p>SKILLS TO BE DEVELOPED BY THIS UNIT</p>	<p>KEY VOCABULARY</p>	<p>POSSIBLE OPPORTUNITIES FOR ASSESSMENT</p>						
<p>Reflection – reflecting on the experiences of others and their own response to examples of persecution Empathy – showing appreciation for the experiences of others Investigation – finding out about the experiences of those from different cultures and traditions Interpretation – interpreting historical narratives Evaluation – evaluating impact on individuals and communities in various contexts Synthesis - identifying commonalities and differences using a variety of sources</p> <p>Literacy – opportunities for extended writing and research using a variety of sources</p>	<table border="1"> <tr> <td data-bbox="824 762 1153 1090"> sacrifice martyr persecution Reformation </td> <td data-bbox="1153 762 1480 1090"> Protestant Crusades Adversity Extremist Anti-semitism </td> </tr> <tr> <td colspan="2" data-bbox="824 1090 1480 1161"> <p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p> </td> </tr> <tr> <td colspan="2" data-bbox="824 1161 1480 1318"> KS1 ASU – 'Who brought Christianity to Britain?' KS2 unit – 'What is church?' KS3 units – 'What does it mean to be a hero?'; 'What does it mean to be a Christian?' </td> </tr> </table>	sacrifice martyr persecution Reformation	Protestant Crusades Adversity Extremist Anti-semitism	<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p>		KS1 ASU – 'Who brought Christianity to Britain?' KS2 unit – 'What is church?' KS3 units – 'What does it mean to be a hero?'; 'What does it mean to be a Christian?'		<ul style="list-style-type: none"> • AT1 Students should show more than one point of view and provide reasons to justify their viewpoints. Students would be assessed on their ability to show accurate knowledge and understanding of the various contributions made to the Christian religion by martyrs • AT2 Students should be assessed on their ability to use a wide range of evidence and opinions to support their personal viewpoint <p>POINTS TO NOTE</p> <ul style="list-style-type: none"> • This unit is not intended to become a mere historical trawl through Christian development. The unit should be used to focus on the impact and responses to Christian persecution, taking into account other faiths.
sacrifice martyr persecution Reformation	Protestant Crusades Adversity Extremist Anti-semitism							
<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p>								
KS1 ASU – 'Who brought Christianity to Britain?' KS2 unit – 'What is church?' KS3 units – 'What does it mean to be a hero?'; 'What does it mean to be a Christian?'								

KEY STAGE	3	UNIT TITLE:	IS JESUS WHO HE SAID HE WAS?	CHRISTIANITY	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<p>Jesus as an historical figure</p> <ul style="list-style-type: none"> Contemporary and later evidence Jesus and his disciples were Jewish <p>Key events in the life of Jesus as presented in the Gospels</p> <ul style="list-style-type: none"> The varied ways in which each writer portrayed Jesus His humanity and divinity as seen through his: <ul style="list-style-type: none"> Birth Baptism Teaching and healing Transfiguration Relationships with others Suffering and death, resurrection and ascension Titles given to Jesus such as Son of God, Son of Man, Christ, Saviour, Lord, Messiah 	<ul style="list-style-type: none"> Differentiate between religious and historical evidence for the existence of Jesus (L5) Demonstrate understanding of a variety of methods for interpreting the parables of Jesus (L5) Analyse and compare a range of interpretations for key biblical events in the life of Jesus (L6) Use a wide range of vocabulary to explain the different ways in which Christians view Jesus' identity and explain how these views influence belief and practice for Christians today (L7) 	<ul style="list-style-type: none"> Reflect on the comparative value of religious evidence as opposed to historical evidence (L5) Use the wide range of evidence and interpretations studied to refine and express clearly personal views of Jesus' identity (L6) Provide a personal judgement upon the value of a range of methods of interpreting biblical events (L6) Evaluate the extent to which the range of different opinions about Jesus' identity have strengthened or weakened the Christian faith (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> Did Jesus exist? What is fact, what is fiction? How does the use of parables contribute to our understanding of Jesus' message? Was Jesus who he said he was? What do we understand by 'Jesus rose from the dead'? What is the relevance of the different names given to Jesus in the Gospels? 	<ul style="list-style-type: none"> Use 'The Visual Bible' video of Matthew 18: 21-35 to explore how Jesus aimed to involve his hearers in his parables Choose a parable about the Kingdom of God and use role-play to show how Jesus might have involved his audience when telling it Stilling exercise on the transfiguration of Jesus Using 'The Christ we Share' or 'Jesus through Art' analyse different artists' impressions of Jesus and the beliefs they are seeking to convey Attend the Wintershall 'Life of Christ' or watch part of the video Write their own news broadcast for an event in Jesus' ministry in the style of 'Bethlehem Year 	<ul style="list-style-type: none"> Compare evidence for Emmeline Pankhurst, Robin Hood and Bart Simpson Discuss the nature of evidence and the difficulties of determining fact from fiction Give examples of fact and belief from own experience Compare these different accounts with their own beliefs / understanding about the person of Jesus Explore the use of parables and stories to convey abstract ideas Reflect upon the meaning of the word 'miracle' Reflect on how people change in their lifetime Explore ideas of new beginnings, forgiveness

	<p>Zero'</p> <ul style="list-style-type: none"> Analyse a selection of Jesus' miracles and place them within the categories of 'healing' and 'nature' Identify and explain key words such as salvation, redemption, resurrection, atonement and grace. Produce a newspaper collage of the crucifixion, using these words Look at the resurrection accounts in the Gospels and investigate why the death and resurrection of Jesus are central to Christianity Compare Jewish and Roman sources for Jesus' existence with the biblical accounts. Where do they agree and disagree? Why? 	<ul style="list-style-type: none"> and starting again Debate possible explanations for the disappearance of Jesus' body and the implications of each view Using the evidence they have looked at so far debate the question: Jesus: Mad, Bad or God?' In small groups, create a treasure chest of memories of Jesus, and explain each object in their chest to the rest of the class
SKILLS TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE METHODS OF ASSESSMENT
<p>Reflection – reflecting on the life of Jesus and his significance for Christians</p> <p>Investigation – exploring a range of historical sources and narratives</p> <p>Evaluation – considering a range of Christian ideas and beliefs about Jesus to reach conclusions</p> <p>Analysis – analysing a range of viewpoints and attitudes</p> <p>Synthesis – drawing together ideas and evidence from various sources</p> <p>Expression – examining and creating artistic interpretations of Jesus</p>	<p>Josephus Tacitus Jesus parable miracle transfiguration resurrection incarnation</p>	<ul style="list-style-type: none"> AT1 A "Treasure Chest of Memories" is like finding a box containing objects related to someone who has died long ago. Pupils should choose up to 6 objects to put in their box and then bring it to a lesson and show the objects to the rest of the class, explaining the significance of each object to the person of Jesus. A useful recapping and reflecting activity AT2 Students should be assessed on their ability to judge and evaluate the key questions providing a range of reasons in support of their viewpoint
	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE
	<ul style="list-style-type: none"> Foundation Stage unit – 'What makes us special?' KS1 units – 'Who were Jesus' friends?'; 'Why did Jesus tell parables?'; ASU – 'How do Christians follow Jesus?' KS2 units – 'Who is Jesus?'; 'Easter I: What happened to Jesus during his last week on earth?'; 'Why did Jesus tell parables and perform miracles?'; 'Christmas IV: Where can we find out about the birth of Jesus?' 	<ul style="list-style-type: none"> This unit is intended for coverage in Year 7, and no later than Year 8. Although there may be some apparent content link with KS 2, it is important that there is a focus on developing pupils critical evaluation of sources and evidence.

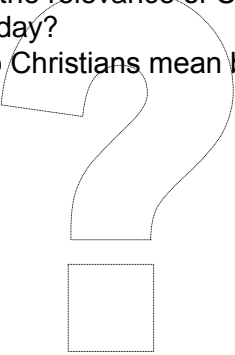
KEY STAGE	3	UNIT TITLE:	IS RELIGION A GOOD THING?	COMPARATIVE	6-8 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • Explore examples of how religion has come into conflict with society and the government. • Consider whether religious groups should be able to run or influence schools in contemporary British society. • Consider whether human rights and religious freedoms are compatible e.g. the role and place of women in society and LGB rights. • Compare and contrast religious and non-religious examples of intolerance. • Analyse the contribution that religious groups make to the local and global community. • Appreciate the contribution of groups or individuals with non-religious beliefs to society e.g. Richard Dawkins, Charles Darwin, Albert Einstein, Sir Terry Pratchett, Sir Julian Huxley Salmon Rushdie, Medicin Sans Frontier, Amnesty International. 	<ul style="list-style-type: none"> • Recognise and explain the impact of religious beliefs on individuals and communities (L5) • Explain some of the challenges offered by the variety of religions and beliefs present in the contemporary world. (L6) • Interpret the significance and impact of the different forms of religious expression on communities (L6) • Initiate independent critical inquiry into aspects of religion and belief. (L7) 	<ul style="list-style-type: none"> • Develop an argument about the role religion should have in modern society (L5) • Argue persuasively their views on questions of religion and belief taking account of others' viewpoints (L6) • Evaluate the extent to which religion provides values and identity to individuals and groups in the world today (L6) • Provide a critical judgement upon the value of religion in the world today using a wide range of sources and evidence in support (L7) • Synthesise a range of evidence, arguments and reflections to challenge others' ideas and justify their own (L8) • Draw balanced conclusions about aspects of religion and belief and present them persuasively to others (L8)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> • Do religious groups have the right to criticise the Government and other religious groups? • Should religions have a role to play in our education system? • How free should people be to express their religion? • What contributions do faiths make to individuals and local communities? • Do you need religious belief to make a positive contribution to society? • Would the world be a better place without religion? 	<ul style="list-style-type: none"> • Explore Humanist perceptions and views on faith schools • Read the Human Rights Act and identify which rights support religious beliefs and explain why. • Research the work of Amnesty International and compare to the work of Christian Aid and give the impact they may have on society. • Compare a faith school to a non-faith school and explain how each may influence the local community. 	<ul style="list-style-type: none"> • Express opinions through debate upon the importance of free speech • Interview representatives from faith schools and consider their personal views upon the value of faith schools • Produce a guide to using free speech. The guide should encourage the practice of free speech but should ensure that it is not used to cause offence • Write a letter to the Prime Minister, as a Christian, explaining reasons for why they

	<ul style="list-style-type: none"> Compare case studies where religious and non-religious groups have shown intolerance e.g. burning holy texts, protests happening at funerals for Servicemen, British National Party, and analyse which will have more impact on society. Find out about the roles of women in various societies where religion has a significant impact on their lives 	<p>should or should not allow 'equal' or 'same-sex-marriage.</p> <ul style="list-style-type: none"> Create government guidelines for the role of religion in education.
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE METHODS OF ASSESSMENT
<p>Reflection – reflecting on the value and contribution of religion in the world.</p> <p>Empathy – showing appreciation and understanding of different points of view.</p> <p>Investigation – finding out about different current events.</p> <p>Evaluation – evaluating different points of view.</p> <p>Analysis – analysing arguments and sources.</p> <p>Application – applying knowledge and understanding of religion and belief to contemporary issues.</p> <p>Literacy – Reading different points of view and developing persuasive arguments for various audiences.</p>	<p>bigotry stereotyping prejudice fundamentalist faith schools hijab/niqab/burkha crucifix Humanism</p> <p>Equality Feminism Female Genital Mutilation Homophobia Extremism Intolerance</p>	<ul style="list-style-type: none"> AT1 A student media log could be assessed on student ability to judge and discern possible bias / stereotypes within TV, radio, newspapers. AT1 The exercise where students provide rules on the display of religious symbols could be assessed in terms of breadth of research and the ability to synthesise a range of potential viewpoints AT2 Students to provide written evaluation of faith schools. Assess students on their ability to see more than one point of view and to provide reasons to support their answer
	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE
	<ul style="list-style-type: none"> KS1 – 'What does it mean to belong?' KS2 ASU – 'What do your clothes say about you?' KS3 units – 'Is there a right way to live?'; 'What does it mean to be a Christian?'; 'Is there a right way to live?' 	<ul style="list-style-type: none"> The unit places importance upon keeping up to date with topical issues and media releases. Female Genital Mutilation (FGM) has been included as a possible Keyword / Topic for coverage in this unit. It is recognised this is a difficult topic and may not be suitable for all.

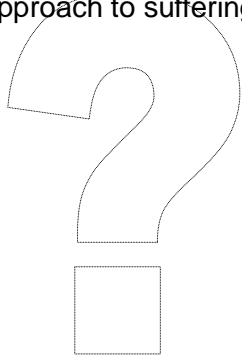
KEY STAGE	3	UNIT TITLE:	IS THERE A RIGHT WAY TO LIVE?	CHRISTIAN ETHICS	8-10 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> Examine and define the concepts of 'right' and 'wrong' Consider ways of deciding what is 'right' and 'wrong' using, for example the following perspectives: <ul style="list-style-type: none"> Natural law Situation ethics (relativism) Utilitarianism Hedonism Non-religious beliefs – examples of ethical guidance which could include Humanism, Golden Rule Religious beliefs – examples of ethical guidance which could include 10 Commandments, Buddhist 5 precepts Consider the Golden Rule as a universal concept that is common to religious and non-religious beliefs. Consider how key Christian teachings and principles that guide ethical decisions: <ul style="list-style-type: none"> Matthew 5-7 Christian concept of love as defined through agape. Consider Christian responses to personal and social issues in the contemporary world such as, Vivisection, Sex and relationships, War and conflict, Poverty and wealth 	<ul style="list-style-type: none"> Explain how believers apply key teachings from religious texts to ethical issues (L5) Identify a variety of ethical theories that people employ to solve ethical questions and to calculate the varied ways in which these theories impact upon society (L6) Extend their understanding of ethical theories to distinguish between systems based on rules and those based upon guidelines using a variety of sources and evidence (L7) Use a wide range of terms to analyse and synthesise a broad understanding of religion and belief. (L8) 	<ul style="list-style-type: none"> Evaluate and express a personal response to a range of ethical theories Identify and judge the factors that influence and inspire their personal approach to morality (L5) Measure the influence of religious beliefs upon responses to global ethical issues (L6) Articulate personal opinions on the relevance and value of religious teachings within a discussion of global ethical issues (L7) Synthesise a range of arguments and viewpoints to challenge the ideas and opinions of others. (L8)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> What do the terms 'right' and 'wrong' mean? How do we know what is 'right' or 'wrong'? Is morality relative or absolute? 	<ul style="list-style-type: none"> Survey the classes' views on selected ethical issues as to whether they think certain actions are right or wrong Attempt to write definitions of 'right' and 'wrong' and 	<ul style="list-style-type: none"> Write a moral code that they think would be valid for and agreed by all mankind <ol style="list-style-type: none"> How they arrived at their decision The difficulties of agreeing what is right and

<ul style="list-style-type: none"> • How do beliefs and values affect the way people live their lives? • Which are better – rules or guidelines? • What is the relevance of Christian values in the world today? • What do Christians mean by 'love'? 	<p>compare these with the dictionary definitions.</p> <ul style="list-style-type: none"> • Draw a spider diagram showing different ways of arriving at an ethical decision. Apply different ethical strategies, e.g. natural law to an ethical scenario • Show their understanding of some key teachings that guide ethical decisions by creating a collage of key phrases linked to pictures of current ethical / moral dilemmas and situations • Produce a game that looks at the consequences of ethical decisions • Examine a number of moral dilemmas and use the Golden Rule to solve them • Write and act out a role-play discussing an ethical issue from two or three different viewpoints – e.g. a script for 'Question Time' • Discuss a topical issue from a soap opera / news item • Create a campaign, using Christian teachings, to influence the public on a social world issue. 	<p>wrong</p> <p>3. How far this would work for all cultures and religions</p> <ul style="list-style-type: none"> • Rank methods of deciding what is right and wrong • Evaluate the command 'Love your neighbour as yourself' and apply this to hypothetical situations • Watch a news bulletin and then assess the relevance of the 10 Commandments to the items in the news broadcast • In groups of 4 debate and solve a problem according to the different ethical belief systems • Discuss a moral dilemma and decide if it is relative or absolute e.g. is cannibalism acceptable in a cannibalistic society? • Assess where you get your morality from and rank them in order of most influential. 																		
<p>SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT</p>	<p>KEY VOCABULARY</p>	<p>POSSIBLE METHODS OF ASSESSMENT</p>																		
<p>Reflection – reflecting on a variety of contemporary and controversial issues.</p> <p>Empathy – showing appreciation of diverse opinions, attitudes and experiences.</p> <p>Investigation – finding out about issues and points of view.</p> <p>Evaluation – making decisions based on evidence and sources.</p> <p>Analysis – analysing various sources and points of view.</p> <p>Synthesis - constructing arguments from various sources.</p> <p>Application – applying knowledge and understanding of religion and belief to a variety of issues and contexts.</p> <p>Literacy – constructing and presenting arguments; working with sources.</p>	<table border="0"> <tr> <td>commandment</td> <td>morality</td> </tr> <tr> <td>natural law</td> <td>ethics</td> </tr> <tr> <td>situation ethics</td> <td>Vivisection</td> </tr> <tr> <td>Golden Rule</td> <td>Agape</td> </tr> <tr> <td>Humanism</td> <td>Eros</td> </tr> <tr> <td>consequence</td> <td>Phileo</td> </tr> <tr> <td>hedonism</td> <td>Storge</td> </tr> <tr> <td>relativism</td> <td></td> </tr> <tr> <td>utilitarianism</td> <td></td> </tr> </table> <p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p> <p>KS2 ASU – 'Is the world a fair place?'</p> <p>KS3 ASU – Does religion really promote equality?'</p>	commandment	morality	natural law	ethics	situation ethics	Vivisection	Golden Rule	Agape	Humanism	Eros	consequence	Phileo	hedonism	Storge	relativism		utilitarianism		<ul style="list-style-type: none"> • AT1 Written assessment on an ethical topic showing the ability to synthesise (bring together) a variety of views, teachings and ethical traditions. Descriptions of these solutions can be presented to the class. Students can attempt to identify which ethical theory has been used • AT2 Students could be presented with an ethical issue and assessed on their ability to employ more than one viewpoint and their ability to provide a reflective, well-reasoned viewpoint supported by appropriate evidence <p>POINTS TO NOTE</p> <p>Key biblical references</p> <ul style="list-style-type: none"> • Genesis 1-3; Exodus 20 • Matthew 7:12; 1 Corinthians 8 and 10: 23-33 • Romans 13 • Matthew 22: 34-40 – The Great Commandment
commandment	morality																			
natural law	ethics																			
situation ethics	Vivisection																			
Golden Rule	Agape																			
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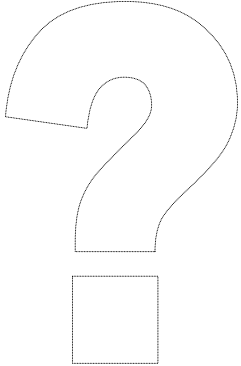
KEY STAGE	3	UNIT TITLE:	HOW DO BUDDHISTS APPLY SIDDATTHA'S TEACHINGS ABOUT SUFFERING?	BUDDHISM	6-8 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> Know and understand the Buddhist concepts of suffering (Dukkha) and impermanence (Anicca) through a study of the stories of the Mustard Seed and the Four Sights. Appreciate the principles of the Four Noble Truths. Consider how the Buddhist community applies the teachings of the Buddha in the world today through: <ul style="list-style-type: none"> Practising and teaching the Dhamma by word and example, including: <ul style="list-style-type: none"> being sympathetic and kind to others, including animals giving generously of time, food, abilities and hospitality Know that there are two main Buddhist schools of thought (Theravada and Mahayana) Appreciate the role of the bodhisattva in the Mahayana tradition in guiding the soul to Nirvana. 	<ul style="list-style-type: none"> Recognise and explain how the teachings of dukkha and anicca from the key events in the Buddha's life impact on the beliefs of the Buddhist community. (L5) Use religious and philosophical terminology to provide an informed account of Buddhist teaching upon suffering and an explanation of how Buddhist teaching is reflected through the lives and practices of Buddhist communities (L6) Explain the reasons for, and effects of diversity within the Buddhist tradition. (L6) Interpret Buddhist teaching from the perspectives of the two main Buddhist schools. (L6) Use abstract concepts (Nirvana, transmigration, Bodhisattva) to analyse issues of salvation in Buddhist thinking. (L7) Independently research and conclude from critical enquiries into Buddhist and other faith perspectives, on the phenomenon of suffering. (L8) 	<ul style="list-style-type: none"> Suggest answers to questions relating to the value and purpose of suffering raised by the study of the life of the Buddha and Buddhist teaching (L5) Explain the challenges posed by religious, spiritual and philosophical questions, eg why do we suffer? (L6) Express insights of their own into the challenges of committing to a Buddhist community in the contemporary world. (L6) Articulate a personal critical response to the questions raised by a Buddhist approach to suffering and use a wide range of reasons to judge the value and significance of Buddhist teaching within a 21st-century society (L7) Synthesise a range of evidence, arguments and reflections to challenge Buddhist and justify their own ideas about suffering. (L8)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> What do Buddhists mean by suffering? What causes suffering? How are the two main schools of Buddhism different? What was the Buddha's answer to suffering? What are the Four Noble Truths and how do they help people reach enlightenment? 	<ul style="list-style-type: none"> Draw a story-board of the life of Siddattha Gotama showing his encounters with, response to, and teachings on suffering Find out what Buddhists mean by 'Enlightenment' and how it can be achieved Apply the Four Noble Truths to modern-day scenarios 	<ul style="list-style-type: none"> Consider the benefits and disadvantages of worldly wealth Discuss whether we should be sheltered from the realities and hardships of life Write a poem about their responses to sickness, old age or death Analyse the causes of suffering

<ul style="list-style-type: none"> • How do the teachings of the Buddha affect the lives of Buddhists today? • Is there anything we can learn from a Buddhist approach to suffering? 	<ul style="list-style-type: none"> • Produce a newspaper collage of the Four Noble Truths and their application to everyday life • Investigate how Buddhist communities apply the teaching of the Buddha in the world today to help alleviate suffering. • Write a letter home for a Buddhist Monk/Nun describing his / her life in the monastery, explaining how this may help them achieve Nirvana. • Discover how the lay community supports ordained Buddhists by visiting a Buddhist monastery • Identify key differences in teaching and practice of the two main Buddhist schools. • Find out about the concept of the Bodhisattva in the Mahayana tradition and identify similarities with the role of saints in the Catholic Christian tradition. 	<ul style="list-style-type: none"> • Make a collag to display the different forms of suffering in the world and suggest how suffering might be overcome • Meditate by focusing on the present rather than the past or the future • Think of an individual act of kindness towards each member of their family, carry it out and keep a diary outlining how they respond • Give examples from their own experience of how cause leads to effect (in terms of thoughts, words and deeds) • Reflect and identify how Buddhist teaching could be applied in the life of a non-Buddhist or to a social issue. • Assess the view that suffering cannot be overcome from a Buddhist and another faith perspective. 																
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE ASSESSMENT OPPORTUNITIES																
<p>Reflection – reflecting on stories and teachings from the life of the Buddha.</p> <p>Empathy – showing understanding of the experiences of others.</p> <p>Investigation – finding out about the Buddha and Buddhist teaching</p> <p>Synthesis – drawing together teachings and ideas from different religions.</p> <p>Application – applying Buddhist principles to contemporary issues.</p> <p>Expression – using art to explore and illustrate Buddhist concepts and teachings.</p>	<table border="0"> <tr> <td>Siddattha Gotama</td> <td>Lay</td> </tr> <tr> <td>Dukkha</td> <td>Impermanence</td> </tr> <tr> <td>Enlightenment</td> <td>(Anicca)</td> </tr> <tr> <td>community</td> <td>Craving</td> </tr> <tr> <td>Dhamma</td> <td>Bodhisattva</td> </tr> <tr> <td>ordained</td> <td>Theravada</td> </tr> <tr> <td>monastery</td> <td>Mahayana</td> </tr> <tr> <td>Buddhist</td> <td>Nirvana</td> </tr> </table>	Siddattha Gotama	Lay	Dukkha	Impermanence	Enlightenment	(Anicca)	community	Craving	Dhamma	Bodhisattva	ordained	Theravada	monastery	Mahayana	Buddhist	Nirvana	<ul style="list-style-type: none"> • AT1 Students should be assessed upon knowledge of key events within the life of the Buddha and understanding of how different Buddhist traditions put those teachings into practice today • AT2 Students should be assessed upon the quality and depth of their personal response and evaluation of Buddhist teachings upon suffering
Siddattha Gotama	Lay																	
Dukkha	Impermanence																	
Enlightenment	(Anicca)																	
community	Craving																	
Dhamma	Bodhisattva																	
ordained	Theravada																	
monastery	Mahayana																	
Buddhist	Nirvana																	
	LINKS WITH OTHER UNITS ACROSS KEY STAGES KS2 – ‘What is the ‘Buddhist way of life’?’	POINTS TO NOTE <ul style="list-style-type: none"> • A helpful way to begin this unit is to consider the questions – What is happiness? How do you achieve happiness? • Please note that this is the only unit on Buddhism 																

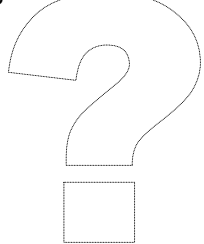
KEY STAGE	3	UNIT TITLE:	DO OUR ACTIONS INFLUENCE OUR FUTURE?	HINDUISM	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<p>Hindu Beliefs:</p> <ul style="list-style-type: none"> • God is worshipped in diverse forms and also believed to be formless – Brahman • Beliefs about the universe -- Trimurti (Brahma, Vishnu, Shiva) • The concept of avatars, i.e. incarnations of God, e.g. Krishna and Rama are avatars of Vishnu • Shakti – Durga, Lakshmi, Saraswathi • Reincarnation–samsara, moksha, karma, dharma <p>The Hindu way of life:</p> <ul style="list-style-type: none"> • Ashramas – four different stages in life and their associated duties • Varna: <ul style="list-style-type: none"> – The traditional fourfold classification of society – Hereditary and evolving nature of caste – Duties within the extended family – The equal importance of women • The life of Mahatma Gandhi • The concepts of ahimsa and its application to daily life 	<ul style="list-style-type: none"> • Demonstrate knowledge and understanding of Hindu beliefs in the soul and the afterlife (L5) • Employ a wide range of sources to compare and contrast a variety of ways in which Hindus understand God and depict God through images and ritual (L6) • Analyse and explain using a wide range of examples the ways in which Hindu beliefs about reincarnation are evident through daily ritual, worship and practice (L7) 	<ul style="list-style-type: none"> • Articulate personal opinions and beliefs relating to the concept of an afterlife (L5) • Employ Hindu beliefs and teaching to consider the relationship between the body and the soul (L6) • Use the study of Gandhi to evaluate the effectiveness of ahimsa and non-violent strategies as a means of effecting change (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> • Do human beings have a soul and if so what is the nature of this soul? • How can God be one and yet manifested in different forms? • How viable is ahimsa as a strategy for life today? 	<ul style="list-style-type: none"> • Handle various murtis with respect and identify them • Interview a Hindu about some of the key concepts that underpin Hindu beliefs • Interview Hindus about issues facing Hindu families in contemporary British society and 	<ul style="list-style-type: none"> • Discuss the thoughts and feelings of the devotees, aware that other traditions may differ in their approach • Design a short presentation on how you would explain 'God' to a younger child • Talk about ideas on what will happen to people

<ul style="list-style-type: none"> Why and how was Gandhi motivated to change society? 	<p>the local community</p> <ul style="list-style-type: none"> Design or play a game to show the cycle of birth and rebirth (samsara) Visit a mandir / temple of various Hindu traditions Reflect on passages from a variety of Hindu scriptures Explore yoga through the Bhagavad Gita and its use within Hinduism and western society today Research Gandhi's use of non-violence in both South Africa and India Understand what motivated Gandhi's work in South Africa and India Explore scriptural teachings that inspired Gandhi 	<p>in the next life</p> <ul style="list-style-type: none"> Watch extracts from the video Gandhi and evaluate whether violence is the only way to get what you want in the world today Explore what passages from religious literature inspire them and why Evaluate the use of yoga within society today Explore how Hinduism has affected modern culture – meditation, music and art Write an autobiographical account of how their beliefs have changed during their lifetime 																
<p>SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT</p>	<p>KEY VOCABULARY</p>																	
<p>Reflection – reflecting on Hindu teachings and beliefs. Investigation – finding out about Hindu belief and practices. Evaluation – evaluating Hindu beliefs and teachings on the afterlife. Analysis – analysing sources</p>	<table border="0"> <tr> <td>soul</td> <td>samsara</td> </tr> <tr> <td>ahimsa</td> <td>dharma</td> </tr> <tr> <td>Gandhi</td> <td>karma</td> </tr> <tr> <td>murtis</td> <td>incarnation</td> </tr> <tr> <td>mandir</td> <td>reincarnation</td> </tr> <tr> <td>Bhagavad Gita</td> <td>avatar</td> </tr> <tr> <td>Atman</td> <td>Shakti</td> </tr> <tr> <td>Moksha</td> <td>caste</td> </tr> </table>	soul	samsara	ahimsa	dharma	Gandhi	karma	murtis	incarnation	mandir	reincarnation	Bhagavad Gita	avatar	Atman	Shakti	Moksha	caste	<ul style="list-style-type: none"> AT1 Students should be assessed on the accuracy of terminology relating to beliefs in reincarnation. They should additionally be levelled according to their understanding of key concepts such as the caste system and dharma AT2 The ability of students to reflect and articulate their personal views regarding the afterlife. Levels should be awarded according to students' ability to use evidence to reinforce their opinions on topics discussed and the extent to which they are able to balance their answers to take account of more than one point of view
soul	samsara																	
ahimsa	dharma																	
Gandhi	karma																	
murtis	incarnation																	
mandir	reincarnation																	
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Moksha	caste																	
	<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p>																	
	<ul style="list-style-type: none"> KS2 units – 'What can we learn from the Hindu use of images?'; 'What does it mean to be a Hindu?' KS3 unit – 'Is there a right way to live?' KS3 unit – 'What did Siddhartha teach about suffering?' 	<p>POINTS TO NOTE</p> <ul style="list-style-type: none"> This is the only Hinduism unit God is referred to as Brahman All forms should be referred to as deities (or murtis / images) not Hindu gods or statues Hinduism is a monistic (as opposed to monotheistic) religion where, although, there are many expressions of deity, "all is One" 																

KEY STAGE	3	UNIT TITLE:	HOW DO SIKHS ACHIEVE EQUALITY WITHIN COMMUNITY LIFE?	SIKHISM	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> To evaluate the impact of Sikh teachings on the Sikh community. <p>BELIEFS AND TEACHINGS</p> <ul style="list-style-type: none"> The Mool Mantar, which contains central Sikh beliefs about God Guru Nanak, key events in his life and their significance The Ten Gurus, especially Guru Gobind Singh Ji The Guru Granth Sahib Ji and its place within the Gurdwara <p>WORSHIP, FESTIVALS AND PRACTICES</p> <ul style="list-style-type: none"> The gurdwara is a place of worship and a community centre The Amrit ceremony – initiation into the Khalsa Sikh Identity, the 5 K's <p>WAYS OF LIFE</p> <ul style="list-style-type: none"> The importance of Sikh values <ul style="list-style-type: none"> service to all human beings (sewa) equality of all human beings sharing with others (vand chhakna) earnings by honest means (kirat karna) 	<ul style="list-style-type: none"> Use specific and accurate vocabulary to describe the importance of community within Sikh life and worship (L4) Explain connections between Sikh values and beliefs and their impact on the community. (L5) Interpret a wide range of sources and evidence to provide an account of the importance of the ten gurus within Sikh tradition (L6) Analyse and explain using a wide range of examples and sources the various ways in which Sikh worship and actions demonstrate the significance of community (L7) 	<ul style="list-style-type: none"> Use Sikh values as a starting point for exploring their personal opinions about the importance of tolerance towards members of different religious groups (L4) Express clear views about how Sikh teachings and beliefs could influence their own and others' lives. (L5) Employ Sikh teaching on equality to form well-supported and balanced personal judgements upon topical issues relating to poverty and equality in the world today (L6) Express insights into the various ways in which individuals / groups use symbols to represent and strengthen their sense of belonging and identity (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> What do Sikhs believe about God? What contribution did the Gurus make to the Sikh religion? How do the 5 Ks reflect Sikh belief? What is the role of the Gurdwara within the Sikh 	<ul style="list-style-type: none"> Quiz a partner on the key beliefs about God from the Mool Mantar Explore the Bhai Lalo story and its significance Produce a booklet outlining each Guru's contribution to Sikhism 	<ul style="list-style-type: none"> Illustrate how students would picture God in their minds Discuss the distinctive nature of God according to Sikhs (using the Mool Mantar) with reference to pupils' own ideas

<p>community?</p> <ul style="list-style-type: none"> • How are equality and a sense of community reflected in Sikh practices and beliefs? • What examples can you find in history that demonstrate the Sikh value of respecting other people's religions and beliefs? 	<ul style="list-style-type: none"> • Watch a video on Guru Granth Sahib Ji • Design a gurdwara that expresses Sikh beliefs on equality and brotherhood and which would help promote these ideas • Produce a guide to the Gurdwara. This should include reference to the importance of the Guru Granth Sahib Ji • Write a radio commentary describing the scene in a langar hall • Watch a video of the Amrit ceremony • Act out the story of the original Khalsa • Research one of the artefacts (Kangha, Kara, Kachera, Kirpan) in groups and give a presentation to the class • Explain which values are symbolised by 5 Ks • Interview a Sikh about what their faith means to them and how this affects their daily life • Find out how Guru Gobind Singh Ji demonstrated his respect for all people, regardless of their religion, even when he was only a baby • Research how Guru Tegh Bahadur Ji (the ninth Guru) laid down his life defending other people's religion, the Hindu religion 	<ul style="list-style-type: none"> • Explore issues of community and equality within their own experience • Explore the themes of courage and commitment revealed in the story of the founding of the Khalsa • Explore the quality of 'wisdom' and consider what makes a good teacher • Discuss whether they would maintain and express their faith if the government made it illegal and persecuted those who practised it and if so, how would they go about it • Prepare and share Karah Parshad. Describe the experience (focus on equality) • Imagine how you would feel if your family frequently welcomed strangers into your home for hospitality • In the light of their studies of Sikhism talk about what they are committed to and how they show it. Discuss the advantages and disadvantages of uniform (in relation to the Sikhs' and pupils own experiences) • Share their own values with reference to Sikh values • Suggest acts of service that individual Sikhs could do 																
<p>SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT</p>	<p>KEY VOCABULARY</p>	<p>POSSIBLE ASSESSMENT OPPORTUNITIES</p>																
<p>Reflection – reflecting on and showing appreciation of Sikh teaching and practice. Investigation – finding out about Sikh teachings and practices Evaluation – evaluating the impact of Sikh teachings, belief and practices on the Sikh community. Application - applying Sikh teachings to school and contemporary issues.</p>	<table border="0"> <tr> <td>gurdwara</td> <td>langar</td> </tr> <tr> <td>Guru Granth Sahib Ji</td> <td>Kangha</td> </tr> <tr> <td>chauri</td> <td>Kara</td> </tr> <tr> <td>Guru</td> <td>Kachera</td> </tr> <tr> <td>Amrit</td> <td>Kirpan</td> </tr> <tr> <td>Sewa</td> <td>Kesh</td> </tr> <tr> <td>Nanak</td> <td>Kirtan</td> </tr> <tr> <td>Guru Gobind Singh Ji</td> <td>Guru Tegh Bahadur Ji</td> </tr> </table>	gurdwara	langar	Guru Granth Sahib Ji	Kangha	chauri	Kara	Guru	Kachera	Amrit	Kirpan	Sewa	Kesh	Nanak	Kirtan	Guru Gobind Singh Ji	Guru Tegh Bahadur Ji	<ul style="list-style-type: none"> • AT1 Produce a guide to the gurdwara explaining how life there demonstrates equality. • AT2 Students could discuss and record through a written activity whether they would maintain and express their faith if the government made it illegal and persecuted those who practised it and if so, how would they go about it.
gurdwara	langar																	
Guru Granth Sahib Ji	Kangha																	
chauri	Kara																	
Guru	Kachera																	
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Guru Gobind Singh Ji	Guru Tegh Bahadur Ji																	
	<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p>	<p>POINTS TO NOTE</p>																
	<ul style="list-style-type: none"> • KS2 ASU – 'What does it mean to be a Sikh?' • KS3 ASU – Does religion really promote equality? 																	

CORE OPTION UNITS – CHOOSE 1 JUDAISM, 1 ISLAM plus any 2 others.

KEY STAGE	3	UNIT TITLE:	HOW IMPORTANT IS COMMUNITY FOR JEWS?	JUDAISM	6-8 HOURS
LEARNING OBJECTIVES Pupils should learn:		LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:		LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:	
<p>The synagogue</p> <ul style="list-style-type: none"> The function of the synagogue as a place of learning, prayer and communal gathering, and the significance of interior features and symbols The different branches of Judaism: Orthodox, Liberal, Reform The role of the Rabbi as teacher and community leader The centrality of Rosh Hashanah and Yom Kippur as celebrated within the synagogue That there is diversity in the Jewish community i.e. there are religious and non-religious/secular Jews. 		<ul style="list-style-type: none"> Identify the main features of the synagogue and interpret their symbolism (L5) Classify the main features of different branches of Judaism and show understanding of the reasons behind these differences (L6) Demonstrate using appropriate technical vocabulary knowledge and understanding of the traditional and historical role of the Rabbi as a leader within Jewish communities (L7) 		<ul style="list-style-type: none"> Explore the use of symbolism in school, at home and in the wider world and relate examples studied to the use of symbols within their own lives (L5) Appreciate the role of 'teachers' in their own lives and the contribution of teachers towards our sense of identity and belonging (L6) Articulate a personal and critical response to questions of meaning raised by the study of Jewish communities (L7) 	
KEY QUESTIONS		POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:		POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:	
<ul style="list-style-type: none"> What does the synagogue provide for the Jewish community? What is the function of the synagogue? How are the different branches of Judaism reflected in synagogue design? What is the role of the Rabbi within the community? Why are Rosh Hashanah and Yom Kippur the most important Jewish festivals and why are they celebrated within the synagogue 		<ul style="list-style-type: none"> Watch a video, visit the Surrey Website or visit a synagogue and note the main features and their significance Draw diagrams to compare the interiors of Orthodox and Reform synagogues. Discuss how these reflect the beliefs of each group Interview a Rabbi about the work he or she does and publish the results of the interview in the form of a guide e-mail different Jewish Communities, e.g. establish links with a Jewish school Interview a member of the Jewish community 		<ul style="list-style-type: none"> Visit a synagogue and talk about the atmosphere and feel of the building Assess whether having different denominations is a strength or weakness Share experiences of 'a teacher' who has positively shaped their own lives Consider the value of having religious and spiritual leaders in the community Explore the range of beliefs and opinions in the class on one or two current moral issues, and discuss whether the differences are a positive or negative aspect of the class identity 	

	about their experience of Rosh Hashanah and the 10 days of penitence leading up to Yom Kippur	<ul style="list-style-type: none"> • Write a postcard to a teacher who has made a difference entitled 'You are a star' explaining the qualities they appreciate about them • With reference to Yom Kippur discuss what it means to apologise for wrongs committed and how it feels to start completely afresh. 														
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE ASSESSMENT OPPORTUNITIES														
<p>Reflection – reflecting on the importance and significance of 'place' in the lives of individuals and communities.</p> <p>Investigation - finding out about different expressions and traditions.</p> <p>Interpretation – understanding different approaches to Judaism.</p> <p>Synthesis – examining different sources and types of evidence.</p>	<table border="0"> <tr> <td>synagogue</td> <td>Menorah</td> </tr> <tr> <td>Rabbi</td> <td>Ner tamid</td> </tr> <tr> <td>Orthodox</td> <td>Ark</td> </tr> <tr> <td>Liberal</td> <td>Rosh Hashanah</td> </tr> <tr> <td>Reform</td> <td>Yom Kippur</td> </tr> <tr> <td>community</td> <td>Shofar</td> </tr> <tr> <td>bimah</td> <td></td> </tr> </table>	synagogue	Menorah	Rabbi	Ner tamid	Orthodox	Ark	Liberal	Rosh Hashanah	Reform	Yom Kippur	community	Shofar	bimah		<ul style="list-style-type: none"> • Match descriptions to visual images of a Liberal and Orthodox synagogue • Draw up a table of similarities between Orthodox and Liberal Judaism • Written assessment asking students to identify the people who have provided guidance in their lives. Students should be assessed on their ability to describe and judge the range of qualities in this person
synagogue	Menorah															
Rabbi	Ner tamid															
Orthodox	Ark															
Liberal	Rosh Hashanah															
Reform	Yom Kippur															
community	Shofar															
bimah																
	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE														
	<ul style="list-style-type: none"> • Foundation Stage unit – 'Why are stories special?' • KS1 units – 'What is the Torah and why is it special?'; 'How do Jewish children celebrate Shabbat?'; 'How do Jewish children celebrate Hannukah?'; 'What made Moses a good leader?' • KS2 units – 'Who are the Jews?'; 'What does it mean to be a Jew?' • KS3 unit – 'How important are the home and tradition for Jews?' 															

KEY STAGE	3	UNIT TITLE:	HOW IMPORTANT ARE THE HOME AND TRADITION FOR JEWS?	JUDAISM	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<p>The Jewish home</p> <ul style="list-style-type: none"> The importance of the home in Jewish life, worship and learning shown by: <ul style="list-style-type: none"> how and why Shabbat is celebrated in the home the significance of Kashrut and the kosher kitchen <p>The significance of history in Judaism</p> <p>The importance of Israel for Jews today:</p> <ul style="list-style-type: none"> The land of Israel The State of Israel The Holocaust / Shoah 	<ul style="list-style-type: none"> Use technical vocabulary to show knowledge of key features of a Jewish home and understanding of the beliefs reflected by these features (L5) Provide an informed account of the different ways in which Jews celebrate Shabbat and show understanding of the religious beliefs expressed by the observance of Shabbat (L6) Use a wide range of specialist terms and vocabulary to show a coherent understanding of the varied Jewish beliefs that are reflected by everyday life and features of the home taking account of the fact that home life varies between different Jewish traditions (L7) 	<ul style="list-style-type: none"> Discuss and question the value and importance of tradition within their own lives relating their opinions to the study of Jewish life and beliefs (L5) Express insight into the varied ways in which tradition encourages a shared sense of identity and belonging and to evaluate the benefits of upholding customs and tradition (L6) Use a range of appropriate evidence to form a critical yet balanced response to the question of whether traditional values remain relevant in the 21st century (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> How far should tradition play a role in your life? Why is the family important within Judaism? How are significant events celebrated in the Jewish home? Does it matter what you eat? How do Jewish beliefs affect their daily life? What is the historical importance of the land and the state of Israel for Jews today? 	<ul style="list-style-type: none"> Examine differences in family life in both Orthodox and Progressive traditions and produce results in chart form Explore the meaning and symbolism of Shabbat in the home Work in pairs and imagine you are the interior designer and menu-planner for the opening of a new Jewish restaurant Produce a newspaper article on a period of Jewish history such as the period of the Temple, the Exile, the Diaspora Contact Yad Vashem or the Holocaust Museum to explore Holocaust experiences Talk to Jewish people about their views on the 	<ul style="list-style-type: none"> Discuss the importance to family life of coming together on a regular basis to share special occasions Set up a Seder meal and re-enact parts of the meal. Discuss the value of such traditions Discuss how attitudes are shaped by a sense of shared history Share experiences of objects or places which have a strong emotional or spiritual significance in their own lives. Write a letter to a non-Jewish friend outlining the issues surrounding the celebration of Shabbat

	<p>importance of Jerusalem</p> <ul style="list-style-type: none"> Design a Holocaust Memorial Day event in partnership with the 'Holocaust Memorial Day Trust' www.HMD.org.uk 			
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE ASSESSMENT OPPORTUNITIES		
<p>Reflection – reflecting on the significance of the 'home' for Judaism.</p> <p>Empathy - showing understanding and appreciation of Jewish affiliation to the state of Israel.</p> <p>Investigation – finding out about the State of Israel.</p> <p>Interpretation – interpreting sources and evidence.</p> <p>Evaluation – evaluating different arguments and points of view.</p> <p>Analysis – analysing arguments and evidence.</p>	<table border="1"> <tr> <td> <ul style="list-style-type: none"> Shabbat Kashrut kosher Orthodox Progressive </td> <td> <ul style="list-style-type: none"> Seder Israel Diaspora Holocaust Yad Vashem Shoah </td> </tr> </table>	<ul style="list-style-type: none"> Shabbat Kashrut kosher Orthodox Progressive 	<ul style="list-style-type: none"> Seder Israel Diaspora Holocaust Yad Vashem Shoah 	<ul style="list-style-type: none"> AT1 Students should be assessed on their knowledge and understanding of the features of Jewish life within the home and their understanding of the diversity present within different Jewish traditions AT2 Students should be assessed on their ability to provide a personal and balanced response to key questions of identity and purpose that arise from the study of Jewish life
<ul style="list-style-type: none"> Shabbat Kashrut kosher Orthodox Progressive 	<ul style="list-style-type: none"> Seder Israel Diaspora Holocaust Yad Vashem Shoah 			
	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE		
	<ul style="list-style-type: none"> Foundation Stage unit – 'Why are stories special?' KS1 units – 'What is the Torah and why is it special?'; 'How do Jewish children celebrate Shabbat?'; 'How do Jewish children celebrate Hannukah?'; 'What made Moses a good leader?' KS2 units – 'Who are the Jews?'; 'What does it mean to be a Jew?' KS3 unit – 'How important is community for Jews?' 	<ul style="list-style-type: none"> The land and the State of Israel is an emotive and sensitive issue in modern society. Teachers will need to discuss a variety of sources to balance any bias 		

KEY STAGE	3	UNIT TITLE:	HOW DOES THE QUR'AN REVEAL THE WILL OF ALLAH?	ISLAM	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<p>Basic Beliefs of Islam –There are six parts of Iman (faith). The Shahadah contains the central belief of Islam Muslims believe that Allah is the One True God who:</p> <ul style="list-style-type: none"> - has no partners, and nothing is comparable to Him (Shirk – to regard anything as being equal or a partner to Allah – is forbidden) - is the Creator - provides all things <p>Angels – they are intelligent beings who have specific tasks and duties to perform. For example:</p> <ul style="list-style-type: none"> - Jibrail (Gabriel); Mikail (Michael) <p>The Books of Allah. These include:</p> <ul style="list-style-type: none"> - The Gospels of Jesus; Scrolls of Ibrahim (Abraham); Taurah (Torah); Book of Dawood (Psalms of David); and other books within the Jewish Bible <p>Messengers of Allah</p> <ul style="list-style-type: none"> - Muhammad (pbuh) is Allah’s prophet - Stories from his life -- childhood; Revelation of Qur’an; - Hijrah - The Qur’an contains surahs on other prophets from Adam to Isa (Jesus) <p>Day of Judgement and life after death</p> <p>Destiny – (Al Qadr), pre-destination; the supremacy of the divine will of Allah</p> <p>The Qur’an – its purpose, use and treatment</p> <ul style="list-style-type: none"> • Al-Fatihah (opening surah of the Qur’an) • Allah gives guidance through Messengers and the Qur’an • The meaning of the word revelation • That Shariah law is an Islamic faith-based legal system based on the Qur’an and other Islamic teachings and that there is diversity in its application. 	<ul style="list-style-type: none"> • Using a wide vocabulary demonstrate knowledge and understanding of key Muslim beliefs including the importance of submission to Allah (L4) • Use a wide range of sources to analyse the importance of the Prophet Muhammad (pbuh) within Muslim history and culture (L5) • Show informed level of understanding of how following Islam impacts upon all aspects of daily life for Muslims (L6) • Analyse the concept of revelation and how it guides religious life and practice (L7) 	<ul style="list-style-type: none"> • Question and discuss with other students the importance of inspirational figures within their own lives (L5) • Evaluate the principal arguments for and against the existence of monotheism as opposed to polytheistic beliefs (L6) • Articulate a personal response to key questions of meaning and identity raised by the study of the Muslim religion including the importance and value of religion as a means of providing social unity (L7)

KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> • What beliefs are contained in the Shahadah? • What does 'Islam' mean? • Why don't Muslims worship Muhammad (pbuh)? • How do Muslims use the Qur'an? • How does the Qur'an reveal the will of Allah? • What is the relationship between the Qur'an and Shariah law? 	<ul style="list-style-type: none"> • See examples of Islamic art and think about how they reflect notions of Tawhid (unity). Design their own way of showing the Shahadah. Consider some of the ninety-nine names of Allah and what they contribute to an understanding of Islamic belief in the oneness of Allah • Write an imaginary report for the Leader of the Koraish detailing Muhammad's journey from Makkah to Madinah • Listen to the Qur'an being read • Explore the way the Qur'an is treated and the significance of this for Muslims • Read the story of the revelation of the Qur'an • Read passages of the Qur'an which Muslims believe provide guidance to humanity • Explore the significance of other prophets to Muslims 	<ul style="list-style-type: none"> • Discuss their own response to Muslim beliefs about God and how God is described • Identify modern equivalents of 'idols' and consider how people behave towards them • Consider human limitations in understanding questions about the universe, and consider the answers given by Islam • Consider their own responses to events in the life of Muhammad • Consider the importance of scripture in the daily lives of believers • Explore how many activities could be construed as worship (e.g. a smile, a kind word or deed)
SKILLS AND PROCESSES TO BE DEVELOPED BUY THIS UNIT	KEY VOCABULARY	POSSIBLE METHODS OF ASSESSMENT
<p>Reflection – reflecting on the importance and significance of the revelation of the Qu'ran for Muslims.</p> <p>Empathy – showing appreciation for the place of the Qu'ran in the lives of individual Muslims and the wider community.</p> <p>Interpretation understanding different ways of interpreting the Qu'ran.</p> <p>Analysis – analysing texts.</p> <p>Application – applying Qu'ranic teachings to contemporary issues.</p>	<ul style="list-style-type: none"> • Shahadah • Muhammad (pbuh) • Qur'an • Allah • revelation • surah • Shariah • obituary • Makkah • Madinah • Hijrah • Iman • Tawhid <p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p> <ul style="list-style-type: none"> • KS1 units – 'How do Muslims pray?'; 'Why is the Qur'an special to Muslims?'; 'Who is Muhammad (pbuh)?' • KS2 units – 'What do Muslims believe?'; 'What are the pillars of Islam?' • KS3 units – 'Is religion a good thing?'; 'How is self-discipline reflected in the everyday life of a Muslim?' 	<ul style="list-style-type: none"> • AT2 'How does following the teachings of the Qur'an bring peace and stability to the lives of Muslims'? Assess students on knowledge, understanding and the range / variety of answers they are able to provide. They should provide a balanced answer with a range of arguments used as supporting evidence. <p>POINTS TO NOTE</p> <ul style="list-style-type: none"> • As a sign of respect, Muslims say 'Peace be upon him' (pbuh) whenever they mention Muhammad

KEY STAGE	3	UNIT TITLE:	HOW IS SELF-DISCIPLINE REFLECTED IN THE EVERYDAY LIFE OF A MUSLIM?	ISLAM	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
Worship, festivals and practices Prayer <ul style="list-style-type: none"> • Salah and wudu • Du'a (personal prayer) • Jumu'ah (Friday midday communal Salah) • Id prayers • Funeral prayers The role of the Mosque <ul style="list-style-type: none"> • Communal prayer • Teaching • Community and cultural centre Practices <ul style="list-style-type: none"> • Hajj and Id-ul-Adha • Zakah and Khums • Umrah (lesser pilgrimage) • Sadaqah (voluntary act of kindness) • Sawm and Id-ul-Fitr • Ramadan • Jihad (to strive in Allah's cause both mentally and physically) • That there is diversity in the Islamic faith including different schools of thought and practice e.g. Sunni, Shia 	<ul style="list-style-type: none"> • Illustrate using appropriate vocabulary the significance of Salah and its role within the daily lives of Muslims (L5) • Provide an informed account of the Hajj and its importance within Islamic life and culture (L6) • Show an increasing knowledge of key Islamic terms and beliefs to show a coherent understanding of the religion (L7) 	<ul style="list-style-type: none"> • Question the concept of submission within their own lives and explain what influences and inspires them (L5) • Use reasoning and examples to show understanding of Muslim views on purpose, identity and belonging as expressed by behaviour on the Hajj (L6) • Articulate a critical response to the question of whether belief in God provides greater focus and meaning for individuals compared to secular lifestyles (L7) •
	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
	<ul style="list-style-type: none"> • Explain the postures of Salah as a demonstration of the Islamic attitude to Allah • Observe first-hand, or through video, Islamic acts of worship, and consider how these acts relate to key Islamic beliefs and values • Visit (literal or virtual) or see pictures of a mosque and understand its function and importance • Design a guidebook to a purpose-built mosque which should include a description of the purposes of features and rooms • Design a mosque or modify an existing building into a mosque in the form of annotated architect's plans • Watch a video about Hajj. Interview a Muslim who has completed the Hajj • Explore the concept of Zakah and the commitment it involves • Plan a Hajj route around the school that mirrors 	<ul style="list-style-type: none"> • Reflect on and share experiences of getting ready for an important event • Discuss the concept of commitment and its expression in daily life • Explore the meaning of the word 'community' and why communal prayer is considered important in many religions • Visit a mosque if possible and take time for stillness and reflection. If appropriate, they could share their experiences with the rest of the class • Assess the value of equality as expressed through clothing, e.g. school uniform • Discuss the principles involved in giving to those in need, and the importance of Islamic teaching on this issue • Judge the extent to which modern technology has detracted from the time, value and meaning of the Hajj • Discuss the importance of self-discipline within

	<p>each stage of the Hajj</p> <ul style="list-style-type: none"> • Understand the importance of Sawm in relation to Islamic teaching on self-discipline • Design a game to demonstrate the meaning and purpose behind the Hajj • Devise a role-play discussing the disciplines of Ramadan in the light of their desire to submit 	<p>Islam and in their own lives</p> <ul style="list-style-type: none"> • Plan a sponsored fast for charity • ‘What would be the five Pillars for your own life?’ Identify and explain your decisions 		
KEY QUESTIONS	KEY VOCABULARY	POSSIBLE METHODS OF ASSESSMENT		
<ul style="list-style-type: none"> • How does the Muslim lifestyle reflect devotion to Allah? • How is submission reflected in Muslim prayer? • What is the role of the mosque in the Muslim community? • How is commitment to Islam reflected in the Hajj? • How do Muslims exercise self-discipline? • Is there diversity in the expression of belief and self-discipline in Islam? 	<table border="1"> <tr> <td> Salah Wudu Du’a Jumu’ah Hajj Id-ul-Adha mosque Zakah Ummah Sunni Shariah </td> <td> Sadaqah Sawm Id-ul-fitr Ramadan Muslim Islam discipline submission Makkah Shia </td> </tr> </table>	Salah Wudu Du’a Jumu’ah Hajj Id-ul-Adha mosque Zakah Ummah Sunni Shariah	Sadaqah Sawm Id-ul-fitr Ramadan Muslim Islam discipline submission Makkah Shia	<p>AT1 Students could be assessed on how accurately they are able to identify the various parts of the mosque and to describe their purpose and function</p> <p>AT2 ‘We all have a duty to contribute to our community’ How far do you agree with this statement? How far would Muslims agree with this comment? Students should be assessed on their ability to provide a wide range of possible viewpoints and their ability to provide reasons and evidence in support of judgements</p>
Salah Wudu Du’a Jumu’ah Hajj Id-ul-Adha mosque Zakah Ummah Sunni Shariah	Sadaqah Sawm Id-ul-fitr Ramadan Muslim Islam discipline submission Makkah Shia			
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE		
<p>Reflection – reflecting on the significance and importance of journeys and self-discipline.</p> <p>Investigation – finding out about ways in which Muslims ‘submit to the will of Allah’.</p> <p>Interpretation – interpreting Islamic teaching</p> <p>Evaluation – evaluating the impact of Islamic teaching and practice on the lives of individuals and communities.</p> <p>Application – applying Islamic teaching and practice.</p>	<ul style="list-style-type: none"> • KS1 units – ‘How do Muslims worship God?’; ‘Why is the Qur’an special to Muslims?’; ‘Who is Muhammad (pbuh)?’ • KS2 units – ‘What do Muslims believe?’; ‘What are the pillars of Islam?’ • KS3 units – ‘Is religion a good thing?’; ‘How does the Qur’an reveal the will of Allah?’ 	<ul style="list-style-type: none"> • As a sign of respect, most Muslims say ‘Peace be upon him’ (pbuh) whenever they mention Muhammad 		

KEY STAGE	3	UNIT TITLE:	RELIGION AND SCIENCE – IS FAITH COMPATIBLE WITH SCIENCE?	SCIENCE AND RELIGION	6-8 HOURS
LEARNING OBJECTIVES Pupils should:		LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:		LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:	
<ul style="list-style-type: none"> Explore and define the terms: <ul style="list-style-type: none"> belief truth myth scientific method Consider approaches to the Genesis 1-3 account of Creation <ul style="list-style-type: none"> Scientific account of the beginning of the universe Comparison of Paley's argument for design with Darwin's Appreciation of a variety of ways in which the Bible is interpreted The significance of genre on interpretation Reflect on how language is used in science and religion to talk about things that are: <ul style="list-style-type: none"> invisible new conceptually difficult Appreciate the limitations of the scientific method and understand that scientific theories change over time. 		<ul style="list-style-type: none"> Compare and contrast scientific and religious accounts of the creation of the universe (L5) Identify the various ways in which scientific progress has impacted upon religious belief Analyse and compare various religious responses to a range of ethical issues created by scientific progress (L6) Demonstrate understanding of how far scientific progress has affected the interpretation of religious texts Identify varied approaches to interpreting religious texts (L7) 		<ul style="list-style-type: none"> Employ scientific and religious accounts to articulate informed personal judgements about the creation of the universe (L5) Judge the extent to which religious belief has been weakened by scientific progress Use evidence gathered and beliefs studied to form personal conclusions towards a range of ethical issues raised by scientific progress (L6) Compare and judge a range of approaches to interpreting religious texts (L7) 	
KEY QUESTIONS		POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:		POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:	
<ul style="list-style-type: none"> Do our beliefs affect our perception of the universe? Does science hold the truth about God? Does the Bible hold the truth about the beginning of the universe? Is science more truthful than religion? Does it matter how we interpret the Genesis account of creation? 		<ul style="list-style-type: none"> List the stages of creation and raise possible objections Speculate on the nature and size of the Universe using 'Men in Black' for stimulus Card-sort exercise to discover what young earth creationists / evolutionary creationists believe Produce a commercial (story-board / script 		<ul style="list-style-type: none"> Explain experiences from different standpoints, e.g. a scientific v lover's explanation of a kiss. Is one description more true than the other? Measure the extent to which objections to Genesis would stand up in court Consider the question: If the Big Bang 'came first' then how did the Big Bang arise? List examples of where there does and doesn't 	

<ul style="list-style-type: none"> • Can scientific and religious explanations be compatible? • Science and religion – conflict or dialogue? • Is science in danger of taking things too far? • Why is Darwin’s evolution by natural selection described as a theory? 	<p>etc.) to convince others of a theory on how the world began</p> <ul style="list-style-type: none"> • Watch part of Minority Report or other relevant film and discuss the advantages and disadvantages of using science to prevent crime 	<p>appear to be evidence of design in the universe</p> <ul style="list-style-type: none"> • Listen to ‘Wonderful World’ and write down some wonderful things they have experienced • Judge which commercial, produced by the pupils, is the most convincing • Describe a personal experience using different genres e.g. poetry, story, scientific report 	
<p>SKILLS AND PROCESSES TO BE DEVELOPED BUY THIS UNIT</p>	<p>KEY VOCABULARY</p>		<p>POSSIBLE ASSESSMENT OPPORTUNITIES</p>
<p>Reflection – reflecting on the meaning of ‘truth’ Empathy – showing appreciation and respect for different points of view Investigation – finding out about different perspectives and methodologies. Interpretation – interpreting texts and sources. Evaluation – evaluating different arguments and points of view. Analysis – analysing arguments and sources. Synthesis – drawing together arguments and points of view from different perspectives to create a response. Application – applying ideas and teachings</p> <p>Literacy – reading a variety of texts and writing in different styles for different audiences.</p>	<ul style="list-style-type: none"> • Creation • evolution • interpretation • William Paley • Thomas Aquinas • Scientific method • Scientific theory • design • nature • compatible 	<ul style="list-style-type: none"> • universe • genre • Darwin • young earth creationist • evolutionary creationist • intelligent design • Big Bang 	<ul style="list-style-type: none"> • AT1 Students can be assessed on factual knowledge of the main arguments for and against the existence of God. They can be assessed on accurate understanding and accurate use of technical vocabulary • AT2 Students can be assessed on their ability to draw together a wide range of evidence to support their personal viewpoint on the relationship between religion and science. Their viewpoint should be balanced and well reasoned
	<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p>		<p>POINTS TO NOTE</p>
	<ul style="list-style-type: none"> • Foundation Stage – ‘What makes our world wonderful?’ • KS1 ASUs – ‘Why should we look after our world?’; ‘What are your big questions?’ • KS2 unit – ‘What do Christians believe God is like?’ 	<ul style="list-style-type: none"> • In the film ‘Men in Black’ a galaxy hangs off the collar of a cat • For further information see accompanying schemes of work in Guidelines section of Agreed Syllabus 	

KEY STAGE	3	UNIT TITLE:	HOW CAN WE KNOW ANYTHING?	PHILOSOPHY	6-8 HOURS
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LEARNING OBJECTIVES Pupils should learn:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • That there are different ways of 'knowing' things • How the senses are used and how the senses can be doubted • Plato's Allegory of the Cave (What is real about the world?) • Different responses to Ultimate Questions such as: <ul style="list-style-type: none"> - Why do people suffer? - Is there such a thing as fate? - Does life have any meaning? • The ways in which religions respond to Ultimate Questions • Key philosophers and what their theories are e.g. <ul style="list-style-type: none"> - Plato - Aristotle - Kant - Descartes (Cartesian Doubt – 'Cognito Ergo Sum' I Think therefore I Am) - Aquinas • Two theories about the existence of God 	<ul style="list-style-type: none"> • Examine the nature of reality as an example of an ultimate question (L5) • Identify religious and non-religious answers to the question of the nature of reality • Analyse a range of arguments and evidence provided in support of the existence of God (L6) • Compare the various responses studied and provide explanations for their diversity using a range of religious and philosophical sources • Illustrate how different perceptions of what is meant by 'truth' and the nature of reality shape beliefs and values amongst individuals and communities (L7) 	<ul style="list-style-type: none"> • Provide personal responses and viewpoints upon the nature of reality • Consider and judge the value and benefits of philosophical enquiry (L5) • Evaluate the arguments and evidence provided in support of the existence of God providing reasons and examples (L6) • Critically analyse and evaluate the concept that reality is an illusion, drawing upon a wide range of sources and evidence • Assess and decide upon how far religious belief is of value within philosophical discussion and analysis of the nature of reality (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> • How do we 'know' things? • Can we trust our senses? • Is this world real? • What puzzles you? • Does God exist? 	<ul style="list-style-type: none"> • Set up 6 experiments to test each sense e.g. using optical illusions, Möbius strips, feely bags, historical events and a mix-and-match crisp exercise • Watch a clip from 'The Matrix' or 'The Truman Show' to explore the concept that the world is 	<ul style="list-style-type: none"> • Justify which sense pupils can trust the most and why • Reflect on the use and worth of sensory perception in everyday life • Collect topical news items about social issues and reflect upon theories resulting from

	<p>not real but illusion</p> <ul style="list-style-type: none"> • Complete an Ultimate Questions Quiz in order to identify what is meant by an Ultimate Question • Research religious responses to Ultimate Questions • Write an obituary for the life of one of these philosophers • Explore possible definitions for 'God' • Summarise at least two arguments for the existence of God 	<p>Ultimate Questions in relation to these articles</p> <ul style="list-style-type: none"> • Evaluate personal answers to Ultimate Questions • Reflect on personal experiences about the existence of God • Evaluate 'It is true that there is a God' • Consider the extent to which philosophical theories help to solve dilemmas • Rank and evaluate arguments for the existence of God and assess these against atheist views
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE METHODS OF ASSESSMENT
<p>Reflection – reflecting on the meaning of knowledge.</p> <p>Investigation – finding out about different points of view.</p> <p>Evaluation – evaluating arguments and points of view.</p> <p>Analysis – analysing evidence from a variety of sources.</p> <p>Synthesis – developing arguments from various sources.</p>	<p>Senses Science testing doubt allegory ultimate question</p> <p>philosopher definition obituary experience illusion truth</p>	<ul style="list-style-type: none"> • AT1 Demonstrate knowledge of major arguments for and against the existence of God by organising a table to show both sides of the debate • AT2 Discuss and then evaluate in writing 'The World is just a Dream, - Do you agree?' • Reflect on personal experiences about the existence of God
	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE
	<p>KS1 ASU – 'What are your big questions?'</p> <p>KS2 unit – 'What do Christians believe God is like?'</p> <p>KS3 Ethics unit – 'Is there a right way to live?'</p>	<ul style="list-style-type: none"> • 'Matrix' clip from where Morpheus offers Neo a choice of pills, until Neo wakes up in the real world • Check websites for appropriate content prior to presenting to students • A very challenging unit. Avoid overload on tasks. Lessons should begin with the concrete examples

KEY STAGE	3	UNIT TITLE:	WHAT DOES IT MEAN TO BE A HERO?	COMPARATIVE	6-8 HOURS
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> Understand that heroes are people noted for their courage or nobility of purpose. Make links between the actions of heroes and the beliefs and values that motivate them. Consider the idea that one person's hero may be another person's terrorist Assess the impact that individual heroes may have had on society. Justify why a person merits the title of being a hero 	<ul style="list-style-type: none"> Identify and explain the impact of heroic individuals upon religious beliefs and communities (L5) Draw links between individuals from different religious traditions and identify their common qualities and characteristics (L6) Calculate and contrast the different ways in which individuals inspire and affect belief within religious traditions (L6) Propose reasons and explanations for why different religious communities are affected by individual leaders in different ways (L7) 	<ul style="list-style-type: none"> Recognise and explain how heroic individuals may influence and inspire them in their own lives. (L5) Judge and evaluate the impact of the heroic individuals studied (L5) Compare their personal opinion on individuals studied with the ways in which those individuals are viewed by their religious tradition (L6) Critically evaluate their own values and personal responses to the issues faced by the individuals studied (L7)
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<ul style="list-style-type: none"> What sacrifices do heroes have to make? How have religious heroes taken a stand against injustice? How have these figures been influenced by religious beliefs? How have these heroes affected society? What does it mean to be a hero? 	<ul style="list-style-type: none"> Examine what sacrifices heroes make. (Individual writing based on at least two heroes) Prepare a case study of one of the following: Gandhi, Huddleston, Tutu, Bonhoeffer, Nicholas Winton, Alan Turing, Oscar Schindler, Che Guevara, Aung San Suu Kyi, Dorothy Day, Elizabeth Fry, Ellen Johnson Sirleaf, Leymah Gbowee, Tawakkul Karman, Emmeline Pankhurst, Marie Curie, Florence Nightingale, Chad Varah, David Kato etc. (What kind of person are they? What are their characteristics?) Explain how their hero lived out their life. What did they believe? Card sort exercise to match heroes and their 	<ul style="list-style-type: none"> Design a leaflet that expresses personal views on which hero has had the most impact on society. Discuss what courage means e.g. is it possible to have courage without intelligence? Evaluate the effects, positive and negative, that the selected hero has had on the world Ask 'Would you make a similar stand if you were in your hero's place? Why / Why not?' Write a letter to your hero explaining why they are your hero and what influence they have had on your life. Give the advantages and disadvantages of being a hero. Write an email to a friend that explains the challenges of being a hero and how you are

	<p>beliefs to their actions.</p> <ul style="list-style-type: none"> Rank the heroes you focus on and give justified reasons for your answers. Create a memorial for a hero that celebrates their achievements. Use abstract concept definitions to create a definition of what a hero is. Compare and contrast two heroes studied and explain the positive and negative impacts they may have had. 	<p>coping with it.</p> <ul style="list-style-type: none"> Consider human limitations in being a hero and how their beliefs may support them. 'Some people are born great, some achieve greatness and some have greatness thrust upon them' (Shakespeare). Discuss with reference to examples studied. Create a dream team who you would send out into the universe to promote humanity and solve the problems of the universe.
SKILLS AND PROCESSES TO BE DEVELOPED BY THIS UNIT	KEY VOCABULARY	POSSIBLE METHODS OF ASSESSMENT
<p>Reflection – reflecting on what it means to be a hero.</p> <p>Empathy – showing appreciation and understanding of the sacrifices made by individuals.</p> <p>Investigation – finding out about people and events.</p> <p>Interpretation – interpreting sources.</p> <p>Evaluation – evaluating different arguments and points of view.</p> <p>Literacy – reading a variety of texts and evidence; extended writing and presentations.</p>	<p>hero heroism martyr sacrifice</p>	<ul style="list-style-type: none"> AT1 Give a presentation to the class, highlighting the life and work of a chosen hero. Why have you chosen them, what qualities do you admire in them? Rank the qualifications necessary to be hero. Show that you have considered more than one point of view AT2 Students to reflect on a range of Christian leaders studied in class and to compare and contrast their methods and achievements. Students should be assessed on their ability to provide a balanced and well-supported answer
	LINKS WITH OTHER UNITS ACROSS KEY STAGES	POINTS TO NOTE
	<ul style="list-style-type: none"> Foundation Stage – 'What makes us special?' KS1 units – 'What made Moses a good leader?'; 'Who is Muhammad? (pbuh)' KS2 ASU – 'Who brought Christianity to Britain?' KS3 units – 'Is faith worth dying for?'; 'What does it mean to be a Christian?' 	<ul style="list-style-type: none"> This unit is recommended for Year 7 only.

ADDITIONAL STUDY UNITS –

These units have a degree of flexibility to extend learning beyond what is indicated in the Learning Objectives. The identified learning objectives are indicative of the pitch and standard required of the units. Schools may extend the coverage of the unit as required to meet their needs. All units are intended for delivery to Years 8 & 9, with content for 6 – 8 hours of learning, although schools can extend this to 10 hours to meet individual learning and curriculum needs. There are also two other comprehensive units on Humanist and Baha’i perspectives.

WHAT IS RELIGION?	WHAT IS THE RELATIONSHIP BETWEEN RELIGION AND THE MEDIA?
<p>Learning Objectives Pupils should:</p> <ul style="list-style-type: none"> • Understand the different characteristics of the term ‘religion’ for example: <ul style="list-style-type: none"> – Ritual – Narrative/mythical – Experiential/emotional – Social/institutional – Ethical/legal – Doctrinal/philosophical – Material • Understand that religion is the result of humanity’s search for an answer to ultimate questions. • Understand some of the principles and practices of early religions, for example: druid/pagan traditions of Britain, indigenous religions of Africa or Australasia etc... • Consider the nature of the Abrahamic faiths compared to Eastern religious beliefs and non-religious beliefs e.g. personal versus impersonal nature of the divine. • Evaluate the impact non-religious ideas may have on society and what this may mean for the role of religion in society e.g. scientific/medical advancements etc... • Consider the impact religion can have on individuals, for example through: 	<p>Learning Objectives Pupils should:</p> <ul style="list-style-type: none"> • Investigate the relationship between religion and the media through: <ul style="list-style-type: none"> – TV – Film – Newspaper articles – Internet/computer games e.g. Call of Duty • Consider the extent to which the media should be able to criticise/ridicule religion and religious beliefs e.g. drawing of the Prophet, Muhammad (pbuh), coverage of the Pope’s visit to Britain etc... • Consider how the media has represented religion and the impact it may have had on different issues or groups e.g. the relationship between the Church and the State, Palestinian/Israeli conflict • Evaluate the media’s portrayal of a significant world event, for example, the ‘Twin Towers’, conflict in Afghanistan/Iraq, The Arab Spring, and how these may have contributed to Islamaphobia. • Evaluate the impact the internet has had on society’s perception of different religious beliefs e.g. Wikipedia, Social networking, conspiracy theories unchallenged on websites etc... • Consider the different ways religions use the media to reach a wider audience and the impact this may have on society’s perception of religion, e.g. ‘tele’ or internet evangelism, the religious press, websites etc.

<ul style="list-style-type: none"> - prayer - Rites of passage - Religious experiences 	
<p>Key Questions</p> <ul style="list-style-type: none"> • What is 'religion'? • Where has religion come from? • What did early religion look like? • How has religion developed? • What is the role of religion in society today? • What is the future of religion? 	<p>Key Questions</p> <ul style="list-style-type: none"> • What is the relationship between religion and the media? • How free should the media be to express views on religion? • How has the media's portrayal of religious issues affected a world view? • What part has the media played in the rise of Islamaphobia? • What role does the internet play in our understanding of religion? • How free should religions be to use the media for their own purpose?
<p>Key Vocabulary</p> <p>Ninian Smart, Secular, Ritual, Narrative/mythical, Experiential/emotional, Social/institutional, Ethical/legal, Doctrinal/philosophical, Material, Humanity, Causation, Paganism, Religious experience, Shamanism, Abrahamic faiths</p>	<p>Key Vocabulary</p> <ul style="list-style-type: none"> • Media, Islamaphobia, Palestinian/Israeli conflict, Propaganda, Internet

DOES RELIGION REALLY PROMOTE EQUALITY?	IS DEATH THE END?
<p>Learning Objectives Pupils should:</p> <ul style="list-style-type: none"> • Understand how Christianity and other faiths have responded to and confronted racism. • Consider how religion has influenced the role and standing of women in society and faith communities eg the veil in Islam (Turkish practice compared to Arabic); priesthood and ministry in Christianity; consultative nature of dialogue in the Baha'i faith. • Examine contemporary cases of religious discrimination in British society (or elsewhere) eg wearing of religious symbols in the workplace; wearing of religious clothing in France; caste system in India. • Consider the issues raised for an individual who experiences conflict between their faith and sexuality. <i>(this objective is not intended to be a re-statement of Christian teaching but an exploration of human experience in light of Christian teaching)</i> • Examine the idea that disability and sickness are symptoms of bad Karma or punishment for sin. <i>(NB sensitivity to the needs of pupils and others is needed when addressing this objective)</i> 	<p>Learning Objectives Pupils should:</p> <ul style="list-style-type: none"> • Know and understand Christian and / or Islamic beliefs about heaven, hell, judgement and resurrection. • Know and understand Hindu and / or Buddhist concepts of reincarnation, transmigration, moksha, nirvana. • Compare and contrast Islam and / or Christianity's perspectives with Hindu and / or Buddhist beliefs about the afterlife. • Assess the benefits of religious and non-religious funerals and their significance for the bereaved and the wider community. • Evaluate the arguments for and against the existence of an afterlife.
<p>Key Questions</p> <p>Are there examples of religions promoting racism and discrimination? How has Christianity confronted and responded to racism? Does religion give women a fair deal? Is it possible to be gay and religious? Are religious people discriminated against in society? How effectively do religions challenge prejudice and discrimination around sickness and disability?</p>	<p>Key Questions</p> <p>Is death the end? What happens after death? What does religion teach about life after death? What do Christians and / or Muslims mean when they talk about heaven and hell? What is reincarnation? How do Christian / Muslim and Hindu / Buddhist beliefs about the afterlife</p>

<p>Does equality mean treating everyone the same?</p>	<p>differ? Does a funeral have to be religious and what might a non-religious funeral be like? How do funerals help those who have been bereaved?</p>
<p>Key Vocabulary</p> <p>discrimination; prejudice; equality; racism; priesthood; karma; sin; sexuality; caste;</p>	<p>Key Vocabulary</p> <p>heaven ; hell; funeral; reincarnation; resurrection; transmigration; moksha; nirvana; afterlife; bereavement; judgement;</p>

KEY STAGE 3	ASU	HOW DO NON-RELIGIOUS PEOPLE ANSWER THE BIG QUESTIONS?	HUMANISM	6 – 8 hrs
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the unit pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the unit pupils should be able to:
<p>Understand what Humanism is and its origins</p> <p>Understand how Humanists would answer the Big Questions such as</p> <ul style="list-style-type: none"> • Why are we here? what is life about? • Why do people suffer? • What happens when we die? • How did the world come about? <p>Consider the methods Humanists use to develop their beliefs, eg reason, experience, scientific method of enquiry, unending questioning</p> <p>Appreciate that Humanists develop their moral guidance from :</p> <ul style="list-style-type: none"> • Use of reason, experience, compassion, empathy and respect • Past evidence as well consideration of the likely consequences of actions. • Understanding that those who care about others usually have better relationships and more fulfilling lives • Importance of the golden rule <p>Reflect on how Humanism relates to Atheism and Agnosticism</p>	<p>Explain why not all atheists and agnostics are Humanists but all Humanists are either atheist or agnostic</p> <p>Evaluate what may be lost and gained for a person choosing to become a Humanist</p> <p>Articulate the scientific method of enquiry and explain its association with Humanism</p> <p>Identify phrases or sentences in a Humanist manifesto or statement which define a Humanist as more than an atheist or an agnostic.</p> <p>Investigate how the belief that this life is all there is affects Humanist attitudes.</p>	<p>Identify and evaluate the main differences between a Humanist and religious viewpoint</p> <p>Evaluate and compare Humanist values and religious values and assess against own values</p> <p>To explain why Humanists believe that nothing can be known with absolute certainty</p> <p>Evaluate the reasons that Humanists hold to support their rejection of religious ideas such as a belief in God or life after death.</p> <p>Suggest some examples of meanings and purposes to life that Humanists might come up with.</p>

KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:
<p>What do Humanists believe? Why do Humanists believe that certain things are right or wrong? Why do you? How do Humanists find meaning and purpose in their lives? How do you? How might Humanist views differ from those of other non-religious people? Why do Humanists not believe in God or an after life? Is Humanism a religion? Was Stalin a Humanist? Where do Humanists get their beliefs from? What are the similarities and differences between religion and Humanism? Are Humanists “spiritual”?</p>	<p>Research a prominent Humanist and report on how that person’s life is a good example of someone creating meaning and purpose for themselves e.g. Sir Julian Huxley, Bertrand Russell, Claire Rayner , Lord Boyd-Orr, Charles Bradlaugh, John Stuart Mill, Mary Wollstonecraft, Jawaharlal Nehru, Mikhael Gorbachev, Francis Crick, Carl Sagan, Stephen Fry, Richard Dawkins</p> <p>Discuss a moral dilemma (e.g. whether to cheat on a test or whether to report someone they discovered cheating) and the right course of action using only reason, compassion and the situation itself as a guide.</p> <p>Explore examples illustrating why Humanists don’t believe in hard and fast rules e.g. most people think killing is wrong but is it wrong to kill a suicide bomber about to detonate a bomb? Is it wrong to punish a mother who steals food for her starving children?</p> <p>Devise a Humanist ceremony for a baby naming, wedding, civil partnership or a funeral. How is it different from a religious ceremony?</p> <p>Explore why the Humanist’s belief that this is the one life we have does not depress them but makes it important to live it well. Could use the British Humanist Association’s Teaching Toolkit 6, video clip <i>‘Is this the only life we have?’</i> in which five Humanists, including Philip Pullman present a variety of considerations.</p> <p>The “happy human” symbol was chosen by</p>	<p>Look at the contrasting beliefs of Jawaharlal Nehru and Mahatma Gandhi and consider how these two men nonetheless worked together to achieve social reform and independence for India.</p> <p>Ask pupils to write about a friendship or other significant relationship with another person who doesn’t share their beliefs. How is the relationship of benefit to both parties?</p> <p>Humanists do not believe in an after-life but value the opportunity to live on in the memories of those who they leave behind. How would you most like to be remembered?</p> <p>Devise a quiz for determining whether someone is a Humanist. How does it compare with the British Humanist Association’s version? http://www.Humanism.org.uk/Humanism/are-you-a-Humanist</p> <p>Consider where people get their ideas of right and wrong, e.g. parents, personal experience, reason, school, peers, religion or belief, common sense, etc. Do their ideas of right and wrong change with the circumstance?</p>

	<p>Humanist organisations all around the world as a symbol of Humanism. How do you think it reflects what you know of the beliefs and values of Humanism? Can you design a better symbol?</p> <p>Draw up lists of: 'five things I know' and 'five things I believe' and discuss the differences between the two lists.</p>			
LINKS WITH OTHER UNITS ACROSS KEY STAGES	KEY VOCABULARY	POSSIBLE OPPORTUNITIES FOR COLLATING ASSESSMENT EVIDENCE		
<p>KS1 What are your big questions? KS2 How did it all begin? KS3 Christian Ethics: Is there a right way to live? KS3 Philosophy: How can we know anything? KS3 Comparative: What does it mean to be a hero? KS3 Philosophy: What is religion? KS3 Philosophy: Is death the end?</p>	<table border="1"> <tr> <td> Humanist Atheist Agnostic Spiritual Golden Rule Belief Faith </td> <td> Secular Values Scepticism Free thinking Rational Scientific method Religion </td> </tr> </table>	Humanist Atheist Agnostic Spiritual Golden Rule Belief Faith	Secular Values Scepticism Free thinking Rational Scientific method Religion	<p>AT1 Students should be assessed on their knowledge of the core beliefs of Humanism. They should be able to articulate what the scientific method is and why it is of importance to Humanists.</p> <p>AT2 Students could be presented with an ethical dilemma and asked to explain how they would resolve it using Humanist principles. They should be able to evaluate any differences from a resolution that might have been arrived at from using a religious perspective.</p>
Humanist Atheist Agnostic Spiritual Golden Rule Belief Faith	Secular Values Scepticism Free thinking Rational Scientific method Religion			
Possible Resources	A short introduction to Humanism:	Cont...		
<p>Humanism for schools website http://www.Humanismforschools.org.uk/ British Humanist Association http://www.Humanism.org.uk/ What is Humanism http://www.Humanism.org.uk/Humanism History of Humanism http://www.Humanism.org.uk/Humanism/Humanist-tradition Humanists working for a better world http://www.Humanism.org.uk/Humanism/Humanist-tradition/working-for-a-better-world International Humanist and Ethical Union http://www.iheu.org/</p>	<p>Humanism is an ethical philosophy based on reason, experience and shared human values. Humanists believe that people can create for themselves meaning and purpose in the one life they know they have, for example through their families and communities, through helping other people, through worthwhile projects and activities. Humanists believe in the importance of morality, Human Rights, democracy, free speech, mutual respect and tolerance..</p>	<p>They think the best way for understanding the world is from evidence and science. Humanists also believe its important to nurture emotions, for example awe at the beauty of the night sky or a piece of music..</p> <p>In short Humanists are ethical agnostics or atheists who believe they can live moral and rewarding lives without religious beliefs. They believe having a meaningful life and being happy has a lot to do with helping to make other people happy.</p>		

KEY STAGE	3	UNIT TITLE:	ASU: WHAT IS THE BAHA'I FAITH AND WHAT MAKES IT DISTINCTIVE?	BAHA'I	HOURS: 6-8
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LEARNING OBJECTIVES Pupils should:	LEARNING OUTCOMES AT1 By the end of the unit pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the unit pupils should be able to:
<ul style="list-style-type: none"> • Know about the Founder of the Baha'i Faith, Baha'ullah, his son, 'Abdu'l-Baha, and the main events in their lives • Appreciate that there are no rituals and no clergy. • Understand that there are obligatory prayers and communal readings. • Examine Baha'i principles, particularly the equality of men and women and the abolition of prejudice, focusing on how 'Abdul-'Baha, exemplified the Baha'i principle of equality in the way he treated all people • Investigate the key technique of consultation and how it is applied in community discussions to reach decisions. • Understand that Baha'is are encouraged to think freely. • Consider what the ultimate purpose of religion might be. 	<ul style="list-style-type: none"> • Discuss the main events in the lives of the central figures of the Baha'i faith • Outline the main principles of the Baha'i faith • Recognise that 'Abdu'l-Baha is considered the perfect exemplar of the Baha'i teachings' and cite examples of his actions • Demonstrate the practice of consultation and be able to evaluate it as a method of seeking consensus and making decisions. 	<ul style="list-style-type: none"> • Appreciate the beauty of diversity in humanity within the many parts of the world as well as in British society. • Reflect on the concept of 'free thinking' • Consider their own attitudes towards equality and whether the Baha'i view added any new perspectives for them
KEY QUESTIONS	POSSIBLE LEARNING EXPERIENCES AT1 Opportunities to:	POSSIBLE LEARNING EXPERIENCES AT2 Opportunities to:

<ul style="list-style-type: none"> • Who was Baha'u'llah and what were the main principles of his teachings? • What are the key principles of the Baha'i faith? • What examples have the central figures in the Baha'i faith given for believers to follow in their daily lives? • How do Baha'is work as a community? • How do Baha'is treat gender in practice? • How do Baha'is apply their principles and teachings within their own community and the wider world? 	<ul style="list-style-type: none"> • Make a timeline of the main events in the lives of Baha'u'llah and 'Abdu'l-Baha • Create a poster reflecting specific principles of the Baha'i faith • Research the stories of 'Abdu'l-Baha's life in 'Vignettes from the life of 'Abdu'l-Baha', especially those that illustrate his attitude towards all people, no matter what their gender, rank, their physical capabilities, their education etc. • Make up a quiz on Baha'i administration and concepts of consultation, no electioneering, and giving preference in a tied election to an individual from a minority (whether it be ethnic, disability etc.) • Investigate quotations from the Baha'i writings on equality of the sexes and then discuss their grasp of the concepts (e.g. male and female are two wings of humanity; qualities • Work out questions and interview a female Baha'i on her experiences as a member of the local community and her involvement in activities with her community / administration etc. e.g. Has she been treated as an equal with males? Are her views listened to and respected? Do Baha'i women have the same chance to hold positions of responsibility as men? Can she give examples of how activities have been organised and her part in them? 	<ul style="list-style-type: none"> • Evaluate some of the examples set by 'Abdu'l-Baha: what have they learned from his life? How would they have responded to similar situations? • Interview a Baha'i about Baha'i elections – questions should be designed to help evaluate the concepts, i.e. not 'how is a Baha'i election held?' but 'why do Baha'is think it's so important not to campaign in an election? • Use the Baha'i concept of consultation to discuss a matter that they wish to improve in the school • Examine the consultation session and evaluate the efficiency, effectiveness and value of it in problem-solving • Debate the qualities that men and women have: e.g. 'This house believes that women's qualities will become predominant in the future of humanity'; 'This house believes that war will cease when women achieve equality, worldwide'
<p>RESOURCES</p>		
<p>www.baha'i.org.uk Local Baha'i websites BBC website Book: 'Vignettes from the Life of 'Abdu'l-Baha' Book: 'Principles of Baha'i Administration' Booklet: 'Equality of the Sexes'</p>		
<p>KEY VOCABULARY</p>		
<p>Baha'i Faith Baha'u'llah 'Abdu'l-Baha Manifestation of God Consultation Perfect Exemplar Electioneering Local Spiritual Assemblies (LSAs)</p>		
<p>LINKS WITH OTHER UNITS ACROSS KEY STAGES</p>	<p>POINTS TO NOTE</p>	<p>POSSIBLE METHODS OF ASSESSMENT</p>
<p>KS3 – 'How do Sikhs achieve equality within community life?'</p>	<p>Care should obviously be taken by the teacher to speak with any people being interviewed beforehand and, especially if disabled, students need to think how to phrase questions so they cannot be misinterpreted as being offensive, or patronising</p>	<ul style="list-style-type: none"> • End of unit test on AT1 – the history, principles and general grasp of the concepts covered in the unit • AT2 – to be observed giving own views in discussions, debates etc. on the various concepts, answer direct questions and also explore ideas using the concepts as a tool

KEY STAGE 4

SYLLABUS FOR KEY STAGE 4

At Key Stage 4 schools are required to follow **either** one of the short courses **or** one of the full courses in GCSE Religious Studies, provided by AQA, EDEXCEL, OCR or WJEC, with the expectation that pupils should then be entered for an appropriate qualification.

The choice of course must include a study of Christianity, and if desired, up to a maximum of two other principal religions.

CRITERIA FOR GCSE IN RELIGIOUS STUDIES

Aims: This syllabus gives students opportunities to:

- acquire knowledge and develop understanding of the beliefs, values and traditions of one or more religions;
- consider the influence of the beliefs, values and traditions associated with one or more religions;
- consider religious and other responses to moral issues;
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life;
- develop skills relevant to the study of religion.

ASSESSMENT OBJECTIVES

- recall, select, organise and deploy knowledge of the specified content;
- describe analyse and explain the relevance and application of a religion or religions;
- evaluate different responses to religious and moral issues, using relevant evidence and argument.

Specifications for the short and full courses in GCSE Religious Studies are available from the Examination Boards.

N.B. Any changes made by the Government to the GCSE Criteria will be automatically incorporated within the Agreed Syllabus.

KEY STAGE 5 (16+)

RELIGIOUS EDUCATION AT KEY STAGE 5 (16+)

Introduction

These guidelines have been updated and developed from work originally produced by the now non-existent SCAA / QCAA. They outline the legal requirement for Religious Education at 16+ and give some non-statutory examples of how RE can enhance the whole learning experience beyond Key Stage 4. There are some sample outlines of schemes of work that follow a format similar to that used in Key Stages 1-4, to aid continuity of thought. There is also a fuller list of resources than before.

THE LEGAL REQUIREMENT

Schools:

All registered pupils in county and controlled schools shall receive Religious Education (RE) in accordance with a locally Agreed Syllabus.

- Aided schools shall provide RE for all registered pupils in accordance with the school's trust deed.
- Funding arrangements for Academies and Free Schools stipulate the type of RE to be taught.
- Parents have the right to withdraw their children from RE.
- It is recommended that students are given a **minimum** of 20 hours RE per year.

Sixth Form Colleges:

- Sixth form colleges that were under school regulations until 30 September 1992 are required to provide RE for all students who wish to receive it (Further and Higher Education Act 1992 section 45). A college governing body will be deemed to be performing this duty if RE is provided when it is convenient for the majority of full-time students to attend.
- It is for the governing body of a sixth form college to determine the content of the RE provided (i.e. a sixth form college does not have to follow a locally agreed syllabus).
- The RE provided must, however, reflect the fact that the religious traditions of Great Britain are in the main Christian, while reflecting the teachings and practices of the other principal religions represented in Great Britain.
- In the case of a sixth form college that previously had voluntary aided status, the RE must be taught in accordance with the provisions of the trust deed affecting the institution.

EDUCATION 16-19: GENERAL CONSIDERATIONS

Students:

Students at this stage will represent a wide range of ability, interests, experience and background. For many of them, later adolescence brings encounters with increasingly complex situations that raise questions relating to ethical and spiritual values and personal responsibility. It is a time for idealism, of searching for meaning, evaluating diverse experiences so that, whether consciously recognised or not, a philosophy of life is emerging. It can also be a time of stress as final examinations approach.

Curriculum:

A wide range of courses is available for students in post-16 education. It is not unusual to find students taking an increasingly broad spectrum of subjects from curriculum areas such as the sciences, technology and modern languages, or in broad vocational areas such as hospitality and catering or engineering. Traditionally, students have chosen between two pathways. The academic path usually involves following AS / A2 courses and may lead to university entrance. The vocational path leads to various levels of qualifications, which at Advanced Level may also qualify students for university entrance.

THE CONTRIBUTION OF RELIGIOUS EDUCATION TO THE POST-16 CURRICULUM

RE has much to offer students at this age, both intellectually and personally. RE courses can broaden and enhance the curriculum by giving students the opportunity to consider a wide range of religious, philosophical and ethical issues and to develop their own codes of belief. In order to meet the wide range of needs, interests and aptitudes of students, schools and sixth form colleges should be encouraged to provide an appropriately varied RE programme.

RE at post-16 should be planned as carefully as in the statutory period of schooling, and should give due consideration to:

- breadth and balance of knowledge, understanding and skills; further developing the skills and aptitudes required during KS1-4 (see pages 12-13) in order to develop their Critical Thinking skills;
- differentiation to meet the needs and abilities of the full range of students;
- the spiritual and moral development of students;
- preparation for work and adult life;
- progression and continuity from Key Stage 4 and through the sixth form;
- assessment and accreditation wherever possible.

Throughout the sixth form, students should have increased opportunities to:

Learn about religions by:

- (a) furthering their knowledge and understanding of Christianity and the other principal religions and philosophies through:
 - studying the beliefs and practices of one or more religions or an aspect of religion in depth;
 - recognising the diversity within religions and the implications of diversity;
 - exploring the nature of religion and religious belief;
 - interpreting portrayals of religious belief through the creative arts and the mass media;
 - analysing a variety of views on religious and moral issues.
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- (b) furthering their understanding of the influence of religion through:
 - investigating the relationship between belief and behaviour for the individual and the community;
 - learning to make distinctions between secular and religious interpretations of life in modern society;
 - assessing the implications of belonging to a faith;
 - considering the effect of religious belief on the cultural identity of groups.

Learn from religion by:

- (c) enhancing their own spiritual and moral development by:
 - reflecting on beliefs and their impact on individual behaviour;
 - identifying the impact that religion and culture have on each other;
 - recognising religious and moral issues when they arise in relation to all subjects in the curriculum;
 - evaluating and developing their own responses to life's issues, and realising that life poses questions that cannot easily be answered;
 - developing the confidence to consider religious questions.

- (d) developing reasoned attitudes towards other people and their right to hold different beliefs by:
 - recognising the diversity of religious belief and experience;
 - recognising implications of membership of minority groups;
 - realising that beliefs and practices of individuals and communities may evolve;
 - developing an ability to articulate their own beliefs and engage in dialogue with others.
 - working towards developing positive relationships in every context.

EXTERNAL EXAMINATIONS

Students following any of the external examinations described below will meet the requirements of this Agreed Syllabus.

AS and A2 levels in Religious Studies

Most examining boards in England and Wales offer AS and A2 level Religious Studies, which is recognised as an academic qualification by employers and as a qualification for university entrance. Most boards offer a modular course from which candidates choose two modules and complete a third compulsory module each year, thus completing 3 modules for AS and 6 modules for A2 level.

- Biblical studies; (or Old Testament or New Testament studies)
- Christian theology;
- Church history;
- Philosophy of religion;
- Ethics;
- World religions.

Religious Studies AS and A2 levels could complement one of their other AS levels by bringing an ethical or philosophical aspect to the areas studied, e.g. history, media studies, English literature, science, etc.

GCSE

Some students who have not followed a full GCSE course in Religious Studies at Key Stage 4 may choose to do so in the sixth form. If they have completed the short course GCSE RS, they may wish to top this up into a full course qualification. This offers students an opportunity to follow a rigorous RE course and gain an extra qualification. A wide range of courses is available including:

- world religions
- Biblical studies
- perspectives on personal and social / moral issues.

General Studies A level

A range of A Level General Studies courses is available, many of which offer opportunities for some work on religious and moral issues. It will be important to check whether these satisfy the requirements of the Agreed Syllabus.

COMPLEMENTARY STUDIES

For the purposes of this syllabus the term 'complementary studies' refers to non-examination courses that are taken alongside courses leading to an accreditation.

Large numbers of students opt for complementary studies courses in RE, even in sixth form colleges where RE only has to be provided if students require it. Where the subject attracts large numbers of students, teachers recommend the following strategies as contributing towards this:

- lively course content of intrinsic interest to the student;
- enthusiastic teaching and careful preparation;
- variety and choice of options, preferably designed after consultation with students;
- using opportunities to make an input into other subject courses;
- involving staff from other disciplines;
- flexible timetabling to provide courses at times when students are 'free';
- using a wide variety of stimuli, including outside speakers.

Two types of RE provision often co-exist within complementary studies:

- (a) distinct RE courses;
- (b) RE units that are specifically designed to support examination courses in other subjects.
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-

DISTINCT RE COURSES

Provision for RE through a combination of:

- weekly sessions;
- modules in a cycle of complementary studies units;
- day conferences.

The following list of topics may be helpful in designing a course for students at 16+:

<p>Principal religions of the world, including Christianity</p> <ul style="list-style-type: none"> • Development of earlier study of Christianity • Development of earlier study of a world religion • Introduction to world religion(s) not studied previously • Orthodoxy and heresy 	<p>Traditional and contemporary Christian Theologies</p> <ul style="list-style-type: none"> • Eastern Orthodox • Protestant • Roman Catholic 	<p>Philosophy of Religion</p> <ul style="list-style-type: none"> • Existence of God • Problem of Evil • Death and the after-life • Religious language • Religious knowledge
<p>Sacred texts</p> <ul style="list-style-type: none"> • Examine a sacred text in its original language • The use of story in religious teaching • The issue of the reliability and authenticity of sacred texts • Ways of interpreting sacred texts 	<p>Aspects of religious life</p> <ul style="list-style-type: none"> • Nature of religious discipleship and experience • Prayer in world religions • Mysticism in world religions • Monastic lives and other forms of asceticism 	<p>Religion and Ethics</p> <ul style="list-style-type: none"> • Ethical principles • Utilitarianism • Situation ethics • Medical ethics
<p>Religion and Science</p> <ul style="list-style-type: none"> • The relationships between religion and science • Origins and creation • The nature of miracles • Uses of language in science and religion 	<p>Other aspects of religion</p> <ul style="list-style-type: none"> • Religion and psychology • Religion and politics • Religion as a force for division or healing • Religion and the arts 	<p>Religious Sects*</p> <ul style="list-style-type: none"> • The difference between a sect and a religion – complex. • The characteristics of sects • The attraction to young people • Techniques of brainwashing and control • Help agencies – then to lead.

*It is important to avoid the possible dangers of inviting members of religious sects to speak to a captive audience. The Agreed Syllabus Conference strongly recommends the use of speakers from the Help Agencies to talk about the different sects and address the issues of how some sects recruit and hold on to their members.

It is therefore important to be careful in defining a sect so as not to include a theologically orthodox but minor denomination or branch within a religion as a sect.

ENRICHMENT OF EXAMINATION COURSES THROUGH RELIGIOUS EDUCATION

One effective way of giving students the opportunity to benefit from an RE element in the curriculum is for the RE department to provide classes that support examination courses. These classes may be planned by the RE staff in conjunction with colleagues from other disciplines, who may themselves be prepared to teach classes with appropriate support from the RE department.

This method should not be the only provision for the statutory RE curriculum in schools, since it is unlikely to be capable of delivering the agreed syllabus adequately.

The classes may take the form of:

- (a) one or two sessions that contribute to students' knowledge and understanding of an aspect of the subject studied (e.g. understanding the Christian doctrine of the Fall in relation to 'Paradise Lost');
- (b) a short series of lessons in which students might investigate key issues and questions arising in relation to the whole subject (e.g. investigating ethical issues relating to modern applications of technology).

EXAMPLES OF ENRICHMENT COURSES

SUBJECT	RE – CONTRIBUTION TO KNOWLEDGE AND UNDERSTANDING (examples)	RE – KEY ISSUES AND QUESTIONS (examples)
Economics and business studies	<ul style="list-style-type: none"> • Religious attitudes to economic systems • Islamic attitude to usury and its effect on economic systems • Christian teaching on stewardship – effects on local economic systems • Biblical teaching on justice and mercy 	<ul style="list-style-type: none"> • What do world religions teach about poverty and our attitude to the poor? • How can religious beliefs be applied in the workplace? • How might the Christian teaching on stewardship affect local economic systems? • How can economic development be sustained in a just and merciful way?
Expressive arts (art, drama, music)	<ul style="list-style-type: none"> • Expressions of faith through the expressive arts, e.g. expressions of Tawhid through Islamic art • The art of the Requiem (from Mozart to Lloyd-Webber) • Religious themes in set plays • Architecture • Religious art as an expression of cultural diversity • Expressive arts used in worship • Religion and censorship 	<ul style="list-style-type: none"> • How are sacred and secular understandings of humankind and the world expressed through the arts? • What are the ethical dimensions of censorship, propaganda and advertising? • What are the underlying world views behind different expressions of contemporary art, drama or music?
Geography	<ul style="list-style-type: none"> • The influence of religion on demographics • The impact of religion on residential patterns in cities • Religion and international migration • Religion and culturalisation • Immigration issues and the role of religion 	<ul style="list-style-type: none"> • What do religions teach about world development issues, e.g. globalisation? • What do religions teach about the use and abuse of the earth's resources? • How do culture and religion impact on each other? • How do religions cope with the clash of cultures?

Health and Social Care	<ul style="list-style-type: none"> • Needs of ethnic religious minorities • Sensitivity to: <ul style="list-style-type: none"> - the role of the family - birth and death rituals • Medical ethics and religious belief • Christian teaching on the pastor / shepherd and its application to pastoral care. • Examples of faith-based caring organisations, e.g. hospices, Tear Fund, CAFOD, ACET 	<ul style="list-style-type: none"> • What do religions teach about wholeness and healing? • What do religions teach about our duty to care for others? • How are Christians involved in caring for others? • Does the State have the right to override a family's religious beliefs?
History	<ul style="list-style-type: none"> • Insights into religious motivation, e.g. politics and social action • Religion and the state • Impact of religious ideas in the period studied • Religion and ethnic conflict • Examples of religious activists in history 	<ul style="list-style-type: none"> • Does God intervene in world history? • Does world history have an ultimate purpose and destiny? • Is a Holy War ever justified? • Does religion cause or cure conflicts? • How have the major world faiths influenced the course of world history?
Language and Literature Media	<ul style="list-style-type: none"> • Religious concepts and allusions in literature and drama • Religious influences on language • The impact of an author's beliefs and world view on their writings • Contemporary books / films / TV • The Christian concepts of Jesus as the Word of God 	<ul style="list-style-type: none"> • What are the theological beliefs of inspiration? • What makes a text sacred? • How do religions use story to convey truth? • How are theology, poetry and literature used as a metaphor? • What do Christians mean by describing Jesus as the Word of God?
Law and Politics	<ul style="list-style-type: none"> • Influence of religion on law-making • Views of the state • Conflict over 'unjust' laws • The relationship between Church and state • Politics and religion in wars • Issues of non-violent resistance • Religion and political correctness 	<ul style="list-style-type: none"> • What are religious beliefs on authority? • Is a secular Muslim state a contradiction in terms? • Are so-called religious wars really political wars? • Should a person's highest allegiance be to God or the state? • Should Prince Charles become 'Defender of Faith' at his coronation?

Leisure and Tourism	<ul style="list-style-type: none"> • Knowledge of local buildings, customs and traditions • Ethical and religious issues in contemporary leisure activities • Issues of legislation to allow or restrict leisure activities 	<ul style="list-style-type: none"> • What religious teaching can act as guidelines for contemporary leisure activities? • How has religion influenced the heritage and culture of an area? • What religious sensitivities might need to be considered by tourists or the developers of leisure activities?
Mathematics	<ul style="list-style-type: none"> • Symbolism of number and shape in religious philosophy • Concepts of eternity and infinity • Personal and impersonal applications of number 	<ul style="list-style-type: none"> • How do mathematics and religion express reality? • How do mathematics and religion express the concepts of eternity and infinity? • How is the design and order in the universe reflected in the logical process of mathematics and religious beliefs? • How does faith avoid the reduction of humanity to statistics and formulae?
Science and Technology	<ul style="list-style-type: none"> • Use and abuse of technology (e.g., medical ethics) • Cosmology - creation and evolution • Religion and modern physics (e.g. quantum theory) • Christians in the forefront of scientific and technological advances • Issues of legislation on the scope and usage of scientific research and advances 	<ul style="list-style-type: none"> • Is there a conflict between the truth claims of science and religion? • What is the nature of evidence in science and religion? • What are scientific and religious perceptions of authority, rationality and experience? • What is the role of religion in guiding scientific and technological advances? • Should science and technology have limits?

These pages could be adapted and used in a variety of ways to help the work of the RE department and enhance the spiritual and moral education with the school:

- As a handout for parents at parents' or option evenings;
- As a wall chart for the RE room / noticeboard;
- As an outline for an introductory course to 16+ RE or any Key Stage 3 and 4 programme of study.

EXAMPLES OF RE COURSES OFFERED AS PART OF A REGULAR TIMETABLE

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- **Investigating religious experience** (taught over twelve one-hour sessions)
- **Objectives**
- Students are given the opportunity to gain insights into the nature of religious experience through:
 - studying accounts of the experiences of others and, if appropriate, discussing their own experiences;
 - evaluating the truth claims of religious experience;
 - evaluating the impact of religious experience on people's lives;
 - considering the explanations suggested for religious experience;
 - considering each experience against the background (political, religious, social) of the person involved.

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES (a) learning about religious	LEARNING EXPERIENCES (b) learning from religion
<p>Students are given opportunities to study a range of accounts of religious experience, e.g.</p> <ul style="list-style-type: none"> • Judaism (prophetic visions of Isaiah, Amos etc.) • Christianity (e.g. the conversion of Paul, St Francis' experience of the stigmata, Mother Julian) • Islam (the Prophet's night journey) • Hinduism (the use of mantras) • Buddhism (meditation and emptiness) • Sikhism (Guru Nanak's disappearance) • Experiences with no specific faith context (eg experiences related by David Hay) • Near-death experiences • Claims to experience of reincarnation 	<p>Learning might take place through reading accounts, talking to believers about their experiences, watching excerpts from film, dramatic or operatic presentations.</p> <p>Students should be encouraged to ask questions of the experience, e.g.</p> <ul style="list-style-type: none"> • What was the recollection of the experience? • How was the experience understood - especially taking into account the context of the person's life? • How did the experience affect their lives (if at all)? • Are there any common features across these experiences? • In what ways do these experiences contrast? 	<p>Students could be encouraged to discuss:</p> <ul style="list-style-type: none"> • Similar experience in their own lives or the lives of friends and how these were understood • 'Happenings that changed my life' • Moments of insight • Questions raised by studying other people's experiences

KEY STAGE	5	UNIT TITLE:	CREATION AND EVOLUTION
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KEY QUESTIONS	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • What are the key developments in scientific theory about the origins of the universe and the origin of human life? • How do these theories relate to the religious belief in God as Creator? • How do science and religion test their claims to truth? • What is the difference between questions of mechanism and meaning? • Are scientific and religious ideas in conflict or compatible? • What is the nature of the human being? (Made in the image of God?) • How does God relate to the physical universe? 	<ul style="list-style-type: none"> • Explain some of the key developments in scientific theory about the origins of the universe and the origin of human life • Offer a reasoned opinion on the compatibility or otherwise of scientific and religious ideas and beliefs on the origins of the universe and human life • Define the nature of humankind from a religious and a scientific viewpoint 	<ul style="list-style-type: none"> • Reflect on the implications of scientific and religious beliefs for their own lives and for society • Evaluate the nature of 'truth' and how it can be tested • Consider whether God intervenes in world history and offer their own explanations on how they might verify their opinions

RESOURCES AND POINTS TO NOTE	POSSIBLE LEARNING EXPERIENCES AT1 & AT2 Opportunities to:
<ul style="list-style-type: none"> • Video: 'The Question Is...' • Http://farmington.virtualsite.co.uk/Library.cfm • This site has useful reports and papers written largely by RE teachers and specialists. The report 'Darwin and the Death of God' has a summary of Christian responses to evolution theories 	<ul style="list-style-type: none"> • Look at clips for TV documentaries introducing the 'Big Bang' theory and resulting stellar evolution, e.g. 'The Question Is...' • Read the Creation account in the Bible and other religious texts and compare them with theories about the 'Big Bang' and the 'fine tuning' of the universe • Study different critiques of evolution theory • Look at religious responses to Darwinian theory, e.g. theistic evolution, creationism • Explore the relationship between scientific theories and belief in a creator, originator and sustainer (e.g. the works of Paul Davies, Richard Dawkins, J.D. Polkinghorne, I. Barbour) • Invite a speaker from an evolutionist and a creationist viewpoint to debate or share their views

KEY STAGE	5	UNIT TITLE:	FAITH AND FILM
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KEY QUESTIONS	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • How much influence does religion have on film-making? • What is a Christian world-view and how does this compare with religious ideas portrayed in films? • What religious ideas are being focused on in films today? • What is the significance of the use of certain religious ideas used in film-making today? • How helpful are these films in helping non-believers in their search for ultimate meaning and truth? • How do you identify the world-view a particular film is coming from? 	<ul style="list-style-type: none"> • Provide a clear explanation of a Christian world-view • Identify ideas from this world-view being portrayed in current films • Distinguish between Christian beliefs and the film-maker's interpretation of them 	<ul style="list-style-type: none"> • Evaluate a range of film clips and assess their effectiveness in communicating the essence of Christian beliefs • Reflect upon the significance of the use of Christian ideas in film-making • Give examples of other films that convey religious ideas • Assess the value of these films in helping the non-believer to understand religious truth

RESOURCES AND POINTS TO NOTE	POSSIBLE LEARNING EXPERIENCES AT1 and AT2 Opportunities to:
<ul style="list-style-type: none"> • www.damaristrust.org.uk contains study notes and guide on recent films. • Useful to purchase copies of videos mentioned on the web site. 	<ul style="list-style-type: none"> • Watch clips from the following films: Dogma, Lord of the Rings, Harry Potter, Deep Impact, Armageddon, Volcano, Dante's Peak or any other films with religious significance • Discuss the Key Questions in groups and feed back their conclusions • Show their understanding of key Christian beliefs by creating a mind map / short presentation / collage • Identify key religious themes in selected films • Identify the world-views being expressed in these films • Compare the similarities and differences of the beliefs as portrayed in the film and by Christians • Reflect on why films focusing on these beliefs are so popular despite living in a so-called post-Christian age • Evaluate the contribution films such as these make to the non-believer's search for truth and meaning

KEY STAGE	5	UNIT TITLE:	RELIGION AND WORLD DEVELOPMENT ISSUES
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KEY QUESTIONS	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • Where did the developing world's debt come from? • What is Fairtrade? • What do religious believers teach about wealth and poverty? (Hindu, Buddhist, Islam, Judaism and Christianity) • What are the possible solutions to the problems in the developing world? 	<ul style="list-style-type: none"> • Explain how the developing world's debt crisis evolved • Evaluate the relative successes of Jubilee 2000 in resolving the debt crisis • Analyse the differences between the teachings on wealth and poverty of Hinduism, Buddhism, Islam, Judaism and Christianity • Identify some possible solutions to the poverty and debt of the developing world 	<ul style="list-style-type: none"> • Assess the contribution that religion makes towards solving the problem of poverty in the developing world • Give examples of problems caused by poverty in the developing world • Assess the contribution of various organisations such as Fairtrade, Comic Relief and aid agencies towards relieving the debt crisis. • Reflect upon personal attitudes and responsibilities towards the developing world.

RESOURCES AND POINTS TO NOTE	POSSIBLE LEARNING EXPERIENCES AT1 and AT2 Opportunities to:
<ul style="list-style-type: none"> • Nick Pollard conference, Damaris trust. • Trading game. • www.damaristrust.org.uk • Six world religions by Jenkins • www.google.co.uk search for Jubilee 2000 reveals a lot of information about projects around the world 	<ul style="list-style-type: none"> • Trading Game (Christian Aid) Pupils play as different countries and start the game with varying amounts of raw resources and technology. From this they have to make certain products and sell them on the world trade market. Pupils develop an understanding of problems faced by the developing world when competing in the world trading markets • Debate on wealth and poverty from inter-faith perspective

KEY STAGE	5	UNIT TITLE:	RELIGION AND THE STATE
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KEY QUESTIONS	LEARNING OUTCOMES AT1 By the end of the Key Stage pupils should be able to:	LEARNING OUTCOMES AT2 By the end of the Key Stage pupils should be able to:
<ul style="list-style-type: none"> • What is the relationship between church and state in Britain today? • Should other faith groups be involved in the process of making laws in this country if Christian bishops sit in the House of Lords? • Should Prince Charles be defender of faith or of <i>THE</i> faith? • What effects has immigration had on religious belief in Britain? • How does the relationship between church and state in Britain compare with the relationship between secular and religious society in Muslim states? 	<ul style="list-style-type: none"> • Identify key aspects of the relationship between church and state in Britain • Explain some of the problems posed for the Church of England if Prince Charles was to be defender of faith rather than defender of <i>the faith</i>? • Evaluate the view that Britain is losing its identity in the name of political correctness • Identify and compare the relationship between Islam and the state in countries such as Iran, Iraq, Afghanistan, Saudi Arabia and Pakistan, and the more secular countries of Egypt and Turkey 	<ul style="list-style-type: none"> • Assess how far the church has or should allow secular belief and practice to influence traditional Christian beliefs and practice • Reflect on the view that the British National Party is only trying to preserve Anglo-Saxon Britain, its heritage and traditions • Give examples of issues raised for Religious Education by immigration, e.g. Should there be faith schools? How much influence over the curriculum should other faith groups have? • Give examples of how non-Muslims are treated in Muslim countries, e.g. Do they have freedom to follow their own religion or lifestyle? • Reflect on the view that a multicultural society breeds tolerance of religious belief and practices

RESOURCES AND POINTS TO NOTE	POSSIBLE LEARNING EXPERIENCES AT1 & AT2
<ul style="list-style-type: none"> • www.oremus.org/liturgy/coronation/cor1953b.html Coronation of Elizabeth II – useful for written ceremony and links between church and state, responsibilities given for the Christian church • www.evangelical-times.org/ Updated monthly. Contains articles such as ‘Islam and the Vatican’ • Islam – the world’s largest cult? Missionary spotlights focus on treatment of Christians in Muslim countries • www.google.co.uk image search ‘Bradford riots’ - lots of useful picture stimulus. • www.itn.co.uk/britain.shtml for context and further details on Bradford riots. 	<p>Opportunities to:</p> <ul style="list-style-type: none"> • Discuss or debate: ‘To even want to discuss racial issues means you must be racist’ • Use statement cards to express opinions about racial issues • Watch extract of coronation video and focus on the vows made to defend the Christian faith • Play a card game to learn about cultural issues – All players must think they are going to be playing the same card game. Each player (or group of players) is given different instructions that they have to memorise. No-one is allowed to speak; play is commenced. Confusion ensues and players realise some of the difficulties of communicating and understanding one another across cultural, religious and language barriers

EXAMPLES OF ONE-DAY RE CONFERENCES

Advantages of a one-day conference:

- Conferences can function as a community event for the whole sixth form;
- The participation of a large audience makes possible the best use of speakers, visits, theatre companies, etc.;
- Conferences can enable an RE department to use a wider team of staff whose expertise in other subjects can add to the breadth of the day.
- The conference can facilitate co-operation between colleges and schools.

A whole-day conference offering a range of activities with a focus on an aspect of RE is an opportunity for in-depth work in RE for a whole year group or the whole sixth form. Examples here are drawn from a number of schools that have made successful use of this model of managing the RE curriculum.

Possible Conference topics

- *The relevance of Christianity today* – a series of workshops led by visiting speakers exploring the relevance of Christianity through a variety of perspectives, including the law, education, politics, social values, science and the arts;
- *Face Value* – an exploration of expressions of faith in language and literature, dance, drama, art and music;
- *Conflict* – a day of study looking at the involvement of religious people in conflicts, as peacemakers or as participants, referring to religious ideas about violence, warfare and pacifism;
- *Feasting and fasting* – religious and ethical perspectives on food-related issues such as vegetarianism, world development, ritual and food, celebrations;
- *Saving the world* – global, environmental and developmental issues through the work of religious and secular charities and pressure groups.

EXAMPLES OF THE USE OF STUDY VISITS WITHIN A COURSE

EXAMPLES OF A SUITABLE FOCUS		EXAMPLES OF ACTIVITIES
1	<p>Focused study of a religion through</p> <p>(a) Local religious trail, e.g.</p> <ul style="list-style-type: none"> • Christian beliefs expressed through architecture, art and liturgy • Introduction to Sikhism <p>or</p> <p>(b) A local Jewish community</p>	<ul style="list-style-type: none"> • Visits to churches of different denominations within the local area • Visit an area with a high Sikh population (e.g. Southall, Tooting, Croydon) <ul style="list-style-type: none"> - visit the gurdwara - talk to believers - explore shops and restaurants • A tour of Jewish London to study the sequence of migration • Visit the Jewish museum
2	Work Experience	<ul style="list-style-type: none"> • Placements in organisations with a strong religious or moral dimension, e.g. <ul style="list-style-type: none"> - Shadowing religious leaders - Working in a hospice - Working for a charity
3	A visit to a retreat centre	<ul style="list-style-type: none"> • Reflection, discussion, encountering other life-styles, team-building, counselling, workshops
4	Cultural visits (e.g.: to art galleries, concerts, theatre, cinema, mystery plays)	<ul style="list-style-type: none"> • A visit to an art gallery to consider the influence of Christianity on art

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