Agreed Syllabus for Religious Education in Worcestershire

Syllabus for Religious Education

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Agreed Syllabus for Religious Education in Worcestershire

Introduction

We commend to you the new Agreed Syllabus for Religious Education in Worcestershire. It is the result of careful consideration and has been at the heart of developments in Religious Education in the county over recent years. We would like to thank all who have been involved in its production and appreciate the time and energy they have spent working towards the final syllabus.

The work on the syllabus has taken account of the recent developments in Religious Education and, in fact, this syllabus has been delayed for a year in order to reflect carefully on the advice given by the QCDA on Religious Education. In doing so, we have followed advice from schools who, while finding the non-statutory national framework and other advice emerging from the centre useful, have felt there are distinctive features of Worcestershire schools that should be recognised. We do, however, wish to acknowledge the work already done by the QCDA and the Religious Education team there as this new syllabus has been informed by their work and other publications from the DCSF.

There are some changes in the syllabus, some of which reflect the changes taking place in the school curriculum and the changing nature of school populations. There is now the possibility of studying three religions at Key Stage 1 and there are more alternatives in the syllabus for teachers of RE in Key Stage 2. One concern of all of us has been to create a syllabus which will contribute effectively to the development of community cohesion and encourage pupils to treat the religious beliefs of all with respect and courtesy with the aim of creating a harmonious, just and equitable society.

We would direct all teachers to the website (Edulink). This syllabus is shorter than the previous one largely because it has been decided to extend the support for teaching and advice to schools by placing a large amount of material on Edulink. We commend the website to you as a major resource for all teachers.

We hope that this new syllabus will be instrumental in maintaining the continuing improvement in Religious Education at GCSE and A level in the county and that all teachers will feel the flexibility of the syllabus, supported by the large amount of material on Edulink, will provide them with a new creative approach to Religious Education which will stimulate the teaching of Religious Education over the next five years.

Maddy Bunker
Chair of the Agreed Syllabus Conference

Gail Quinton
Director of Children’s Services
We welcome the production of this revised Local Agreed Syllabus for Religious Education on which all those with a formal interest in and commitment to have been fully consulted.

The final document pays serious regard to the traditions of Christianity and other major world faiths, as is recommended by the DCSF and other associated bodies. The Syllabus also takes full account of the need to care for the spiritual journey of all children as they move forward in their lives.

We recommend this Syllabus to all schools in Worcestershire and look forward to working with them in order to provide high quality religious education for all pupils. In particular we would encourage Aided Schools to use this Syllabus, together with the accompanying material on Edulink, when compiling their Religious Education schemes under their trust deeds, as well as taking into account the Diocesan guidance in order to teach Christianity as a living faith.

David Morphy
Diocesan Director of Education
Worcester Diocese

Mary Edwards
Diocesan Director of Education
Birmingham Diocese
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Acknowledgements

The syllabus has been developed through the untiring work of SACRE members over the last two years and the members of the Agreed Syllabus Conference 2010. The Conference would also like to acknowledge the support and advice that has come from the Non-Statutory Framework for Religious Education and the many materials produced by the Qualifications, Curriculum and Development Agency – QCDA (formerly QCA).

Members of SACRE all made a significant contribution offering advice and constructive criticism at all stages of the development of the syllabus. There were also members of other working groups and the Conference is appreciative of all their work.

Members of SACRE and the Agreed Syllabus Conference 2010 who have contributed:

Group A (Representatives of Christian and other faiths)
Mr G Bounds (Free Church), Mrs S Braddy (Methodist), Mrs T Khawaja (Muslim), Dr J Lally (Roman Catholic), Mr M Singh (Sikh), Mrs Y Stollard (Jewish), Mrs L Thorne (Bahai) and Miss A Unalkat (Hindu).

Group B (Church of England representatives)
Mrs S Fitzjohn, Rev. D Morphy and Mr J Rendall.

Group C (Representatives of Recognised Teacher Associations)
Mr J Allison and Mr C Giles.

Group D (Elected representatives of the Local Authority)
Mrs M Bunker, Mrs L Duffy and Mrs J Potter.

There were also valuable contributions from SACRE's co-opted members, Mrs S Keepax and Dr S Parker, and from the following former SACRE members:

Miss C Shee (Roman Catholic), Mr S S Saran (Sikh), Mr R J Farmer, Mr A N Blagg and Mr R C Lunn (Elected representatives)

Finally, the following officers have supported SACRE in developing the syllabus:

Alan Brown, Adviser to SACRE and the Agreed Syllabus Conference 2010

Julian Pugh, Committee and Appellate Manager and Kate Griffiths, Committee Officer and Clerk to SACRE and the Agreed Syllabus Conference

Martin Allen, Children's Services, Worcestershire County Council
The Legal Framework for Religious Education

Religious Education is a statutory part of the basic curriculum and must be taught to all registered pupils in maintained schools, including those in the sixth form and nursery classes in maintained schools. The requirement for the Foundation Stage is that their programme should include opportunities for spiritual development in order for them to reach their early learning goals. This will prepare pupils for the subject when they reach Key Stage 1.

Religious Education, unlike subjects in the National Curriculum, is determined at a local level. The Agreed Syllabus, setting out what pupils must be taught, is created by the Agreed Syllabus Conference and is administered by the local Standing Advisory Council for Religious Education (SACRE).

**The Education Act (1996), the School Standards and Framework Act (1998) and the Education Act (2002) require that:**

1. Religious Education should be taught to all registered pupils in any community, foundation or voluntary school, except for those withdrawn at the wish of their parents (1996 Chapter 56 Section 352(1) (a); ibid. Section 389 (I) (a); 1998 Chapter 31 Section 69 (I); ibid. Schedule 19); this includes those in reception classes and sixth forms. This requirement does not apply in relation to a nursery class in a primary school (2002 Chapter 32 Section 80 (2)(a)).

2. Religious Education should be taught to all registered pupils in a community or foundation special school so far as practicable, unless the pupils are withdrawn at the wish of their parents (1998 Chapter 31 Section 71 (7)).

3. Religious Education in community and in foundation or voluntary schools which do not have a religious character should be taught in accordance with an agreed syllabus (1996 Chapter 56 Section 376 (1); 1998 Chapter 31 Schedule 19 Section 2).

4. The curriculum for a school should promote the “spiritual, moral, cultural, mental and physical development of pupils at the school and of society” (2002 Chapter 32 Section 78 (1) (a)).

5. An agreed syllabus shall “reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain” (1996 Chapter 56 Section 375 (3)).

6. No agreed syllabus shall provide for Religious Education to be given to pupils at a school without a religious character by means of any catechism or formulary which is distinctive of a particular religious denomination (but this is not to be taken as prohibiting provision in such a syllabus for the study of such catechisms or formularies). (1998 Chapter 31 Schedule 19 Section 2 (5)).

7. The Local Authority, Head Teacher and Governing Body shall exercise their functions with a view to ensuring that Religious Education is given in accordance with the Agreed Syllabus in all schools where the syllabus is legally binding.

8. Parents have the right to request the withdrawal of their child from part or all of Religious Education. No reason needs to be given for the request.

9. Teachers have the right of withdrawal from teaching the subject unless their contract of employment stipulates otherwise.
10. Religious Education in Special Schools shall be taught, as far as is practicable, in accordance with the Agreed Syllabus.

11. In Voluntary Controlled schools, if a parent requests it, arrangements must be made for additional Religious Education to be given in accordance with any Trust Deed or the practice before the school became Voluntary Controlled.

12. In Voluntary Aided schools, parents have the right to request for the Agreed Syllabus to be taught to their child.

13. Religious Education in Voluntary Aided schools must be in accordance with the Trust Deed and is to be determined by the Governing Body.

(There is no recent guidance on legal requirements, but reference may still be made to that found in DFE Circular 1/94 and the QCDA consultation document published in 2010. The guidance, however, does not constitute an authoritative legal interpretation of the provisions of the Education Acts; that is a matter for the courts).
Allocation of Time for Teaching Religious Education

It is recommended that 5% of curriculum time be allocated to Religious Education in each of the four key stages. There is no recommendation from QCDA or other government agencies regarding any time allocation but the Worcestershire syllabus assumes there will be an appropriate amount of curriculum time for RE which is both a part of the educational entitlement of the pupil and the time needed if the syllabus is to be taught appropriately. The expectation is that the minimum hours devoted to Religious Education will be:

- Foundation Stage: This is the time when pupils will begin to explore religion through stories, special people, times and books. They will begin to reflect on their own feelings and experiences and to use and develop their imagination and appreciation of the world around them. This should add up to a notional 36 hours.
- Key Stage 1: 36 hours per year;
- Key Stage 2: 45 hours per year;
- Key Stage 3: 45 hours per year;
- Key Stage 4: 70 hours across the Key Stage.

(NB It is assumed in Worcestershire that most students in Key Stage 4 will be taking at least the GCSE Short Course in Religious Studies. The recommended time allocation for this by examining/awarding bodies is at least 70 hours across the Key Stage. Those taking the full GCSE in Religious Studies will need much more time).

Church schools may wish to allocate more time to Religious Education and are advised to consult with their diocese in order to ensure they are fulfilling the needs of the Trust Deed.

There is no recommended time allocation for students in Years 12 and 13, but it is expected that there will be sufficient time made available within the sixth form curriculum for all students to promote their knowledge and understanding of religion in contemporary society in accordance with the programme of study.

Time allocations refer specifically to Religious Education. Collective worship is not included in curriculum time even though there may be, at times, a strong correlation between collective worship and themes dealt with in Religious Education.
The Aims of Religious Education

Religious Education in this syllabus encourages pupils to:

Understand what is meant by ‘religion’ and engage with the range of beliefs, practices and values they will thereby encounter.

This primary aim can be broken down into other important aims as follows:

- Develop a knowledge and understanding of Christianity and other principal religious traditions represented in Great Britain;
- Gain an understanding of the ways in which beliefs influence individuals, societies, communities and cultures in a global community;
- Acquire a capacity to engage in a search for meaning and purpose in order to enhance their own spiritual and moral growth;
- Discover opportunities for personal reflection and spiritual development;
- Reflect upon their pursuit of a set of moral values which will be a guide to their behaviour;
- Develop a positive attitude towards people who hold beliefs different from theirs;
- Consider how their own experiences can contribute to reflection on the fundamental questions of human existence;
- Acquire investigative and research skills in order for them to make reasoned judgements about religious issues;
- Develop and apply their cross-curricular skills to the study of religious beliefs and practices;
- Promote a willingness to challenge religious, racial and cultural stereotyping and prejudice;
- Encourage, support and promote good relationships within and between families, communities and religions.
The study of religion cannot take place within a vacuum. Religions interact with each other and respond to the changes in the societies in which they find themselves. They are not, and never have been, monolithic and there are important differences within each religion as well as between them. It is important that if pupils are to explore this dynamism within religion that they are able to explore diversity and difference; examine the strengths and weaknesses of such similarities and differences; and recognise the role religion plays in the contemporary world.

Christianity, consistent with the legal requirement, is the religion with the greatest time allocation and, as such, is to be taught within each Key Stage in the Worcestershire Agreed Syllabus. Other principal religions are to be taught through Key Stages 1-4. Five other religions must be taught according to the following pattern:

<table>
<thead>
<tr>
<th>Key Stage 1</th>
<th>Christianity, Judaism and one other religion.</th>
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<tr>
<td>Key Stage 2</td>
<td>Christianity</td>
</tr>
<tr>
<td></td>
<td>Hinduism (Years 3-4) Islam (Years 5-6) Sikhism (Years 5-6) and one other.</td>
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<tr>
<td>Key Stage 3</td>
<td>Christianity</td>
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<tr>
<td></td>
<td>and three faiths including at least one from each of the following groups:</td>
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<tr>
<td></td>
<td><strong>List A</strong></td>
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<tr>
<td></td>
<td>Islam</td>
</tr>
<tr>
<td></td>
<td>Judaism</td>
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<td></td>
<td>Sikhism</td>
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<td>Key Stage 4</td>
<td>Christianity and at least one faith which may be either one studied at Key Stage 3 or another faith not included in the curriculum of Key Stage 3.</td>
</tr>
<tr>
<td>Sixth Form</td>
<td>Christian philosophy/ethics and how the Christian religion underpins Western civilisation together with the significance and consequences of the emergence of world religions in contemporary British society.</td>
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**Schools with a proportion of children of faiths other than Christian**

In all key stages, schools should take account of their local societal position. A higher proportion of teaching about other faiths may be appropriate where pupils’ family backgrounds are predominantly of a faith other than Christianity. This might be done, for example, by acknowledging festivals when they occur and making them “special days” for children who celebrate them.

However, the general pattern of study of other faiths should remain the same. **All teachers should remember that syllabuses must not be designed to urge a particular religion or religious belief on pupils, even that of their own families.**

It is not required that teachers in any key stage should confine themselves to the specified religions in their teaching. Examples may be chosen from other faiths when appropriate, but teachers should avoid a detailed study of the non-specified faiths so as to avoid unnecessary repetition for the pupils. It would be particularly important, however, in Key Stages 3 and 4 for teachers to make significant reference to any of the principal religions not selected for systematic study during those key stages.
The Four Central Concepts in the Programmes of Study

The concern from RE teachers and head teachers was that, generally, the major structure of the new syllabus should be familiar to them. It is largely to meet this request that the four central concepts of the syllabus have remained the same. The six concepts of the non-statutory National Framework for RE (NSNFRE) relate very closely to the four strands previously used in Worcestershire and re-named in this syllabus. By remaining with the four central concepts teachers will be using a familiar framework while still being able to access any material from QCDA.

Of the four central concepts, three relate to knowledge and understanding of religion, the fourth to the wider context and experience of religion. They are:

- **Beliefs**
- **Expression and Celebration**
- **Living and Belonging**
- **The Search for Meaning and Purpose**

The concepts are expressed as four separate statements but the expectation is that all four will be frequently be inter-related in any unit of work.

Central to the study of any religion are the beliefs and practices of those who follow it. These beliefs and practices are manifested in the lives of the faithful, in how they give expression to and celebrate their religious convictions, and they are intimately related to the lifestyles, values and moral standpoints of believers.

Characteristically, religions provide responses to some of the fundamental questions of life. They offer the believer a sense of identity and community and these are, in some measure, the substance of the search for meaning and purpose in one’s life.

This search for meaning and purpose involves enabling children to reflect at their appropriate level on life, relationships, moral values, commitments, issues, as well as on ultimate questions. In this way children learn from religions rather than simply about them. This is as important to the syllabus as the development of knowledge and understanding of religions (learning about). The syllabus, in approaching the study of Religious Education through these strands, allows teachers to address the primary aim of the syllabus which is: **to understand what is meant by ‘religion’ and engage with the range of beliefs, practices and values they will encounter.**
The Search for Meaning and Purpose

The Process of Religious Education
There are skills inherent in Religious Education which are shared with other subjects. As with other subjects in the areas of the humanities and creative arts, the process of the subject is defined by the links which it makes between content, certain general educational skills and concepts.
Content
The content of Religious Education is concerned with the beliefs which different religious traditions hold and have held about God or about a particular view of the world; with the ways in which those beliefs are expressed in worship and/or reverence and with the significance of those beliefs for the lifestyles, values and moral positions adopted by the religious communities. Religions offer a range of responses to fundamental questions about human existence, about the world and the place of people in it, as well as about the spiritual dimension of life. These questions form part of the content of Religious Education in school.

Concepts
Religious Education is necessarily concerned with the development of conceptual understanding. At its heart are concepts of God or the transcendent, and there are further concepts that follow on from that initial awareness. These are central to understanding the religious experience of human beings and include: truth, doubt, good and evil, love, creation, revelation, life after death, spirit, prayer, obedience, and many others. Some of these are common to all or most religions; others have particular connotations in relation to individual religions or even within a particular religion. Many of the important concepts are identified in the programmes of study for each key stage. Teachers need to be aware of the extent of pupils’ understanding of the concepts when constructing their plans and lessons, although they should also recognise that pupils need to be challenged and stretched if Religious Education is to be well taught.

Skills
Skills which are important to learning in Religious Education are specified briefly in the General Requirements of each programme of study. A fuller statement of the skills follows:

1. Investigation:
   - asking questions;
   - extracting information from different types of sources;
   - choosing sources relevant to an enquiry;
   - identifying what constitutes evidence for a religious enquiry;
   - selecting and organising information and evidence;
   - communicating findings in appropriate ways.

2. Interpretation:
   - drawing meaning from artefacts, pictures, works of art, literature and symbolism;
   - understanding and explaining religious language;
   - suggesting meanings of religious stories and passages from texts.

3. Analysis:
   - identifying the different elements in a religious source or story;
   - distinguishing between opinion, belief and fact;
   - distinguishing between the features of different religions.
4. **Explanation:**
- giving reasons for own actions;
- giving reasons for religious events, actions and behaviour;
- explaining the relationship between religious belief and behaviour;
- explaining the grounds for religious beliefs.

5. **Synthesis:**
- locating beliefs and forms of worship accurately within a particular faith;
- communicating information and evidence derived from different sources;
- drawing together information and evidence from different sources into a coherent presentation of understanding;
- identifying common features of religions and beliefs;
- connecting different aspects of life into a coherent whole.

6. **Reflection:**
- the ability to reflect quietly on feelings, relationships, experience, ultimate questions, beliefs and practices.

7. **Evaluation:**
- comparing and contrasting religious beliefs, practices or places of worship;
- weighing the respective claims of self-interest, consideration for teaching and individual conscience;
- distinguishing between strong and weak arguments in religious matters by reference to evidence.

8. **Empathy:**
- understanding the thoughts, feelings, experiences, attitudes, values and beliefs of others in their terms rather than one's own;
- seeing issues from the point of view of others and acknowledging the validity of their position even though different from one's own;
- developing the power of the imagination to identify feelings such as love, wonder, awe, forgiveness and sorrow.

[Note: Apart from Investigation, the skills identified above are broadly hierarchically arranged. This does not mean that they are organised by Key Stage, but rather that some of the more demanding skills will be more suited to older pupils with greater knowledge and experience of Religious Education. The majority may be tackled with children in all key stages, but at different levels of complexity.]
General Requirements for Teaching across all Key Stages

Learning and teaching should be related as closely as possible to the thoughts, feelings and experience of pupils by seeking to extend their knowledge, understanding and experience into new areas. Treatment of the four strands - beliefs, expression and celebration, living and belonging, the search for meaning and purpose - should be balanced and teachers should help pupils to begin to understand the relationships between them. As the programmes of study develop across the key stages the focus should be on broadening the child's knowledge and understanding and helping them acquire necessary skills, rather than simply engaging them in a systematic study of religious beliefs and practices.
The Early Years Foundation Stage

The Contribution of Religious Education to the Early Learning Goals

In the Foundation Stage children are fascinated by the world around them, by their immediate environment, by their friends and families and of course, by themselves. If this enthusiasm for life and learning is appropriately met it will help underpin the development of their learning as they reach the other key stages. In hearing stories, through play and role play, children begin to develop and explore their ideas, opinions and feelings as well as a respect for the views of others and how their actions may affect others.

The early learning goals set out what most children should achieve by the end of the Foundation Stage.

The six areas of learning identified in these goals are:

- Personal, social and emotional development.
- Communication, language and literacy.
- Mathematical development.
- Knowledge and understanding of the world.
- Physical development.
- Creative development.

Religious Education is able to contribute to each of these areas of learning but probably has a natural place in the following:

- Personal, social and emotional development.
- Communication, language and literacy.
- Knowledge and understanding of the world.
- Creative development.

Examples of experiences, activities and opportunities that relate to Religious Education include:

Key Skills in the Foundation Stage

- Thinking about questions, learn how to ask them and listen to answers.
- Becoming aware of how ideas have shaped the world.
- Beginning to reflect on ideas.
- Listening to the views of others.
- Becoming aware of human achievement.
- Exploring and experimenting.
- Identifying what they want to find out and how to do it.
- Investigating sources and issues.
- Making observations and keeping records.
- Making comparisons and identifying similarities and differences.
- Sorting and grouping information.
- Beginning to recognise the links between cause and effect.
Personal, Social and Emotional Development
Under this heading pupils can begin to develop self-confidence, self-esteem, explore a range of relationships, consider the implications and effects on others of behaviour and begin to recognise the importance of self-control. They will also begin to develop and recognise the importance of a sense of community.

In Religious Education pupils could reflect on their feelings when hearing stories from a religious tradition or one with a moral message to reflect on. They could explore these stories or events like festivals, through role play and drama and talk about what they consider to be the most important part of the story. By hearing a range of stories from across the religious traditions they can begin to recognise and respect the differences between people.

Pupils can visit different places of worship. They can think about issues of right and wrong and discuss what is ‘fair’ and ‘unfair’. They can begin to reflect on the consequences their actions may have on others. They can begin to understand that their views and opinions need treating with respect just as they respect others.

Communication, Language and Literacy
Children can listen to stories, songs and other music rhymes and poems of their own culture and religion as well as to others. They can make up their own stories, songs, rhymes and poems so extending and developing their vocabulary.

Children will be encouraged to explore and develop their use of language as they use their imagination to express their ideas and experiences. As they talk about the learning experiences and explore religious stories, festivals and events, they will enhance their ability to organise, sequence and clarify their thinking, their ideas, and their feelings.

Knowledge and Understanding of the World
Children can begin to explore and investigate a variety of religious artefacts; they can explore local places of worship and develop a sense of place. They can begin to identify differences between what people believe and how they practise those beliefs.

Children can apply their curiosity to their own lives and the lives of their families. They can be encouraged to take an interest in their environment and to reflect on what they find. Could they think of ways to improve it? What would need to be done? Children could use their senses to explore aspects of the world, and certainly the religious world. They can begin to think about their own culture, how and what they celebrate and how these things relate to other people.

Creative Development
All of the above find an expression in the creative imagination of children. Religions have, in their great variety, relied on the intuitive creativity of humankind. Children, if they explore religion through the avenue of creativity will touch the essence of religious belief and practice.

Provision for the under-fives
There is no legal requirement that schools should include Religious Education in their provision for children under five years of age in nursery schools or nursery classes in primary schools. However, it is required that provision should be made for their spiritual, moral, social and cultural development. In addition, provision for children under five should lay the foundations for more formal religious education at a later stage.
In the context of the four central concepts of the Worcestershire Agreed Syllabus for Religious Education, schools may seek to enable pupils to:

**Beliefs**
- Know that some people believe that there is a God.
- Hear stories about special people and events.
- Hear stories about religious people and festivals.
- Become confident in the use of some of the language of religion.

**Expression and Celebration**
- Understand that there are special places where people gather to pray.
- Become aware that there are special ways in which people behave.
- Recognise that when people pray they believe they are talking and listening to God.
- Explore and discuss religious places, artefacts and pictures.
- Know that there are ways in which young children take part in religious services.
- Recognise some simple symbols used by religions.

**Living and Belonging**
- Know that they are special within their families, school and community and the world.
- Form good relationships with each other and with adults in the school.
- Recognise and understand the difference between right and wrong.
- Learn to co-operate and share fairly with each other.
- Show respect for people of other cultures and beliefs.
- Learn to say ‘sorry’.
- Begin to respect each others’ feelings.

**Search for Meaning and Purpose**
- Explore ideas and opinions they may encounter in daily living.
- Learn that all living things, property and the environment should be treated with care and concern.
- Recognise that their responses to their experiences of the world, such as joy, wonder, sorrow are shared by others who have similar feelings.
- Reflect on the importance of helping others, saying ‘thank you’ and understanding how we can help someone who is upset.
General Requirements for Key Stage 1

In Key Stage 1 pupils should begin the process of acquiring knowledge and understanding of Christianity and some of the other principal religions of Great Britain. A structured approach to Christianity and Judaism should be adopted together with an introduction to one other religion at Key Stage 1 (normally Islam) which will lead them to a more detailed and structured approach to other religions in Key Stages 2-4.

Key Aspects for Key Stage 1

1. **Beliefs:** pupils should learn that belief in one God is a belief shared with many people of different faiths, while some religions do not believe in God but do have beliefs about the world and their place in it. Pupils should learn some of the key aspects of Christian belief, particularly stories, events and teaching from the life of Jesus and stories from the Old and New Testaments. They should also begin to explore Jewish beliefs in God; about the Torah; and about the lives of key figures in Judaism. Pupils will also learn about the key beliefs of one other religion from Islam, Hinduism, Buddhism or Sikhism.

2. **Expression and Celebration:** pupils should be introduced to some of the forms of worship used by religious people as part of their regular worship and the ways in which they celebrate festivals and special occasions. They should have the opportunity to visit a local place of worship and learn about the buildings, art, artefacts and actions associated with worship.

3. **Living and Belonging:** pupils should explore the ways in which religion affects the lives, behaviour and relationships of believers. They should be encouraged to reflect upon their own feelings, actions and codes of conduct at home and at school. They should be taught the importance of thinking of others and respecting them and about the common humanity which they share.

4. **The Search for Meaning and Purpose:** pupils should be encouraged to explore their own identity, feelings and experiences and those of others in their own class and family. They should learn that there are questions in life which have no agreed answers and they should have opportunities to reflect upon these issues at their own level of understanding and to investigate some of the responses offered to these questions by religious groups.

5. **Sources of Religious Knowledge and Understanding:** pupils should have opportunities to learn about religions and beliefs from a range of sources, including:
   - artefacts
   - pictures and photographs
   - music
   - members of faith communities talking about their beliefs and practices
   - sacred writings
   - literature
   - visits to places of worship
6. Equal Opportunities and Community Cohesion: pupils should begin to develop a sensitive understanding of matters relating to gender, race, other cultures and differences between people in respect of their experiences and abilities. Such understanding should be approached through recognising that religions, while universally asserting the notion of equal worth of all persons, have different ways of expressing it.

7. Enquiry and Communication: pupils should be given opportunities to ask questions about topics and sources. They should be encouraged to communicate their understanding, ideas and feelings in a variety of ways.

They should have opportunities to learn how to:

a. ask appropriate questions;

b. reflect upon their own and others’ experience;

c. express themselves through a variety of media;

d. talk about questions and issues about religion and life which they find puzzling.

8. Progression: throughout the key stage pupils will increasingly:

- acquire a simple knowledge of aspects of the beliefs and practices of Christians, Jews and members of other religions, recognising some shared ideas and some differences;
- talk about religion and places of worship using appropriate vocabulary;
- recognise the function and importance of some places, artefacts, pictures, words and actions within religion;
- distinguish between good and bad actions and recognise that religious people seek to behave according to their religious code of conduct;
- talk about and reflect upon both their own feelings and some of the puzzling questions of life;
- begin to understand and respond positively to the fact that different people have different ideas and beliefs.
Programme of Study for Key Stage 1: Christianity

Introduction
Pupils would be expected to explore Christianity through the five major areas of: Jesus, The Bible, the Church, Easter and Christmas, and Challenging Questions Children Ask. (See Edulink)

What Christians Believe

• What Christians believe about God and Jesus; Christians going to church because of their beliefs; and Christian belief that there is a life after death.
• Jesus is a special person for Christians. He is believed to be the Son of God who saves, helps and teaches others.
• Christian values and ways in which Christians show them as they try to follow the example of Jesus.

A Special Book

• The Bible is a special book for Christians and there are interesting stories in the Old and New Testaments. Pupils could hear the stories of significant people and events from both Old and New Testaments that are important to Christians.

Special Times

• The importance and significance of special occasions, personal and religious, for Christians, such as Easter and Christmas; baptism and marriage; and the symbols and rituals associated with important festivals.

Special People and Special Places

• Christian worship: Sunday as a special holy day.
• People in the local church and what it means to them to belong to their local church as well as part of a world-wide church.
• Buildings which are special to Christians as places where they worship God.
Programme of Study for Key Stage 1: Judaism

Introduction

The programme is based on aspects of living in a Jewish family, approaching the religion through an understanding which will have links with most pupils’ lives, Jewish or otherwise. When studying Judaism with pupils it is important to remember that although Jews and Christians will share some of the same stories in their Bibles, Jewish interpretations tend to differ from Christian ones. It is assumed that those teaching Judaism will be familiar with the large amount of support material for teaching about Judaism on the Edulink website.

What Jews Believe

- Belief in One God; that God has made promises to the Jews and they have made promises to God too; Jews believe they should try to follow the teachings of God that are in the Torah.
- Jews believe they were chosen by God to be a special people and they have a responsibility to believe in God and live in a way that God approves.

A Special Book

- Stories from the Torah (the Jewish Scriptures).
- Stories of special people e.g. Abraham, Isaac, Jacob, Joseph, Moses, Sarah, Rebecca, Leah.

Family Life

- The importance of life in the Jewish home: Shabbat, the day of rest; celebration of festivals e.g. Purim (and the story of Esther), Sukkot, Hanukkah.
- Prayers at home, wearing the kippah and learning Hebrew.
- The Jewish home: the ‘Shema’ (the central Jewish prayer) and its inclusion in the mezuzah.

A Special Place

- The synagogue: its design, symbols (e.g. the Menorah, Ner Tamid and Star of David), and the importance of the Torah scrolls.
Programme of Study for Key Stage 1: Islam

Introduction
The programme is based on the five pillars of Islam approaching them through an understanding which will have links with most pupils’ lives, Muslim or otherwise. There is a large amount of support material on the Edulink website.

Ummah (the idea of community)
- The bond that unites Muslims. What it means to be an individual, a human being, then a member of a family and a member of the community. Believing and praying together as a family and in the mosque: going on pilgrimage with friends and family.

Special Places
- Makkah, Madinah and the Hajj.

Family Life
- The daily pattern of life with regular prayer times, birth of child as a blessing; Adhan; naming; home life; reading the Qur’an; respect for parents and elders; visiting and greetings; learning Arabic from an early age.

The Importance of Honesty and Good Manners; Sadaqah (charitable action)
- Believing in Allah (God) helps Muslims to behave properly and in a way that respects others and recognises Allah as the source of all things.

Fasting and Festivals
- Preparation; Ramadan breaking the fast each evening, sense of duty and commitment; Id-ul-Fitr, Id-ul-Adha.

Stories of the Prophet and Messengers of Allah
- See resource list on Edulink for suggestions.
Programme of Study for Key Stage 1: Hinduism

Introduction
The programme is based on a broad understanding of Hindu beliefs and practices approaching them through an understanding which will have links with most pupils’ lives. There is a large amount of support material on the Edulink website.

The Family in Hinduism
• Loyalty between husband and wife; love between brothers and sisters (Festival of Raksha Bandhan); the extended family; respect for grandparents.

The Cycle of Life and its Duties
• The Sacred Thread; birth, marriage, death (rituals). Family rules and responsibilities.

Worship in the Home and Mandir
• The celebration of festivals: Mahashivratri, Holi, Divali; Puja; the shrine; arti; meditation; yoga; birthday of Krishna, Janamashtami; Rama; Hanuman; festivals such as Divali, Navaratri, Raksha Bandhan.

Stories associated with some of the Hindu gods.
• Stories of Rama and Sita, Krishna, Ganesha.
Programme of Study for Key Stage 1: Buddhism

Introduction
The programme is based on a broad understanding of Buddhist beliefs and practices approaching them through an understanding which will have links with most pupils’ lives. There is a large amount of support material on the Edulink website.

Gautama Siddhartha
• The story of his life as handed down in Buddhist tradition; born as a prince he renounced his wealthy life and left his wife and son in search of enlightenment.

The Sangha
• The community of monks; the vows they take; the importance of being a member of a special order.

Moral teaching
• Non-violence and living in harmony.
• The Five Precepts – do not take life; do not take what is not given; do not lie; do not take advantage of people; do not drink alcohol.

Festivals
• Losar, Magha Puja, Hanamatsuri, Buddha Day.

Stories
• Of the Buddha’s followers and disciples.
Programme of Study for Key Stage 1: Sikhism

Introduction
The programme is based on a broad understanding of Sikh beliefs and practices approaching them through an understanding which will have links with most pupils’ lives. There is a large amount of support material on the Edulink website.

Special Persons
• ‘Guru’: usually translated as ‘Spiritual Teacher’ or ‘Special Teacher’. The Guru shows how to meet God through living in a certain way. There are many stories of the gurus that can be discussed with pupils.

The Importance of Family Life
• Loyalty; respect for parents and older people; Sikh values of honesty and integrity.

A Very Special Book
• The importance of the Guru Granth Sahib - the Sikh Guru - cannot be over-stated. The Sacred Scripture is treated like a living Guru because the teaching contained in it speaks and guides Sikhs in their everyday lives.

A Special Place
• Explore what happens at the Gurdwara and why it is important for a Sikh to visit the Gurdwara. At the Gurdwara there will be a flag called the Nishan Sahib raised up on a flagpole.
• Paying respects to Sri Guru Granth Sahib.
• Listening and doing “Kirtan” (singing hymns, using music).
• Seva (service): cleaning shoes, washing dishes, preparing food, etc.
• Eating Langar (free-community kitchen) in the company of others.
• Khanda, the symbol on the flag, one of the best known symbols of Sikhism.

Special clothes and symbols
• Sikhs can often be recognised by the symbols they wear. They are often called the 5 K’s as each of the five words begins with the letter ‘K’ in Punjabi.
• Kesh (hair) covered with Turban (Keski).
• Kangha (a wooden comb kept tucked in the hair).
• Kara (an iron/pure steel bangle worn on the wrist).
• Kachhera (special shorts).
• Kirpaan (special sword).
General Requirements for Key Stage 2

At Key Stage 2 pupils should begin to engage in a more systematic study of religions: they should study Christianity throughout the four years and also foundation courses in Hinduism and Judaism (Years 3 and 4), Islam and Sikhism (Years 5 and 6). Pupils can also be introduced to aspects of Buddhism. Wherever appropriate, teachers should make reference to the religious background of the children in their classes.

Pupils should be encouraged to develop a coherent understanding of each faith they study and recognise its distinctive features. At the same time they should identify ideas and practices which are shared by religions. Pupils should continue to reflect upon their own and others’ experiences so as to become aware of the spiritual dimension of life. Teachers have the discretion to study some cross-curricular and contemporary themes with Years 5 and 6. Teaching resources to support all the religions are on Edulink.

Key Aspects for Key Stage 2

1. **Beliefs**: pupils should learn about the main beliefs that Christian, Jewish, Hindu, Muslim and Sikh communities hold about God, about the encounters that people believe they have had with God and the relationships between God and human beings. They should learn about the sacred writings/stories/events of the religions which they study, their diverse importance to believers and the ways in which they are used.

2. **Expression and Celebration**: pupils should learn about the ways in which beliefs are manifested in the acts of worship in which individuals and communities engage and in the symbolic expression and celebration of those beliefs in buildings, actions, prayer and pilgrimages. They should have the opportunity to visit a place of worship.

3. **Living and Belonging**: teachers should help pupils: to explore the meaning of commitment to beliefs and the lifestyles deriving from them; to understand the origins, requirements and observance of religious codes of conduct; and to consider the relevance of these features of religions to the development of their own values and relationships.

4. **The Search for Meaning and Purpose**: pupils should learn that there are questions in life to which there are no agreed answers and should be given opportunities to reflect upon and to investigate some of the responses given to these questions by religious groups. They should continue to reflect upon their own and others’ experiences especially in relation to key events in human life and should have opportunities to explore questions of meaning and purpose. Particular emphasis should be laid upon the alternatives and conflicts which life offers such as selfishness and compassion, right and wrong, truth and falsehood, justice and injustice, life and death.

5. **Sources of Religious Knowledge and Understanding**: pupils should have opportunities to learn about religions and beliefs from a range of sources, including:
   - artefacts
   - pictures and photographs
   - music
   - members of faith communities talking about their beliefs and practices
sacred writings
literature
other written and printed sources
visits to places of worship

6. **Equal Opportunities and Community Cohesion**: pupils should begin to develop some sensitive understanding of matters relating to gender, race, other cultures, and differences between people in respect of their abilities. Such understanding should be approached within the context of the perspectives which religious education brings to it and, in particular, of the notion of equal worth of all persons.

7. **Enquiry and Communication**: pupils should be encouraged to investigate religious topics on their own as a means of developing the independence in thinking which is essential to the religious or moral individual. They should be shown how to organise and communicate their knowledge and understanding in a variety of ways.

They should have opportunities to learn how to:

a. ask appropriate questions;
b. reflect upon their own and others’ experience;
c. gather, select and organise information and sources about beliefs, practices, behaviour and human life experiences;
d. distinguish between opinion, belief and fact;
e. extract information and make deductions from sources;
f. begin to interpret religious texts;
g. communicate the outcomes of their enquiries in a variety of ways;
h. reflect on and evaluate their findings.

8. **Progression**: throughout the key stage pupils will increasingly:

- develop their knowledge and understanding of each of the religions studied in respect of their key beliefs, practices and the implications of their beliefs for the lifestyles of their adherents;
- identify accurately the beliefs and practices of particular religions, noting similarities and differences between faiths;
- develop their understanding of religious symbolism and the contexts in which it is employed;
- acquire information from sources about religious practices, ask appropriate questions and make simple inferences from sources;
- offer explanations for the lifestyles and behaviour of people with religious beliefs;
- develop their own spiritual and moral understanding by exploring and reflecting upon questions about meaning and purpose in life;
- recognise and learn to respect the right of people to hold different beliefs from their own.
Programme of Study for Key Stage 2: Christianity

Some topics will be more appropriate with younger KS2 pupils; others will challenge older pupils. The five major areas of Jesus, The Bible, the Church, Easter and Christmas and Challenging Questions Children Ask will continue as the focus of study.

- Ideas of God: the traditional view of God as a Trinity: Father, Son and Holy Spirit.
- Life of Jesus: main events in his life, his healing and miracles, his teachings especially on love, forgiveness and the Kingdom of God; his death and resurrection. What Christians believe about him.
- The Bible as a sacred text: its origins and format (Old and New Testament); its importance to Christians as a source of beliefs and teaching.
- Lives of key figures in the life of the early Church; Peter and the Apostles; Paul, the road to Damascus, his journeys and letters.
- Communication with God: stories of other encounters between God and people in the Bible and in Christian history up to the present.
- The festivals of Easter, Christmas and Pentecost; times of reflection including Advent and Lent; what participation means to worshippers.
- Main features of acts of worship including the Eucharist and the reading of the Bible; the yearly cycle of the church.
- Features of churches: how they reflect the activities which take place there and the values and beliefs of those who built and use them.
- Christian symbols and their meaning.
- Prayer: formal and informal; prayer as communication and reflection; the purposes of prayer; the Lord’s Prayer.
- Christian rules of conduct, their requirements and origins; people who practise them; the Sermon on the Mount and the Beatitudes; the two great commandments.
- The implications of belief for a Christian’s lifestyle and attitudes. Beliefs about right and wrong, sin, repentance, reconciliation and forgiveness.
- Organisations seeking to practise specific Christian values locally and in the wider world.
- Relationships within the wider Christian family and with others.
Programme of Study for Key Stage 2: Judaism

Older pupils will enjoy and benefit from looking at some of the broader concepts within Judaism and exploring some of the history of the Jewish people over thousands of years. When studying Judaism with pupils it is important to remember that although Jews and Christians will share some of the same stories in their Bibles, Jewish interpretations tend to differ from Christian ones. There are about 300,000 Jewish people living in the UK: the population of the UK is about 60 million. There are some Jewish people who are Jewish by birth, but do not follow the beliefs and practices of the Jewish religion.

- The importance of belief in One God. Read short extracts from the Torah: sections of the Book of Deuteronomy. Read also extracts from the Book of Psalms.
- The importance of the Covenant or the bonding mutual agreements between God and the Hebrews.
- The Jewish Scriptures, the Tenakh (i.e. the Hebrew Bible) in private study and worship and in the synagogue; the use of Hebrew; worship in the synagogue.
- The synagogue: the Ark, the layout and organisation; the Menorah, Ner Tamid and ‘Star of David’.
- The role of the rabbi.
- The role of women in Judaism: in the home; the transmission of the traditions and, in some Jewish traditions, as rabbi.
- Stories of key people: Deborah, David, Samuel, Elijah, and great events, e.g. the Exodus, Sinai.
- The Ten Commandments and the 613 rules: their importance in contemporary social and religious life.
- Jewish values and personal and social attitudes
- Life rituals and ceremonies including rites surrounding birth, circumcision, Bar/Bat Mitzvah and marriage.
- The festival of Passover: the story, food symbolism, and meaning for Jews today.
- Family life: celebrations of festivals in the home for the transmission of the teachings and traditions.
Programme of Study for Key Stage 2: Islam

Older pupils will enjoy and benefit from looking at some of the broader concepts of Islam and exploring some of the historical spread of Islam in its early years and scientific developments within Islam. Over 1.5 million Muslims live in the UK: the population of the UK is about 60 million.

• Muslim belief about Allah as the one true God, who is creator, provides all things, gives guidance through Messengers and Books and cannot be compared to anything else. Tawhid; attributes as revealed in the Qur’an. Signs of the creator through nature; human beings as the best of creation. The relationship of Allah with creation. Belief in one God, Allah; the five pillars of Islam. The struggle (jihad) to do the will of Allah.

• The Qur’an as a sacred book: stories from the life and traditions of the Prophet and Messengers of Allah.

• How the Qur’an was revealed; where and at what time in the life of the Prophet. Life in Arabia at that time. How Muslims handle and respect the Qur’an. The distinctive role of Muhammad as the final Messenger. Stories about the other prophets of Islam e.g. Ibrahim, Musa, David, Isa.

• Worship as belief in action: Shahadah and acts of worship. Daily prayers, washing, call to prayer, facing the Ka’aba, reading the Qur’an. Salat, prayer positions. Dressing, behaving and speaking appropriately.

• Mosque as a centre of Muslim life. Strength and power of community. Juma prayer, minbar, mihrab, qibla wall. The importance of fasting and festivals. Ramadan; the effects on everyday life, occurrence at different times of the year, giving to the poor. Reasons behind the festivals (Id-ul-Fitr, Id-ul-Adha) and Ramadan.

• Hajj. Makkah as centre of Muslim life and pilgrimage; the importance of pilgrimage for Muslims; the sense of community, commitment and emotion to be on pilgrimage with people from all over the world.

• The importance of family life. Birth of a child as a blessing; Adhan; naming; home life; reading from the Qur’an; respect for parents and elders; learning Arabic. The many roles of women in Islam, in the family and in the community. Dress codes and place of women.

• Islamic art and design. Non-representation of living figures, imperfection of what humans create compared to Allah’s creation, development of the mosque and architectural design.
Programme of Study for Key Stage 2: Hinduism

Older pupils will enjoy and benefit from looking at some of the broader concepts of Hinduism and exploring some of the strong relationships Hinduism has with India. Over 400,000 Hindus live in the UK: the population of the UK is about 60 million.

- India: the place and Hinduism as a way of life. Where it is; the climate; the history; the people; familiar foods that originally come from India. History of great teachers - Gautama Siddhartha (the Buddha), Guru Nanak (Sikh), Mahavira (Jain), Mahatma Gandhi, Ramakrishna, Vivekananda – all Hindu.
- Hindu beliefs about Brahman: the “one God” worshipped in many different forms; the nature of life. Samsara, karma, dharma.
- God revealed in different forms: Vishnu, Siva, Krishna, Rama, Lakshmi, Ganesha, Hanuman. Hindus generally worship the form of God that has a spiritual meaning for them. Respect for all things as God is present in them. Brahman/Atman relationship.
- Hindu symbols. Images as aids to worship not objects of worship. Sacred Syllable - Om; Lotus flower; reverence for the cow. Images of gods, saints etc in Puja (worship). Importance of the home for worship.
- Pilgrimage in India: Sacred Places. Kumbh Mela; Benares (Varanasi); source of the Ganges.
Programme of Study for Key Stage 2: Buddhism

Older pupils will enjoy and benefit from looking at some of the broader concepts of Buddhism and exploring some of the historical origins of Buddhism. There are relatively few Buddhists in the UK, probably about 20,000. There is a short background to Buddhism on Edulink.

- Buddhist teaching: The Four Noble Truths: suffering exists; suffering arises because of attachment to self; it is possible for suffering to cease (this is called Nirvana); and there is a path to Nirvana.
- Taking Refuge. The Three Jewels – Buddha, the teaching and the Sangha.
- The Eightfold Noble Path: Right understanding (of the Buddha’s teaching); Right intention (to benefit others); Right speech (not swearing or lying etc); Right action (not taking life, not stealing); Right livelihood (following a life that doesn’t harm others); Right effort (trying to stop doing harmful things); Right mindfulness (being fully aware of what you are doing and try to be virtuous); Right concentration (keeping your mind focused and calm).
- Samsara (rebirth), Karma (consequences of actions) and Nirvana (the end of suffering). Taking responsibility for your life and realising we are responsible for the consequences of our actions (Karma). On death our consciousness flows into another on the point of being born. Everyone has the possibility of being a Buddha and reaching Nirvana.
Older pupils will enjoy and benefit from looking at some of the broader concepts of Sikhism and exploring some of the historical and geographical origins of Sikhism. Over 600,000 Sikhs live in the UK: the population of the UK is about 60 million.

- Sikh beliefs about God: Sikhs believe that God is One (Ik Onkar); creator, sustainer, without fear, without image, immortal, eternal and self-revealing. The mission of Guru Nanak to give God’s message was continued in the teaching and mission of the ten human Sikh Gurus (referred to as the ‘Ten Gurus’).
- Sikh beliefs about living: Core beliefs: Seva (selfless service/charity/voluntary work); Simran (remembering God/praying); Sangat (keeping the company of good people)
- The Three Golden Principles of Guru Nanak. Kirat Karna (working and living honestly), Vand Shakna (sharing with others), Nam Japna (repeating God’s Name/praying).
- Sikh Way of Life. Not cutting the hair; not eating meat (which includes fish and eggs); not having girl and boy relationships before marriage; not smoking or consuming any drugs, including alcohol.
- Spiritual beliefs:
  Five Vices (Panj Chor) that must be controlled: 
  lust/desires, 
  anger, 
  greed, 
  attachment, 
  pride. 

  And 

  Five Virtues (Panj Gun) to live a Godly life: 
  truth, 
  contentment, 
  compassion, 
  humility, 
  love.
General Requirements for Key Stage 3

Pupils should deepen their knowledge and understanding of Christianity and at least three other principal religions of Great Britain. At least one religion should be chosen for study from each of the following lists:

List A               List B
Islam                Buddhism
Judaism              Hinduism
Sikhism

Pupils should continue to develop their understanding of the beliefs and practices shared by religions and be encouraged to develop a growing awareness of the integrity of each faith which they study.

There should be the opportunity to reflect upon their own identity in relation to others, to consider the significance of the spiritual dimension of life, and to begin to develop their own moral code informed by the religious codes of conduct which they study.

Key Aspects for Key Stage 3

1. **Beliefs**: pupils should learn about the key beliefs held in each religion and why they are important. They should explore the relationships between human beings and the God whom they worship or the religious teachings they follow. Their exploration of sacred writings should consider their structure and transmission over time, the concept of revelation and the ways in which believers use sacred texts as a source of authority. Ideas about, and sources of, authority should be examined together with the leadership of faith communities and the influence of key religious figures past and present. Where there is diversity of beliefs and practice within different religious traditions, that diversity should be investigated.

2. **Expression and Celebration**: pupils should explore the practice of prayer, ritual and symbolism in a variety of places of worship (as appropriate), and reflect on the relationship between belief and worship. They should also explore the way in which the language and symbolism of religion have influenced different literary and artistic forms as creative responses to religious experience and belief.

3. **Living and Belonging**: the demands of religious lifestyles and those of secular society should begin to be explored. There should be some emphasis on the relevance to pupils of religious teachings on moral behaviour particularly in relation to individual responsibility and choice, right and wrong, personal relationships, truth, honesty, justice, discrimination and prejudice. The contribution of people with religious commitment to society and the tensions and problems they encounter in following their beliefs should be investigated.

4. **The Search for Meaning and Purpose**: pupils should be taught to examine and reflect upon ways in which questions about meaning and purpose, individual identity and the value and worth of human beings, the origins and destiny of the world, have brought about a variety of responses from religions at different periods through art and literature. Pupils should become aware of the limitations of human understanding and recognise that while some changes in their lives will be in their own power, they may feel powerless at times. They should be helped to make sense of the emotions
and experiences they may have.

5. **Sources of Religious Knowledge and Understanding:** pupils should have opportunities to learn about and reflect more deeply on religions, beliefs and world views from a range of sources, including:

- artefacts
- pictures and photographs
- music
- members of faith communities talking about their beliefs and practices
- sacred writings
- literature
- other written and printed sources
- visits to places of worship.

6. **Equal Opportunities and Community Cohesion:** pupils should begin to develop some sensitive understanding of matters relating to gender, race, different cultures and people in respect of their abilities. Such understanding should be approached within the context of the perspectives which Religious Education brings to it and, in particular, of the notion of equal worth of all persons. Teachers will need to encourage pupils to sort out what a religion says from what is reported.

7. **Enquiry and Communication:** pupils should be encouraged to investigate religious topics on their own as a means of developing the independence in thinking which is essential to the religious or moral individual. They should be encouraged to devise a number of methods in order to organise and communicate their knowledge and understanding in a variety of ways.

Pupils should have opportunities to learn how to:

- ask appropriate questions;
- reflect upon their own and others’ experience;
- gather, select and organise information and sources about beliefs, practices, behaviour and human life experiences;
- extract information and make deductions from sources;
- distinguish between opinion, belief, and fact;
- analyse and interpret religious texts and sources;
- communicate the outcomes of their enquiries in a variety of ways;
- reflect on and evaluate their findings.

8. **Progression:** throughout the key stage pupils will increasingly:

- extend their knowledge and understanding of the central beliefs and practices of Christianity and at least three other principal religions, identifying and explaining similarities and differences;
- make connections between beliefs and the ways in which these are manifested in forms of worship and in symbolic terms;
- develop their understanding of key religious concepts, such as God/transcendence, authority, faith and worship;
• extend their understanding of the relationships between religious beliefs and lifestyles, values and moral outlook, and be better placed to make judgements about the implications of these for their own lives;
• develop their capacity to engage in critical enquiry into religious topics;
• consider and reflect in depth upon questions of meaning and purpose in life, and identify and evaluate some of the answers which may be given to these questions;
• develop positive attitudes to the diversity of belief and lifestyle within our society.
Programme of Study for Key Stage 3: Christianity

The programme of study for Key Stage 3 builds on what has gone before. Students will continue to work within the five broad areas of Christianity and the processes by which they learn and the skills and attitudes they will need and encounter will remain of paramount importance.

- The attributes of God in Christian thought expressed through: Trinity - Father, Son and Holy Spirit; Incarnation and the life of Jesus; Resurrection and Redemption; Salvation.
- The importance of Jesus to Christians of faith, obedience, submission, freedom, reflection, contemplation and service as aspects of their faith.
- The Bible: the similarities and differences between accounts of Jesus’ life in Gospels; ways in which the Bible has been used and transmitted within different Christian traditions;
- The different ways Christians use and understand the Bible; the Bible as a source of authority. How Christians relate the creation stories in Genesis to the evolutionary theories of Darwin and others.
- Christian expressions of belief, experience of the presence of God in human life and the worship of God using art, music, drama and literature. How the expressive and creative arts have represented biblical stories and teaching.
- Death and life after death: what do Christians believe?
- The Church in different Christian traditions; the early and contemporary Church.
- The variety of ways in which Christians of different traditions express their beliefs through worship; the buildings in which community worship takes place.
- The significance of celebrations in Advent and Christmas, Lent and Easter in relation to the life of Jesus and contemporary Christians across the world.
- Different interpretations of the Christian way of life and why believers have adopted them.
- Charitable action: groups and individuals with Christian commitment who work or have worked for the well-being of others. The impact of significant Christians who have had an impact on their society by their work, principles or behaviour.
- Christian teachings on morality and how they form a strong element in the moral outlook of contemporary British society.
Programme of Study for Key Stage 3: Judaism

The programme of study for Key Stage 3 builds on what has gone before. Students will continue to work within the broad area of Judaism and the processes by which they learn and the skills and attitudes they will need and encounter will remain of paramount importance. When studying Judaism with pupils it is important to remember that although Jews and Christians will share some of the same stories in their Bibles, Jewish interpretations tend to differ from Christian ones.

- The importance of One God. God is the creator and sustainer of the universe. God is transcendent, loves all of creation, and is eternal, personal and immanent.
- The Jewish Bible: look in greater depth at the Torah (and the three divisions of the Tenakh: Torah, Prophets and Writings). Explore how Jews relate the creation stories in Genesis to the evolutionary theories of Darwin and others. The Torah and the written and the oral tradition.
- The importance of Covenant or the bonding mutual agreements God makes with the Hebrew people. Why there are so many covenants. How many are there? How are they broken? What happens when they are broken?
- Stories of the prophets, e.g. Isaiah, Amos and Hosea and the theme of the story of Job. How these stories relate to Jews today.
- The commandments (Mitzvot): their importance in social and religious life; compare the two versions of the Ten Commandments in the Book of Exodus in Jewish and Christian Bibles.
- Worship in the synagogue; the Ark, the appropriate clothes, tallit and kippah. The layout and organisation of the synagogue. The synagogue as a house of prayer, a house of study, and a house of community.
- Life rituals and ceremonies including rites surrounding birth, circumcision, Bar/Bat Mitzvah and marriage.
- Ideas about life after death and the rituals and prayers that surround the death of a Jew.
- The importance of Jerusalem for Jews from the time of King David (c.1000 BCE) up until today. The history of Jerusalem and the stages in its history. The importance of the Temple and what happened in the history of Judaism when it was destroyed in 70 CE.
- Jewish teachings on moral and ethical issues in relation to contemporary British society.
Programme of Study for Key Stage 3: Islam

The programme of study for Key Stage 3 builds on what has gone before. Students will continue to work within the broad area of Islam and the processes by which they learn and the skills and attitudes they will need and encounter will remain of paramount importance.

- Belief that Allah is the One True God; has no partners and nothing is equal to or comparable with Him; creates and provides all things. Attributes of Allah (Surah 1; Surah 6: 95-104; Surah 21: 19-29; Surah 23: 78-79; Surah 112: 1-4). The names of Allah.

- The Qur’an as a major source of authority for Muslims. Other sources of guidance in Islam besides the Qur’an; how the Qur’an was collected and produced. Revealed directly from God, therefore unchanging and worthy of respect and obedience. Hadith, Sirah; scrolls of Ibrahim; Tawrah; Injil.

- The importance of Messengers of Allah and the key role of the Prophet Muhammad as seal of the prophets and as the man who received the final revelation. Prophets as exemplars of Islamic beliefs and values; the Prophet Muhammad as exemplar and guide as seen in the Hadith.

- How Muslims express their faith through worship and other activities: the Five Pillars and duty towards others. Shahadah; Salah; Zakah; Saum; Hajj. Support for those less fortunate and the creation of a just society.

- Muslim rites of passage. Naming and birth celebrations; circumcision; marriage; death and burial.

- Muslim beliefs about life after death. The Day of Judgement; Akhirah (life after death); Qadar (predestination).

- The distinctive nature of Muslim family life. Conduct of family members; duties of parents and children; hygiene; diet; modesty; sexual relations. Relationships between sexes, reasons for dress codes, food and drink rules and regulations.

- The contribution of Islam to science, the arts and architecture. Styles of architecture; design, calligraphy.

- The unifying quality of the Brotherhood of Islam. The Umma (community); Salah; Hajj and garments of ihram; use of Arabic; Ramadan, Id ul-Fitr and Id ul-Adha.
The programme of study for Key Stage 3 builds on what has gone before. Students will continue to work within the broad areas of Hinduism and the processes by which they learn and the skills and attitudes they will need and encounter will remain of paramount importance.

- Explore the relationship between Brahman and the gods within the Hindu tradition including Brahma, Vishnu and Shiva; the concept of avatar.
- Acquire familiarity with some of the stories within the Mahabharata, the Puranas and the Ramayana.
- Explore and reflect on the concepts of karma, samsara, dharma and moksha.
- Look carefully at Hindu pilgrimage especially Varanasi (Benares) and be aware of the stories and events associated with them.
- Understand the concepts of varna, ashrama, dharma, and traditional Hindu four stage journey through life.
- Examine the Hindu concept of ahimsa (non-violence) and study the life and influence of Mahatma Gandhi.
- Become familiar with the various forms of worship (puja) in home and mandir.
- Explore Hindu rites of passage.
The programme of study for Key Stage 3 builds on what has gone before. Students will continue to work within the broad area of Buddhism and the processes by which they learn and the skills and attitudes they will need and encounter will remain of paramount importance.

- The life of Siddhartha Gautama; how he became the Buddha.
- Early life of Gautama, marriage, parenthood; encounter with suffering and the four signs; renunciation and the years in the forest; enlightenment; first sermon and teaching; establishment of Sangha; death. The dating of the life of the Buddha and life in India at that time.
- Gautama’s diagnosis of life as concerned with suffering or ‘unsatisfactoriness’ and how this may be resolved. The Four Noble Truths; the Noble Eightfold Path; Nirvana.
- Buddhist texts: The Dhammapada.
- Worship: The shapes of temples, images within the temple and forms of ritual.
- The significance of Buddhist symbols in expressing Buddhist teaching. The Lotus, the Wheel.
- Daily ceremonies and festivals. Wesak, Pirit, Kathina.
- Lifestyles characteristic of Buddhist values. Mahayana and Hinayana. The lay (‘non-monk’ communities) – The Five Precepts. Learning and practising the dhamma; become free from greed, hatred and ignorance; develop compassion and kindness.
- The life of a Buddhist monk. Teaching; leading by example; study; giving and receiving of alms (often referred to wrongly as “begging”), counselling; obeying rules (Vinaya); conducting services; symbols: robe, bowl and shaven head.
- The Five Moral Precepts. Refrain from: harming living things; taking what is not given; misuse of senses; wrong speech; taking substances which cloud the mind.
- The relationship between lay and ordained communities. Supporting the monastic Sangha and/or temple with money, food, gifts; monks counsel the laity.
Programme of Study for Key Stage 3: Sikhism

The programme of study for Key Stage 3 builds on what has gone before. Students will continue to work within the broad area of Sikhism and the processes by which they learn and the skills and attitudes they will need and encounter will remain of paramount importance.

- The authority and teachings of the Sikh Gurus. The influence and lives of the Gurus, Guru Nanak and Guru Gobind Singh in particular; Gurbani (words and teachings of the Gurus); the role of the Guru; teachings on equality (e.g. women’s status and role in Sikh faith and history), respect for the religious beliefs of others (e.g. Bhai Ghanaiya and the Sikh Red Cross), and human rights (the role of Sikhs in the Second World War and the story of the Ninth Guru’s supreme sacrifice for the human rights of all, Sikh and non-Sikh).
- The concept of God: Sikh monotheism; the names of God and why they are used. Descriptions of God in the Mul Mantra.
- Sikh scriptures: the revelation of God’s message. Guru Granth Sahib (principal scripture); how it is treated, handled, read etc; its central place in Sikh religious practice.
- Sikh beliefs about the cycle of rebirth and the transmigration of the soul. Samsara; the succession of transmigrations of the soul; importance of selfless service and remembrance of God within the concept of love for God and judgement after death.
- Different forms and aspects of worship. Public and private worship; the service in the Gurdwara; symbolism within the Gurdwara. Worship as expressed in service for others. The strength of community. The langar; Guru Panth; the Khalsa.
- Sikh religious calendar: major festivals. Holy days: birthdays of Guru Nanak and Guru Gobind Singh; martyrdom of Guru Arjan and Guru Tegh Bahadur; Vaisaki and Divali. The stories and events that lie behind them.
- Sikhs’ code of practice: rahit (obligations) and kurahit (prohibitions); the implications for Sikhs living in Great Britain.
- Studying scriptures and meditation; live according to the Gurus’ teaching; be active in serving the community; keep the promises made when taking Amrit; keep the 5 Ks; keep mind and body pure; do not use intoxicants (drugs, alcohol or tobacco); have no intimate relationship before or outside marriage and eat no meat (including fish and eggs).
General Requirements for Key Stage 4

In Worcestershire at Key Stage 4 most pupils follow an external examination towards the full or short course in Religious Studies. The specifications for these courses are set down by the examination boards so it may be the case that the RE Agreed Syllabus at Key Stage 4 will be followed by a minority of schools and pupils. The objectives of the programme for the key stage may be fulfilled through the provision of a GCSE course providing that it requires the study of at least one other principal religion apart from Christianity.

In this syllabus pupils will continue to develop their knowledge and understanding of the beliefs, practices and personal and social implications of Christianity and at least one other religion. Pupils will consolidate their conceptual understanding of key features of religious experience and be given opportunities to compare and contrast religious and non-religious belief systems.

Pupils will be encouraged to reflect on their personal belief system and moral code within the broader context of their personal and family lives. The habit of reflection on fundamental human questions should be fostered within a broad religious and moral framework.

**Key Elements for Key Stage 4**

1. **Beliefs:** pupils should develop and consolidate their knowledge and understanding of the central beliefs of Christianity and at least one other religion. Where appropriate, as with Christianity, pupils should learn about the variety of religious and philosophical views regarding the nature and existence of God and the sources of evidence used by believers over and against the position adopted by other religious and non-religious belief systems. They should explore the apparent conflicts between individual freedom and conscience and divine or institutional authority. The problems of suffering and of good and evil in the world should be investigated in relation to the religions studied and to human experience in the world today including the pupils' own experience.

2. **Expression and Celebration:** the motivation and purposes of believers should be explored together with the relationships between worship and the societies in which it occurs and between worship and the religious beliefs which inspire it.

3. **Living and Belonging:** pupils should identify ways in which religious belief and commitment may affect an individual's ethical and moral attitudes and their behaviour in relation to key social and human issues such as poverty, race, gender, individual and community responsibility, work, sexuality, health, crime, war and politics. They should be encouraged to reflect upon the ways in which religious ideas, values and commitments affect decisions about personal and social morality.

4. **The Search for Meaning and Purpose:** pupils should be given opportunities to formulate for themselves the key questions of meaning and purpose in life; to reflect upon and develop their thinking about life experiences, particularly those which give an insight into the spiritual dimension; and to develop some answers which are consistent with their own emerging philosophy of life.

5. **Equal Opportunities:** pupils should begin to develop a sensitive understanding of matters relating to gender, race, other cultures, and differences between people in respect of their own attitudes. Such understanding should be approached within the context of the perspectives which religious education brings to it and, in particular, of the notion of equal worth of all persons.
6. **Enquiry and Communication and Community Cohesion:** pupils should be encouraged to investigate religious topics on their own as a means of developing the independence in thinking which is essential to the religious or moral individual. They should be shown how to organise and communicate their knowledge and understanding in a variety of ways. Such strategies should indicate ways in which religious education can contribute to community cohesion.

7. **Pupils should have opportunities to learn how to:**
   - ask appropriate questions;
   - reflect upon their own and others’ experience gather, select and organise information and sources about beliefs, practices, behaviour and human life experiences;
   - extract information and make deductions from sources;
   - analyse and interpret religious texts;
   - communicate the outcomes of their enquiries in a variety of ways;
   - reflect on and evaluate their findings.

8. **Progression:** throughout the key stage pupils will increasingly:
   - broaden and deepen their knowledge and understanding of Christianity and at least one other principal religion; develop and consolidate their conceptual understanding of religious experience;
   - identify the some of the similarities and differences between religious and non-religious belief systems;
   - explain the relationship between individual freedom and authority;
   - deepen their understanding of the influence of religious beliefs on attitudes to important social and moral issues;
   - have opportunities to develop their own personal belief system and to reflect upon their own moral decisions;
   - develop a capacity to engage in independent enquiry into religious issues and develop confidence in formulating, expressing and defending their own position;
   - exhibit a readiness to engage with religious ideas and questions and to acknowledge the validity of ideas different from their own.
Programme of Study for Key Stage 4: Christianity

The programme of study for Key Stage 4 continues to build on what has gone before. Pupils will continue to work within the five broad areas of Christianity and the processes by which they learn and the skills and attitudes they will need to develop and encounter will remain of paramount importance.

- Explore the ways in which Christians agree and differ in their interpretation of the life of Jesus and the events recorded in the Bible.
- Proofs for the existence of God, the evidence used in support and their validity; contrary views.
- Sources of authority: ideas of individual freedom and conscience in relation to the authority of God, the Bible, the Church and the secular world.
- What does the phrase “sacred book” mean? Is the Bible revealed or inspired truth? What does that mean?
- Why Christians worship, the beliefs which they express through the forms of their celebrations, the inner experience of participation, diversity within forms of worship.
- Christianity and the creative and expressive arts: language and symbol in the expression of belief; religious ideas, language and symbolism in the creative arts.
- Religion and science: the relationship between Christianity and science.
- What are the attitudes of Christians to key human, ethical, moral, social and religious issues; statements Christians have made about these issues and their diversity. Is Christianity a spiritual and moral force in the locality, within Britain and in the wider world?
- Christian ideas of duty, moral responsibility, goodness and sinfulness and how Christians cope with failure, prejudice and hostility.
- The difficulty in maintaining Christian lifestyles in a secular society; tensions between Christian rules of conduct and prevailing social behaviour.
The programme of study for Key Stage 4 continues to build on what has gone before. Pupils will continue to work within the broad areas of Judaism and the processes by which they learn and the skills and attitudes they will need to develop and encounter will remain of paramount importance.

- God in Jewish thought and teaching: the thirteen Principles of Faith (Maimonides), the immanence of God, providence. Exploring aspects of the range of Jewish understanding of God.
- The importance of the oral Torah and the Talmud as well as the written Torah. How the oral Torah developed and continues to play a vital part in the development of Jewish faith and practice.
- Reconciliation. The importance in the Jewish community of Yom Kippur and the days that surround it.
- The role of the rabbi. The development of the rabbi and how their teaching has shaped and maintained the life of the Jewish people.
- Unity and Diversity. The diversity within Judaism – Orthodox and Reform/Progressive movements. Also the cultural diversity of Ashkenazi, Sephardic and the Hasidim.
- The Chosen People. The strong sense of cohesion within Judaism and the consequences of being ‘Chosen’ for the Jewish people.
- Jewish Values. The laws of kashrut, love and compassion, justice and charity.
- Anti-semitism. The consequences of the Holocaust for Jews today. The history of anti-semitism in western Europe and particularly in the UK.
- Participation in public life. Attitudes to contemporary medical ethics, abortion, contraception; attitudes to the environment. Contributions to the arts, literature, music, science and public life in general.
Programme of Study for Key Stage 4: Islam

The programme of study for Key Stage 4 continues to build on what has gone before. Pupils will continue to work within the broad parameters of Islam as outlined for Key Stages 1-3. The processes by which they learn and the skills and attitudes they will need to develop and encounter will remain of paramount importance.

- The sources of authority within Islam; The Qur'an, Hadith, Ijma, ijtihad, ulema, imam, ayatollah.
- The influence and importance of imams and other senior religious figures; how consensus is arrived at; cultural influences.
- The diversity within Islam represented by Sunni and Shi'a and within those groups; what differences are there between the main Islamic groups; are they fundamental or superficial; the diversity of beliefs and practices.
- Muslim and living in the UK; being a Muslim in the UK and in, for example, Pakistan or Egypt; faith commitment; difference of marriage laws; examples of Shari'ah law and ways in which it could support or could be in conflict with the laws of the UK.
- Case studies of individual Muslims to identify the importance and influence of their contribution to Islam on the world stage and within the UK; Muhammad; Saluddin; Al-Ghazzali; Yusif Islam; any of the Muslim MPs or those in government or local government; a Muslim author, artist or poet.
- The concept of jihad and the various ways it is interpreted within Islam.
Programme of Study for Key Stage 4: Hinduism

The programme of study for Key Stage 4 continues to build on what has gone before. Pupils will continue to work within the broad parameters of Hinduism as outlined for Key Stages 1-3. The processes by which they learn and the skills and attitudes they will need to develop and encounter will remain of paramount importance.

- The Hindu idea of Brahman and the relationship with Atman.
- The relationship between Brahman and the gods within the Hindu tradition including Brahma, Vishnu and Shiva.
- The teaching within the Bhagavad-Gita and the Ramayana.
- The implication for everyday life of the concepts of Karma, samsara, dharma and moksha.
- Develop an understanding of the social class and caste system as developed with India.
- Hindu pilgrimage sites and being aware of the stories and events associated with them.
- The use of yoga in its various forms: karma-yoga (action); jnana-yoga (knowledge); bhakti-yoga (devotion); and raja-yoga (self-control).
- The traditional four stage journey through life in a non-Hindu society like the UK.
- Identify key aspects of Hinduism as portrayed through Indian film.
The programme of study for Key Stage 4 continues to build on what has gone before. Pupils will continue to work within the broad parameters of Buddhism as outlined for Key Stages 1-3. The processes by which they learn and the skills and attitudes they will need to develop and encounter will remain of paramount importance.

- The diversity within Buddhism and its major schools.
- Understanding the idea of impermanence and that there is no such thing as the self.
- The relationship of Buddhist thinking and practice in its variety to traditional western thinking about religion.
- Buddhism and its adaptability to the societies in which it lives.
- The terms: Enlightenment, bodhisattva and Arahant.
- The role of monks and lay people in some forms of Buddhism.
- Case studies of a Buddhist e.g. the Dalai Lama, to show how Buddhists may have political concerns.
- Some of the key social aspects of Buddhism - practical work for peace; peace movements; the environment etc.
- Ways in which the Mahayana schools of Buddhism have developed: The Friends of the Western Buddhist Order (FWBO).
Programme of Study for Key Stage 4: Sikhism

The programme of study for Key Stage 4 continues to build on what has gone before. Pupils will continue to work within the broad parameters of Sikhism as outlined for Key Stages 1-3. The processes by which they learn and the skills and attitudes they will need to develop and encounter will remain of paramount importance.

- Sikh beliefs about God: Naam (Divine Name/Mantra/Sound/Universal Vibration); God in the form of Nirgun (unmanifest/invisible/formless/indescribable); Sargun (manifest/visible e.g. in creation, in the Ten Gurus) and Shabad (word/message/sound/vibration e.g. revealed message of the Guru Granth Sahib and communicating with God through prayer, music and chanting); transcendence; immanence and grace.
- Sikh concepts of an ideal society; moral laws and people created and formed by God.
- The organisation and structure of the Gurdwara.
- Morality and responsibility: attitudes to wealth; gender; caste human rights; animal rights and environmentalism; and other aspects of social responsibility in the contemporary world.
- Rites of passage (sanskars): naming the child (Naam sanskar); initiation/baptism/commitment to God (Amrit sanskar); marriage/ceremony of bliss/union of two souls/commitment of husband and wife (Anand sanskar); death/final rites/funeral (Antam sanskar); and life after death.
- 1984 Sikh holocaust. The effect of 1984 for Sikhs today and how it has affected the identity and faith of Sikhs living in the UK today.
- Sikhism in contemporary society: social and political implications.
- The right for Sikh motorcyclists to wear the turban (Motor-Cycle Crash Helmets (Religious Exemption) Act 1976).
- Sikhs recognised as a racial and ethnic group and protected by the 1976 Race Relations Act.
- Sikhs exempted from wearing safety helmets (Employment Act 1989).
- Right to wear the Kara – victory in High Court 2008.
The emphasis of Religious Education in the Sixth Form should be placed upon the psychology and philosophy of religion as well as the role of religion in the contemporary world. The weighting of the programme of study will remain focused on Christianity but will explore the relationship between Christianity in its current variety and the philosophies which underpin western civilisation. These are normally identified as being Judaeo-Christian but there has been a significant influence of Islamic thinking in the development of art and architecture, maths, science and medicine. The present role of religion in Britain will be studied as will the place of religion and religious conviction across the world. There will be an opportunity to reflect on the ebb and flow of religious ideas as indicated through religions represented in British society and students will be able to explore Eastern and Western traditions of religious philosophy and reflect on them in relation to Humanist/Secularist traditions of thought. The purpose of the programme will be to enable them to reflect on and, if they wish, to formulate their own positions in a broad context on both questions of meaning and practical philosophy.

Content
There are 6 themes available for study in Key Stage 5. It is expected that the programmes of study will cover at least five of them. They are:

1. Philosophy of Religion
2. Psychology and Religion
3. The Challenge of Science and Religion
4. Religion, the Individual and Society
5. The Place of Religion in Britain and the Contemporary World
6. Religion and the Creative and Expressive Arts
7. Religion and Film
The following documents to support the Agreed Syllabus for Religious Education are currently on Edulink. They will be regularly up-dated from time to time and new material added when appropriate. Each entry on the list is annotated in greater detail on the site itself.

1. General Material to support the RE Syllabus
   1.000 The Agreed Syllabus for Religious Education in Worcestershire 2010
   1.005 Religious Education and Every Child Matters
   1.010 Spiritual, Moral, Social and Cultural Development: The Role of Religious Education
   1.015 Religious Education and Community Cohesion
   1.020 Religious Education and the Media
   1.025 Religious Education and Inclusion Issues
   1.030 Religious Education and the Gifted and Talented
   1.035 Religious Education and Personal Learning and Thinking Skills
   1.040 Thinking Skills and Teaching Tasks in RE
   1.045 Support material for the Sixth Form: Key Stage Five
   2.070 Religious Education PG Cert at Worcester University
   2.075 ECM and RE (ppt)
   2.080 Planning and Reporting in RE
   2.085 Religious Education handbook
   2.090 Model school policy for Religious Education
   2.095 Storytelling and Religious Education
   2.100 Updated websites for the RE teacher

2. Support for Teaching Religious Education
   2.000 Guidance for the RE coordinator
   2.005 Approaches to teaching RE
   2.010 Evaluating Religious Education
   2.015 What makes a good RE lesson?
   2.020 Managing differentiation—a worksheet for teachers
   2.025 Using artefacts and pictures
   2.030 RE websites and resource addresses
   2.035 Exemplification of standards KSI-3
   2.040 Level descriptions in RE
   2.045 Pupil friendly levels in RE
   2.050 Planning and Assessment in RE
   2.055 Planning a Unit of Work in RE
   2.060 Questioning in RE
   2.065 Religious Education and Citizenship
   2.070 Religious Education PG Cert at Worcester University
   2.075 ECM and RE (ppt)
   2.080 Planning and Reporting in RE
   2.085 Religious Education handbook
   2.090 Model school policy for Religious Education
   2.095 Storytelling and Religious Education
   2.100 Updated websites for the RE teacher

3. Spirituality
   3.000 Spirituality across the Curriculum
   3.005 Promoting Spiritual Development
   3.010 Spiritual Development in Schools
   3.015 Model school policy on Spiritual Development

4. Christianity
   4.000 Christianity
   4.005 Teaching about Christianity in the Worcestershire syllabus
   4.010 Teaching about Jesus
   4.015 Teaching about the Bible
   4.020 Teaching about the Church
   4.025 Teaching about Easter and Christmas
   4.030 Challenging Questions Children Ask
   4.035 Resources for teaching about Christianity
   4.040 Lent, Holy Week and Easter
   4.045 Advent and Christmas in the Primary School
   4.050 Teaching about Christmas in the Primary School
   4.055 What is Christianity?
   4.060 Why the Bible is important
4.065 The Christian Bible
4.070 The Bible is the most important book for Christians
4.075 The World of Christianity
4.080 Christian Values for schools
4.085 Christianity websites
4.090 Christianity: an outline of different sects

5. Judaism
5.000 Judaism
5.005 A Jewish way of life – teachers’ notes
5.010 Teaching about Judaism KS1 and KS2
5.015 Teaching about the Passover
5.020 Judaism for schools

6. Islam
6.000 Islam
6.005 Teaching about Islam
6.010 The Prophet’s Birthday
6.015 Teaching about Islam in the primary school
6.020 Resources for teaching about Islam
6.025 Muslim Festivals

7. Hinduism
7.000 Hinduism
7.005 Teaching about Hinduism
7.010 Hinduism at KS2
7.015 Holi
7.020 Activities for Divali
7.025 Teaching about Divali

8. Buddhism
8.000 Buddhism
8.005 Teaching about Buddhism
8.010 Teaching about Buddhism at KS1

9. Sikhism
9.000 Sikhism
9.005 Teaching about Sikhism
9.010 Sikh Festivals
9.015 Teaching about Sikhism at KS1 and KS2

10. Challenging Issues When Teaching Religion
10.000 Teaching about Christianity – Challenging issues
10.005 Teaching about Judaism – Challenging issues
10.010 Teaching about Islam – Challenging issues
10.015 Teaching about Hinduism – Challenging issues
10.020 Teaching about Sikhism – Challenging issues
10.025 Teaching about Buddhism – Challenging issues

11. Thematic approaches
11.000 Special Meals in RE
11.005 Food and Faith - recipes
11.010 Celebration and Festival
11.015 What should we teach?
11.020 Birth in World Religions

12. Other Religions and Traditions
12.000 Chinese New Year – KS1 and KS2
12.005 Jainism
12.010 Rastafarian
12.015 Baha’i
12.020 Zoroastrianism
12.025 Parsi/Zoroastrian

13. Collective Worship
13.000 Visiting Places of Worship
13.005 Advice on Collective Worship
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Copies of this document can be obtained from the address above or can be viewed and downloaded from our website: www.worcestershire.gov.uk

This document can be made available in other formats (large print, audio tape, computer disk and Braille) on request from Emma Butcher on telephone number 01905 728713 or by emailing ebutcher@worcestershire.gov.uk

To the best of our knowledge all information was correct at the time of printing: July 2010.

Find out more online:
www.worcestershire.gov.uk