



**WOKINGHAM  
BOROUGH COUNCIL**



A Meeting of the **SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION)** will be held in David Hicks 1 - Civic Offices on **MONDAY 26 FEBRUARY 2018 AT 6.15 PM**



Manjeet Gill  
Interim Chief Executive  
Published on 16 February 2018

## **MEMBERSHIP OF THE SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION)**

### **Group A**

Christine Morgan	Free Church
Catherine Jinkerson	Free Church
Anju Sharma	Hinduism
Shahid Younis	Islam
Shira Solomons	Judaism
Sukhdev Bansal	Sikhism

### **Group B**

Lisa Cornwell	Church of England
Linda Galpin	Church of England
Rev Philip Hobday	Church of England

### **Group C**

Stephen Vegh	Chairperson Secondary RS Teacher
Celia Thatcher	Primary Headteacher
Michael Freeman	Representative for the ATL section of NEU
Sue Cresswell	Trade Union Representative NAS/UWT

### **Group D**

Philip Houldsworth	Wokingham Borough Councillor
Beth Rowland	Wokingham Borough Councillor

### **Clerk to the SACRE**

Anne Coffey

### **RE Adviser and LA Representative**

Jan Lever

<b>ITEM NO.</b>	<b>SUBJECT</b>	<b>PAGE NO.</b>
<b>1</b>	<b>WELCOME AND APOLOGIES</b> The Chairman will welcome members, guests and new members. The clerk will extend apologies received. Stephen/Anne	
<b>2</b>	<b>MINUTES</b> To confirm the minutes of the meeting held on Monday 13 <sup>th</sup> November, 2017.	<b>5 - 10</b>
<b>3</b>	<b>MATTERS ARISING</b>	
3a	Westhill Trust funding request	
3b	Annual Report	<b>11 - 14</b>
<b>4</b>	<b>DRAFT DEVELOPMENT PLAN 2018-19</b>	<b>15 - 18</b>
<b>5</b>	<b>BUDGET UPDATE</b> Jan to bring to the meeting, from Emily.	
<b>6</b>	<b>BUDGET PLAN FOR 2018-19</b>	<b>19 - 20</b>

<b>7</b>	<b>PAN-BERKSHIRE SACRE HUB BUDGET</b>	<b>21 - 24</b>
<b>8</b>	<b>RE AGREED SYLLABUS REVIEW SO FAR - DISCUSSION</b> Copy of Agreed Syllabus and Syllabus review progress provided as separate documents.	<b>25 - 28</b>
<b>9</b>	<b>AOB</b>	
<b>10</b>	<b>DATES OF NEXT MEETINGS</b> Monday June 11 <sup>th</sup> , 2018. <i>tbc</i> Monday November 5 <sup>th</sup> , 2018. <i>tbc</i>	

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## **SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION)**

### **MINUTES OF A MEETING HELD ON 13 NOVEMBER 2017 AT 6.15 PM**

#### **Committee Members Present**

##### **Group A**

Catherine Jinkerson	Free Church
Anju Sharma	Hinduism
Shahid Younis	Islam
Shira Solomons	Judaism

##### **Group B**

Linda Galpin	Church of England
Rev Philip Hobday	Church of England

##### **Group C**

Stephen Vegh	Chairperson Secondary RS Teacher
Sue Cresswell	Trade Union Representative NAS/UWT

##### **Group D**

Philip Houldsworth	Wokingham Borough Councillor
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#### **Clerk to Sacre**

Anne Coffey

#### **RE Advisor and LA Representative**

Jan Lever

#### **1 WELCOME AND APOLOGIES**

The Chairperson welcomed members. Apologies were received from Lisa Cornwell, Michael Freeman, Beth Rowland and Celia Thatcher.

#### **2 ELECTION OF CHAIR AND VICE-CHAIR**

Anne said that Michael had proposed Stephen for Chair; there were no other nominations, voting was unanimous and Stephen was re-elected.

Catherine proposed Beth for Vice-Chair; no other nominations, voting was unanimous and Beth was re-elected.

#### **3 MINUTES**

The Clerk pointed out that Michael asked for his role in Group C to be amended to Representative for the ATL Section of NEU, on the agenda and the minutes. Philip proposed that the revised minutes be accepted; Linda seconded, all agreed. The minutes were approved.

#### **4 MATTERS ARISING**

Minor matters arising from the June meeting were held over as other matters were more pressing.

## **5 PAN-BERKS SACRE CONFERENCE/CROSSING THE BRIDGES**

Jan thanked Wokingham members for attending the Pan Berks Conference held in September; Wokingham was extremely well represented. For those unable to attend, she informed the group that Tristram Jenkins from the Westhill Trust had been present and had given a speech on the Crossing the Bridges project. The Trust had pump-prime funded the project and was very impressed by its achievements. He had attended one of the CPD trips to places of worship and been very involved.

Jan thought the conference feedback was positive, although delegates would like more time next year, with greater dialogue between differing SACREs/faiths/religions. Anju agreed that more time was needed and commented that it had been good to discover that different faiths have similar issues. Jan thinks we could offer another conference when the syllabus will be finalised, which could be a topic for discussion.

Shahid asked if any actions came out of the conference; Jan replied that they had not, as most discussion was about Crossing the Bridges, but she would like to get more teachers involved in the conference. The Crossing the Bridges report is now on the NASACRE website. Stephen asked if there was funding for continuing the project but the Hub funding is to cover the revised syllabus review and Westhill only offer funding to pump-prime projects, not sustain them. However, all agreed it was worth approaching them again.

## **6 RE SYLLABUS REVIEW**

Jan provided information on the background of the October consultation days for different faiths, plus a breakdown of response areas and school types, along with the responses to the questions asked in the questionnaire sent out in summer. The consultation days were not particularly well-attended but there was a lot of constructive feedback, which Jan will be collating after the deadline of December 8<sup>th</sup> in order to present the first revision to the Hub meeting in January. At that point, the SACRE Chairs will take the draft back to their SACRE members and it will also go to the teacher focus group. The revisions must be finalised and agreed by May, ready for launching in June/July. Schools will have a transition phase from September 2018 with a view to the syllabus being firmly in place by September 2019.

Shira pointed out that many questions in the syllabus are 'closed' questions (i.e. eliciting only a yes/no answer); Jan agreed and will address this.

Page 29 of the agenda offers points to consider.

## **7 COMMISSION FOR RELIGIOUS EDUCATION ONLINE CONSULTATION**

The report from the Commission for Religious Education is an interim report which was compiled during the academic year 2016-2017 and launched in September 2017. The final version is due to be published in September 2018. The Commission is now asking for further feedback on certain areas. It has proposed the idea of a 'National Entitlement' statement for RE, because with increasing academisation, schools have far more flexibility and do not have to use a Local Agreed Syllabus (although they still have to follow the principles). The Commission's concern is how we can be sure that young people are receiving their entitlement to RE. Previously, each SACRE designed a syllabus relevant

for the Local Authority schools in their area, but the number of LA schools is continually becoming smaller.

Sue asked if parents would still have the right to withdraw pupils from RE; further consultation is needed on that but there are no apparent plans to remove this legal entitlement for parental withdrawal.

The interim report is calling for an expanded role for SACREs and a national plan for more training for RE teachers. There is also a suggestion that SACREs could have a role in community cohesion, which is a reasonable idea but a bigger role would require more ring-fenced funding.

There are no answers in the report, but it is raising issues and focussing on those issues which need more consultation. The Commission requests feedback by the **end of December 2017**.

Discussion followed: Philip wondered about the difference between a statement of entitlement and a programme of work. Shira pointed out that making RE a national curriculum subject would not necessarily guarantee a high standard. It was agreed that having RE as a subject for an Ofsted report would be good. **ACTION Jan to recommend that to the Commission on behalf of the SACRE. All members to consider the report and email the Commission, copying Anne, Stephen and Jan.**

### **The Pan-Berkshire Agreed Syllabus review.**

The most pressing issue for discussion is which religions should be required to be taught at which key stages as compulsory. There was a call to make Islam a mandatory religion to be studied before KS3. Many teachers are already doing so. Discussion followed: Shira approves of flexibility; Catherine agreed that there is a need for flexibility but also that a teacher needs to know their pupils. How would a child feel if their own faith was not being discussed? Teachers are laying the foundations at primary level, whereas KS3 is a different level altogether. Stephen and Sue are being pushed for GCSEs and don't have spare time; they have to concentrate on teaching facts.

Jan drew members' attention to page 31 of the document pack, which covers the question of which religions should be taught at which stages. Members discussed the suggestions and felt that removing barriers between key stages is acceptable. The question arose as to how schools record what different pupils have studied. Catherine said the RE lead should be doing that. Shira suggested Headteachers should decide. Discussion followed over how we know what schools are doing. Jan pointed out that as at least 70% of Wokingham schools are using Discovery RE, we do know what the majority are doing. Linda asked if it were possible that areas of the syllabus might be omitted if schools were using Discovery RE. Jan replied not; if they are using Discovery, then they will be following the syllabus unless they are not using Discovery RE fully.

There is still work to do on Humanism, which should be covered in KS3. The British Humanist Association is producing some good material now; Stephen mentioned that they have been involved with GCSEs.

Stephen asked if members agreed with the proposed suggestions on page 31; six members agreed so the proposal was carried.

Regarding retaining attainment targets (page 32, item 2), Jan asked if we should change from using the 2 attainment targets (in the current syllabus) to summary expectations (same content, different format). Jan explained that she is constantly mapping Discovery

RE to different syllabi: most revised syllabi are removing the old 2 attainment targets but some have kept them – it is up to the SACRE to decide. Philip asked what teachers want; Jan responded that they prefer things to stay the same. It was unanimously agreed to keep attainment targets 1 and 2.

Members discussed how schools measure attainment. Catherine pointed out that RE is not on school reports. Jan informed members that in Discovery RE there is an assessment, recording and reporting process which shows progression by using three colours; she thinks it would be useful to write some supplementary guidance about assessment, possibly giving each stage a summary descriptor. All agreed.

## **8 DRAFT DEVELOPMENT PLAN/BUDGET FOR NEXT YEAR**

Emily had provided the latest budget update, despite being ill and off work. There will be a cost this year to producing the new revised syllabus; Jan will prepare costings. When revisions have been completed there will also need to be a launch event. Anju suggested asking for Westhill funding for the conference/syllabus launch. **ACTION: Jan to approach the Westhill Trust for funding to cover the launch.**

It is hard to get staff out for RE events but a substantial number of teachers attend the launch of the new syllabus as they appreciate its importance.

Catherine wondered if some teachers using Discovery RE may consider it unnecessary to attend the launch of the new syllabus. To that end it would be a good idea to hold the conference in the summer and include a workshop on the syllabus and how it is linked to Discovery RE.

Shira referred to page 29, point 9, regarding appendices, commenting that an online document could be easily updated. Shahid suggested videos could also be included; Jan reminded all that we have to be mindful of the cost.

Regarding the development plan, Jan referred to page 41, paper 7, and asked if members would like to continue the induction and training for SACRE members; all agreed. Linda asked if Collective Worship could also be considered in training.

Stephen highlighted that our membership was reduced; we are missing representatives from Buddhism, Roman Catholicism and the Secondary Federation. Anne has approached the relevant contacts but with no success to date. If anyone has any potential contacts for membership, please advise Anne.

Jan reported that the network meetings were still well attended and teachers are still keen; notes on them were in the agenda pack. There is a turnover of subject leaders, so the RE Subject Leader training days need to continue.

Anju suggested we should plan the budget to include the syllabus launch; Shahid indicated that WBC budgets would probably be considered in December so we need to submit a request soon. **Action: Jan to liaise with Emily to arrange this.**

## **9 DRAFT ANNUAL REPORT**

The draft annual report was distributed. Jan asked members to email her with any amendments. Shahid asked where the report is sent; Jan reminded members that it is sent to NASACRE, DfE, WBC Councillors and WBC AGM. **Action: Members to email Jan with any amendments to the annual report.**

## **10 ACTIONS NEEDED BY EACH SACRE**

Actions needed by each SACRE were covered on page 35 in paper 3, item 2 (Autumn term 2017).



Draft revisions have been considered. Any further revisions to be emailed to Jan. **Action:**  
**Members to email any further revisions to Jan by December 8<sup>th</sup> 2017.**

**11 AOB**

The meeting finished at 8.15pm.

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**WOKINGHAM  
BOROUGH COUNCIL**

# SACRE

**SACRE Annual Report**  
September 2016 - July 2017

**Wokingham Standing Advisory Council on Religious Education**

## The Chair's Foreword

I continue to be amazed and excited by what Wokingham SACRE produces. I have the pleasure of working with an amazing group of committed individuals from all walks of life, who want the very best RE for all in Berkshire. We have formalised our links with the Pan-Berkshire Hub and are fully committed to the success of the projects and joint working made possible through the Hub.

Our projects are starting to bear fruit: the Crossing The Bridges materials, including the Directory of speakers and host places of worship, are being used by staff within schools across Wokingham and Berkshire. I would like to take this opportunity to thank all our hardworking and dedicated teachers and teaching assistants for their relentless efforts in delivering RE across Wokingham. The dedication of our teachers and teaching assistants raises the profile of RE in our schools, carrying the torch in the face of limited resources.

We will continue to support our teachers and teaching assistants in carrying this mantle by investing in the Pan-Berkshire Hub, running termly network meetings for our Primary colleagues and providing funding for Secondary training.

Looking to the future, 2017-2018 will bring exciting times as we review the Pan-Berkshire Agreed Syllabus.

Finally, Wokingham SACRE would not be what it is without the committed members, fully supported by Wokingham Borough Council and the resolute work of our advisor, Jan Lever.

Stephen Vegh, Chair: Wokingham SACRE

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### GCSE Examination Results

Religious Studies GCSE outcomes 2017

## 2016-2017: The Context

### RE teaching in Wokingham schools

The autumn term 2016 marked the start of the last academic year in the lifespan of the current Pan-Berkshire agreed syllabus for Religious Education, the review beginning in the summer term 2017. The syllabus has continued to be well-received by teachers, who are enjoying the challenge of teaching RE using an enquiry-based approach and are now taking this further by considering how well they can enable pupils' religious literacy to develop through their ability to question and critically evaluate.

Church of England Schools have been offered the opportunity to participate in the Diocesan training for the 'Understanding Christianity' teaching resource, and most primary schools have continued to enjoy using 'Discovery RE' as their chosen scheme of work. This scheme was revised in April 2017 and all schools using it were availed of the downloadable new version (3rd edition) at no charge.

The structure and key questions of the agreed syllabus help teachers order their planning and focus children and young people on the beliefs that underpin practice in the religions and belief systems studied. This focus is given much attention in the agreed syllabus, 'Believing' being the core member of the 3 B's (Believing, Behaving, Belonging).

It is generally recognised in Wokingham schools that, as well as a rigorous academic subject, and one that serves personal development, RE is a key contributor to the anti-radicalisation and community cohesion agenda as well as to British Values and SMSC (spiritual, moral, social and cultural learning).



'On location' training day-March 2017



'On-location' training day – March 2017



Pan-Berkshire SACREs conference September 2016

## The Wokingham SACRE

The Wokingham SACRE considers its role very seriously and works closely with the Borough Council to offer support to schools. The SACRE has met once each term to progress its work and liaises with Wokingham Borough Council, structuring its work each year through an agreed action plan.

The SACRE has continued to appreciate the support of Wokingham Borough Council, the funding offered enabling support for teachers and schools to continue, and the agreed syllabus review to begin in the summer term. The SACRE is indebted to Emily Waddilove, WBC link officer (Teaching and Learning Advisor) for her continued support and overseer role.

The SACRE's membership is consistent and it has welcomed new members this year. The dedicated Chair, Stephen Vegh, an experienced Head of Faculty (Religious Studies and Philosophy) at Waingels College, and equally committed Vice Chair, Councillor Beth Rowland, led the SACRE admirably through the very busy and productive year.

The SACRE is also blessed with an exceptionally dedicated and very able clerk, Anne Coffey, who always goes beyond the call of duty to serve the SACRE and advance its work, even baking superb cakes for SACRE meetings!

The SACRE continues to keep in touch with schools and to support them to fulfil their students' entitlement to high quality RE, mindful of the pressures upon teachers and school timetables. The SACRE listens to teachers through termly network meetings, training events and the teacher representatives on the SACRE, and the support it offers is informed by these conversations. Elected members consider the SACREs work in the light of the bigger Council purpose, and support it whole-heartedly.

Wokingham has continued to be a core member of the Pan-Berkshire SACRE Hub, offering its meeting rooms regularly as a venue for both meetings and training events. Jan Lever, the independent adviser to the SACRE, also manages the Hub and its projects and events. This year has been very significant in continuing to strengthen the links between the six SACREs across Berkshire and the Oxford Diocese, giving rise to another year of exciting and innovative work with both schools and faith/belief communities. SACRE meetings are synchronised across all 6 SACREs, with Hub meetings in-between, allowing six meeting points each year with a flow of information and dialogue between the Hub and the SACREs.

## The work of the SACRE in 2016-17

### The role of Wokingham Borough Council

The support of Wokingham Borough Council enables the SACRE to communicate directly with schools through the regular e-newsletters and channels of correspondence, taking bookings for RE events through its online CPD system. This enables excellent attendance at training events and network meetings. Councillors are pro-active members of the SACRE and we look forward to embedding the SACRE's work into the 'bigger picture' education development plans of the Borough.

The SACRE has continued its awareness-raising campaign. Updating the 'What is the SACRE?' leaflet and disseminating it annually to Councillors, governors, teachers and newly qualified teachers has been a useful way to ensure people know the SACRE is here to support them and to monitor RE and Collective Worship in Wokingham.

'Pupils develop an increasing understanding of the way in which faith influences people's lives. For example, pupils in Year 6 think about the significance of festivals such as the Hajj to Muslims. The school's highly inclusive ethos is rooted in its Christian values.'

- Ofsted report on a Wokingham primary school.





### Represented nationally

The Wokingham SACRE always has representatives at the annual NASACRE (National Association of SACREs) AGM (annual general meeting) and conference. This year its opinions and thoughts were fed into the Commission on RE, the national exploration into RE across England and Wales.

### Teacher network meetings

Primary teachers have again been afforded a termly network meeting offering updates on both national and local initiatives in RE as well as input on aspects of RE e.g. assessing children's learning in RE in a landscape 'beyond levels'. These meetings also give opportunities for teachers to share good practice and to feed back to the SACRE on support that would be helpful. This is how the Hub Project, 'Crossing the Bridges' was born.

The Diocesan adviser is always invited to meetings to ensure that church schools are updated with information pertinent to them.

This year the primary network meetings, hosted in different schools, have continued to be well-attended, with an average of 20 teachers at each one, and 15 schools represented over the course of the year. The summer term meeting was the best attended. 14 schools attended just one network, 10 attended on 2 occasions and 8 came to all 3 meetings. The teachers who attend are enthusiastic and dedicated to improving children's RE learning in their schools. 15 schools represents 27% of Wokingham primary schools. Whilst this is encouraging, the SACRE will continue to work hard on building relationships with schools to improve attendance, and will make additional efforts to invite the 30 schools which have not attended this year to engage.

SACRE members have continued to make every effort to attend these meetings, thus building relationships with schools, gaining insight into their needs and sharing their successes and commitment.

### Primary RE Subject Leader training

Fifteen primary subject leaders new to post attended the training session in October 2016 at Shute End, run in partnership with the Reading SACRE, with very positive feedback.

### Secondary teachers

Network meetings are not considered the best means of support for secondary RE teachers. Teachers instead requested support

to fund their bi-annual training event. Every two years a Wokingham secondary school hosts an RE-specific training event as part of the Secondary Federation common INSET day in February. The SACRE was delighted to support the event in February 2017 at Waingels College, enabling teachers to benefit from high profile national speakers.

### The Pan-Berkshire joint SACRE conference 2016

The joint SACRE conference was held in September 2016 at a venue central to all six SACREs. Every SACRE committed to funding the conference. Wokingham SACRE was delighted that teachers are now being welcomed to the annual SACRE conferences, and funded additional places for them. The event brought together teachers, SACRE members, and members of faith and belief communities and was a thought-provoking and inspiring evening, launching Phase 2 of the Crossing the Bridges Project (funded by the Westhill/NASACRE Award) and looking ahead to the agreed syllabus review process.

The achievements of Phase 1 of the Project were celebrated. Teaching resources developed through the year were shared, and the hosting of school visits by places of worship was highlighted.

One of the joys of the conference was the Big Question Panel. Volunteer panel members from a range of faith and belief communities gave their perspectives on several big questions and a lively and positive dialogue ensued, which was so much enjoyed that the panel dialogue session was requested for the next year's conference.

The panel dialogue epitomised the openness and willingness of the different groups to work together to enhance RE learning. Many of these panel members are also involved in speaking in RE lessons and/or in welcoming school groups to their places of worship.

### The Pan-Berkshire SACRE Hub

The Hub came into being in December 2014 when, at the first meeting of all six Berkshire SACRE Chairs, over coffee at Rabbi Solomons' house, the commitment to share resources and expertise was evident.

A successful bid on behalf of the Hub, to the Culham St Gabriel's Trust, resulted in some funding, allowing the 'Crossing the Bridges' Project to be born. This was the first joint project of the newly formed Hub.

2016-17 saw the SACRE Hub granted funding from Westhill/NASACRE which enabled Phase 2 of the Crossing the Bridges Project to be actioned.

*'Pupils value different cultures and religions, for example, they spoke enthusiastically about a visit to a Hindu temple.'*  
- Ofsted report on a Wokingham primary school.

### 'Crossing the Bridges' Phase 2

Crossing the Bridges between school and religion/belief communities.

Crossing the Bridges between pupils' personal worlds and the worlds of religion and belief.

Crossing the Bridges in both directions.

**Phase 1** of the project resulted in some excellent and useful outcomes: common booking forms, evaluation forms and interactive teaching/learning booklets. All the materials were designed to facilitate school visits to places of worship and make such visits more meaningful in terms of the depth of RE learning achieved from them.

The interactive teaching/learning materials, taking an enquiry approach to visits, are available for teachers across the country to download free of charge from each of the Berkshire SACRE areas on each Council's website, as well as from <http://discoveryschemeofwork.com/crossing-the-bridges/>

The Pan-Berkshire SACRE Hub was eager to build on Phase 1 to create a Directory of host places of worship, with hosts trained to understand the requirements of the agreed syllabus and facilitate RE learning during visits, and schools making good use of the host places of worship and the interactive teaching materials.

**Phase 2** successfully achieved:

- A Phase 2 launch conference for SACREs and teachers (September 2016)
- An on-location training day (March 2017), teachers being taken to a range of Berkshire places of worship to try using the Crossing the Bridges teaching/learning materials (as well as increasing their own knowledge and insight)
- Two training events (November 2016) for hosts from places of worship (30+ people attending)
- The collation of the Directory (45 places of worship are already included)
- The dissemination of sample teaching/learning materials

The Pan-Berkshire SACRE Hub is excited to see the benefits of this project for pupils and teachers alike.

### The Pan-Berkshire Agreed Syllabus Review

The review began in the summer term 2017 with the first round of consultation. A questionnaire was sent to all schools and the responses collated to inform the ongoing review (to be completed Summer 2018).

Overwhelmingly, teachers requested as little change as possible, as the enquiry approach and the big questions, along with the 3Bs (Believing, Behaving, Belonging) structure, are serving them and RE well.

The main issues emerging from the first round of consultation were:

- Considering moving away from a 2-attainment target process
- Offering guidance on assessment in a 'beyond levels' landscape
- Updating the Early Years section in line with the updated national framework
- Exploring the effectiveness of the 'required religions' at each Key Stage structure

## GCSE Examination Results

The SACRE will continue to include teachers in the review and revision process and has 10+ Wokingham teachers willing to be part of a teacher focus-group to help with this process.

The pan-Berkshire Agreed Syllabus for RE requires that "All students must follow an externally accredited course leading to a qualification in 'Religious Studies' approved under Section 96 of the Learning and Skills Act 2000. There is no requirement that students must sit public examinations but following such courses provides as many as possible with an opportunity to have their learning in the statutory curriculum subject of RE accredited."

### Religious Studies GCSE outcomes 2017

	% of cohort entered	% achieving Grade A/A*	% achieving Grade C or above	Average point score
Wokingham	76.1	26.9	71.6	4.8
National	46.9	27.4	70	4.7

(unamended data from NCER Nexus - subject to change)

76.1% of the Year 11 cohort in Wokingham was entered for the Religious Studies GCSE examination in 2017, a significantly higher percentage than the 46.9% entered nationally. Of those Wokingham students entered, 26.9% achieved an A or A\* grade, very slightly lower than the national figure of 27.4%. The percentage of students in Wokingham gaining grade C or above was 71.6%, 1.6% above the national equivalent. The average point score for RS for the Wokingham cohort was 4.8, slightly above the national figure of 4.7, and in line with the Wokingham average point score for Geography and History, which was 4.9 for both subjects. This year's Wokingham results are in line with last year's outcomes for the borough, although there has been a slight dip in terms of average point score, which last year was 5.4.

In summary, as in previous years, Wokingham schools achieved results in line with national results, and accomplished this despite entering a larger percentage of the cohort than was entered nationally.

'Pupils speak with pride about how they support each other in school and recall with confidence how they have studied different faiths and cultures.'  
 - Ofsted report on a Wokingham primary school.



'On location' training day-March 2017



'On location' training day-March 2017

## DRAFT Wokingham SACRE action plan April 2018-March 2019

(See budget sheet for costings)

Aim	Actions	Timescales	People Responsible	Summer 2018	Autumn 2018	Spring 2019
<b>A. CORE BUSINESS</b>  To be a supportive and proactive SACRE enjoying full and well-informed membership	1. Fill membership vacancies	End of July 2017	SACRE Chair SACRE Clerk			
	2. SACRE members attend termly SACRE meetings (3 per year) and, when possible, teacher termly network meetings and training events e.g. annual SACRE conference	Termly SACRE meetings: Summer 2018 Autumn 2018 Spring 2019  Termly teacher network meetings Occasional training events	SACRE Chair/SACRE Adviser SACRE members SACRE Clerk	Mtg	Mtg	Mtg
	3. Produce annual SACRE Report	Autumn Term 2017	SACRE Adviser and clerk		Bring draft to November 2018 meeting	Presented at March mtg and to Councillors on Date tbc
	Update SACRE leaflet	Autumn Term 2017	SACRE Chair and clerk			
	4. Review the action plan at each meeting and update for next year	At each SACRE meeting	SACRE Adviser and SACRE			
	5. ~Subscribe to NASACRE  ~Representation at annual NASACRE conference, NASACRE AGM	Ongoing	SACRE members SACRE Adviser to organise with other Berkshire RE advisers Jan Lever (JLECT) to organise	Representative to attend NASACRE conference 2018. JL and/or colleague?		

<p>B. To support teachers of RE to continually improve RE learning in their schools and</p> <p>C. To support the implementation of the revised Berkshire Agreed Syllabus for RE</p>	<p>1. Provide a termly primary RE network meeting for Wokingham teachers, 4-5.30 hosted by schools. SACRE members welcome</p>	<p>Summer term 2018: May 16th 4-5.30pm Venue:</p> <p>Autumn term 2018: October 2017: Venue: 4-5.30pm</p> <p>Spring term 2019: February 2019 date tba Venue: 4-5.30pm</p> <p>(Summer 2019 May date tba)</p>	Led by Jan Lever Education Consultancy	Report to SACRE		
	<p>2. Primary Subject Leader Training x 1 half-day sessions (joint with Reading)</p> <p>Secondary heads of RE Event or support?</p>	<p>Autumn term 2018 October date tba 1-4pm Venue:tba</p> <p>To be discussed</p>		To be advertised September 2018		
Pan-Berkshire Hub	Consolidate and develop the Pan-Berkshire SACRE Hub. Primary task 2018-19 is		SACRE members SACRE adviser 6 Chair from all Berkshire SACREs		Launch/conference to be planned by Wokingham SACRE for Sumer term	



	<p>to review/revise Pan-Berkshire agreed syllabus.</p> <p>See agreed Syllabus review action plan</p>				<p>2018</p> <p>Date:</p> <p>Venue:</p>	
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## Wokingham SACRE:

### Proposed Budget April 2018-March 2019

#### Income 2018-19 financial year:

£6800 from LA

#### Proposed spending plan

- Contribution from each LA for hub work: £1,700
- Core business:
  - 3 meetings and annual report: £2000 adviser time
  - Travel £150
  - Refreshments £xxx
  - Attendance at NASACRE AGM and Annual Conference (adviser shared costs plus SACRE member) £500??
  - Subscription to NASACRE £105
- Teacher support
  - X3 Primary RE teacher networks £300 plus travel for each Total £1125
  - X1 half-day Primary RE Subject Leader training £500
  - X1 Secondary Heads of RE event/contribution £xxx

Total £6080

Unallocated: £720

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## Pan-Berkshire SACREs Hub:

### Budget update [January 2018](#)

#### Income 2017-18 financial year:

Westhill Award: £1,900 + £200 = £2,100

Contribution from each LA for hub work: £1,700 x 6 = £10,200

Contribution from each LA for September conference: £140 x 6 LAs = £840

#### Westhill Award:

##### Spending plan

- September pan-Berkshire SACREs conference: celebration of Crossing the Bridges project  
£1,110 (to supplement contributions from each SACRE)
- Completion of Places of Worship directory  
£530
- Second training event, 'on location', visiting places of worship - 11<sup>th</sup> July  
£210
- Edit and redistribute x 9 ppt presentations from Places of Worship CPD trips  
£250

<b>Westhill Award</b>	
Total funding available this year	£2,100
Spending to date	<p>Conference:</p> <ul style="list-style-type: none"> <li>- Venue costs £1,425</li> <li>- Administration costs £750</li> <li>- Advisor preparation, delivery and follow up £1,000</li> </ul> <p>Total costs = £3,175. £1,110 of this to be paid from Westhill Award.</p> <p>Directory:</p> <ul style="list-style-type: none"> <li>- Following up contacts £200</li> <li>- Editing and inclusion of final entries £250</li> <li>- Graphic design £80</li> </ul> <p>On location CPD event:</p> <ul style="list-style-type: none"> <li>- Minibus hire £210</li> </ul> <p>Edit and redistribute ppt presentations £250</p>
Total spent to date	£2,100
Amount remaining	0

## **Funding from LAs for Hub and conference:**

### **Spending plan**

Autumn conference:

Prep and delivery: 3.5 days = £1,750 (part funded by Westhill award – £1,225 to be paid from hub funds)

Contribution to venue costs: £840

Total: £2,065

Termly Hub meetings (prep, attendance, follow up): 3 days = £1,500

Syllabus review:

- Write action plan: 0.5 day £250

- Questionnaire – prepare, distribute, collate responses, write summary report: 2.5 days  
£1,250

- Produce draft revised syllabus: 4.5 days £2,250

- Consultation events - plan and lead: 2 days £1,000

- Produce second draft revised syllabus: 2 days £1,000

- Graphic design: 3 days £900

- Plan launch events: 1 day £500

- Travel costs: £300

= Total £7,450

**= TOTAL £11,015**

<b>Funding from LAs for Hub work and conference</b>	
Total funding available this year	£11,040
Spending to date	<u>Conference</u> - See above. (Total costs = £3,175. £1,110 of this to be paid from Westhill Award. Remaining £2,065 to be paid from hub funds.) £2,065  <u>Hub management</u> April hub meeting + induction – prep, delivery and follow up: £500 September hub meeting and training – 2 days: £1,000 January hub meeting – prepare, attend, follow up – 1 day:

	<p>£500</p> <p><u>Syllabus review</u></p> <p>Agreed syllabus action plan: £250</p> <p>Agreed syllabus questionnaire: £1,250</p> <p>Drafting revised syllabus for January hub meeting – 3 days: £1,500</p> <p>Reimbursement to Oxford diocese 2.5 days work (members' training 12th Sept; September conference; Faith representatives sessions 3<sup>rd</sup> and 4<sup>th</sup> October): £1,500 (inc VAT)</p>
Total spent to date	£8,565
Amount remaining	£2,475

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## Pan-Berkshire SACRE Hub

Spring Term 2018

Meeting Notes, Follow Up Actions and Discussion Points for the 6 SACREs following the Hub meeting held 16<sup>th</sup> January 2018

Agenda	
1.	Agreed syllabus review
2.	Revised syllabus launch events
3.	Annual conference 2018-01-17 Crossing the Bridges Directory
4.	Easthampstead Park RE Resource Centre
5.	SACRE Training sessions
6.	Next Hub meeting 24 <sup>th</sup> April 2018

### Attendance

Karen Butler (RBWM)  
Julie Siddiqi (Slough)  
Michael Freeman (Wokingham and Reading)  
David Taylor (West Berks)  
Anne Andrews  
Jan Lever

### Apologies received from:

Madeline Diver  
Sue Elbrow  
Zvi Solomons

#### 1. Agreed syllabus review

**THE DRAFT SYLLABUS WILL BE SENT TO ALL CHAIRS, VICE CHAIRS AND CLERKS BEFORE THE SPRING TERM SACRE MEETINGS AND NEED TO BE VIEWED IN THE LIGHT OF THESE NOTES AND DECISIONS.**

Over-riding feedback: Change as little as possible please!

The feedback from all the consultations so far has been considered and suggested revisions brought to this Hub meeting for discussion and decisions to be made.

Key issues:

##### a) Early Years

###### Decision:

To align the revised syllabus with the most recent national Early Years Framework.

The EYFS section has now been updated in line with the 2017 EYFS Framework. We will add a sentence to say teachers have the responsibility to update EYFS RE in line with latest national guidance during the lifetime of the agreed syllabus.

##### b) Which religions to be mandatory when?

###### Decision:

Primary

Remove the divide between Key Stages 1 and 2 to give the syllabus a Primary Section, give teachers more flexibility as to which religions to teach alongside Christianity and how to group them.

Following mandatory requirement pattern was agreed:

### **Primary**

By the end of Key Stage 2

Christianity in every year group plus

Hinduism, **Islam**, Judaism and Sikhism

Other religions e.g. Baha'i and other worldviews (e.g. Humanism) can be added but are not compulsory

So, the only addition on top of the current syllabus' required religions is that Islam must also be taught in the Primary Phase.

### **Key Stage 3**

Christianity in every year group plus

Buddhism, Islam and **Humanism** (or another secular worldview)

Other religions e.g. Baha'i and other worldviews can be added but are not compulsory

So, the only addition on top of the current syllabus' required religions at KS3 is that

Humanism (or another secular worldview) must be taught.

**IN THE LIGHT OF THESE DECISIONS THE QUESTIONS GRIDS FOR EACH RELIGION WILL NOW BE GROUPED AS FOLLOWS, AS TEACHERS WILL NEED TO SELECT FROM ALL REQUIRED RELIGIONS AND HUMANISM AT EACH OF THE KEY STAGES 1-3:**

Key Questions Overview KS 1-3 (currently page 20)

Learning from Questions KS1 (currently page 24)

Learning about Christianity KS1 (currently page 25)

Learning about Hinduism KS1 (currently in KS1 appendix)

Learning about Islam KS1 (currently in KS1 appendix)

Learning about Judaism KS1 (currently page 26)

Learning about Sikhism KS1 (currently in KS1 appendix)

Learning from Questions KS2 (currently page 30)

Learning about Christianity KS2 (currently page 31)

Learning about Hinduism KS2 (currently in KS2 appendix)

Learning about Islam KS2 (currently in KS2 appendix)

Learning about Judaism KS2 (currently in KS2 appendix)

Learning about Sikhism KS1 (currently page 33)

Learning from Questions KS3 (currently page 37)

Learning about Christianity KS3 (currently page 38)

Learning about Buddhism KS3 (currently page 39)

Learning about Hinduism KS3 (currently in KS3 appendix)

Learning about Islam KS3 (currently page 40)

Learning about Judaism KS3 (currently in KS3 appendix)

Learning about Sikhism KS3 (currently in KS 3 appendix)

Learning about Humanism KS3 (not in current syllabus)

The current key questions will be amended to add clarity and in light of consultation feedback. The key headline questions will remain consistent across all the religions and Humanism. Believing, behaving, belonging foci will remain.

**c) Key Stage 4**

**Decision:**

Strengthen the expectation that ALL students have a statutory entitlement to RE at KS4 and that they should all have access to an accredited course e.g. GCSE

**d) Attainment Targets 1 and 2** (Learning ABOUT and FROM religions and worldviews.

Should these be retained, or should the syllabus be re-aligned to the 2013 non-statutory NDCFRE (National Curriculum Framework for RE)?

**Decision:**

To acknowledge the 2013 NCFRE but to retain the Learning about and Learning from structure whilst taking away explicit references to AT1 and AT2, i.e. not labelling learning about and from so boldly, not making AT1 and 2 the basis for assessment, but retain the structure as teachers are used to shaping their RE planning integrating these 2 aspects of RE. taking them away altogether was thought to risk losing emphasis on both aspects.

**e) Enquiry approach**

**Decision:**

Retain the enquiry approach and big questions and make more explicit the 4-step teaching and learning process.

This has been done.

**f) Make it smaller**

**Decision:**

Re-structure the statutory syllabus, make more concise and put the current syllabus' appendices online so they can be easily accessed and updated. The syllabus itself has been slightly re-structured to reflect the changes in Primary and KS3 'which religions when' (as above).

**g) Assessment**

**Decision:**

Guidance is needed.

This is still to be written as Hub decisions were needed before this could be structured.

**Actions, next steps and deadlines:**

1. SACREs will discuss the revisions so far at the Spring Term SACRE meetings and send further thoughts to JL by 29<sup>th</sup> March 2018;
2. Final draft to be discussed at the Hub meeting on 24<sup>th</sup> April 4.15-5.30pm at Shute End, Wokingham;
3. Opportunity for all SACRE members to be walked through the revised syllabus and discuss it at the pan-Berkshire SACRE 'training' event also on 24<sup>th</sup> April 6-7.30pm at Shute End, Wokingham;  
(Individual SACREs can arrange their own meetings with their advisers should they need more time than their meetings allow);
4. Teacher Focus Group and SACREs to discuss final draft during May and send any last thoughts to JL by email by 25<sup>th</sup> May. No amends/thoughts will be accepted after this date as the syllabus will need to be ratified and printed etc in time for launch events in June/July;
5. SACRE Hub members to be sent the final copy early June to ratify;

6. **Forewords for the revised syllabus.** Each SACRE will need to write its own Foreword for the revised syllabus. This will need to be signed off by the Chief Executive Officer/ Director of Education of each Council and be sent to Jan Lever by email by 15<sup>th</sup> June 2018;
7. **SACREs will also need to make their own decisions as to how they will disseminate the revised syllabus to their schools;**  
 JL will need to know many printed copies, how many USB copies each SACRE needs if they want to participate in a Hub order for these. JL needs this information at the same time as the Foreword, so to JL by 15<sup>th</sup> June;  
 Approximate printing costs: £2-£5 per copy depending on numbers ordered (minimum order 300);  
 Approximate USB cost: between £5 and £8 depending on numbers ordered (this is for USB printed with Berkshire RE syllabus on it);
8. **Please send JL your current LA logo if it has changed since the printing of the current syllabus in 2012.**

**2) Revised syllabus launch events**

Each SACRE to discuss the revised syllabus launch event they would like for their SACRE area and go ahead and organise their own events with their advisers. May be possible to arrange joint events across SACREs but this is not a Hub activity. SACREs to organise their own events. Chairs to report to Hub on April 24<sup>th</sup> what their SACREs are planning.

**3) Annual conference 2018**

SACREs to feed back at the 24 April Hub meeting as to whether they want a SACRE Hub conference during the academic year 2018-19, and if so, when, where etc

**4) Crossing the Bridges Directory**

**Point of information:**

The syllabus review is taking priority over any further work on the Directory and Crossing the Bridges Project this year, and the funding has run out. The Directory needs to be uploaded onto the different SACRE websites if not already done so and teachers informed it is there and ready to be used. There is still work to do to grow the Directory, particularly in relation to speakers to visit RE lessons but further funding is needed.

It is possible to apply for another NASACRE/Westhill Award again, especially as the focus for these Awards this year is 'education into diversity'.

Would any SACRE volunteer to write such an application as JL's Hub time is more than allocated to the syllabus review.

**Please let JL know and she will send relevant details.**

**5) SACRE Training sessions**

Until the end of this academic year the only 'training opportunity' for all SACRE members will be the session on the final draft of the revised syllabus, 24<sup>th</sup> April 6-7.30pm at Shute End, Wokingham.

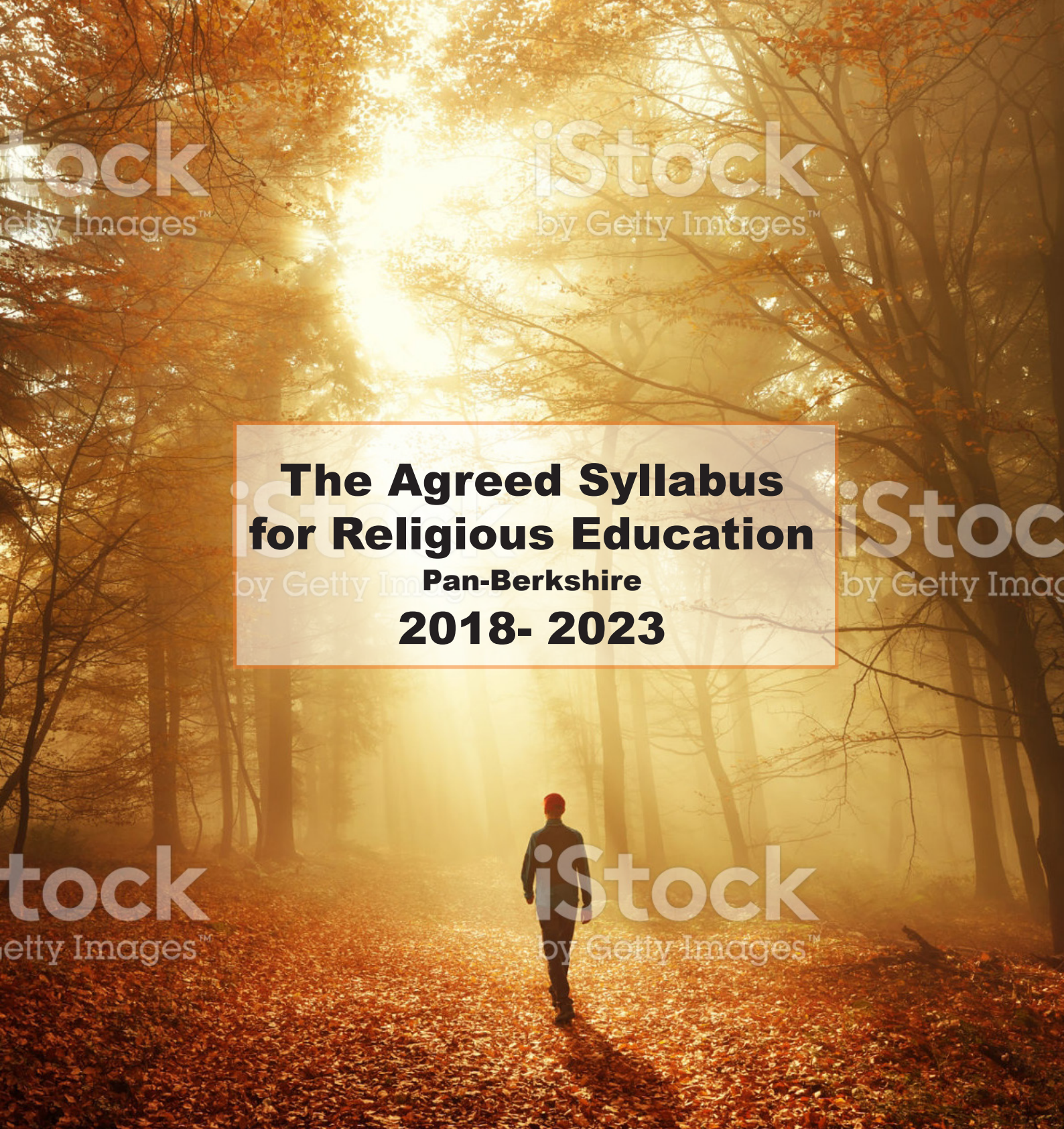
SACREs can, of course, organise their own training with their advisers.

**6) Next Hub meeting 24<sup>th</sup> April 2018, 4.15-5.30pm, Shute End, Wokingham**

**Jan Lever (Hub manager on behalf of Berkshire SACREs)**

**01202 377193 [jan@janlevergroup.com](mailto:jan@janlevergroup.com)**





# **The Agreed Syllabus for Religious Education**

## **Pan-Berkshire 2018- 2023**

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### Foreword

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### Introduction

#### The basis for an agreed syllabus for Religious Education (RE)

The agreed syllabus should satisfy two key requirements:

- the law (as set out in the Education Act 1996)
- the aims of RE as defined by the local Agreed Syllabus Conference

#### The Legal Requirement

The Education Act (1996) requires that:

- RE should be taught to all pupils in full time education in schools, except for those withdrawn at the request of their parents (details to be found in DCSF publication: RE in English schools: Non-statutory guidance 2010, p27-30).
- RE in community schools and foundation schools not of a religious character, should be taught in accordance with the locally agreed syllabus, recommended by the Agreed Syllabus Conference to the Local Authority. In schools with a religious foundation, the RE curriculum offered is to be determined by the governing body in accordance with the trust deed. The governing body may recommend that the school follows the Local Authority's agreed syllabus.
- As part of the curriculum, RE should promote the 'spiritual, moral, social, cultural, mental and physical development of pupils'.
- An agreed syllabus should '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' (Education Act, 1996)
- The Education Act (1944) requires that an agreed syllabus 'shall not include any catechism or formulary which is distinctive of any particular religious denomination' (The Education Act 1944 section 26(2)). This is understood to mean that an agreed syllabus should not be designed to convert pupils, or to urge a particular religion or religious belief on pupils.
- It is the responsibility of the Headteacher and the governing body to ensure that sufficient time and resources are given to RE in schools to meet the statutory requirements. It is important to note that the status of RE in Key Stage 4 and post-16, is not the same as most other subjects. Here, as well as in the other key stages, it is a compulsory subject for all pupils who have not been withdrawn by their parents.

#### Time for RE

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

Key Stage 1: 36 hours per year

Key Stage 2: 45 hours per year

Key Stage 3: 45 hours per year

Key Stage 4: 40 hours per year

#### Withdrawal from RE

The right of parents to withdraw their children from Religious Instruction on conscience grounds was included in the Education Act of 1944. All subsequent legislation has retained the clause that allows parents to withdraw their children from all or any part of RE. It also protects teachers' right to withdraw from teaching the subject. Since 1944 the nature of RE has changed significantly from the nurture of children in a faith tradition to an open and educational enquiry. It is hoped that parents and teachers will feel comfortable with the nature and areas of learning found in this syllabus and that, as a consequence, few will feel the need to withdraw either their children or themselves from the subject.

However, every school should provide parents with information about the right of withdrawal (Further details can be found in DCSF publication: RE in English schools: Non-statutory guidance 2010.

### The purpose, aims and importance of RE

The 2013 non-statutory 'National Curriculum Framework for RE' (Religious Education Council) states:

'Religious Education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE they learn ABOUT and FROM religions and worldviews.'

('The phrase 'religions and worldviews' is used in the 2013 NCFRE to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism'. It is used in the same way in this agreed syllabus)

RE should help pupils to:

### Learn ABOUT religions and worldviews by

- acquiring and developing knowledge and understanding of Christianity, other principal religions and worldviews represented in Britain, and the diversity within and between them as well as the commonalities they may share
- developing an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures.

This work includes enquiry into, and investigation of, the nature of religion, its beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary.

It also includes identifying and developing an understanding of ultimate questions and ethical issues from religious and non-religious perspectives.

### Learn FROM religions and worldviews by

- developing a positive attitude towards other people, respecting their right to hold beliefs different from their own and towards living in a society of diverse religions and beliefs
- developing the ability to make reasoned and informed judgements about religious and moral issues with reference to the teachings of the principal religions and beliefs represented in Great Britain
- enhancing their spiritual, moral, social and cultural development by:
  - developing awareness of the fundamental questions of life raised by human experiences, and how religious teachings can relate to them
  - responding to such questions with reference to the teachings and practices of religions and other belief systems and to their understanding and experience
  - reflecting on their own beliefs, values and experiences in the light of their study.

This work is concerned with developing pupils' reflection on and response to their own and others' experiences in the light of their learning about religion and other belief systems. It develops pupils' skills of application, interpretation and evaluation. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, purpose and truth, and values and commitments.

It is of note that the 2013 NCFRE re-organises the RE curriculum into 3 strands:

- A. Know about and understand a range of religions and worldviews
- B. Express ideas and insights about the nature, significance and impact of religions and worldviews
- C. Gain and deploy the skills needed to engage seriously with religions and worldviews

The Pan-Berkshire agreed syllabus incorporates these 3 strands but chooses to retain reference to Learning ABOUT and FROM religions and worldviews.



### The importance of RE

- RE provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human.
- RE develops pupils' knowledge and understanding of Christianity, other principal religions and worldviews that offer answers to questions such as these.
- RE enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion and beliefs on individuals, families, communities and cultures.
- RE offers opportunities for personal reflection and spiritual development.
- RE encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning.
- RE challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.
- RE encourages pupils to develop their sense of identity and belonging.
- RE enables pupils to flourish individually within their communities and as citizens in a pluralistic society and global community.
- RE has an important role in preparing pupils for adult life, employment and lifelong learning.
- RE enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own.
- RE promotes discernment and enables pupils to combat prejudice.
- RE develops religious and theological literacy.

### Using the syllabus to plan RE in schools

When planning RE units of work/enquiries in school, several elements have to be taken into consideration.

- 1. The two main strands of RE: learning ABOUT and learning FROM religions and worldviews need to be integrated to ensure holistic learning. Planning should combine both strands.**

#### Learning ABOUT

This aspect of RE is about pupils acquiring relevant subject knowledge in order to be able to apply it answering the key question. This syllabus sets out key questions, interpreted in relation to each of the principal religions mandatory in the Primary Phase and in Key Stage 3 to assist this process.

These questions need to be 'chunked' into focused areas of exploration and may be combined to create coherent units of study. Questions have been grouped to illustrate how religions can be understood to be about not only what people believe but how these beliefs inform behaviour and shape people's sense of belonging and what they do to show this.

#### Learning FROM

This aspect of RE is about pupils both

- interpreting their personal experiences in the light of their knowledge and understanding of religion. (This helps them in their attempts to make sense of life, themselves and issues of right and wrong)
- evaluating critically the truth claims made by religions and belief systems.

Professor Michael Grimmitt articulates these ideas which he referred to as 'personal' and 'impersonal' ways of evaluating learning FROM religions and worldviews.

- 2. Attainment expectations/descriptors help teachers to plan RE that is appropriately challenging**

Consideration needs to be given to the attainment descriptors during the initial planning process so teaching and learning can be planned accordingly. Work set should invite/enable a range of performance relevant to the pupils being taught.

### 3. Planning enquiries/units of study and designing the big questions

- Believing, behaving, belonging

Studying the beliefs of a religion without exploring how they are put into practice can be a challenging abstract endeavour. On the other hand, exploring how religious people live their lives without reference to their beliefs makes no sense. It makes planning a great deal easier, therefore, if schools see the questions about 'believing' as questions which run through every unit of work and give meaning to questions about 'behaving' and 'belonging'. Planning might start with questions about 'behaving' or 'belonging', grounding all enquiry in human experiences, whilst referencing all these experiences to beliefs which underpin lives of faith and belief.

- **Select the overarching big question for an enquiry from the overview questions in the syllabus**

Chunk this down into subsidiary questions to frame the enquiry.

- **Select the most relevant subject knowledge to be taught to best enable the enquiry question to be answered and the answer substantiated, and to ensure overall coverage of subject content across enquiries**

### 4. Creatively plan teaching and learning activities

#### Teaching and learning

The following flow chart is set out as the recommended method of planning teaching and learning in response to this syllabus. Essentially it follows a 4-step process: Engagement, Investigation, Evaluation, Expression.

It will ensure that pupils both learn about and from religion/beliefs in contexts that have relevance for them and at appropriately challenging levels of difficulty. In preparation, teachers will need the attainment descriptors and key questions for their key stage to hand.

However, there are many ways to plan and deliver effective RE and teachers have the professional freedom to decide on the most effective approaches to use for their pupils.

#### The 4-step teaching/learning process:

#### ENGAGEMENT

#### INVESTIGATION

#### EVALUATION

#### EXPRESSION

Select religion/worldview and relevant syllabus question(s)



Develop question(s) to create your own key question title.  
This must be a Learning FROM 'impersonal' question which opens up the enquiry



Identify a key concept /human experience that underpins  
being able to answer the key question

#### Concepts

'Concepts are essentially ideas which help us and our children make sense of our experiences of a great variety of things, objects, information, events and occurrences' (The Westhill Project RE 5-16, 1992). Concepts can be grouped, according to the Westhill Project, into three categories: shared human experience, general religious concepts, concepts specific to individual religions. Lists set out below are intended as examples of three categories of concepts. This is not an exhaustive list and teachers will think of additions to each selection.

## The Agreed Syllabus for Religious Education Pan-Berkshire

Shared human experience	General religious concepts	Concepts linked with specific religions	
Authority Belief Belonging Celebration Change Commitment Community Creation Death Devotion Evil Fairness Family Forgiveness Freedom Good Growth Hope Identity Justice Kindness Life Love Loyalty Peace Prejudice Purpose Relationship Repentance Respect Reward Sacrifice Service Suffering Symbol  Thankfulness Trust Truth Uniqueness Value Welcoming Wisdom	Asceticism Afterlife Belief Ceremony Deity Faith God Holy Initiation Interpretation Martyrdom Miracle Monotheism Mysticism Myth Orthodoxy Pilgrimage Prayer Prophecy Redemption Revelation Ritual Sacred Scripture Symbolism Worship	<b>Christianity:</b> Church Eternal life Fatherhood of God Grace Heaven Holy Spirit Identity Incarnation Jesus the Christ Love Mission Mother of God Resurrection Salvation Sin Trinity Word of God Unity  <b>Buddhism:</b> Anatta Anicca Buddhahood Dhamma Dukkha Kamma Metta Nibbana Sangha Tanha  <b>Hinduism:</b> Ahimsa Atman Avatar Bhakti Brahman Dharma Karma Maya Moksha Murti Nirvana Samsara Shakti Smriti Sruti Varana Yoga	<b>Islam:</b> Akhirah Allah Din Ibadah Imam Iman Islam Jihad Risalah Shari'ah Shirk Sunnah Tawhid Ummah  <b>Judaism:</b> Brit/Covenant Unity of God Halakhah Israel/Zion Kashrut Mitzvah Shabbat Shalom Teshuvah Torah Tzedakah  <b>Sikhism:</b> Ardas Gurmat Gurmukh Guru Haumai Hukam Ik Onkar Jivan Mukht Khalsa Langar Panth Rahit Sadhsangat Sat Nam Sewa Sikh Vand Chhakna

### What to teach when

The next sections of the syllabus outline the requirements for RE in each key stage. The structure of the syllabus draws on the Non-statutory National Framework for RE (NCFRE), 2013, published by the Religious Education Council, but retains the Pan-Berkshire syllabus structure and key questions enquiry approach.

### Early Years Foundation Stage

This section outlines the requirements for this stage and aspects of religions which should be explored, with examples provided from all six principal religions included in this syllabus.

These requirements are aligned to the 2017 Statutory Framework for the Early Years Foundation Stage (DfE).

Schools are responsible for ensuring their EYFS RE provision is always aligned to the most recent EYFS national framework.

**It is a requirement of this syllabus that in exploring these areas of learning, children should encounter Christianity and at least one other religion.**

The Early Years Foundation Stage Statutory Framework, 2017, describes the phase of a child's education up to the age of five. RE is statutory for all pupils of this age registered on the school roll. This statutory requirement for RE does not apply to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the Foundation Stage. However, many will agree it can form a valuable part of the educational experience of children throughout the key stage.

Children will come from a variety of cultural, religious and secular backgrounds. Some will come from overtly religious homes, some will have occasional experience of religion, others none at all. All children need to be valued whatever their backgrounds or belief systems. It is important that teachers take this variety of experience into account when planning.

A teacher is always guided by the needs of each individual child, and effective and careful planning ensures that these needs are met. The subject must be taught in accordance with the locally agreed syllabus or, in voluntary aided faith schools, in line with a syllabus approved by the governing body, which will have taken into account any requirements set out in the school's trust deed.

Exploring religions and cultures in the Foundation Stage provides rich opportunities for children's spiritual, moral, social and cultural development. This will also support children develop knowledge and understanding about where they belong within their family and the wider community. It will also promote the development of appropriate religious vocabulary.

They will be developing the following attitudes and skills:

- a sense of curiosity
- respect for themselves and others
- interest and enjoyment in discovery
- empathy and open-mindedness
- commenting and asking questions
- expressing feelings and preferences

Children should begin to explore the world of religion in terms of religious figures, books, stories, celebrations, times, places and objects and by visiting and/or having visitors from places of worship. Representatives of local religious communities, including children's family members, who can talk about their beliefs and experiences, could be invited into school to enrich pupils' learning.

The Pan-Berkshire SACRE Hub supports schools to do this through its ongoing 'Crossing the Bridges' Project.

They will use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own and others' feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

Every teacher of young children knows that knowledge is not fragmented in the early years, and that learning is experiential and holistic. Children will learn to make sense of the world in their own way through play, first-hand experiences and people.

They will learn through:

- visual/spatial expressions shown in art and other creative activities
- auditory experiences listening to music, stories and rhymes
- kinaesthetic activities such as movement and games
- verbal/linguistic communication in a range of speaking and listening activities
- mathematical experiences by making simple models and patterns
- music and songs from different cultures
- naturalistic engagement with living things and the environment
- interpersonal skills offering co-operative opportunities.

RE can make a strong contribution to the following areas of learning in the EYFS curriculum:

### Personal, social and emotional development

- **Self-confidence and self-awareness**

Children are confident to try new activities, say why they like some activities more than others. They are confident to speak in a familiar group, will talk about their ideas, and will choose the resources they need for their chosen activities. They say when they do or don't need help.

- **Managing feelings and behaviour**

Children talk about how they and others show feelings, talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable. They work as part of a group or class, and understand and follow the rules. They adjust their behaviour to different situations, and take changes of routine in their stride.

- **Making relationships**

Children play co-operatively, taking turns with others. They take account of one another's ideas about how to organise their activity. They show sensitivity to others' needs and feelings, and form positive relationships with adults and other children.

### Communication and language

- **Listening and attention**

Children listen attentively in a range of situations. They listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions. They give their attention to what others say and respond appropriately, while engaged in another activity.

- **Understanding**

Children follow instructions involving several ideas or actions. They answer 'how' and 'why' questions about their experiences and in response to stories or events.

- **Speaking**

Children express themselves effectively, showing awareness of listeners' needs. They use past, present and future forms accurately when talking about events that have happened or are to happen in the future. They develop their own narratives and explanations by connecting ideas or events.

### Understanding the world

- **People and communities**

Children talk about past and present events in their own lives and in the lives of family members. They know that other children don't always enjoy the same things, and are sensitive to this. They know about similarities and differences between themselves and others, and among families, communities and traditions.

- **The world**

Children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur, and talk about changes.

- **Technology**

Children recognise that a range of technology is used in places such as homes and schools. They select and use technology for particular purposes.

### Expressive arts and design

- **Exploring and using media and materials**

Children sing songs, make music and dance, and experiment with ways of changing them. They safely use and explore a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function.

- **Being imaginative**

Children use what they have learnt about media and materials in original ways, thinking about uses and purposes. They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role-play and stories.

### Key Stages 1-3

#### Structure

#### Which religions and worldviews are to be taught when?

The Non-statutory National Framework for RE (NCfRE) 2013, suggests that all pupils should be introduced to Christianity and the other 5 principal religions represented in Britain.

‘From the ages of 5 to 19, pupils in schools learn about diverse religions and worldviews including Christianity and the other principal religions...all types of school need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence’. (NCFRE 2013)

The Pan-Berkshire agreed syllabus enables this by allocating specific religions to the Primary Phase and to Key Stage 3 as core areas of study. Christianity is included as a core area of study in each key stage and recommended to be taught in every year group.

#### Primary Phase (Key Stage 1 and 2, Year groups Reception (F2) to Year 6, Ages 5-11)

**It is a mandatory expectation of this syllabus that during the Primary Phase pupils will encounter: Christianity in both Key Stages plus Hinduism, Islam, Judaism and Sikhism**

(Buddhism and other religions and worldviews of local significance e.g. Baha’i, can be added at the school’s discretion. Offering pupils an encounter with at least one non-religious worldview e.g. Humanism during the Primary Phase would be beneficial, but this is not a mandatory expectation of the syllabus)

The recommendation is that Christianity is taught in every year group with one other religion alongside it. Which ‘other’ religion features in each year group is up to the school to decide, as long as by the end of Key Stage 2 the following 5 principal religions have been encountered:

**Christianity, Hinduism, Islam, Judaism and Sikhism.**

#### Secondary Phase (Key Stage 3, Year groups 7-9, Ages 12-14)

**It is a mandatory expectation of this syllabus that during Key Stage 3 pupils will encounter: Christianity plus Buddhism, Islam and Humanism (or one other secular worldview).**

(Other principal religions e.g. Baha’i, can be included at the school’s discretion, as can other religions and worldviews of local significance. This is deemed beneficial but is not a mandatory expectation of the syllabus)

The recommendation is that Christianity is taught in every year group with one other religion alongside it. Which ‘other’ religion features in each year group is up to the school to decide, as long as by the end of Key Stage 3 the following 4 principal religions/worldviews have been encountered:

**Christianity plus Buddhism, Islam and Humanism (or one other secular worldview).**

#### Structure

#### What subject knowledge relating to these religions and worldviews to teach when?

**The Pan-Berkshire agreed syllabus advocates an enquiry approach to RE learning.**

The syllabus is structured around key questions that progress in depth and breadth through the key stages.

Using the agreed syllabus, a suggested process:

**1. Be familiar with the key questions for each stage (on the Key Questions Overview KS1-3)**

**2. Decide which religion/worldview will be the focus of the enquiry (unit of work)**

**3. Focus on the learning intentions and attainment descriptors**

**4. Consider the Learning FROM key questions (on the relevant Key Stage Grid)**

**5. Couple them with appropriate Learning ABOUT questions (on the relevant Religion/worldview Key Stage Grid)**

**6. Select the most relevant subject content (suggestions in the Content Grids in the Appendices)**

**7. Design the teaching/learning experiences**



## The Agreed Syllabus for Religious Education Pan-Berkshire

The questions have been grouped around three main foci of RE learning: believing, behaving and belonging.

Teachers will need to ensure they cover each focus (believing, behaving and belonging) by addressing:

- **all the key questions in a study of Christianity**
- **some of the questions for the other religions/worldviews mandatory in the Primary Phase or during Key Stage 3**
- where schools choose to include the study of non-mandatory religions or worldviews, teachers can select freely from the key and suggested questions.

The key questions may be re-shaped at each school's discretion and need not appear in exactly the same format as they appear in the syllabus, as long as re-shaped questions allow pupils to work with the appropriate CONCEPTS and achieve the attainment descriptors as appropriate.

There are many approaches to this learning. It can be packaged in the ways the teacher thinks will best facilitate learning.

The intention in providing the Content Grids in the supporting materials is to ensure that pupils' engagement with religious traditions is appropriate to the key stage in which they are working and to help teachers to identify the subject content most relevant to them.

### RE 14-19

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

#### Learning about religion

Students should be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- develop their understanding of the principal methods by which religions and spirituality are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language.

#### Learning from religion

Students should be taught to:

- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes in order to recognise their rights and responsibilities in the light of their learning about religion
- relate their learning in RE to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

## **The Agreed Syllabus for Religious Education Pan-Berkshire**

### **Key Stage 4**

All pupils have the statutory entitlement to study RE and in addition should have the opportunity to follow an externally accredited course for Religious Studies e.g. GCSE. Schools are encouraged to facilitate examination entry for as many students as possible, but this is not a requirement of this syllabus.

### **Post-16**

When ever possible, students should have the opportunity to follow a course, or modules, which lead to external accreditation.

The recommended minimum time allocation for religious studies in this phase is six hours per year.



## Key Questions Overview: Key Stages 1-3

Belonging	
<b>Key Stage 1</b> <ul style="list-style-type: none"> <li>Are religious celebrations important to people?</li> <li>Are symbols better than words at expressing religious beliefs?</li> <li>Does it feel special to belong to a community?</li> </ul>	
<b>Key Stage 2</b> <ul style="list-style-type: none"> <li>Does participating in worship help people to feel closer to God or their faith community?</li> <li>What do rites of passage tell us about people's beliefs?</li> <li>Can the arts help communicate religious beliefs?</li> </ul>	
<b>Key Stage 3</b> <ul style="list-style-type: none"> <li>Should people be allowed to express their spirituality in any way they choose?</li> </ul>	

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Believing	
<b>Key Stage 1</b> <ul style="list-style-type: none"> <li>Is God important to everyone?</li> <li>Does the world belong to God?</li> <li>What can I learn from stories from religious traditions?</li> </ul>	
<b>Key Stage 2</b> <ul style="list-style-type: none"> <li>Do religious people lead better lives?</li> <li>Do sacred texts have to be 'true' to help people understand their religion?</li> <li>Should religious people be sad when someone dies?</li> </ul>	
<b>Key Stage 3</b> <ul style="list-style-type: none"> <li>To what extent is a person's purpose in life determined by their understanding of God?</li> <li>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</li> <li>Is it helpful that scientific advances/discoveries challenge people's beliefs?</li> <li>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</li> </ul>	

Behaving	
<b>Key Stage 1</b> <ul style="list-style-type: none"> <li>Should people follow religious leaders and teachings?</li> <li>Should people take care of the world?</li> </ul>	
<b>Key Stage 2</b> <ul style="list-style-type: none"> <li>Is religion the most important influence and inspiration in everyone's life?</li> <li>Do all religious beliefs influence people to behave well towards others?</li> <li>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</li> <li>Is it possible to hold religious beliefs without trying to make the world a better place?</li> </ul>	
<b>Key Stage 3</b> <ul style="list-style-type: none"> <li>To what extent do people's religious/spiritual beliefs affect their personal relationships?</li> <li>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</li> <li>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</li> <li>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</li> </ul>	





**Key Stage 1,  
Year Groups Reception to Year 2,  
Ages 5-7**

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## Learning FROM questions: Key Stage 1 (applicable to all religions and worldviews)

These questions are intended as a guide only. Teachers will need to select, amend and add questions which fit well with their approach to particular topics

Belonging	Believing	Behaving
<p><b>Does it feel special to belong to a community?</b></p> <ul style="list-style-type: none"> <li>• To what groups do you belong?</li> <li>• How do you show others you belong to these groups?</li> <li>• How does it feel to be part of a family, class, group etc?</li> <li>• Do you belong to anyone?</li> </ul> <p><b>Are religious celebrations important to people?</b></p> <ul style="list-style-type: none"> <li>• What times are important/special to you?</li> </ul> <p><b>43</b> Why and how do you celebrate special times?</p> <ul style="list-style-type: none"> <li>• Why might other people celebrate different times?</li> <li>• How can we help other people celebrate their special times?</li> </ul> <p><b>Are symbols better than words at expressing religious beliefs?</b></p> <ul style="list-style-type: none"> <li>• How can symbols help us understand things?</li> <li>• What symbols do you use often? How and why do you use them?</li> <li>• How can clothes, colours and movements be symbols?</li> <li>• Can you think of a symbol for yourself that would tell others something about you?</li> </ul>	<p><b>Is God important to everyone?</b></p> <ul style="list-style-type: none"> <li>• Who is most important to you and why?</li> <li>• What ideas have you heard about God? What do you believe about God?</li> <li>• Does your family believe in God?</li> </ul> <p><b>Does the world belong to God?</b></p> <ul style="list-style-type: none"> <li>• What is your prized possession? Was it a gift or did you make/create it?</li> <li>• How/why do things belong to you?</li> <li>• What are the things that amaze you most about the world?</li> <li>• Does the world belong to anyone?</li> </ul> <p><b>What can I learn from stories from religious traditions?</b></p> <ul style="list-style-type: none"> <li>• What are your favourite stories? Why do you like them? Do you learn anything from them?</li> <li>• Have you learned anything about qualities like honesty, loyalty, courage in stories you have read?</li> <li>• What ideas have you learned from the stories we have heard from the Bible and other religious teachings?</li> <li>• What things/books are most special to you? Why are they special? How do you show they are special?</li> </ul>	<p><b>Should people follow religious leaders and teachings?</b></p> <ul style="list-style-type: none"> <li>• Whom do you admire and why?</li> <li>• Who are the people who help you decide what is right and wrong?</li> <li>• How do they help you decide what is right and wrong?</li> <li>• How can these people help you even when they are not with you?</li> <li>• Why do you think it is important to be kind and thoughtful towards other people? Are you kind to other people? How are people kind to you?</li> <li>• How can we tell if a person is a good person?</li> <li>• Do you always do what you think is right? Why?</li> </ul> <p><b>Should people take care of the world?</b></p> <ul style="list-style-type: none"> <li>• Why do so many people think it is important to look after the world?</li> <li>• Do you think it is important to look after the world? How could you help to look after the world? Do you do things to help look after the world? What sort of things?</li> </ul>

## CHRISTIANITY

**Learning ABOUT Christianity in Key Stage 1:** Some suggestions for how the key questions might begin to be unpacked. All 8 questions MUST be addressed in the study of Christianity.

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore, as illustrated in previous pages, that pupils will explore beliefs in combination with questions about behaving and belonging.

Suggestions about content and attainment expectations are set out in the guidance material

Belonging
<p><b>Does it feel special to belong to a community?</b></p> <ul style="list-style-type: none"> <li>What does it mean to belong to a Christian family?</li> <li>How do people belong to the Christian community?</li> <li>How do Christians use their places of worship?</li> <li>Does belonging to the Christian community make a difference to people?</li> </ul>
<p><b>Are religious celebrations important to people?</b></p> <p>How and why do Christians celebrate important festival times?</p>
<p><b>Are symbols better than words at expressing religious beliefs?</b></p> <ul style="list-style-type: none"> <li>How and why do Christians use symbols in                             <ul style="list-style-type: none"> <li>everyday life?</li> <li>places of worship?</li> <li>celebrations?</li> </ul> </li> </ul>

Believing
<p><b>Is God important to everyone?</b></p> <ul style="list-style-type: none"> <li>What did Jesus teach people about God?</li> <li>Why do Christians believe Jesus was God's son?</li> </ul>
<p><b>Does the world belong to God?</b></p> <ul style="list-style-type: none"> <li>Do Christians believe the world belongs to God?</li> <li>How do Christians believe the world came about?</li> </ul>
<p><b>What can I learn from stories from religious traditions?</b></p> <ul style="list-style-type: none"> <li>Why is/are the Christian Bible/Biblical stories important/sacred to Christians?</li> <li>Why is the story of the life of Jesus so important to Christians?</li> <li>What stories did Jesus tell and why did he tell them?</li> </ul>

Behaving
<p><b>Should people follow religious leaders and teachings?</b></p> <ul style="list-style-type: none"> <li>Why and how is Jesus important to Christians?</li> <li>Why and how is a vicar, priest or minister important to Christians?</li> <li>How do Christians learn from the example of other Christians including leaders, parents etc?</li> <li>How do Christians show reverence for the Christian Bible and show how important it is for them?</li> </ul>
<p><b>Should people take care of the world?</b></p> <ul style="list-style-type: none"> <li>Should Christians take care of the world?</li> </ul>

## HINDUISM

Learning ABOUT Hinduism in Key Stage 1: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Does it feel special to belong?</b></p> <ul style="list-style-type: none"> <li>What does it mean to belong to a Hindu family?</li> <li>How do people belong to the Hindu community?</li> <li>How do Hindus use their places of worship?</li> <li>Does belonging to the Hindu community make a difference to people?</li> </ul> <p><b>Are religious celebrations important to people?</b></p> <ul style="list-style-type: none"> <li>How and why do Hindus celebrate important festival times?</li> </ul> <p><b>Are symbols better than words at expressing religious beliefs?</b></p> <ul style="list-style-type: none"> <li>How and why do Hindus use symbols in                             <ul style="list-style-type: none"> <li>everyday life?</li> <li>places of worship?</li> <li>celebrations?</li> <li>Rituals?</li> </ul> </li> </ul>	<p><b>Is God important to everyone?</b></p> <ul style="list-style-type: none"> <li>What do Hindus believe about God?</li> <li>How are beliefs revealed in murtis?</li> </ul> <p><b>Does the world belong to God?</b></p> <ul style="list-style-type: none"> <li>Do Hindus believe the world belongs to God?</li> <li>How do Hindus believe the world came about?</li> </ul> <p><b>What can I learn from stories from religious traditions?</b></p> <ul style="list-style-type: none"> <li>Why are Hindu scriptures/stories important/sacred to Hindus?</li> <li>Why are stories of Hindu deities so important to Hindus?</li> </ul>	<p><b>Should people follow religious leaders and teachings?</b></p> <ul style="list-style-type: none"> <li>Why and how are the examples set by Hindu deities important to Hindus?</li> <li>Why and how are Hindu pandits important to Hindus?</li> <li>How do Hindus learn from the example of other Hindus including leaders, parents etc</li> <li>How do Hindus show reverence for their scriptures and show how important they are for them?</li> </ul> <p><b>Should people take care of the world?</b></p> <ul style="list-style-type: none"> <li>Should Hindus take care of the world?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.

## ISLAM

Learning ABOUT Islam in Key Stage 1: Some suggestions for how the key questions might begin to be unpacked:

Belonging
<p><b>Does it feel special to belong?</b></p> <ul style="list-style-type: none"> <li>What does it mean to belong to a Muslim family?</li> <li>How do people belong to the Muslim community?</li> <li>How do Muslims use their places of worship?</li> <li>Does belonging to the Muslim community make a difference to people?</li> </ul> <p><b>Are religious celebrations important to people?</b></p> <ul style="list-style-type: none"> <li>How and why do Muslims celebrate important festival times?</li> </ul> <p><b>Are symbols better than words at expressing religious beliefs?</b></p> <ul style="list-style-type: none"> <li>How and why do Muslims use symbols in                             <ul style="list-style-type: none"> <li>everyday life?</li> <li>places of worship?</li> <li>celebrations?</li> <li>Rituals?</li> </ul> </li> </ul>

Believing
<p><b>Who do I believe I am?</b></p> <ul style="list-style-type: none"> <li>What do Muslims believe makes a person special?</li> <li>How do Muslims believe they should treat others?</li> </ul> <p><b>Is God important to everyone?</b></p> <ul style="list-style-type: none"> <li>What did the Prophet Muhammad teach people about God?</li> <li>Why are there not images of the Prophet Muhammad?</li> </ul> <p><b>Does the world belong to God?</b></p> <ul style="list-style-type: none"> <li>Do Muslims believe the world belongs to God?</li> <li>How do Muslims believe the world came about?</li> </ul> <p><b>What can I learn from stories from religious traditions?</b></p> <ul style="list-style-type: none"> <li>Why is the Qur'an important/sacred to Muslims?</li> <li>Why is the story of the life of the Prophet Muhammad so important to Muslims?</li> <li>What stories did the Prophet Muhammad tell and why did he tell them?</li> </ul>

Behaving
<p><b>Should people follow religious leaders and teachings?</b></p> <ul style="list-style-type: none"> <li>Why and how is the Prophet Muhammad important to Muslims?</li> <li>Why and how is an imam important to Muslims?</li> <li>How do Muslims learn from the example of other Muslims including leaders, parents etc?</li> <li>How do Muslims show reverence for the Qur'an and show how important it is for them?</li> </ul> <p><b>Should people take care of the world?</b></p> <ul style="list-style-type: none"> <li>Should Muslims take care of the world?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.

## JUDAISM

### Learning ABOUT Judaism in Key Stage 1: Some suggestions for how the key questions might begin to be unpacked:

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about behaving and belonging. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed, but it is a requirement of this syllabus that some questions from each of the areas of focus (believing, belonging, behaving) be explored. Suggestions about content and attainment expectations are set out in the guidance material.

Belonging
<p><b>Does it feel special to belong to a community?</b></p> <ul style="list-style-type: none"> <li>What does it mean to belong to a Jewish family?</li> <li>What makes you feel you belong?</li> <li>How do people belong to the Jewish community?</li> <li>How do Jews use their places of worship?</li> <li>Does belonging to the Jewish community make a difference to people?</li> </ul>
<p><b>Are religious celebrations important to people?</b></p> <ul style="list-style-type: none"> <li>How and why do Jews celebrate important festival times?</li> <li>How are religious celebrations important to Jews?</li> </ul>
<p><b>Are symbols better than words at expressing religious beliefs?</b></p> <ul style="list-style-type: none"> <li>How and why do Jews use symbols in everyday life?</li> <li>places of worship?</li> <li>celebrations?</li> <li>What roles do words and symbols play in expressing Jewish beliefs?</li> </ul>

Believing
<p><b>Is God important to everyone?</b></p> <ul style="list-style-type: none"> <li>What do the Jewish Bible and Rabbinic writings teach people about God?</li> <li>How do Jews believe they should treat other people?</li> <li>How is the concept of God important?</li> </ul>
<p><b>Does the world belong to God?</b></p> <ul style="list-style-type: none"> <li>Do Jews believe the world belongs to God?</li> <li>How do Jews believe the world came about?</li> <li>Who does the world belong to?</li> <li>How is the land of Israel important to Jews?</li> </ul>
<p><b>What can I learn from stories from religious traditions?</b></p> <ul style="list-style-type: none"> <li>What do Jews mean when they use the words 'Bible', 'Torah' and 'Tanach'?</li> <li>Why is/are the Bible/Biblical stories and Rabbinic writings important/sacred to Jews?</li> <li>How do the stories in the Bible and Rabbinic writings teach Jews how to live today?</li> </ul>

Behaving
<p><b>Should people follow religious leaders and teachings?</b></p> <ul style="list-style-type: none"> <li>Why and how is the Torah important to Jews?</li> <li>Why and how are rabbis important to Jews?</li> <li>How are Rabbinic writings (Mishnah, Talmud, Codes of Jewish law) important to Jews?</li> <li>How do Jews learn from the example of other Jews including leaders, parents etc?</li> <li>How do Jews show reverence for the Torah and holy writings and show how important they are for them?</li> <li>What do Jews learn from religious leaders and teachers</li> </ul>
<p><b>Should people take care of the world?</b></p> <ul style="list-style-type: none"> <li>Should Jews take care of the world?</li> <li>What do the Torah and Rabbinic writings teach about our relationship with the world?</li> <li>How do we express our partnership with God in creation in our lives?</li> </ul>

## SIKHISM

**Learning ABOUT Sikhism in Key Stage 1:** Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Does it feel special to belong?</b></p> <ul style="list-style-type: none"> <li>• What does it mean to belong to a Sikh family?</li> <li>• How do people belong to the Sikh community?</li> <li>• How do Sikhs use their places of worship?</li> <li>• Does belonging to the Sikh community make a difference to people?</li> </ul>	<p><b>Is God important to everyone?</b></p> <ul style="list-style-type: none"> <li>• What did the gurus teach people about God?</li> </ul> <p><b>Does the world belong to God?</b></p> <ul style="list-style-type: none"> <li>• Do Sikhs believe the world belongs to God?</li> <li>• How do Sikhs believe the world came about?</li> </ul> <p><b>What can I learn from stories from religious traditions?</b></p> <ul style="list-style-type: none"> <li>• Why is Guru Granth Sahib important/sacred to Sikhs?</li> <li>• Why stories of the lives of the Gurus so important to Sikhs?</li> </ul>	<p><b>Should people follow religious leaders and teachings?</b></p> <ul style="list-style-type: none"> <li>• Why and how are the Gurus important to Sikhs?</li> <li>• Why and how is a Sikh teacher important to Sikhs?</li> <li>• How do Sikhs learn from the example of other Sikhs including leaders, parents etc?</li> <li>• How do Sikhs show reverence for the Guru Granth Sahib and show how important it is for them?</li> </ul> <p><b>Should people take care of the world?</b></p> <ul style="list-style-type: none"> <li>• Should Sikhs take care of the world?</li> </ul>

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**Are symbols better than words at expressing religious beliefs?**

- How and why do Sikhs use symbols in
  - everyday life?
  - places of worship?
  - celebrations?
  - Rituals?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.



**Key Stage 2,  
Year Groups 3-6,  
Ages 8-11**



## Learning FROM questions: Key Stage 2 (applicable to all religions and worldviews)

These questions are intended as a guide only. Teachers will need to select, amend and add questions which fit well with their approach to particular topics

Belonging	Believing	Behaving
<p><b>Does participating in worship help people to feel closer to God and their faith community?</b></p> <ul style="list-style-type: none"> <li>Can you think of a place that has inspired you spiritually? What impact did it have on you?</li> <li>Why do people find it important to meet with others who share similar ideas?</li> <li>When have you felt closest to others who share similar ideas to you?</li> <li>Are there times when you value being alone? Why? What do you gain from these times?</li> <li>How do people express important feelings like thankfulness, joy, appreciation, love etc?</li> <li>How do you remember/commemorate important events?</li> <li>What have been the turning points in your life and how have they been marked?</li> </ul>	<p><b>Do religious people lead better lives?</b></p> <ul style="list-style-type: none"> <li>How do your beliefs about God (which might be that there isn't one) influence your life and the way in which you choose to live it?</li> <li>What do you think matters most in life?</li> <li>What do you think is the purpose of life?</li> <li>Is it important to live a good life?</li> </ul> <p><b>Do sacred texts have to be 'true' to help people understand their religion?</b></p> <ul style="list-style-type: none"> <li>Can things be true in different ways?</li> <li>How and from whom/what do you learn what is true?</li> <li>How do you know you can rely on these sources of authority?</li> <li>How do we decide what to believe?</li> <li>Is it important for religious teaching to be written down?</li> </ul> <p><b>Should religious people be sad when someone dies?</b></p> <ul style="list-style-type: none"> <li>Would you want people to be sad when you die or should they celebrate your life?</li> <li>What do you believe happens to a person when they die? Why?</li> <li>What does the word 'heaven' mean to you?</li> </ul>	<p><b>Is religion the most important influence and inspiration in everyone's life?</b></p> <ul style="list-style-type: none"> <li>Who/what inspires you and why?</li> <li>What or who has been the most important influence on your life?</li> <li>Has being inspired or influenced by someone/something changed you in any way? How?</li> <li>How and why might it be helpful to have an example to follow?</li> <li>In what ways could you be a role model?</li> <li>Do you think God guides people? Why?</li> </ul> <p><b>Do all religious beliefs influence people to behave well towards others?</b></p> <ul style="list-style-type: none"> <li>What are the values, beliefs and ideas that guide your life and why?</li> <li>How do you decide how to behave?</li> <li>Must we always behave well towards others?</li> <li>What do you see as being the value of the rules and codes?</li> <li>How can we make amends for things we do wrong?</li> </ul>
<p><b>What do rites of passage tell us about people's beliefs?</b></p> <ul style="list-style-type: none"> <li>Do you think it is important to mark milestones in people's life journey?</li> </ul> <p><b>Can the arts help communicate religious beliefs?</b></p> <ul style="list-style-type: none"> <li>How do you express ideas that are most important to you?</li> <li>Are there some ideas and experiences that are too difficult to express in words?</li> <li>How could you express who you are without words?</li> <li>Do you think it is important for people to be able to express their ideas and beliefs in a wide variety of ways? Why?</li> <li>Which piece of art/music has personal significance for you?</li> </ul>		<p><b>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</b></p> <ul style="list-style-type: none"> <li>Do you hold the same beliefs as your parents?</li> <li>How does your family life influence the way you live?</li> <li>Should children be free to make their own decisions about religion?</li> <li>Are there any family traditions that give you a sense of identity?</li> </ul> <p><b>Is it possible to hold religious beliefs without trying to make the world a better place?</b></p> <ul style="list-style-type: none"> <li>Is it possible for you to feel strongly about something and not act on it?</li> <li>How do you respond to worldwide issues that affect the lives of others? How can you help? Do you think it is important to help? Why?</li> </ul>

## CHRISTIANITY

**Learning ABOUT Christianity in Key Stage 2:** Some suggestions for how the key questions might begin to be unpacked. All 8 key questions MUST be addressed in the study of Christianity.

Belonging	Believing	Behaving
<p><b>Does participating in worship help people to feel closer to God or their faith community?</b></p> <ul style="list-style-type: none"> <li>Why do Christians believe it is important to worship and worship together?</li> <li>How are churches used for worship?</li> <li>Why and how do Christians celebrate their festivals?</li> <li>Why and how are rites of passage marked publicly?</li> <li>What value do some Christians find in private prayer and worship?</li> </ul> <p><b>Why and where do Christians go on pilgrimage?</b></p> <p><b>What do rites of passage tell us about people's beliefs?</b></p> <ul style="list-style-type: none"> <li>How and why do Christians mark milestones in their life journey?</li> </ul> <p><b>Can the arts help communicate religious beliefs?</b></p> <ul style="list-style-type: none"> <li>How have Christians expressed some of their most difficult ideas, beliefs and personal experiences through the arts</li> </ul>	<p><b>Do religious people lead better lives?</b></p> <ul style="list-style-type: none"> <li>Does believing in God make a difference to how Christians live?</li> <li>Do the teachings and example of Jesus provide a framework for leading a good life?</li> <li>Do the teachings of the New Testament help Christians know what a good life looks like?</li> </ul> <p><b>Do sacred texts have to be 'true' to help people understand their religion?</b></p> <ul style="list-style-type: none"> <li>How do different groups of Christians interpret the Christian Bible?</li> <li>Are different types of writing in the Christian Bible true in different ways?</li> <li>Is personal spiritual experience more important than the Christian Bible for Christians in understanding their religion?</li> <li>How do Christians use the Christian Bible to learn about God, the world and human life?</li> </ul> <p><b>Should religious people be sad when someone dies?</b></p> <ul style="list-style-type: none"> <li>What do Christians believe about life after death and why?</li> </ul>	<p><b>Is religion the most important influence and inspiration in everyone's life?</b></p> <ul style="list-style-type: none"> <li>How does Jesus influence and inspire Christians?</li> <li>How do Christians' beliefs about Jesus make a difference to their lives?</li> <li>How do Christians' beliefs about the Holy Spirit make a difference to daily lives?</li> <li>How has Christianity inspired the lives of some people?</li> </ul> <p><b>Do all religious beliefs influence people to behave well towards others?</b></p> <ul style="list-style-type: none"> <li>By what rules, codes and traditions do Christians believe they should live their lives?</li> <li>What difference does it make to try to live by these rules, codes and traditions?</li> <li>Do all these rules, codes and traditions encourage Christians to behave well towards others?</li> </ul> <p><b>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</b></p> <ul style="list-style-type: none"> <li>What might it mean to grow up in a Christian family?</li> <li>How might a Christian background influence a child's sense of identity?</li> </ul> <p><b>Is it possible to hold religious beliefs without trying to make the world a better place?</b></p> <ul style="list-style-type: none"> <li>How and why do Christians respond to global issues of human rights, fairness, social justice and the importance of the environment?</li> </ul>

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore, as illustrated in previous pages, that pupils will explore beliefs in combination with questions about behaving and belonging. Suggestions about content and attainment expectations are set out in the guidance material.

## HINDUISM

Learning ABOUT Hinduism in Key Stage 2: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Does participating in worship help people to feel closer to God or their faith community?</b></p> <ul style="list-style-type: none"> <li>Why do Hindus believe it is important to worship and sometimes worship together?</li> <li>How are shrines used for worship?</li> <li>Why and how do Hindus celebrate their festivals?</li> <li>Why and how are rites of passage marked publically?</li> <li>What value do some Hindus find in private prayer and worship?</li> <li>Why and where do Hindus go on pilgrimage?</li> </ul>	<p><b>Do religious people lead better lives?</b></p> <ul style="list-style-type: none"> <li>Does believing in God make a difference to how Hindus live?</li> <li>Do the teachings and example of deities provide a framework for leading a good life?</li> <li>How do different deities help to reveal the nature and will of God?</li> </ul> <p><b>Do sacred texts have to be 'true' to help people understand their religion?</b></p> <ul style="list-style-type: none"> <li>How do Hindus interpret their holy writings for today?</li> <li>How do Hindus use their holy writings to learn about God, the world and human life?</li> <li>Is personal spiritual experience more important than the holy writings for Hindus in understanding their religion?</li> </ul> <p><b>Should religious people be sad when someone dies?</b></p> <ul style="list-style-type: none"> <li>What do Hindus believe about life after death and why?</li> </ul>	<p><b>Is religion the most important influence and inspiration in everyone's life?</b></p> <ul style="list-style-type: none"> <li>How do different deities influence and inspire Hindus?</li> <li>How do Hindus' beliefs about God/deities make a difference to their lives?</li> <li>How have Hindu beliefs and teachings inspired the lives of some people?</li> </ul> <p><b>Do all religious beliefs influence people to behave well towards others?</b></p> <ul style="list-style-type: none"> <li>By what rules, codes and traditions do Hindus believe they should live their lives?</li> <li>What difference does it make to try to live by these rules, codes and traditions?</li> <li>Do all these rules, codes and traditions encourage Hindus to behave well towards others?</li> </ul> <p><b>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</b></p> <ul style="list-style-type: none"> <li>What might it mean to grow up in a Hindu family?</li> <li>How might a Hindu background influence a child's sense of identity?</li> </ul> <p><b>Is it possible to hold religious beliefs without trying to make the world a better place?</b></p> <ul style="list-style-type: none"> <li>How and why do Hindus respond to global issues?</li> </ul>

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about behaving and belonging. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but it is a requirement of this syllabus that some questions from each of the areas of focus (believing, belonging, behaving) be explored. Suggestions about content and attainment expectations are set out in the guidance material.

## ISLAM

**Learning ABOUT Islam in Key Stage 2:** Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Does participating in worship help people to feel closer to God or their faith community?</b></p> <ul style="list-style-type: none"> <li>• Why do Muslims believe it is important to worship and worship together?</li> <li>• How are mosques used for worship?</li> <li>• Why and how do Muslims celebrate their festivals?</li> <li>• Why and how are rites of passage marked publically?</li> <li>• What value do some Muslims find in private prayer and worship?</li> </ul> <p>٥٣ Why and where do Muslims go on pilgrimage?</p> <p><b>What do rites of passage tell us about people's beliefs?</b></p> <p>How and why do Muslims mark milestones in their life journey?</p> <p><b>Can the arts help communicate religious beliefs?</b></p> <ul style="list-style-type: none"> <li>• How have Muslims used the arts to express important ideas, beliefs and personal experiences</li> </ul>	<p><b>Do religious people lead better lives?</b></p> <ul style="list-style-type: none"> <li>• Does believing in God make a difference to how Muslims live?</li> <li>• Do the teachings and example of the Prophet Muhammad (pbuh) provide a framework for leading a good life?</li> <li>• Do the teachings of the Qur'an help Muslims know what a good life looks like?</li> </ul> <p><b>Do sacred texts have to be 'true' to help people understand their religion?</b></p> <ul style="list-style-type: none"> <li>• How do different groups of Muslims interpret the Qur'an?</li> <li>• Are Islamic writings 'true' in different ways?</li> <li>• Is personal spiritual experience more important than the Qur'an for Muslims in understanding their religion?</li> <li>• How do Muslims use the Qur'an to learn about God, the world and human life?</li> </ul> <p><b>Should religious people be sad when someone dies?</b></p> <ul style="list-style-type: none"> <li>• What do Muslims believe about life after death and why?</li> </ul>	<p><b>Is religion the most important influence and inspiration in everyone's life?</b></p> <ul style="list-style-type: none"> <li>• How does the Prophet Muhammad (pbuh) influence and inspire Muslims?</li> <li>• How do Muslim understandings of and beliefs about the Prophet Muhammad (pbuh) make a difference to their lives?</li> <li>• How has Islam inspired the lives of some people?</li> </ul> <p><b>Do all religious beliefs influence people to behave well towards others?</b></p> <ul style="list-style-type: none"> <li>• By what rules, codes and traditions do Muslims believe they should live their lives?</li> <li>• What difference does it make to try to live by these rules, codes and traditions?</li> <li>• Do all these rules, codes and traditions encourage Muslims to behave well towards others?</li> </ul> <p><b>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</b></p> <ul style="list-style-type: none"> <li>• What might it mean to grow up in a Muslim family?</li> <li>• How might a Muslim background influence a child's sense of identity?</li> </ul> <p><b>Is it possible to hold religious beliefs without trying to make the world a better place?</b></p> <ul style="list-style-type: none"> <li>• How and why do Muslims respond to global issues of human rights, fairness, social justice and the importance of the environment?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.



## JUDAISM

Learning ABOUT Judaism in Key Stage 2: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Does participating in worship help people to feel closer to God or their faith community?</b></p> <ul style="list-style-type: none"> <li>How is communal worship important in Judaism?</li> <li>How and why do Jews pray?</li> <li>How are synagogues used for worship?</li> <li>How and why do Jews celebrate their festivals?</li> <li>How and why are rites of passage marked publicly?</li> <li>What family rituals do Jews observe at home? ?</li> <li>What places are special for Jews and how is this holiness expressed?</li> <li>What functions do synagogues fulfil?</li> </ul>	<p><b>Do religious people lead better lives?</b></p> <ul style="list-style-type: none"> <li>Does believing in God make a difference to how Jews live?</li> <li>What is the role of belief in God for Jews?</li> <li>Do the Torah and Rabbinic writings provide a framework for leading a good life and make clear what a good life looks like?</li> </ul> <p><b>Do sacred texts have to be 'true' to help people understand their religion?</b></p> <ul style="list-style-type: none"> <li>How do Jews understand truth in their sacred texts?</li> <li>How do different groups of Jews interpret the Bible and Rabbinic writings?</li> <li>How might different types of writing in the Bible and Rabbinic writings be true?</li> <li>How do Jews use the Bible and Rabbinic writings to learn about God, the world and human life?</li> </ul> <p><b>Should religious people be sad when someone dies?</b></p> <ul style="list-style-type: none"> <li>What do Jews believe about life after death and why?</li> <li>How should Jews respond to death?</li> </ul>	<p><b>Is religion the most important influence and inspiration in everyone's life?</b></p> <ul style="list-style-type: none"> <li>How has Judaism inspired the lives of some people?</li> <li>How do Jewish beliefs and teachings make a difference to Jews' lives?</li> </ul> <p><b>Do all religious beliefs influence people to behave well towards others?</b></p> <ul style="list-style-type: none"> <li>By what rules, codes and traditions do Jews believe they should live their lives?</li> <li>What difference does it make to try to live by these rules, codes and traditions?</li> <li>How do all these rules, codes and traditions encourage Jews to behave towards others?</li> </ul> <p><b>Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</b></p> <ul style="list-style-type: none"> <li>How does performing commandments/mitzvot and following Jewish traditions (eg. kashrut, Shabbat) help a person to develop a Jewish identity?</li> <li>What might it mean to grow up in a Jewish family?</li> <li>How might a Jewish background influence a child's sense of identity?</li> </ul> <p><b>Is it possible to hold religious beliefs without trying to make the world a better place?</b></p> <ul style="list-style-type: none"> <li>How and why do Jews respond to global issues of human rights, fairness, social justice and the importance of the environment?</li> <li>How does Judaism motivate Jews to make the world a better place?</li> <li>From a Jewish perspective, what is the best way to help others?</li> </ul>

**What do rites of passage tell us about people's beliefs?**

**4.** How and why do Jews mark milestones in their life journey?

**Can the arts help communicate religious beliefs? (How do the arts help communicate religious beliefs)**

- What symbols do Jews use to express their beliefs and values? What is the role of music in Jewish identity and culture?
- How do life-cycle rituals link individuals to their communities?
- How do Jews welcome children into the community?
- How do Jews celebrate their children coming of age?
- How do Jews celebrate marriage?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.

## SIKHISM

**Learning ABOUT Sikhism in Key Stage 2:** Some suggestions for how the key questions might begin to be unpacked:

Belonging
<p><b>Does participating in worship help people to feel closer to God or their faith community?</b></p> <ul style="list-style-type: none"> <li>• Why do Sikhs believe it is important to worship and worship together?</li> <li>• How are Gurdwaras used for worship?</li> <li>• Why and how do Sikhs celebrate their festivals?</li> <li>• Why and how are rites of passage marked publicly?</li> <li>• What value do some Sikhs find in private prayer and worship?</li> </ul> <p><b>Why and where do Sikhs go on pilgrimage?</b></p> <p><b>What do rites of passage tell us about people's beliefs?</b></p> <ul style="list-style-type: none"> <li>• How and why do Sikhs mark milestones in their life journey?</li> </ul> <p><b>Can the arts help communicate religious beliefs?</b></p> <ul style="list-style-type: none"> <li>• How have Sikhs expressed some of their most important ideas, beliefs and personal experiences through the arts?</li> </ul>

Believing
<p><b>Do religious people lead better lives?</b></p> <ul style="list-style-type: none"> <li>• Does believing in God make a difference to how Sikhs live?</li> <li>• Do the teachings and example of the Gurus provide a framework for leading a good life?</li> <li>• Do the teachings of the Guru Granth Sahib help Sikhs know what a good life looks like?</li> </ul> <p><b>Do sacred texts have to be 'true' to help people understand their religion?</b></p> <ul style="list-style-type: none"> <li>• How do different groups of Sikhs interpret the Guru Granth Sahib?</li> <li>• Are different types of writing in Guru Granth Sahib true in different ways?</li> <li>• Is personal spiritual experience more important than Guru Granth Sahib for Sikhs in understanding their religion?</li> <li>• How do Sikhs use Guru Granth Sahib to learn about God, the world and human life?</li> </ul> <p><b>Should religious people be sad when someone dies?</b></p> <ul style="list-style-type: none"> <li>• What do Sikhs believe about life after death and why?</li> </ul>

Behaving
<p><b>Is religion the most important influence and inspiration in everyone's life?</b></p> <ul style="list-style-type: none"> <li>• How do the Gurus influence and inspire Sikhs?</li> <li>• How do Sikhs' beliefs make a difference to their lives?</li> <li>• How has Sikhism inspired the lives of some people?</li> </ul> <p><b>Do all religious beliefs influence people to behave well towards others?</b></p> <ul style="list-style-type: none"> <li>• By what rules, codes and traditions do Sikhs believe they should live their lives?</li> <li>• What difference does it make to try to live by these rules, codes and traditions?</li> <li>• Do all these rules, codes and traditions encourage Sikhs to behave well towards others?</li> </ul> <p><b>Does living out parents' religious beliefs/traditions e.g. Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?</b></p> <ul style="list-style-type: none"> <li>• What might it mean to grow up in a Sikh family?</li> <li>• How might a Sikh background influence a child's sense of identity?</li> </ul> <p><b>Is it possible to hold religious beliefs without trying to make the world a better place?</b></p> <ul style="list-style-type: none"> <li>• How and why do Sikhs respond to global issues of human rights, fairness, social justice and the importance of the environment?</li> </ul>

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about behaving and belonging. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (believing, belonging, behaving) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.





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**Key Stage 3,  
Year Groups 7-9,  
Ages 12-14**

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## Learning FROM questions: Key Stage 3 (applicable to all religions and worldviews)

These questions are intended as a guide only. Teachers will need to select, amend and add questions which fit well with their approach to particular topics

Belonging	Believing	Behaving
<p><b>Should people be allowed to express their spirituality in any way they choose?</b></p> <ul style="list-style-type: none"> <li>How effectively do religions express their beliefs through the arts?</li> <li>Why are the arts so often used to express religious beliefs?</li> <li>Do you think human beings have a spiritual 'side'? How and why do some experiences give rise to feelings that are called spiritual? How might spiritual feelings be distinct from emotional feelings?</li> <li>What is worship? Is all worship religious?</li> <li>Which of the styles of worship you have learned about might most attract/interest/inspire you and why?</li> <li>How might the wearing of symbols, including religious symbols, help someone and/or antagonise others?</li> <li>Is it acceptable to express your spirituality in a way that causes harm to yourself and/or others?</li> <li>How could the expression of one person's beliefs/spirituality contravene the human rights of another?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>What are the main arguments for the existence/non-existence of God?</li> <li>What do you believe about God and why?</li> <li>What do you consider to be the purpose of human life and why? What does it mean to have a free will?</li> <li>How does your understanding of God make a difference to your sense of purpose in life?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>Is it important to be able to tell if something is true or not? Why?</li> <li>How do you decide what is true, right and wrong?</li> <li>What is meant by conscience?</li> <li>Is it important to you that other people share the same ideas about truth, right and wrong?</li> <li>What part does the media play today in influencing ideas of truth, right and wrong?</li> <li>Is truth absolute?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>To what extent are you influenced by scientific and/or religious thinking in working out what is true, right and wrong? Why?</li> <li>Does it matter whether you have thought about what science and religion say about issues? Why?</li> <li>How does it feel when your beliefs are challenged?</li> <li>To what extent do religion and science challenge each other equally?</li> <li>Is time something that goes in circles or straight lines?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>What is the value of discussion with people who have very different ideas from your self?</li> <li>Is it important for spouses/partners to share the same faith/beliefs? Why?</li> <li>Are everyone's views about religion/religious beliefs equally important?</li> <li>What do you think are the advantages and disadvantages of there being different ways of belonging to each religion?</li> <li>Can all religions/belief systems be true?</li> <li>One God, many or none - what do you think and why?</li> <li>What causes religious intolerance?</li> <li>To what extent does religious disagreement and religious intolerance influence the world around us?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>What influences you in your relationships with others?</li> <li>How important are loyalty and forgiveness in relationships?</li> <li>What might your responses to relationships reveal about your beliefs?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>How important is it to you to make the most of all your rights? Why?</li> <li>What importance do you give to your responsibilities?</li> <li>Should rights always be accompanied by responsibilities?</li> <li>How do you decide/know what your responsibilities are? Are they different at different times?</li> <li>Do you think it is important to protect the rights of others? Why?</li> <li>Do all religions promote the same human rights and responsibilities?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>Is it important to be aware of global issues? Why?</li> <li>What do you think are the most important current global issues and why?</li> <li>Is it important to do 'one's bit' in relation to global issues? Why?</li> <li>To what extent do you agree with the idea that 'one person can make a difference'?</li> <li>Is it important to you to play a part in your community? Why? How can you do this?</li> <li>Do you believe all people are equal? Why?</li> <li>What responsibilities do humans have towards animals?</li> <li>Do you think worldwide peace is a possibility?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>Why might it be beneficial to have people with diverse ideas in a team? How might this cause difficulties?</li> <li>Have you ever benefited from being with/working with people who are very different from yourself? How?</li> <li>What might be the benefits of people getting to know others from different backgrounds, cultures and religions? What might be the challenges?</li> <li>Is it always possible to solve differences through talking or is fighting sometimes inevitable?</li> <li>Do you think social and religious harmony are possible locally, nationally and globally?</li> </ul>

## CHRISTIANITY

Learning ABOUT Christianity in Key Stage 3: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Should people be allowed to express their spirituality in any way they choose?</b></p> <ul style="list-style-type: none"> <li>• How do Christians express their beliefs in worship?</li> <li>• How do Christians express their beliefs and experiences through the arts?</li> <li>• How do Christians make their beliefs known publicly?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>• What do Christians believe about the nature of God as revealed in the Doctrine of the Trinity? Why?</li> <li>• What do Christians understand to be the purpose of human life?</li> <li>• What do Christians believe about their place in the world?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>• How do Christians use the Christian Bible to help them decide what is true, right and wrong?</li> <li>• How do Christians use Christian writings to help them decide what is true, right and wrong?</li> <li>• What is the role of Christian leaders in helping people to understand what is true, right and wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>• How do Christians resolve the conflict between theories of evolution and the creation narratives found in Genesis?</li> <li>• In what ways have modern advances in medicine and other sciences challenged Christians?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>• How do Christians understand and respond to denominational diversity?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>• How might being a Christian influence your family life?</li> <li>• How might being a Christian influence your relationships with friends and partners?</li> <li>• How might being a Christian influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>• How might Christian beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>• Why do Christians believe it is important to protect the rights of others?</li> <li>• Should Christians take active roles in their communities? If yes, how? Why?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>• Why and how might Christians get involved with global issues such as social justice and matters of environmental sustainability?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>• Why and how might Christians from different denominations choose to work together?</li> <li>• Why might Christians find it difficult to live and work alongside people whose Christian beliefs/practices are different from their own?</li> </ul>

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore, as illustrated in previous page, that pupils will often explore beliefs in combination with questions about behaving and belonging. Suggestions about content and attainment expectations are set out in the guidance material.

## BUDDHISM

Learning ABOUT Buddhism in Key Stage 3: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p>Should people be allowed to express their spirituality in any way they choose?</p> <ul style="list-style-type: none"> <li>How are Buddhist beliefs reflected in meditation?</li> <li>How are the key beliefs of different Buddhist groups expressed in the symbolism and art of the Buddhist tradition?</li> <li>How do Buddhists make their beliefs known publically?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>Why does Buddhism have little to teach about God?</li> <li>What does Buddhism teach about the nature of life?</li> <li>What do Buddhists believe about death and the purpose of life</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>How do Buddhists use Buddhist writings to help them decide what is true, right and wrong?</li> <li>What is the role of Buddhist leaders/teachers in helping people to understand what is true, right and wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>How do the teachings of Gotama Buddha relate to scientific enquiry?</li> <li>How might modern advances in medicine and other sciences challenge Buddhists?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>How do Buddhists understand and respond to diversity within Buddhism?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>How might being a Buddhist influence your family life?</li> <li>How might being a Buddhist influence your relationships with friends and partners?</li> <li>How might being a Buddhist influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>How might Buddhist beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>To what extent do Buddhist teachings encourage Buddhists to protect the rights of others?</li> <li>Should Buddhists take active roles in their communities? If yes, how? Why?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>How and why might Buddhists get involved with global issues?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>How and why might people from different expressions of Buddhism work together?</li> <li>Are there any reasons why Buddhists might find it difficult to live and work alongside people whose Buddhist beliefs/practices are different from their own?</li> </ul>

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Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will often explore beliefs in combination with questions about behaving and belonging. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but it is a requirement of this syllabus that some questions from each of the areas of focus (believing, belonging, behaving) be explored.

Suggestions about content and attainment expectations are set out in the guidance material.

## HINDUISM

Learning ABOUT Hinduism in Key Stage 3: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p>Should people be allowed to express their spirituality in any way they choose?</p> <ul style="list-style-type: none"> <li>How do Hindus express their beliefs in worship at home and in the mandir?</li> <li>How do Hindus express their beliefs and experiences through the arts?</li> <li>How do Hindus make their beliefs known publically?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>What do Hindus believe about the nature of God?</li> <li>What do Hindus understand to be the purpose of human life?</li> <li>What do Hindus believe about their place in the world?</li> <li>How do Hindu beliefs in reincarnation make a difference to the ways in which they live?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>How are Hindu scriptures and other writings used by different Hindus to decide what is true, false, right and wrong?</li> <li>What is the role of Hindu leaders in helping people to understand what is true, right and wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>How do Hindu beliefs and teachings influence Hindu responses to scientific understandings of the world and scientific advances?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>How do Hindus understand and respond to diversity within Hinduism?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>How might being a Hindu influence your family life?</li> <li>How might being a Hindu influence your relationships with friends and partners?</li> <li>How might being a Hindu influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>How might Hindu beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>To what extent do Hindus believe it is important to protect the rights of others?</li> <li>Should Hindus take active roles in their communities? If yes, how? Why?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>Why and how might Hindus get involved with global issues such as social justice and matters of environmental sustainability?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>Why and how might Hindus from different traditions choose to work together?</li> <li>Why might Hindus find it difficult to live and work alongside people whose Hindu beliefs/practices are different from their own?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.



## ISLAM

**Learning ABOUT Islam in Key Stage 3:** Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Should people be allowed to express their spirituality in any way they choose?</b></p> <ul style="list-style-type: none"> <li>• How do Muslims express their beliefs in worship?</li> <li>• How do Muslims express their beliefs and experiences through the arts?</li> <li>• How do Muslims make their beliefs known publically?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>• What do Muslims believe about the nature of God? Why?</li> <li>• What do Muslims understand to be the purpose of human life?</li> <li>• What do Muslims believe about their place in the world?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>• How do Muslims use the Qur'an to help them decide what is true, right and wrong?</li> <li>• How do Muslims use Islamic writings to help them decide what is true, right and wrong?</li> <li>• What is the role of Muslim leaders in helping people to understand what is true, right and wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>• How do Muslims resolve the conflict between theories of evolution and the creation?</li> <li>• In what ways have modern advances in medicine and other sciences challenged Muslims?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>• How do Muslims understand and respond to diversity within Islam?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>• How might being a Muslim influence your family life?</li> <li>• How might being a Muslim influence your relationships with friends and partners?</li> <li>• How might being a Muslim influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>• How might Muslim beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>• Why do Muslims believe it is important to protect the rights of others?</li> <li>• Should Muslims take active roles in their communities? If yes, how? Why?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>• Why and how might Muslims get involved with global issues such as social justice and matters of environmental sustainability?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>• Why and how might Muslims from different denominations choose to work together?</li> <li>• Why might Muslims find it difficult to live and work alongside people whose Muslim beliefs/practices are different from their own?</li> </ul>

Although the believing questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will often explore beliefs in combination with questions about behaving and belonging. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (believing, belonging, behaving) be explored. Suggestions about content and attainment expectations are set out in the guidance material.

## JUDAISM

Learning ABOUT Judaism in Key Stage 3: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p>Should people be allowed to express their spirituality in any way they choose?</p> <ul style="list-style-type: none"> <li>How do Jews express their spirituality in worship?</li> <li>How do Jews express their values and experiences through the arts?</li> <li>How do Jews make their identity and beliefs known publically?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>What does Judaism teach about the nature of God?</li> <li>What does Judaism teach about the purpose of human life?</li> <li>What does Judaism teach about the place of Jews in the world?</li> <li>Can someone who has lost faith in God still be a good Jew?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>How do Jews use the Torah and other Jewish writings to help them decide what is true, right and wrong?</li> <li>What is the role of Jewish leaders in helping people to understand what is true, right and wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>How do Jews resolve the apparent conflict between theories of evolution and the creation narratives found in Genesis?</li> <li>In what ways have modern advances in medicine and other sciences challenged Jews?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>How important is it for Jews to marry other Jews?</li> <li>How do Jews understand and respond to the variety of religions in the world?</li> <li>How do Jews understand and respond to diversity within Judaism?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>How might being a Jew influence your family life?</li> <li>How might being a Jew influence your relationships with friends and partners?</li> <li>How might being a Jew influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>How might Jewish beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>To what extent do Jews believe it is important to protect the rights of others?</li> <li>Should Jews take active roles in their communities? If yes, how? Why?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>Why and how might Jews get involved with global issues such as social justice and matters of environmental sustainability?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>Why and how might Jews of from different traditions choose to work together?</li> <li>Why might Jews find it difficult to live and work alongside people whose Jewish beliefs/practices are different from their own?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.



## SIKHISM

**Learning ABOUT Sikhism in Key Stage 3:** Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Should people be allowed to express their spirituality in any way they choose?</b></p> <ul style="list-style-type: none"> <li>How do Sikhs express their beliefs in worship?</li> <li>How do Sikhs express their beliefs and experiences through the arts?</li> <li>How do Sikhs make their beliefs known publicly?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>What do Sikhs believe about the nature of God?</li> <li>What do Sikhs understand to be the purpose of human life?</li> <li>What do Sikhs believe about their place in the world?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>How do Sikhs use Guru Granth Sahib to help them decide what is true, right and wrong?</li> <li>How do Sikhs use Sikh writings to help them decide what is true, right and wrong?</li> <li>What is the role of Sikh leaders in helping people to understand what is true, right and wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>In what ways have modern advances in medicine and other sciences challenged Sikhs?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>How do Sikhs understand and respond to diversity within Sikhism?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>How might being a Sikh influence your family life?</li> <li>How might being a Sikh influence your relationships with friends and partners?</li> <li>How might being a Sikh influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>How might Sikh beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>Why do Sikhs believe it is important to protect the rights of others?</li> <li>Should Sikhs take active roles in their communities? If yes, how? Why?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>Why and how might Sikhs get involved with global issues such as social justice and matters of environmental sustainability?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>Why and how might Sikhs from different traditions choose to work together?</li> <li>Why might Sikhs find it difficult to live and work alongside people whose Sikh beliefs/practices are different from their own?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out the guidance material.

## HUMANISM

Learning ABOUT Humanism in Key Stage 3: Some suggestions for how the key questions might begin to be unpacked:

Belonging	Believing	Behaving
<p><b>Should people be allowed to express their spirituality in any way they choose?</b></p> <ul style="list-style-type: none"> <li>• How do Humanists express their beliefs together?</li> <li>• How do Humanists express their beliefs and experiences through the arts?</li> <li>• How do Humanists make their beliefs known publicly?</li> </ul>	<p><b>To what extent is a person's purpose in life determined by their understanding of God?</b></p> <ul style="list-style-type: none"> <li>• What do Humanists believe about God?</li> <li>• What do Humanists understand to be the purpose of human life?</li> <li>• What do Humanists believe about their place in the world?</li> </ul> <p><b>To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?</b></p> <ul style="list-style-type: none"> <li>• How do Humanists use writings and research to help them decide what is true, right and wrong?</li> <li>• What is the role of Humanist leaders in helping people to understand what is true, right or wrong?</li> </ul> <p><b>Is it helpful that scientific advances/discoveries challenge people's beliefs?</b></p> <ul style="list-style-type: none"> <li>• In what ways have modern advances in medicine and other sciences challenged Humanists?</li> </ul> <p><b>Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?</b></p> <ul style="list-style-type: none"> <li>• How do Humanists understand and respond to diversity?</li> </ul>	<p><b>To what extent do people's religious/spiritual beliefs affect their personal relationships?</b></p> <ul style="list-style-type: none"> <li>• How might being a Humanist influence your family life?</li> <li>• How might being a Humanist influence your relationships with friends and partners?</li> <li>• How might being a Humanist influence your approach to caring for yourself?</li> </ul> <p><b>Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?</b></p> <ul style="list-style-type: none"> <li>• How might Humanist beliefs influence approaches to the rights and responsibilities of being a citizen?</li> <li>• Why do Humanists believe it is important to protect the rights of others?</li> <li>• Should Humanists take active roles in their communities? If yes, how?</li> </ul> <p><b>To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?</b></p> <ul style="list-style-type: none"> <li>• Why and how might Humanists get involved with global issues such as social justice and matters of environmental sustainability?</li> </ul> <p><b>How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?</b></p> <ul style="list-style-type: none"> <li>• Why might Humanists find it easy or difficult to live and work alongside people whose Humanist beliefs/practices are different from their own?</li> </ul>

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out in the guidance material.

**Attainment and assessment**

THIS SECTION NEEDS TO BE THOUGHT THROUGH IN LIGHT OF CHANGES ETC

Should the detail be in the Appendix?

### Acknowledgements

#### Agreed Syllabus Conferences

Thanks go to all members of the six agreed syllabus conferences participating in the joint review of this syllabus which serves for their vision of a shared syllabus and all their work to bring it to completion

Bracknell Forest

Reading

Royal Borough of Windsor and Maidenhead

Slough

West Berkshire

Wokingham

Particular thanks go to all those members who joined with people of their own religion from other local authorities to review and refine elements of the syllabus focused on their own faith. This work contributed in a major way to the development of this new document.

#### Teachers

Thanks also go to teachers from each of the participating authorities shared their views as the syllabus was emerging. Particular thanks are expressed to those who contributed to writing groups:

Foundation Stage:

Key Stage 1

Key Stage 2

Key Stage 3 and 14-19

#### Advisers

Thanks go to advisers who work with the six participating agreed syllabus conferences for all their advice and expertise: Jan Lever, Anne Andrews, Alison Harrir, David Rees and Brian Crisell.

#### Graphic Designer

The syllabus would not look as well presented as it does were it not for the work of a graphic designer so thanks go to Andrea Todd - Andrea Todd Design

#### SACREs

Thanks are expressed to the SACREs of all six local authorities, especially to the Chairs and Vice-Chairs for their collaborative work through the Pan-Berkshire SACRE Hub.