



# Wandsworth Agreed Syllabus

April 2017  
Revised February 2023

## Contents

Foreword	5
Acknowledgements	6
<b>Overview</b>	<b>7</b>
The purpose of the Agreed Syllabus	8
The purpose of Religious Education	9
Community Cohesion, Fundamental British Values and Spiritual, Moral, Social and Cultural (SMSC) Development	10
The legal status of Religious Education	11
The role of the RE co-ordinator in schools	13
Teaching and learning in Religious Education	14
Assessment	17
<b>Early Years Foundation Stage (EYFS)</b>	<b>20</b>
Learning outcomes	21
Suggested content	22
Expected progress at EYFS	24
<b>Key Stage 1</b>	<b>25</b>
Learning outcomes	26
Suggested content	27
Expected progress at Key Stage 1	30
<b>Key Stage 2</b>	<b>31</b>
Learning outcomes	32
Suggested content	33
Expected progress at Key Stage 2	37
<b>Key Stage 3</b>	<b>38</b>
Learning outcomes	39
Suggested content	40
Expected progress at Key Stage 3	50
<b>Key Stage 4 &amp; 5</b>	<b>52</b>
Learning outcomes	53
Suggested content	55
Expected progress at Key Stage 4 & 5	63

<b>Appendices</b>	<b>65</b>
Appendix 1: Teaching Bahá'í	66
Appendix 2: Teaching Buddhism	69
Appendix 3: Teaching Christianity	72
Appendix 4: Teaching Islam	76
Appendix 5: Teaching Hinduism	79
Appendix 6: Teaching Humanism	82
Appendix 7: Teaching Judaism	84
Appendix 8: Teaching Sikhism	88
Appendix 9: Teaching Society of Friends (Quakers)	91
<b>Resources</b>	<b>92</b>
Bibliography	93
Useful websites	95
Places of worship and speakers	100

*'Knowledge is power. Information is liberating. Education is the premise of progress, in every society, in every family.'* - Kofi Annan

## Foreword

It is a huge pleasure to introduce this update to the agreed syllabus for Wandsworth. This update has been built on the great work undertaken in the previous revision with minor amendments to ensure it is up to date. I owe a huge debt of gratitude to all those involved (outlined below) and to the Members of the SACRE Group. Wandsworth is one of the largest inner London boroughs with a diverse and fast changing population. Residents with some of the highest incomes in London live adjacent to those with the lowest. Wandsworth also has a proud tradition of community cohesion and integration. Some of the challenges facing our schools include tackling issues related to economic deprivation, as well as language barriers and relatively high pupil mobility. Despite these challenges Wandsworth schools are amongst the best in London and many of our Wandsworth pupils sit and pass the GCSE in RE. In 2022, 84% achieved a Grade 9-4, above the national average (of 75%). A pleasing number also go on to take the subject at A level. This update is designed to be a useful working tool for teachers across all age groups to help them with lesson preparation and structuring the teaching time allocated to RE. There is a recognition that some teachers delivering RE in primary schools may not have studied this as a specialist subject. Also included are useful contact details for faith groups and helpful web links and addresses of places of worship that welcome school visits. I hope readers will find this document helpful and informative.

Councillor Jafri  
Chair of Wandsworth SACRE  
February 2023

## **Acknowledgements**

Grateful thanks go to members of the working party and to the Wandsworth SACRE for the original document of April 2017:

Jo Taylor Head of Philosophy, Beliefs and Ethics (PBE) at Chestnut Grove  
Angela Rundle, LA Officer for SACRE  
Councillor Mrs Antonia Dunn, Chair of SACRE  
Monica Kitchlew Wilson, Headteacher of Furzedown Primary  
Claire Wood, Headteacher of All Saints' CE Primary  
Deirdre McDonald, Headteacher of Our Lady of Victories RC Primary  
Isobel Henderson, RE Co-ordinator at Chesterton Primary  
Sharon Coussins, Jewish Faith Group Member  
Jeanne Rathbone, Humanist SACRE co-optee  
Ruhena Bakhsh, Head of RE at Burntwood Academy  
Bronnie Mayho, Writer

For the revision of 2023:

Shaun Burns, Primary Religious Education Adviser to the Southwark Diocesan Education Board  
Clare Hewitson, SACRE Teacher member and RE leader at Finton House School  
Paul Phillips, Baha'i Faith group Member  
Primary teacher RE subject leads from Wandsworth schools  
Angela Rundle, LA Officer for SACRE  
Jo Taylor Head of Philosophy, Beliefs and Ethics (PBE) at Chestnut Grove

# Overview

## The purpose of the Agreed Syllabus

This locally agreed syllabus is a statutory syllabus of Religious Education (RE) prepared under Schedule 31 to the Education Act 1996 and adopted by the Wandsworth LA under that schedule. This agreed syllabus sets out what pupils should be taught and can include the expected standards of pupils' performance at different stages. This Agreed Syllabus has four purposes, which mirror those of the National Curriculum:

**1. To establish an entitlement.** The Agreed Syllabus sets out the entitlement to learning in religious education for all pupils in community schools, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfilment and development as active and responsible citizens.

**2. To establish standards.** The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It lays down, for Wandsworth schools, legal expectations and standards for assessment that teachers can use to improve and evaluate the subject.

**3. To promote continuity and coherence.** The Agreed Syllabus seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.

**4. To promote public understanding.** The Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the extent to which local stakeholders (religious communities, teachers, councillors and the local authority) are already involved in monitoring, advising and defining the RE curriculum, through the Wandsworth SACRE and Wandsworth Agreed Syllabus Conference. It encourages those who are interested to participate in enriching the provision of religious education, for example through contributing to school RE programmes for visits to places of worship and speakers from faith communities.



## The purpose of Religious Education

The UK has a rich heritage of culture and different belief systems and it is vital that young people are given opportunities to reflect on how different beliefs affect them and those around them. Religious Education contributes to education by provoking challenging questions about meaning and purpose in life, beliefs about ultimate reality, issues of right and wrong and what it means to be human. In RE students learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.

Teaching, thus, should equip students with knowledge and understanding of a range of religious and non-religious beliefs and worldviews, whilst encouraging them to simultaneously develop their own ideas, values and identities. RE aims to ensure that all students:

### **AO1 Learning *about* religion and beliefs - Know about and understand a range of religious and non-religious beliefs and worldviews so that they can:**

- Describe, explain and analyse beliefs and practices and how these beliefs influence the lives of adherents;
- Recognise the diversity which exists within and between communities and individuals and challenge simplistic representations of religion;
- Identify, investigate and respond to questions posed, and the responses offered, by different sources of wisdom and authority;
- Appreciate the nature and significance of the different ways of life studied, explaining why they are important to different individuals and communities.

### **AO2 Learning *from* religion and beliefs - Express insights about the nature and significance of different worldviews and gain the skills needed to engage seriously with different worldviews so that they can:**

- Explain their ideas about how beliefs and practices influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, meaning and value;
- Appreciate the different forms in which beliefs can be expressed and celebrated;
- Explore how beliefs form a part of individual and communal identities and how moral values are formed from these beliefs;
- Engage in critical study of a range of sources of knowledge, recognizing bias and differences in interpretation;
- Enquire into what enables individuals and communities to live together respectfully in a pluralistic society;
- Develop positive attitudes and values and relate their learning to their own experiences of the world.

## Community Cohesion, Fundamental British Values (FBV) and Spiritual, Moral, Social and Cultural (SMSC) Development

Schools are required to actively promote the Spiritual, Moral, Social and Cultural (SMSC) development of their pupils. Teaching should respond to the particular needs of students, ensuring they achieve their potential, and should prepare young people for opportunities, responsibilities and experiences of later life in the UK. Through their provision of SMSC in RE and in the wider curriculum, schools should: enable students to develop their self-knowledge, self-esteem and self-confidence; enable students to distinguish between right and wrong; promote respect for the law and the democratic processes that underpin its creation; encourage young people to positively contribute to the lives of others; and promote tolerance and harmony between different cultural traditions by providing opportunities for learning about the value of different cultural practices including their own.

These aims are echoed in the new teaching standards<sup>1</sup> and guidance on Fundamental British Values<sup>2</sup> (FBV) which require teachers to promote ‘the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.’ Through their provision of FBV in RE and in the wider curriculum, schools should: actively encourage democratic spirit through explaining the democratic process in the UK and why it is important to participate; promote a respect for law and explain how laws are made and challenged in Parliament; promote respect for religious pluralism and outline the ways in which this is protected by law; and encourage young people to identify and combat all forms of discrimination.

Religious Education is well-placed to contribute to these whole-school aims: ‘RE makes an important contribution to a school’s duty to promote community cohesion. It provides a key context to develop young people’s understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination.’<sup>3</sup> Through developing students’<sup>4</sup> knowledge of different groups in society and promoting shared values, the subject may encourage an appreciation of different faiths and cultures. In using resources from a range of different traditions, encouraging open and respectful debate and in giving all students a voice in the school to share their ideas, the subject can promote FBV and SMSC in its content and style of teaching.

---

<sup>1</sup> Department for Education (2011) *Teachers’ standards*. London: Stationary Office, [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/283566/Teachers\\_standard\\_information.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/283566/Teachers_standard_information.pdf)

<sup>2</sup> Department for Education (2014) *Promoting fundamental British values as part of SMSC in schools*. London: Stationary Office, <https://www.gov.uk/government/publications/promoting-fundamental-british-values-through-smc>

<sup>3</sup> DCFS (2010). *Religious Education in English Schools: Non-statutory Guidance*. Nottingham: DCSF Publications <http://media.education.gov.uk/assets/files/pdf/t/information%20sheet%201%20final.pdf>

<sup>4</sup> DCFS (2010). *Religious Education in English Schools: Non-statutory Guidance*. Nottingham: DCSF Publications <http://media.education.gov.uk/assets/files/pdf/t/information%20sheet%201%20final.pdf>

## The legal status of Religious Education

RE offers a unique opportunity to engage with the distinct or dissimilar peoples within each community. To that end it is important this subject is not diminished within the teaching curriculum. It is also the main area of the curriculum where pupils have access to accounts of moral and spiritual development. Including the subject within the school curriculum also adheres to the UN Convention of the Rights of the Child, in that it is *'the right of the child to freedom of thought, conscience and religion.'* Inclusion means the inclusion of religions and beliefs themselves, taking account of the religious and the non-religious positions of teachers and pupils alike.

The legal requirements for Religious Education set out in primary legislation from 1944 to 1993 have been consolidated in the 1996, 1998 and 2011 Education Acts. RE is not part of the National Curriculum but, alongside the National Curriculum, forms the Basic Curriculum of every child. RE is a statutory subject of the school curriculum that must be taught to all registered pupils in maintained primary and secondary schools. This includes early years and Sixth Form students, but excludes nursery school classes, any person aged nineteen or above for whom further education is being provided at school and any person over compulsory school age who is receiving part-time education.

Academies and free schools are contractually required to make provision for RE teaching for all pupils on their school rolls in line with the law. However, the nature and time allocation is at the governors' discretion. They are not required to adopt any agreed syllabus but must ensure that they make provision for the subject which is broadly in line with that in maintained schools.

Voluntary Controlled Schools and Foundation Schools with a religious character may in addition, teach denominational religious education according to their trust deed, to children whose parents request that it is given by 'reserved teachers.' Special (SEND) Schools are not required to teach RE in accordance with the local agreed syllabus but should ensure that, as far as is possible, every student receives provision for the subject.

This syllabus complies with the Education Act of 1996 in that it *'reflects the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.'* This means, that from the ages of 5 to 19, pupils in schools, *except those withdrawn by parents, or themselves if aged over 18,* learn about different faiths and world views. This syllabus is non-denominational and does not present any religion or belief system according to the perspective of any one group. The syllabus is not designed to convert students or urge a particular set of beliefs on students.

While this syllabus recognises that the religious traditions in Great Britain are predominantly Christian, other teaching and practices of principal religions and beliefs practised in our country should be learned about. All religions and belief systems should be studied in a way that is coherent and promotes progression, not necessarily studied at the same depth or in each key stage. RE subject leaders and the Wandsworth SACRE should take into account the

balance of religion within the school community, the local area, the UK as a whole and the global community. Schools of a specific religious character will give greater emphasis to that one religion, but all schools are charged with the responsibility to reflect the diversity of the UK and the importance of learning about its different beliefs, including those with a significant local presence.

Schools within the maintained sector are encouraged to provide at least one hour each week to implement the RE curriculum. The recommendation for those studying the GCSE is three hours a week and, at A Level, 5 hours a week. By the end of primary school, all learners should have experience of the contrasting principal faiths and beliefs. Faith schools will place a different priority upon their provision of RE teaching, according to the expectation at each key stage. Free schools and academies are required to include RE teaching within the terms of their funding.

### **Withdrawal from the subject**

Parents have the right to withdraw their children from religious education although it is against the advice of this SACRE that they do so, given the numerous benefits of this subject. In such cases, the school has a duty to supervise students, though not to provide additional teaching or to incur extra cost. Where the student has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the student to receive. These arrangements will be made by the parents. Schools should have a policy setting out their approach to provision and withdrawal and parents should ask for this in writing to the head teacher.

Teachers in community, foundation and voluntary controlled schools also have the right to withdraw from teaching religious education. An application to withdraw must be given in writing to the head teacher and chair of governors. Withdrawals cannot affect student learning.

## The role of the RE subject leader in schools

The RE subject leader is charged with strong, clear leadership, an ability to resource effectively within their budget procurement, a vision and knowledge of their subject, its targets and additional considerations, that is maintained and shared. The RE subject leader will establish a school RE curriculum that fulfils the requirements of the local SACRE syllabus. While individual schools will create job descriptions for this role unique to their needs, it is, as stated, vital that this subject is not marginalised.

RE is a flagship subject, championing and promoting the teaching of thinking skills and philosophy. In recent primary curriculum reviews, discrete subject areas, such as history, geography, science etc, have been grouped into areas of learning (combining subjects which belong to the same family). In the Foundation curriculum, it is possible to match areas of RE study to find the best-fit with the termly topics covered by each key stage, ensuring the areas of study are evenly spaced.

The National Curriculum Framework for RE (NCFRE) recommends that secondary schools should do '*few topics in depth*' rather than many at a superficial level in RE teaching. Schools need to consider the relationships between their KS3 curriculum and examination specifications chosen for study at KS4 and beyond. For this reason, suggested schemes of work focus on an in-depth study of beliefs on the whole, rather than a thematic study of religions. The RE subject leader is advised to study the demographic of students present within their school to ensure that the curriculum is broad and relevant to them.

At all levels of education, the RE subject leader should evaluate schemes of work in light of current affairs and community matters and ensure that topics promote fundamental British values, SMSC and any other values at the heart of a school's ethos. In addition, the coordinator should ensure that students have the opportunity, wherever possible, to meet members of different faith and Humanist groups, and visit relevant places of worship. RE can provide young people with valuable extra-curricular opportunities that can extend their knowledge of their communities and encourage them to positively contribute to them.

The RE curriculum should be academically rigorous and provide opportunities for formative and summative assessment. Students' attainment should be evaluated, in line with national averages where available, and improvements continuously made to the subject to ensure that all students can realise their potential. Work scrutiny, lesson observations and work moderation can all serve to raise standards in the subject. Governors linked to the subject should also be kept well-informed of developments in the subject and teachers involved should all demonstrate high levels of commitment.<sup>5</sup>

---

<sup>5</sup> Ofsted (2012) Religious Education Generic Grade Descriptors  
<http://www.medway.gov.uk/pdf/OFSTED%20subject-specific%20guidance%20for%20RE%20%20January%202013.pdf>

## Teaching and learning in Religious Education

All teachers should strive to create a classroom where all students, no matter what their ability or background, are able to achieve. This involves using a range of activities to complement different styles of learning, differentiating work as well as assessment outcomes and creating a classroom environment where all students feel valued and respected. Creating a safe space where students all feel able to share their ideas and achieve is integral to the success of Religious Education, which frequently deals with highly controversial and sensitive issues.

Inclusion of controversial issues is essential to the development of pupils' knowledge and understanding, critical thinking and analytical skills. Controversial issues can be defined as those that cause disagreement in society because people may reasonably hold different views. These include issues such as the legalising of euthanasia, the acceptability of war, and the use of capital punishment. Sensitive issues, such as racism or homophobia, are not controversial by definition but may still arouse strong feeling and teachers should be prepared to deal with this effectively.

The DfE advice highlights the importance of discussing, and not avoiding, controversial issues with pupils:

*'Schools should provide a safe environment for debating controversial issues and help them to understand how they can influence and participate in decision-making... Pupils are also taught about the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.'*<sup>6</sup>

**Creating a safe space:** Teachers must set clear ground rules for students, including the need to respect the right of others to hold a different opinion, and to respond sensitively to personal information. Students should be able to opt out of activities that are particularly sensitive. Teachers should try their uttermost to get to know their students and be aware of any circumstances that might make particular lessons very difficult for a student, such as lessons on death or on crime. For controversial and sensitive issues, it is important to consider the resources that are being used: for instance, very shocking images are not necessary, especially where the topics themselves may be shocking.

**Curriculum and pedagogy:** Academics debate the merits of studying religions thematically, with many arguing that studying religion in this way often leads to simplistic comparisons being made between religions. Students may benefit, therefore, from studying religions as discrete topics and from spending time studying the heterogeneous nature of these religions. Teachers should consider the range of pedagogical approaches that can underpin their teaching of the subject, including experiential approaches that focus on the common experience of spirituality, to critical realist approaches that focus on evaluating truth claims<sup>7</sup>.

<sup>6</sup> DfE (2015), *The Prevent Duty: Department advice to schools and childcare providers*. London: Stationary Office

<sup>7</sup> For a useful summary, teachers are advised to read the work of Grimmitt - Grimmitt, M (ed) (2000) *Pedagogies of Religious Education: Case Studies in the Development of Good Pedagogic Practice*; Great Wakering, Essex: McCrimmons.

Suggested schemes of work have been provided but the curriculum should be adapted to suit the demographic of the school, including the introduction of schemes of work on minority faiths, and lessons adapted to suit the particular needs of students in the classroom. Teachers should decide between, or use a combination of, the following methods of study:

- **Systematic study** that looks at one or more belief systems in detail, through exploring its key beliefs and practices e.g. an in-depth study of Christianity;
- **Thematic study** that looks at a particular question, concept or issue and explores it in relation to several different belief systems e.g. a study of charity in several different religions and in Humanism;
- **Cross-curricular study** that considers key concepts or ideas through several subjects e.g. studying the idea of 'truth' in religion and science.

**Resources:** In Religious Education, there is plenty of scope for using resources that harness the knowledge of students in the classroom. Many children may not wish to take part in this way, but others may offer to play the part of an 'expert' during a 'hot-seating' or quiz activity. Starter and plenary activities can be used to ask students about their own experiences, such as asking about life-changing experiences they have had before studying the Hajj. Students may wish to opt out of sensitive activities but much of the time are likely to be more engaged as a result of having been able to talk about themselves. Materials used should also reflect the diversity of social, cultural and religious groups, from the pictures that are presented to students to the groups that are studied in class.

**Neutrality:** Teachers must ensure that they do not present opinions as if they are facts or set themselves up as the sole authority on any particular subject. Students are more likely to avoid stereotypes themselves if teachers avoid presenting different belief systems as homogeneous. When trying to remain neutral, teachers should not reveal their own preferences through facial expressions or tone of voice, and ensure that all opinions are subjected to rational criticism. On some topics, teachers may wish to share their view but, when doing this, must make it clear that it is their own opinion and that it is subject to criticism. On other topics, teachers should not remain neutral, such as when discussing illegal behaviours. Gereluk (2012), for instance, argues that it is acceptable for teachers to address grievances surrounding foreign policy as properly controversial but extremism as unequivocally wrong.<sup>8</sup>

**Open discussion:** When discussing controversial issues, it is important that teacher and student alike recognise that their stance on an issue will be affected by their own worldview. Teachers and students should learn to reflect critically on their own position and be prepared to change their mind where necessary. Teachers should give students the skills to identify bias in sources, encouraging, for instance, critical analysis of media sources. Open discussion should be an integral part of each lesson, whether done in small groups or as a class. Once content has been provided and properly taught, teachers need only use questioning to ask for further clarification or, where appropriate, reasons and evidence in support of an opinion.

---

<sup>8</sup> Gereluk, D. (2012) *Education, Extremism and Terrorism: What should be taught in Citizenship Education and why*. London: Continuum International.

Students may well say things that could cause offence. Teachers should think carefully about how they respond to student comments. Often students do not say offensive comments with malice. As such, it may be better to ask the class to explain why this point might cause offence and asking the student to re-phrase their comment. Allowing students to discuss controversial issues openly so that contentious views can be addressed can be the best way of reducing extreme attitudes. Rather than exclude particular views for being irrational or illiberal, the role of the teachers is to create a forum for discussion and to impart skills that can be used to debate ideas in a well-informed and respectful manner.

**Questioning:** Questioning is key to the success of Religious Education. Questioning should be used to promote empathy, to encourage problem solving and reflective observation skills, to encourage skills of analysis and evaluation and to improve levels of verbal literacy. Questioning may come from the teacher but can also be student-led since students are also sources of knowledge in the RE classroom.

Questioning should also be differentiated, depending on ability or stage in the lesson. Recalling basic facts and asking students to define key terms is generally regarded as lower-level questioning, whilst asking students to apply, analyse or evaluate requires more higher-order thinking skills.

**Inclusion:** Teachers should be sensitive to, and aware of, the distinctive needs of individual students, including those that have special educational needs (SEND), those for whom English is an Additional Language (EAL), Gifted and Talented students, and those who are eligible for Free School Meals. The curriculum should build on, and be enriched by, the differing experiences of the students and meet the needs of all students and resources should always be adapted to meet the needs of all students in the classroom. For some students, for instance, emphasis will need to be on sensory experience, such as the colours involved in a festival, and not on the more critical aspects of the subject.

**Cross-curricular education:** When taught well, the RE curriculum should complement the work of all subject teachers in promoting literacy and numeracy skills in young people. Literacy can be promoted in all lessons by providing opportunities for reading, writing and oral literacy, whilst numeracy activities should also be mapped across the RE curriculum. In addition, the use of ICT in lessons can complement learning, preparing students for the wider world and offering alternative means of presenting student ideas.



## Assessment

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study. There is a clear expectation that pupils' achievements will continue to be analysed by teachers in an effective RE department. Students will progress at different levels and will benefit from having different forms of assessment where possible, as well as written exams. Some aspects of learning in RE cannot easily be assessed, such as student spirituality, but this does not mean they are not valuable features of learning in the subject.

Assessment should be ongoing and consider the students' success in relation to the content of study. Where possible, students' progress should also be compared to national levels of achievement, and enable teachers to measure whether or not their students are on track to meet end of key stage expectations. Assessment should also, in line with the teaching standards, be used to inform teachers' planning for all students. Assessment should also enable the teacher to report regularly to parents and, where students move to other schools, provide clear information about a student's level of achievement.

Teachers are no longer required to use national framework levels to assess student progress and RE should, as a result, be assessed in line with the school's assessment policy and, in KS4 and KS5, assessed in line with examination guidelines. The following assessment statements are, therefore, designed to be a guide as to expected levels of progress for each key stage, but not a legal expectation. These statements, and assessment statements provided under each key stage in this syllabus, are based on those proposed by RE online<sup>9</sup> as well as the GCSE grading structure provided by Ofqual.<sup>10</sup> Two attainment targets are recommended: Learning ABOUT and Learning FROM religion and beliefs. In addition to these broad attainment targets, 'can do' statements can be used to assess student understanding and skills at the end of each unit. These should be used to assess the extent to which students have met the broad attainment targets for their key stage as well as their specific understanding of religious concepts and practices. Sample assessment grids have been included for expected progress at each key stage, although these are merely a guide. These assessment grids are more knowledge-based.

**A01 Learning ABOUT religion and beliefs:** Students should be assessed on their knowledge of different beliefs, practices and sources of authority and how these influence individuals and communities. They should also, as they move through the key stages, gain greater understanding of similarities and differences within and between belief systems, as well as how different beliefs are used to form moral values and identities.

**A02 Learning FROM religion and beliefs:** Students should be assessed on their ability to analyse and evaluate aspects of religion and belief. They should consider different points of view and, as they move through the key stages, and use evidence to support reasoned arguments, recognising bias and differences in interpretation of texts and sources of wisdom.

<sup>9</sup> <http://www.reonline.org.uk/assessing/how/can-do-statements/>

<sup>10</sup> Ofqual (2016) <https://www.gov.uk/government/publications/grade-descriptors-for-gcses-graded-9-to-1/grade-descriptors-for-gcses-graded-9-to-1-religious-studies>

<b>AO1 Learning ABOUT religions and beliefs</b>	<b>AO2 Learning FROM religions and beliefs</b>
<p><b>KS1 Year 1</b> Pupils can remember religious stories and talk about them. They can remember the right names for things that are special to believers. They can talk about religious art, symbols and words.</p>	<p><b>KS1 Year 1</b> Pupils can talk about things that happen to them. They can talk about what they find interesting or puzzling. They can talk about what is important to them.</p>
<p><b>KS1 Year 2</b> Pupils can tell religious stories and talk about them. They can talk about some of the things that are the same for religious people. They can say what some symbols stand for, and say what some of the art and music is about.</p>	<p><b>KS1 Year 2</b> Pupils can ask about what happens to others with respect for their feelings. They can talk about some things in stories that make people ask questions. They can talk about what is important to them and to others with respect for their feelings.</p>
<p><b>Greater Depth KS1</b> Pupils can describe a few things that a believer might learn from a religious story. They can briefly describe some similarities and differences between religions. They can use some religious words to describe some religious practices.</p>	<p><b>Greater Depth KS1</b> Pupils can compare some of the things that influence them with those that influence others. They can ask important questions about life and compare their ideas with those of other people. They have begun to link things that are important to them and other people with the way people behave.</p>
<p><b>Lower KS2, Years 3 &amp; 4</b> Pupils can describe some religious sources and explain that these teachings affect religious groups. They can use the right religious words to describe and to briefly compare different practices and experiences.</p>	<p><b>Lower KS2, Years 3 &amp; 4</b> Pupils can ask questions about the meaning of life and about identity. They have begun to give their opinion with reasons and references to some sources of wisdom, such as inspirational people. They can ask questions about moral decisions they, and others, make and suggest some solutions based on sources of wisdom.</p>
<p><b>Upper KS2, Years 5 &amp; 6</b> Pupils can describe some reasons for why people belong to religions and explain how similarities and differences between religions can make a difference to the lives of individuals and communities. They use a wider religious vocabulary and have begun to suggest reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide answers to such questions.</p>	<p><b>Upper KS2, Years 5 &amp; 6</b> Pupils can give their own views and describe the views of others on questions about identity and the meaning of life. They use brief reasons and some references to sources of wisdom, such as inspirational people. They have begun to express much clearer opinions on matters of religion and belief and can use some examples to support their views.</p>
<p><b>Greater Depth KS2</b> Pupils can say what religions teach about some of the big questions of life and have begun to use more sources to explain different views. They have begun to explain the effects of beliefs and practices on individuals, communities and societies. They use more religious and philosophical vocabulary when suggesting reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide such answers.</p>	<p><b>Greater Depth KS2</b> Pupils can give their own views in more detail and describe the views of others on questions about identity and the meaning of life. Students can consider some of the challenges of belonging to a religion today. They have begun to use more reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics.</p>

<b>AO1 Learning ABOUT religions and beliefs</b>	<b>AO2 Learning FROM religions and beliefs</b>
<p><b>KS3, Years 7-9</b></p> <p>Students can present a more coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what religions teach about some of the big questions of life and use more sources of wisdom to explain different views. They have also begun to explain more differences within religions as well as between different religious and non-religious groups. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion. They use more religious and philosophical vocabulary when suggesting reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide such answers.</p>	<p><b>KS3, Years 7-9</b></p> <p>Students can give their own views and describe the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today. They use more reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are more logically sequenced, with clear conclusions, and the use of specialist vocabulary is generally accurate.</p>
<p><b>KS4, Years 10-11</b></p> <p>Students can present a coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what different religions teach about a range of philosophical and ethical questions and use a range of sources of wisdom to explain different views. They can explain a range of differences within religions as well as between different religious and non-religious groups and the impact these differences can have on individuals and communities. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion. They have considered how religious teachings have changed over time with some reference to the unique sources of different denominations. They use religious and philosophical vocabulary consistently when suggesting reasons for similarities and differences in the answers given to moral questions and can explain how religious sources are used to provide such answers.</p>	<p><b>KS4, Years 10-11</b></p> <p>Students give their own reasoned views and can explain, analyse and evaluate the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today and can cite current examples. They use a range of reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are logically sequenced, with clear conclusions following an analysis of different arguments, and the use of specialist vocabulary is consistent.</p>
<p><b>KS5, Years 12-13</b></p> <p>Students can present a coherent picture of religious beliefs, values, that takes into consideration the differing views present within the UK. They have good knowledge of what different religions teach about a range of philosophical and ethical questions and consistently refer to different sources of wisdom, traditions and inspirational people when explaining different views within and between religious groups. They can explain the impact of religion at an individual, local and global level, citing examples. They have considered how religious teachings have changed over time with reference to the unique sources of different denominations. They use religious and philosophical vocabulary consistently when suggesting reasons for similarities and differences in the answers given to moral questions and can explain how religious sources are used to provide such answers.</p>	<p><b>KS5, Years 12-13</b></p> <p>Students give logical, sustained, and convincing arguments and can also explain, analyse and evaluate the views of others on a range of philosophical and ethical issues. Students have considered many of the challenges of belonging to a religion today and can cite current examples. They refer to, and evaluate, a range of reasons, examples and sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are logically sequenced, with clear conclusions following an analysis of different arguments, and the use of specialist vocabulary is consistent.</p>

# **Early Years Foundation Stage (EYFS)**

## Learning Outcomes at Early Years Foundation Stage (EYFS)

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception at the age of 5. This advice takes account of the updated EYFS framework of September 2021. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. However it can interconnect and integrate in much of children's learning.

There are seven areas of learning and development at this stage. The prime areas of learning are: communication and language; physical development; and personal, social and emotional development. They are strengthened and supported by the specific areas of literacy; mathematics; understanding the world; and expressive arts and design. Religious education can make an active contribution to all these areas and, in particular, support children's spiritual, moral, social and cultural development by encouraging children to build respect, work collaboratively, think about issues of right and wrong, developing an awareness of their own needs, and learning about the cultures of others. The subject can also be used to improve communication and language through listening to stories, songs and poems from different sources and traditions, and organising sequencing through discussion of their feelings and the feelings of others.

When teachers plan for EYFS, they should take into account Christianity and other principal belief systems present within the school and the wider community. By the end of this stage, it is expected that most children will have achieved the following level of progress:

**AO1 Learning ABOUT religion and beliefs:** Children should be able to talk about what items and people are important to them and to others. They should be able to show awareness and sensitivity towards their own, and others', needs and feelings as well as demonstrate respect for different ways of life. At this stage, they should also be able to describe some religious stories and describe some religious objects, such as those found in a church.

**AO2 Learning FROM religion and beliefs:** Children should be able to talk about what a story might mean and what it means to them. They should begin to talk about what they find interesting and puzzling. They should be able to say what is wrong and what is right.

Teaching in RE should reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only. RE is part of the basic curriculum however.

## Suggested Content

LEARNING OUTCOMES	SUGGESTED ACTIVITIES
<p><b>What special occasions do people celebrate?</b> To describe different life events and how they are celebrated</p>	<ul style="list-style-type: none"> <li>• <b>Circle time:</b> Children sit in a circle and discuss important life events eg weddings and naming ceremonies, religious or Humanist. They practise sharing feelings and discuss before and afterwards how people can best respond when discussing important and sensitive events. Food, cooking and clothes are interesting topics to share.</li> <li>• <b>Class calendar:</b> Children learn about their culture and beliefs and those of other people through a visual class register that is maintained by the children or a calendar of events, including religious festivals and birthdays. They use the calendar to find out about places and people that matter for different groups.</li> <li>• <b>Sharing experiences of festivals:</b> Children share experiences of what they do for different festivals so that they can describe some similarities and differences between families and communities, such as differences at Christmas and Chanukah, or between New Year and Chinese New Year. Harvest festivals around the world could be shared, eg Jewish Sukkot and building a sukkah.</li> <li>• <b>Music:</b> Children listen to different pieces of music that might be played at special events or religious festivals. They create their own dances to express how the music makes them feel. Is the event a celebration of something or are they reminding themselves of something sad? Children could then learn about different festivals, such as the Buddhist flower festival, Hana Matsuri, or May Day.</li> </ul>
<p><b>What things, people or places are precious?</b> To describe precious objects, people or places and their importance</p>	<ul style="list-style-type: none"> <li>• <b>Circle time:</b> Children sit in a circle and show objects that are important to them. They describe the objects and practise listening carefully to others.</li> <li>• <b>Responding to artefacts:</b> Children ask questions about an artefact and try and describe it. They are given key vocabulary to help describe the object before learning about what it is and why it is important. They learn some rules for touching holy objects.</li> <li>• <b>My favourite object:</b> Children bring in their favourite object from home and discuss it with the group. The children share their own experiences and practise listening carefully to others.</li> <li>• <b>Place of worship:</b> Children visit a place of worship and learn new words associated with this place. They consider why people might dress differently or take off their shoes to show respect. Who are the special people, religious leaders, in this place?</li> <li>• <b>Preparing for a guest:</b> Children are asked how they would prepare for a special guest. They are shown pictures of people in places of worship and asked to describe how they have prepared e.g. with the use of flowers, smart clothing and food.</li> <li>• <b>Day out:</b> Ask children to look at different elements of the natural world and describe why the natural world is so important to all people, whether religious believers or not.</li> </ul>

<p><b>What stories are important to people?</b> To describe important stories and their meaning</p>	<ul style="list-style-type: none"> <li>• <b>Story-telling:</b> Children listen to stories, songs and poems from different sources and traditions, discussing and responding to them through retelling, role play or picture making, eg Jonah and the Whale, Diwali Rama and Sita stories. They engage in activities from these festivals such as dipping an apple into honey to learn about Rosh Hashanah (Judaism)</li> <li>• <b>Questioning:</b> Children answer ‘who’, ‘how’, ‘why’ questions about their experiences in response to stories, experiences or events from different sources, and extend upon these to form their own, or collaborative questions</li> <li>• <b>Sharing:</b> Children bring in a book from home and discuss why it is important to them. They practise listening carefully to others and asking questions. Emma Dodds “Love you” stories are good to share.</li> <li>• <b>Role play:</b> Role play or puppets could be used to tell stories, for example about Christmas or Easter. Children remember the characters in stories.</li> <li>• <b>Making candles:</b> Children create their own candles after hearing about the story of Diwali. Children could practise numeracy through recognising, creating and describing some patterns as well as sorting and ordering objects e.g. the size and weight of candles or Rangoli patterns (Diwali).</li> <li>• <b>Picture cards:</b> Ask children to match up picture cards to key sentences about the stories. They begin to learn key words from the stories. Children could create stories about their lives at school and at home with pictures and key words</li> </ul>
<p><b>How do we show kindness to others?</b> To describe ways of showing kindness and say what is right or wrong</p>	<ul style="list-style-type: none"> <li>• <b>Classroom pet:</b> Children can learn about relationships through having a classroom pet, such as chicks or a rabbit. They consider the cycle of life and death and what they have to do in order to look after the animal. They talk about how they can mark events such as birth and death. Mini beasts and plants could be included.</li> <li>• <b>Our Values:</b> Children consider some of the Human Rights and use their knowledge to develop a class code of conduct. They practise using their words to negotiate and think about right and wrong (relate to Fundamental British Values, and Unicef Rights Respecting Schools programme). Learn kind words, sorry and thank you in different languages.</li> <li>• <b>Story telling:</b> Children discuss relationships through the medium of story-telling. After reading a story, they discuss hopes and fears of different characters e.g. ‘When Harris Finds His Feet’ by Catherine Rayner, or ‘Little Mouse’s Big Book of Fears’ by Emily Gravett.</li> <li>• <b>Child Ambassadors:</b> Children are given different roles in the classroom and are asked to think about why it is important to help. They talk about their own and others’ behaviours and its consequences.</li> <li>• <b>What would you do?</b> Using a story as a stimulus, children reflect on what they would have done in a similar situation. Children talk about some of the ways that people show love and concern for one another and why it is important to help others. ‘This is our house’ by Michael Rosen and the Percy the Parkkeeper series; ‘The Soul Bird’ by Michael Snunit encourage reflection.</li> </ul>

## Expected Progress at EYFS

I can describe some objects and people that are important to me	
I can describe some religious objects and places that are important to others	
I can demonstrate sensitivity to the needs and feelings of others	
I can demonstrate respect for different beliefs and celebrations	
I can describe how to care for living things	
I can talk about some religious stories	
I can describe which stories are important to me	
I can describe what I find interesting or and ask questions about an object or a story	
I can say what is right and what is wrong	



# Key Stage 1

## Learning Outcomes at Key Stage 1

In Key Stage 1, different beliefs may be studied thematically, such as topics on leaders or places of worship, or discretely, such as a scheme of work on Easter. Pupils should begin to use basic subject specific vocabulary and raise questions, beginning to express their own views about what they have learnt. Teachers should encourage pupils to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. They should be given opportunities to talk about meaning, purpose and the value of life.

Teaching in RE should reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain. Thus, pupils in Key Stage 1 should learn about the key beliefs of Christianity and one other world religion, although teachers may wish to study more world religions as well. Where possible, pupils will benefit from visiting places of worship or being visited by speakers. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only. It is part of the basic curriculum.

**AO1 Learning ABOUT religion and beliefs:** Pupils should be able to talk about what items and people are important to them and to others. They should be able to show awareness and sensitivity towards their own, and others', needs and feelings as well as demonstrate respect for different ways of life. At this stage, they should also be able to describe some religious stories and some religious objects, such as those found in a church, as well as what they mean. They should also start to explain what might be the same for different religious people and begin to describe differences in beliefs and practices. They should be able to explain why celebrations are important and begin to say how these influence the lives of followers.

**AO2 Learning FROM religion and beliefs:** Pupils should be able to talk about what a story might mean and what it means to them. They should be able to talk about what they find interesting and puzzling and what influences others. They should be able to say what is wrong and what is right and have begun to compare their ideas to those of others. They should also begin to link what is important to them and other people with the way that people behave. For instance, they may begin to explain why a belief in love and forgiveness encourages Christians to help others.

## Suggested Content

LEARNING OUTCOMES	SUGGESTED ACTIVITIES
<p><b>What festivals do people celebrate?</b> To explain the nature and purpose of festivals and celebrations</p>	<ul style="list-style-type: none"> <li>• <b>Harvest festival:</b> Describe how the Christian Harvest is celebrated. Describe the meaning of poverty and collect food for a food bank. Explain why giving is an important feature of Christianity and other religions. Use stories from the Bible, such as the story of Ruth, and of God providing for the poor through the tradition of leaving any surplus dropped grain for the poor to gather.</li> <li>• <b>Diwali:</b> Pupils learn about the story of Diwali and consider the meaning, including the notion of defending people you love, fighting against evil and the use of light as a symbol. Ask pupils to make lanterns and to draw pictures from the story.</li> <li>• <b>Rites of passage:</b> Show pupils different pictures from life events and describe how a Humanist and different theists might celebrate each. Ask pupils to describe the pictures and share their own ideas about how they celebrate life events.</li> <li>• <b>Thank you cards:</b> Pupils consider the importance of praise and showing thanks. They create their own cards to say what they are thankful for.</li> <li>• <b>Place of worship visit:</b> Take pupils to visit a place of worship with pictures of things to look for so they can identify the items used in worship and in festivals.</li> <li>• <b>Global Christmas:</b> Describe different ways in which Christmas is celebrated around the world and to begin to identify which aspects of the holiday are religious and non-religious. Explain why some people do not celebrate Christmas.</li> </ul>
<p><b>What is a promise?</b> To describe what a promise is and what types of promises religious people make</p>	<ul style="list-style-type: none"> <li>• <b>Noah’s Ark Story Telling:</b> Share the story of Noah’s Ark, considering what Noah was told and the promise he made to God. Ask pupils to consider the feelings of the people in the story through a role-play before writing their own promises. Introduce the concept of sacred writing and the Torah.</li> <li>• <b>Leaders:</b> Tell stories about the patriarchs in Judaism, including Abraham, Noah and Moses. Ask pupils to write down what qualities make a good leader. Explain the meaning of the term ‘covenant.’ Learn about the life events of Jesus and how these are celebrated at Christmas and Easter, through services, songs, art and food. Discuss the challenges Jesus faced and how he influenced the lives of those around him by reflecting on each stage of the story.</li> <li>• <b>Trust game:</b> Ask pupils to lead a partner blindfolded around the room. Ask them to consider the skills they used. How do they respect each others’ needs?</li> <li>• <b>School contract:</b> Ask pupils to think about what promises we each have to make to live harmoniously in our community. Create a pupil charter that can be used in the classroom. Consider mutual respect and valuing each other in Humanism; truthfulness underpinning the Baha’i faith; the UN virtues project.</li> </ul>

<p><b>What does 'belonging' mean?</b> To describe the meaning of belonging and consider the different communities people belong to</p>	<ul style="list-style-type: none"> <li>• <b>Circles:</b> Give pupils different examples of families, religious groups and other communities through pictures and words. Ask pupils to write about which communities they belong to in a circle on the page. Explain that uniform and symbols may be used to show which communities they belong to. Find out which traditions they share in families and what they do if they are part of a religious group. Hold an assembly where pupils discuss their faith and perhaps invite their parents in.</li> <li>• <b>The 5 Ks:</b> Show pupils the 5Ks from Sikhism and encourage them to ask questions. Ask them to match the meaning of each to the object. Describe the story of Guru Gobind Singh and how the 5Ks were created. Describe the events of the naming ceremony, explaining that Sikhs take on new surnames to show they are members of the Khalsa.</li> <li>• <b>Baptism and naming ceremonies:</b> Show pupils videos of baptism and naming ceremonies. This can be done after showing the 'baptism' of Nemo in the film Finding Nemo. Ask pupils to identify what was done to show that Nemo now belongs. Ask pupils to identify ways in which theists show belonging, such as the use of water, honey and naming.</li> </ul>
<p><b>How do we change and grow?</b> To describe different ways in which the world and the people in it change</p>	<ul style="list-style-type: none"> <li>• <b>Spring time:</b> Pupils look at leaves and think about how they change depending on the seasons. They are asked to reflect on how they change each year and to think about change in the natural world. Pupils read 'The First Book of Nature' by Mark Herald and reflect on the story during circle time.</li> <li>• <b>Simchat Torah:</b> Explain that the last day of Sukkot (Jewish Harvest) is called 'Simchat Torah' where Jews rejoice in the Torah and the reading of it that takes place on an annual cycle. Pupils discuss how they celebrate New Year and consider how Jews celebrate the Torah at the synagogue.</li> <li>• <b>Problem of personal identity:</b> Pupils look at photos of their teacher over time and are asked to think about what makes them the same over time and what has changed. They are asked to think about key philosophical concepts such as memory, our minds and feelings, and our relationships with others, that may make us the same over time.</li> <li>• <b>Life and death:</b> Pupils find out about how Muslims celebrate the beginning of life and the end of life. They look at symbols in both events, such as the use of honey to represent a sweet life and the burying of bodies. They are taught about some Muslim ideas about the kind of place Heaven might be and asked if they think something happens to us after death. Look at the resurrection in Christianity and reincarnation in Hinduism, Sikhism and Buddhism.</li> <li>• <b>Easter:</b> Pupils create Easter eggs and think about the symbolism of 'new life' in Christianity. They learn about the events of Easter and why they are important for Christians.</li> </ul>

<p><b>What relationships are important and how do we look after others?</b> To describe how we show care and concern for others and to think about who helps us</p>	<ul style="list-style-type: none"> <li>• <b>Families:</b> Pupils are asked to bring in photos of their families and are taught that there are many different types of families. They are asked to write down ways in which their family and friends help them.</li> <li>• <b>The role of the priest:</b> Pupils learn about who a priest is and what job he or she does. They are told that priests represent Jesus in church and may begin to think about why some denominations do not allow women priests. They should think about the qualities a good priest should have and taught some equivalent words in other religions such as <i>imam</i>.</li> <li>• <b>Story telling:</b> Pupils read stories such as ‘The Smartest Giant’ by Julia Donaldson and are asked to reflect on the relationships in the stories and how different characters did or did not look after others.</li> <li>• <b>Charity:</b> Pupils create cakes and other items they can sell for charity. They learn about different groups in their community that might need help, such as the homeless or the sick. Pupils read stories from different religions about giving and are asked why this might be so important to theists and Humanists. They learn about key religious traditions such as the giving of <i>zakat</i> in Islam. Pupils could also collect food and clothes to be given to a food bank.</li> <li>• <b>Langar:</b> Ask pupils to collect a list of any foods the other pupils cannot eat. Explain the origins of the Sikh langar meal and explain that Guru Nanak invited everyone, including women and the poor, and that everyone sits together to show equality. Share a feast with the class and ask pupils to identify the ways in which langar shows that everyone belongs.</li> <li>• <b>The Environment:</b> Pupils learn about the importance of looking after the environment through story telling and picture enquiries. They learn about the story of Adam and Eve and the command for them to be stewards of the environment. They could look at the importance of the environment in the beliefs of indigenous religions, such as animism (the belief that natural objects, natural phenomena, and the universe itself possess souls).</li> </ul>
<p><b>How do people worship?</b> To describe different ways in which people worship</p>	<ul style="list-style-type: none"> <li>• <b>Puja:</b> Listen to stories associated with popular deities in Hinduism, such as Lakshmi (goddess of wealth); Vishnu (thought by Hindus to become Rama in one of his earthly forms). Explain that Hindus believe that these are incarnations, or represent different aspects, of God. Ask pupils to complete image enquiries on the deities, considering which symbols show beliefs, such as a respect for nature, a belief in justice, and a belief in peace. Re-enact puja whilst explaining the meanings of the different elements.</li> <li>• <b>Salah:</b> Pupils learn that Muslims use 99 names to describe Allah and about the life of Muhammad and his belief in one God. Pupils learn that Muslims often represent their beliefs using geometrical patterns to avoid drawing God and pupils could study symmetry in nature, believed to have been created by God. Pupils watch a video showing the different stages of Muslim prayer and think about why it is important to be clean beforehand, to be quiet and to say thank you as well as sorry.</li> <li>• <b>Eucharist:</b> Pupils learn about the Last Supper and complete a re-enactment activity, if they would like, to show what happens. They should write down something they are thankful for and something they are sorry about. Teachers should always explain that re-enactment activities are not religious in nature.</li> <li>• <b>Amrit ceremony:</b> Pupils learn about the Amrit ceremony and how Sikhs worship. They can make prashad and should be asked about the importance of sharing this with others.</li> </ul>

## Expected Progress at Key Stage 1

I can describe some things that a believer might learn from religious stories and the meaning of religious objects	
I can describe some differences between religions	
I can show respect for different ways of life	
I can describe some similarities between religions in beliefs and practices	
I can use some religious key words to describe religious concepts and stories	
I can describe some religious practices such as worship and giving to charity and begin to explain why they are important	
I can describe some things which influence me and relationships that matter to me	
I have begun to describe things that influence others	
I can explain what I think is right or wrong	
I can begin to explain how different people's beliefs affect their behaviour and say why	
I can describe the importance of relationships in my own life and different communities that people belong to	

# Key Stage 2

## Learning Outcomes at Key Stage 2

In Key Stage 2, different beliefs may be studied thematically, such as topics on leaders or places of worship, or discretely, such as a scheme of work on Easter. Pupils should begin to use a wider range of subject specific vocabulary and raise questions, expressing their own views about what they have learnt. Teachers should encourage pupils to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. They should be given opportunities to talk about meaning, purpose and the value of life.

Pupils should continue to learn about the key beliefs of different religions and be introduced to Humanism. Teaching in RE should reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain. Where possible, pupils will benefit from visiting places of worship or being visited by speakers. They should consider the values behind celebrations, and features of places of worship and religious stories. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only. However, it is suggested all the major world religions and Humanism should be covered by the end of Key Stage 2. Teachers may also look to the suggested content for Key Stage 3 for further suggestions.

**AO1 Learning ABOUT religion and beliefs:** Pupils should be able to talk about the importance of religious artefacts, people and stories. They should describe religious sources and explain that these teachings affect religious groups, as well as how different sources are used to provide answers to moral questions, such as on how we should treat others. They should show awareness and sensitivity towards their own, and others', needs and feelings as well as demonstrate respect for different ways of life. By the end of the key stage, they should describe a wider range of reasons for why people belong to religions and begin to explain how similarities and differences between religions can affect individuals and communities.

**AO2 Learning FROM religion and beliefs:** Pupils should be able to give their own views and describe the views of others on questions about identity and the meaning of life. They should be able to use brief reasons as well as some references to sources of wisdom, such as inspirational people or sacred texts, as evidence for these reasons. They should express much clearer opinions on matters of belief as they go through the key stage, giving their own views and describing the views of others in more detail. In addition to describing what influences them and others, with consideration of how religious individuals are influenced, they should consider some of the challenges of belonging to a religion today, locally and globally.



## Suggested Content

LEARNING OUTCOMES	SUGGESTED ACTIVITIES
<p><b>What is the Bible and how do its teachings affect people?</b> To explain the importance of Jesus and the Bible for different people today</p>	<ul style="list-style-type: none"> <li>• <b>Trinity:</b> Pupils are taught, in brief, that Christians believe there are three parts to God: Father, Son and Holy Spirit. They learn about the creation story and should describe how it shows God’s power (omnipotence) as well as some of the stories of Jesus’ teachings and his death, and how these show God’s love.</li> <li>• <b>Gospel stories:</b> Pupils are introduced to some of the stories about Jesus in the Gospels, such as the Birth Narratives. They explore what can be learnt about Jesus from the different stories, and consider differences in how people, such as shepherds, women, the sick and the poor, were treated at this time, and why these people were chosen to visit Jesus. They should consider who in society is not treated equally today and who might be asked to visit Jesus if he was being born today. Pupils could also learn about other religions that use the Bible today, such as Rastafarians.</li> <li>• <b>Inspirational people:</b> Pupils consider the life of famous Christians, such as Martin Luther King, Max Kolbe and Mother Teresa. They are shown passages from the Bible on peace, love and forgiveness and asked how these influenced Christians to behave in the way they did. Gandhi, although a Hindu, also spoke about having taken inspiration from the teachings of Jesus e.g. ‘an eye for an eye makes the whole world blind.’ Pupils consider the characteristics shown by these people and what they might fight against today.</li> <li>• <b>Psalms:</b> Pupils listen to musical forms of psalms in the Bible and are asked to describe how it makes them feel and why, then, might religious people use music as well as art to worship. Pupils should write songs about what is important to them and their views about how they ought to behave.</li> </ul>
<p><b>What do Hindus believe about God and the world?</b> To describe Hindu beliefs about God and how they should behave today</p>	<ul style="list-style-type: none"> <li>• <b>Symbols:</b> Pupils look at different pictures of Hindu deities and learn about different symbols present within them. They are taught that they are representative of different Hindu beliefs and aspects of God.</li> <li>• <b>Reincarnation:</b> Pupils are taught about the concept of reincarnation. They play a game of Snakes and Ladders and write down good and bad actions, depending on how they affect people, animals and the environment and add these to their boards. They could also learn about reincarnation by standing in a circle and moving around as the teacher guides them through the stages of reincarnation.</li> <li>• <b>Ahimsa:</b> Pupils learn about how animals are used for entertainment, food and for medical testing. They learn about the Hindu concept of <i>ahimsa</i> and think about how a Hindu might respond to using animals in this way. Pupils take part in a debate on eating meat where they take on the role of different characters, such as a farmer, a vegan and a Hindu worshipper.</li> <li>• <b>Yoga:</b> Pupils try different yoga positions and are asked how it makes them feel. They consider the importance of using yoga as a tool for calm and focus in Hinduism.</li> </ul>

<p><b>What is Humanism?</b> To explain some Humanist beliefs</p>	<ul style="list-style-type: none"> <li>• <b>Science and the beginning of the world:</b> Pupils learn about different creation stories and the scientific explanation of the start of the world. They are asked to share their beliefs about the origins of the world and should begin to think about how they have come to form these ideas. They could also hold a debate on the existence of God using key word and evidence card prompts.</li> <li>• <b>Humanist rites of passage:</b> Pupils learn about different ways in which Humanists acknowledge life events, such as the start of life, marriage, divorce and death. They can label pictures to show what is happening in the different events and how people might be feeling.</li> <li>• <b>Human Rights:</b> Pupils are taught about the different human rights they each have. They are given examples of inequality and asked how they relate to the human rights. They should write letters, imagining they are a Humanist, to try and solve one type of inequality. They could research and write project pieces about people who have fought for human rights.</li> </ul>
<p><b>Who was the Buddha?</b> To explain who the Buddha was and how he influences the lives of Buddhists today</p>	<ul style="list-style-type: none"> <li>• <b>The life of the Buddha:</b> Pupils learn about the life of the Buddha and the Four Sights that changed how he viewed the world. At each stage of the story, they could create a freeze-frame to show what the Buddha saw and be asked to explain the feelings of those involved. They could write a diary entry describing what happened.</li> <li>• <b>The life of a Buddhist monk:</b> Pupils learn about the different precepts and are taught that monks follow many more. They are taught about a day in the life of a Buddhist monk and should draw pictures to describe each precept they follow, such as to show the bed they might use and the food they might eat. They should think about why other Buddhists in the community provide food and what might be challenging for monks, such as leaving their families behind.</li> <li>• <b>Meditation:</b> Pupils consider the importance of 'letting go' through practising meditation. They consider how this might help people in their daily lives and why it has become so popular outside of Buddhism.</li> </ul>
<p><b>What is the <i>ummah</i>?</b> To describe the meaning of <i>ummah</i> and how Muslims work to help others in the world today</p>	<ul style="list-style-type: none"> <li>• <b>Beliefs about God and Muhammad:</b> Pupils learn about Muhammad and what he believed about God. They are taught that many of the stories in the Torah and the Bible are similar to those in the Qur'an and shown, using maps and timelines, where these originated. Pupils should describe why Muhammad was a good leader, and could do this through a card sort where they sort information according to whether it demonstrates his belief in equality, his belief in peace and only fighting when it is necessary, or his faithfulness to one God. Teachers can also introduce the difference between different denominations in Islam.</li> <li>• <b>Hajj:</b> Pupils learn about the events of Hajj and why they are important. They create board games or posters to show the different places Muslims might go and why. In particular, pupils should focus on the use of white clothing to represent equality in the <i>ummah</i> and the religious origins of Eid.</li> <li>• <b>Ramadan:</b> Pupils learn about the events of Ramadan, who does not need to fast and why Muslims may choose to fast and then give money to poorer members of the <i>ummah</i>. They should write down what would be challenging about this and what they might learn. Pupils share food and discuss the importance of giving some food to others. The class can collect food to give to a homeless shelter.</li> <li>• <b>Charity:</b> Pupils learn about <i>zakat</i> in Islam and calculate how much would be given away, depending on different earnings. They should think about why charity is important and who they would give their money to.</li> </ul>

<p><b>Who were the Gurus?</b> To describe different Gurus in Sikhism and how they influence the lives of Sikhs today</p>	<ul style="list-style-type: none"> <li>• <b>Guru Nanak:</b> Pupils learn about the story of Guru Nanak and identify elements of the story that showed he believed in equality, such as his use of Muslim and Hindu clothing and his comments on there only being one God. Pupils should write a police report, or equivalent, to consolidate their learning about the events, such as when Guru Nanak went missing. They could consider why his views may have been controversial at the time but why so many think they are important today.</li> <li>• <b>Guru Gobind Singh and War:</b> Pupils consider the use of violence by Guru Gobind Singh, and the events of his life, as well as the concept of ‘just war.’ They begin to learn about wars that are going around the world and think about, using Just War criteria (such as not killing civilians, doing it for the right reasons etc.) to explain why these would not be seen as <i>just</i> by many Sikhs.</li> <li>• <b>Gender equality:</b> Pupils should look at different cards that show pictures of women in non-stereotypical roles today and pictures of women in the past. They should reflect on what has changed and why this is important. Pupils then learn about how Sikhs show gender equality e.g. through sitting together at <i>langar</i> and the words of the Guru Granth Sahib.</li> <li>• <b>The use of the kirpan:</b> Pupils learn about the use of the 5Ks and think about the symbols behind each one. They should begin to think about the law relating to the right to practise one’s religion, and whether the kirpan should be allowed. Using knowledge of Sikh rules on war and justice, they should write a letter explaining why Sikhs should be allowed to carry their kirpan.</li> </ul>
<p><b>How do Jews remember God and the Torah?</b> To describe Jewish beliefs about God, the Patriarchs and the Torah</p>	<ul style="list-style-type: none"> <li>• <b>Moses and the story of Passover:</b> Pupils learn about the story of Moses through clips, such as those from the Prince of Egypt, or the ‘Google Exodus’ <a href="https://www.youtube.com/watch?v=BlxToZmJwdI">https://www.youtube.com/watch?v=BlxToZmJwdI</a> They should consider how Moses and the other people in the story felt at different times in Moses’ life, and the challenges he faced. Pupils could create storybooks, write newspaper reports, and take part in a re-enactment Passover meal where they discuss the symbols of each item. Pupils could also study other times when Jews have been persecuted and why they might have referred to fleeing as another ‘Exodus.’ Pupils could begin a campaign to help refugees who are entering the UK or even their school.</li> <li>• <b>The Decalogue:</b> Pupils consider the Mitzvot and commandments found within the Torah. They are taught about the importance of the Torah through looking at how it is touched and how it is kept in the synagogue. They can think about how the commandments affect different Jewish groups today, and investigate the difference between Orthodox and Reform interpretations of the Torah.</li> <li>• <b>Rosh Hashanah:</b> Pupils learn about Rosh Hashanah and how Jews commemorate the world’s creation and a new start. They can make their own resolutions and think about what they have achieved over the last year. Pupils should learn the Jewish month of Tishri is a time for much prayer as during this time God is believed to open the ‘Book of Life’ listing the things a person has done, said or thought. Jews believe that God decides who should be forgiven. Pupils could consider what is most difficult to forgive and why and consider how they could improve their own behaviour, perhaps through the use of throwing crumbs as Jews may do during Rosh Hashanah. Pupils could also learn about the story of Jonah and the importance of blowing the Shofar.</li> </ul>

<p><b>How is Christmas celebrated?</b> To look at the different ways that Christmas is celebrated around the world</p>	<ul style="list-style-type: none"> <li>• <b>The Christmas story:</b> Pupils can study the accounts in the gospels of St Luke and St Matthew. How are they different? Christmas is celebrated by differently even within one faith; the West 24 and 25 December but St Nicholas (the origin for Father Christmas) on 6 December, the Orthodox church 6 and 7 January.</li> <li>• <b>Celebrations at Christmas:</b> Pupils can research the traditions followed at Christmas and look at the traditions of different countries, especially those related to the pupils in the class. What are Yule logs and Christingles? Why carols and nativity plays? What foods are eaten? Are there other special customs? How is it part of the culture of different countries? Why is Christmas a winter festival?</li> <li>• <b>Why do Christians give gifts at Christmas?</b> What is the history of gift giving? Non Christians also give gifts and send cards. There are non Christian Advent calendars. Has Christmas become too commercialised?</li> <li>• <b>Christian concepts related to Christmas:</b> Incarnation (Jesus as God and man, the Messiah, Jesus as one part of the Trinity); Revelation, Salvation – teach according to the age and understanding of the year group.</li> <li>• <b>How is Christmas depicted in art and music?</b> Pupils compare paintings of the Christmas story and see how they are used today. They look at the symbols of Christmas, used in posters, cards and advertising. What values are promoted? How can the true meaning of Christmas shine through? They can compare carols through the ages and write their own words and music.</li> </ul>
<p><b>Worldviews in RE</b> To begin to develop an understanding of the worldviews approach to RE</p>	<p><b>Worldview:</b> Pupils learn that a worldview is a person's way of understanding, experiencing and responding to the world, or a philosophy of life. They consider some of the big questions of life. <a href="#">WHAT'S YOUR WORLDVIEW? (QUIZ) - YouTube</a> – an animated clip showing two very different worldviews. Look at the lives of some contemporary well known people whose lives reflect(ed) their faith, for example Muhammad Ali or Malala Yousafzai in Islam; Mother Teresa or Martin Luther King in Christianity; or non religious worldview, such as Greta Thunberg’s care for the planet. Various actors and singer/celebs are open about their faith – choose from those known to the pupils. How is their faith reflected in their professional life? Note that Eric Liddell the runner refused to compete in the 100m heats at the 1924 Olympic games because they were held on a Sunday and it conflicted with his strong Christian values.</p>

### Expected Progress at Key Stage 2

I can describe the importance of religious artefacts, religious leaders and religious stories	
I can describe some different sacred texts and explain how the teachings in them may influence religious believers	
I can describe similarities and differences between religions in beliefs and practices using some examples	
I can use religious key words to describe religious concepts and stories and have begun to refer to sources of wisdom in my answers	
I can describe a range of religious practices and how they affect religious individuals and communities	
I can describe things which influence my own beliefs and relationships that matter to me and can compare these to the beliefs and relationships others may have	
I can ask important questions about the meaning of life and about identity, and have begun to use sources of wisdom to describe how religious people answer these questions	
I can demonstrate awareness of and sensitivity towards the needs and feelings of others and can explain the importance of treating different religious and non-religious groups fairly	
I can explain what is right or wrong and can use examples to explain how different people's beliefs can affect how they behave e.g. people who believe in reincarnation may choose to be vegetarian	
I can describe reasons for belonging to religious and non-religious communities and some of the challenges of belonging to a religion today	

# Key Stage 3

## Learning Outcomes at Key Stage 3

In Key Stage 3, different beliefs may be studied thematically, such as topics on leaders or places of worship, or discretely. Many of the GCSE units which pupils will later begin are studied thematically, although it is important to ensure that pupils compare rather than confuse religious traditions, and that similarities or differences between faiths are not exaggerated. Whilst the GCSE criteria 1-9 are adapted from guidance given by Ofqual has been included, learning can also be assessed using 'can do' statements that assess knowledge and skills in individual units.

At this key stage, students should begin to use a wide range of subject specific vocabulary and raise questions, expressing their own views about what they have learnt and contrasting these to the views of others. Teachers should encourage students to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. They should be given opportunities to talk about meaning, purpose and the value of life. They should be taught about the importance of understanding religion, particularly in becoming better informed global citizens.

Teaching in RE should reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain. At Key Stage 3, students should learn about the key beliefs of different religions and Humanism. Where possible, students will benefit from visiting places of worship or being visited by speakers. Teachers are also encouraged to focus on philosophical and ethical debates, in preparation for GCSE and A-level examinations that students may take. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only.

**AO1 Learning ABOUT religion and beliefs:** Students can present a more coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what religions teach about some of the big questions of life and use more sources of wisdom to explain different views. They have also begun to explain more differences within religions as well as between different religious and non-religious groups. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion. They use more religious and philosophical vocabulary when suggesting reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide such answers.

**AO2 Learning FROM religion and beliefs:** Students can give their own views and describe the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today, locally and globally. They use more reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are more logically sequenced, with clear conclusions, and the use of specialist vocabulary is generally accurate.

## Suggested content: Judaism

LESSON	SUGGESTED ACTIVITIES
<p><b>Who are the Jews?</b> To explain the difference between ethnicity and religion with regards to Judaism</p>	<ul style="list-style-type: none"> <li>• <b>Identity picture:</b> Ask students to do a quick drawing of themselves with an explanation of who they are. Students can share these ideas with each other. Explain that identities are complex and that each of us have many different aspects of our identity, from our beliefs to our hobbies.</li> <li>• <b>Venn Diagram:</b> Ask students to look at different pictures of Jews with explanations of who they are and what they believe. For example, you could include Marilyn Monroe and a brief description of her conversion to Judaism, and a picture of Ben Stiller, with a statement saying that his family is Jewish and he practises Shabbat. Ask students to sort the cards according to whether each person is ethnically Jewish, religiously Jewish or both.</li> <li>• <b>Time line:</b> Explain that Judaism has a long history and give students cards with key events. Ask them to order the cards on a time line so that they can begin to explain the origins of Judaism.</li> </ul>
<p><b>Who was Abraham?</b> To explain the meaning of ‘covenant’ and who Abraham was</p>	<ul style="list-style-type: none"> <li>• <b>Contracts:</b> Ask students to list some of the promises they make when they join the school and some of the promises their teachers make. Ask students to read the story about Abraham and the covenant he made with God. On a chart, ask them to write up the ‘contract’ or ‘covenant’ made between Abraham and God. For instance, God promises Abraham children.</li> <li>• <b>Role-play:</b> Ask students to read the story of Abraham and the covenant he made with God. Ask them to act out key parts of the story or to produce freeze-frames which can be photographed so that a storyboard can be made later.</li> <li>• <b>Story-board:</b> Ask students to create a story-board to show the key events in the story about Abraham. Ask them to explain why Abraham is still important today and how Jews remember the promises he made.</li> <li>• <b>Quiz writing:</b> Ask students to write their own quiz based on the story of Abraham and its importance to test their peers.</li> </ul>
<p><b>How did Moses free the Jewish people?</b> To explain who Moses was and how Jews remember this using the Seder plate</p>	<ul style="list-style-type: none"> <li>• <b>Symbolic food:</b> Give students a few examples, such as honey to show that life is sweet, before asking them to design their own symbolic plate of food that represents important events in their life. Ask students to share their ideas with their peers and then with the class.</li> <li>• <b>Split class:</b> Give one half of the story of Moses to half the class on one coloured sheet of paper and the other half of the story to the other half of the class. Ask the students to read and summarise the story before peer-teaching other students.</li> <li>• <b>Seder plate:</b> Bring in a Passover Seder plate and explain the meaning of each item of food to students. Ask students to make links between the items of food and the story of Moses through questioning.</li> <li>• <b>Drawing:</b> Give students information about the Passover Seder plate and ask them to draw their own on a template to show each item of food. Ask students to explain the meaning of each item of food around the plate.</li> <li>• <b>Extended writing:</b> Using scaffolds, ask students to explain the importance of Moses for Jews today using examples from the story and, for higher-ability students, examples from Jewish history, such as the Holocaust and the destruction of the temple.</li> </ul>



<p><b>What is Shabbat?</b> To explain the importance of Shabbat for practising Jews</p>	<ul style="list-style-type: none"> <li>• <b>Spot-the-link:</b> Show students pictures of three items that use electricity and ask them to suggest links between them.</li> <li>• <b>Picture mystery:</b> Show students a picture of Shabbat and ask them to create questions to answer throughout the lesson.</li> <li>• <b>Card sort:</b> Give students information about beliefs about Shabbat, such as the creation story, and information about how Shabbat is practised. Ask them to sort the cards accordingly.</li> <li>• <b>Reflection:</b> Ask students to think about how they spend time with their family and why it is important.</li> <li>• <b>Re-enactment:</b> Use juice and bread as part of a stilling activity. Explain that this is not a religious activity but designed to introduce students to some of the feelings that might be felt during the Shabbat celebration. Ask students to think about what they are grateful for and to reflect on their own different families and why they are important.</li> <li>• <b>Shabbat Bingo:</b> Introduce students to some of the key elements of the Shabbat celebration by placing different key words on Bingo cards. Alternatively, give students a list of key elements and ask them to complete their own Bingo grids. Read definitions and ask students to tick off elements as they hear about them.</li> </ul>
<p><b>What happens at the synagogue?</b> To explain key Jewish beliefs through an investigation of the role of the synagogue</p>	<ul style="list-style-type: none"> <li>• <b>Carousel activity:</b> Set up the classroom with different areas. Give students a drawing of a synagogue and ask them to explain each area by moving around the room and reading the information provided. Include information about the importance of the Torah, the difference between Orthodox and Reform synagogues, clothing that is worn during the service, and the Eternal Light.</li> <li>• <b>Diary entry:</b> Ask students to read about the importance of the synagogue and create their own diary, imagining a day at the synagogue. Use a checklist to encourage students to use key examples in their writing and to explain the importance of different elements of the synagogue.</li> <li>• <b>Design your own synagogue:</b> Give students information about Jewish beliefs and the synagogue. Once students have read about the synagogue and its importance, including the importance of the Torah and some of the differences between Orthodox and Reform synagogues, ask them to design their own synagogue that has been clearly labelled and explained.</li> <li>• <b>Visit to the synagogue:</b> Organise a visit to the local synagogue and ask students to identify key elements they have learnt about.</li> </ul>
<p><b>What is the difference between Orthodox and Reform Judaism?</b> To begin to explain differences between denominations</p>	<ul style="list-style-type: none"> <li>• <b>Photographs:</b> Show different pictures of Jewish children. Explain that half of the pictures are of Orthodox Jews and the other half are of Reform Jews. Ask students to identify 3-5 differences so that they can begin to explain the difference.</li> <li>• <b>Card sort:</b> Create cards showing different Jewish beliefs and practices. Ask students to sort them according to beliefs often held by Orthodox Jews and beliefs often held by Reform Jews.</li> <li>• <b>Split class:</b> Give students from one half of the class information about Orthodox Judaism and students from the other half of the class information about Reform Judaism. Ask them to read the information and then teach it to someone who read a different sheet. Give questions based on the sheet they did not read so they can demonstrate their learning.</li> <li>• <b>Guide:</b> Ask students to create a guide to show key beliefs, practices and historical ideas about Judaism. Provide students with a clear checklist so they know what they should include. Ensure that students explain some key differences between denominations if working at a higher level.</li> </ul>

## Suggested content: Humanism

LESSON	SUGGESTED ACTIVITIES
<p><b>What are human rights?</b> To investigate different human rights and their importance</p>	<ul style="list-style-type: none"> <li>• <b>Name the rights:</b> Ask students to name as many rights as they can in 5 minutes. Explain that there are different rights for children and ask them to put a star by those that might be for children as well.</li> <li>• <b>Note-taking:</b> Explain the story of the human rights using a video and ask students to take notes on why they were created.</li> <li>• <b>Case studies:</b> Give students case studies of different young people around the world who are not able to access their rights, including the right to live free from discrimination, the right to an education and the right to safe living. Give students a list of the human rights and, for each case study, ask them to write down which rights they are unable to access.</li> <li>• <b>Letter writing:</b> Ask students to write a letter to a prime minister or president of a country where young people are not accessing a particular right. Ask students to explain why the human rights are important in their letter.</li> </ul>
<p><b>What is the scientific method?</b> To explain the scientific method and how it forms the basis of Humanism</p>	<ul style="list-style-type: none"> <li>• <b>True or not?</b> Give students a list of statements and ask them to tick whether or not they are true or false. Ask students to explain how they came to these conclusions.</li> <li>• <b>What do Humanists believe?</b> Introduce Humanism through videos of different Humanists discussing their beliefs. Ask students to create a mind-map to show different Humanist beliefs.</li> <li>• <b>Scientific experiment:</b> Set up a quick scientific experiment for students to introduce the scientific method. Use the experiment to help students understand the key concepts of evidence and proof. Explain that Humanists only believe that which they can reliably prove.</li> <li>• <b>Group activity:</b> Set up the room with different areas. Ask students to investigate the works and beliefs of famous Humanists, such as Hume, Darwin, Einstein and Dawkins. Ask students to read the information and present their ideas to the class.</li> </ul>
<p><b>What events do Humanists celebrate?</b> To explain how Humanists celebrate key life events</p>	<ul style="list-style-type: none"> <li>• <b>Think / pair / share:</b> Ask students to consider what events they celebrate and why. Ask them to think about who they celebrate these events with, what they do, and what the most important thing about the celebration is.</li> <li>• <b>Videos:</b> Watch videos of Humanist celebrations, such as celebrating birth or a Humanist wedding. Ask students to take notes on what happens throughout the celebration.</li> <li>• <b>Split class:</b> Give half the class information about Humanist birth celebrations and the other half information about Humanist weddings. Ask students to summarise the information on a chart showing what happens in the celebration and why, before teaching someone in the class who studied a different example,</li> <li>• <b>Wedding or birth ceremony:</b> Ask students to write a script for a Humanist wedding or birth ceremony or an order of service to summarise their learning. Use a checklist to encourage students to use examples and to explain the importance of elements of the services.</li> </ul>

<p><b>What are the arguments against God’s existence?</b> To explain key Humanist arguments against God’s existence</p>	<ul style="list-style-type: none"> <li>• <b>Opinion line:</b> Give students summaries of different arguments for and against God’s existence, such as the teleological argument, the cosmological argument and the argument from evil. Ask students to put a cross on an opinion line to show the strength of their agreement and ask them to explain their opinion underneath.</li> <li>• <b>‘Market-place’ activity:</b> Divide the class into groups and give each group an argument for or against God’s existence. Once students have summarised their ideas, ask them to complete a chart on the different arguments as they move to each table. Ask one member of each group to stay at the table to teach students that move around the class.</li> <li>• <b>Card sort:</b> Give students arguments for and against God’s existence on different cards and ask them to sort them according to whether each argument suggests that God exists or does not exist. Ask students to further sort the cards according to how good they think the argument is.</li> <li>• <b>Extended writing:</b> Ask students to evaluate the question, ‘Does God exist?’ by completing a piece of extended writing. Give students sentence starters and a checklist to help them organise their writing.</li> </ul>
<p><b>How do Humanists treat others?</b> To explain key Humanist beliefs about morality</p>	<ul style="list-style-type: none"> <li>• <b>Moral dilemmas:</b> Give students different moral problems, such as stealing in order to get food for one’s family and killing in a war, and ask students to decide what they think should be done in each case. Ask students to create a mind-map to show different ways in which people might make moral decisions.</li> <li>• <b>Note-taking:</b> Explain that Humanists believe we all have natural empathy and should decide how to act based on how we would like to be treated. Explain that Humanists use reasoning to work out if an action is likely to have a harmful effect.</li> <li>• <b>Carousel activity:</b> Give students information about different ethical theories that do not refer to God, such as the theory of Kant or the theory of Mill, and ask students to summarise how each thinker believes we should make moral decisions.</li> <li>• <b>The case of Mary and Jodie:</b> Give students information about the famous case of Mary and Jodie, the Siamese twins. Ask students to investigate different religious and non-religious arguments surrounding the case. Ask students to highlight the different arguments and then create their own speech about what they think should happen.</li> </ul>
<p><b>What might a Humanist campaign for today?</b> To explain different human rights abuses in the world today and suggest solutions</p>	<ul style="list-style-type: none"> <li>• <b>Cross-curricular squares:</b> Present students with four different squares on a piece of paper with four different cross-curricular tasks. Write sentences about Humanist beliefs with spelling and grammar mistakes in one square and ask students to correct them; ask students to draw three pictures to represent different human rights in another square; ask students to complete sums relating to different human rights statistics in another square; and finally, ask students to highlight the scientific facts from a list in the last square.</li> <li>• <b>Create a campaign:</b> Ask students to work in groups to create a campaign against a human right abuse, such as child labour, child soldiers, lack of education or prejudice and discrimination. They could create posters, speeches or videos to show the arguments in favour of human rights. Give them key word lists to encourage them to use persuasive language and specialist vocabulary.</li> <li>• <b>Humanist speaker:</b> Invite a Humanist speaker into school to answer questions about their beliefs and what they think we should campaign for today.</li> </ul>

## Suggested content: Hinduism

LESSON	SUGGESTED ACTIVITIES
<p><b>What do Hindus believe about God?</b> To explain some key Hindu beliefs about God and different deities</p>	<ul style="list-style-type: none"> <li>• <b>Salt water experiment:</b> Create a demonstration to explain the Hindu idea of Brahman to students. Explain that Brahman is like salt in water: Brahman is everywhere and in everything. Put cotton wool balls into a ball of salted water to show that different elements in the world contain Brahman within them, even if they are separate entities.</li> <li>• <b>Enquiry:</b> Deities in Hinduism are often represented in symbolic beliefs that show Hindu beliefs e.g. pictures of deities with animals suggest a respect for nature. Ask students to look at different pictures of deities around the room and note down different things they find interesting. They should create questions about the images that they can share with the class.</li> <li>• <b>Design a symbolic self-portrait:</b> Ask students to create a list of things that are important to them and beliefs that they have. Explain that they are going to create a symbolic self-portrait which means the picture may look nothing like them! They should represent their beliefs as different symbols in the picture.</li> </ul>
<p><b>What is reincarnation?</b> To investigate Hindu beliefs about reincarnation</p>	<ul style="list-style-type: none"> <li>• <b>Image enquiry:</b> Ask students to write down questions they have about a picture representing reincarnation. There are several that show key features such as the symbol of infinity, a circle, or a fire, all of which represent the everlasting circle of life.</li> <li>• <b>Note-taking:</b> Introduce students to key terms, including samsara, moksha, karma and reincarnation. There are also useful videos on BBC learning clips introducing these beliefs as well as videos about past life experiences.</li> <li>• <b>Board game:</b> Ask students to create a Snakes and Ladders boardgame using information about karma and reincarnation. This game is based on a Hindu game. Students should write down behaviours that are seen as good, such as studying hard, and behaviours that low karma, such as being rude, on the board. Next to behaviours that lead to the accumulation of positive karma, students should draw ladders and, on boxes where behaviour that brings bad karma is listed, they should draw snakes.</li> </ul>
<p><b>What is the atman?</b> To explain the meaning of 'atman' and how it affects the way Hindus live</p>	<ul style="list-style-type: none"> <li>• <b>Introduction:</b> Say 'Namaste' to all students as they come in. Explain that this is how many Hindus greet one another. It is usually spoken with hands together and a slight bow and means that the person saying it is bowing to the divine, or part of Brahman, within each of us according to Hindu belief.</li> <li>• <b>Application:</b> Give students information on the concept of 'atman.' Ask them to fill in a chart with the column headings, 'How might this affect Hindu behaviour?' and, as an extension, 'Why might some Hindus not follow the same rules today?' Ask students to apply their learning on the 'atman' to the topics of war, animal rights and the environment. Encourage them to think about diversity within the Hindu population by focusing on why some Hindus may not follow rules, such as vegetarianism, as strictly today.</li> <li>• <b>Campaign:</b> In lessons, or as part of homework, ask students to create a poster, speech or even video, that asks the audience to consider pacifism, animal rights or environmental ethics. They should apply their learning by completing the task imagining that it is designed to persuade Hindus.</li> </ul>

<p><b>What is Diwali?</b> To investigate what happens during Diwali and why it is important</p>	<ul style="list-style-type: none"> <li>• <b>Reflection activity:</b> Ask students to reflect on challenges they have overcome. They should write down examples and, if they are able, share these ideas with the class. Explain that Diwali is a celebration of good triumphing over evil in Hinduism.</li> <li>• <b>Drama activity:</b> Give students copies of the story of Diwali. Ask them to act out key aspects of the story. This can be done by asking them to write their own scripts or to create a series of ‘freeze-frames’ which they can even photograph and use to create a storyboard.</li> <li>• <b>Making lamps:</b> Ask students to create their own Diwali lamps by drawing key aspects of the story and writing out their meaning onto a lamp template. Instructions for how to make paper lanterns are available online.</li> <li>• <b>Animated or speedy reading:</b> Give key people and objects in the story of Diwali a hand gesture or movement. Read the story as a class with these movements. Alternatively, help students practise the skill of scanning texts by giving them 30 seconds to highlight names of people, then 30 seconds to highlight names of objects, and 30 seconds to highlight imagery relating to light and darkness. These types of activities can help students read large amounts of text quickly.</li> </ul>
<p><b>How do Hindus worship?</b> To investigate what happens during Puja</p>	<ul style="list-style-type: none"> <li>• <b>Who would you invite?</b> Ask students to draw a picture, or simply write down, of who they would invite to a special celebration. Ask them to write down what they would wear and cook, and how they would prepare the house to show it was such a special occasion. Explain to students that during worship, Hindus prepare themselves, and the room where they worship, ready to welcome God.</li> <li>• <b>Stilling activity:</b> Go through a guided stilling activity with students. There are many examples of these online. Ask students to put their heads on the desk as they listen to the guided speaking and follow the instructions.</li> <li>• <b>Ordering activity:</b> Give students information about ‘puja’ and ask them to watch a video about the worship to help them place the cards, or sentences, in order.</li> <li>• <b>Re-enactment:</b> Explain to students that this is a non-religious activity designed to give them a small insight into Hindu worship. As a class, go through different parts of the ceremony, such as using milk to wash small statues of deities, eating fruit at the end, and using a candles and incense. The students should then be equipped to draw their own diagram of Hindu worship or to create a guide for homework.</li> </ul>
<p><b>What is the caste system?</b> To explain what the caste system is and how some Hindus are peacefully working to end it</p>	<ul style="list-style-type: none"> <li>• <b>Mystery activity:</b> Give students information about Arvind, including his excellent GCSE and A-level grades, information about his degree and masters, and character traits, such as reliability. Ask students to list different jobs that Arvind could do. Then, explain that Arvind works as a street cleaner. Ask why this might have happened.</li> <li>• <b>Question race:</b> Give students information about the caste system as a question race. Students should be given a paragraph of information and questions which should be completed in teams. Once they have completed each card, a nominated member should bring the card to the front and swap it for a new one. This is an easy way of encouraging students to read lots of text.</li> <li>• <b>Comparison:</b> Give students an article about poverty and education in the UK. Ask them whether life is more equal in the UK and why people might argue that there is an unofficial caste system. Ask students to write down suggestions for how we could make society more equal in the UK.</li> </ul>

## Suggested content: Sikhism

LESSON	SUGGESTED ACTIVITIES
<p><b>Who was Guru Nanak?</b> To investigate key events in the life of Guru Nanak and why they are important to Sikhs</p>	<ul style="list-style-type: none"> <li>• <b>Spot the link!</b> Ask students to spot the link between three pictures of people or characters that might be seen as rebellious, such as Bart Simpson or Martin Luther King. Ask students to find links between the three people to introduce the concept of rebelliousness.</li> <li>• <b>Image enquiry:</b> Show students a picture of Guru Nanak. Ask them to describe the picture and write down questions that they have. Give students information about Guru Nanak and ask them to label the picture. For instance, explain that he is wearing a turban and has a halo around his head to show he is holy, he is wearing Muslim prayer beads and the outfit of a Hindu priest to show he attempted to establish equality between the religions etc.</li> <li>• <b>Split class story:</b> Give half the class the story of Guru Nanak and the trip to Mecca and the other half of the class the story of Guru Nanak and Bhai Lalo. Ask them to summarise the story and then teach it to someone who had a different story. Ask students to consider in what way Guru Nanak might have been seen as rebellious at the time.</li> </ul>
<p><b>How do Sikhs celebrate equality?</b> To investigate ways in which Sikhs demonstrate their commitment to equality</p>	<ul style="list-style-type: none"> <li>• <b>Examples of inequality:</b> Using picture stimuli, ask students to write down examples of inequality today. Encourage students to recall prior learning by asking them about how Guru Nanak fought for equality.</li> <li>• <b>Card sort:</b> Give students information about Sikh beliefs and practices as well as examples and statistics relating to inequality. Ask them to sort the cards onto three labelled squares: Sikh beliefs about equality, Sikh practices to show equality and examples of inequality. Explain Sikh practices such as 'langar' and the use of the 5Ks.</li> <li>• <b>Campaign for equality:</b> For homework, ask students to pick one of the examples of inequality they have studied during the lesson. They should create a campaign to try and reduce inequality in this area.</li> </ul>
<p><b>Who was Guru Gobind Singh?</b> To investigate key events in the life of Guru Gobind Singh and why they are important to Sikhs</p>	<ul style="list-style-type: none"> <li>• <b>Role-play:</b> Ask students to read the story of Guru Gobind Singh and the Khalsa. Ask them to act out key parts of the story or to produce freeze-frames which can be photographed so that a storyboard can be made later.</li> <li>• <b>Video and note-taking:</b> Use BBC video clips to inform students of further beliefs about the Guru and add to their notes. Ask them to summarise key beliefs.</li> <li>• <b>Soldier experiences:</b> Give students information about, and pictures of, Sikh soldiers during the First and the Second World War. Ask them to write a diary entry about their experiences and to make links with the stories of Guru Gobind Singh.</li> <li>• <b>Storyboard:</b> Ask students to create a storyboard to show the creation of the Khalsa. For each part of the storyboard, they should explain why it has meaning for Sikhs today.</li> </ul>

<p><b>What are the 5Ks?</b> To explain the 5Ks and why they are important to Sikhs</p>	<ul style="list-style-type: none"> <li>• <b>My 5 items:</b> Ask students to draw 5 items that symbolise a belief they have. For instance, they might wish to draw a peace sign or a symbol to show equality. Give students pictures of the 5Ks and ask them to match each picture to the explanation of what it means after watching a video. Stretch higher-ability students by giving them the pictures alone and asking them to explain its meaning.</li> <li>• <b>Freedom of religion carousel:</b> Give students different articles about people who were banned from wearing the 5Ks. These could include articles about the Sikh turban being worn, for instance, by police officers, the use of the kara and the banning of the kirpan in schools. Ask students to complete a chart explaining why each item is important and why some people argued it should not be allowed.</li> <li>• <b>Debate plenary:</b> Ask students to debate the statement, ‘All Sikhs should be allowed to wear the 5Ks.’ Use traffic light cards to show class opinions. As students hold up a traffic light card, ask them to explain their opinion. To make the activity more challenging, ask them to swap traffic light cards throughout and argue the opposite opinion. This activity can form the basis of extension writing tasks.</li> </ul>
<p><b>What do different Sikhs believe about war?</b> To investigate different Sikh attitudes to war</p>	<ul style="list-style-type: none"> <li>• <b>Gaming clip:</b> Show students an advertisement for a war game. Ask them to write down three thoughts they have. Then, show students a picture of a soldier, a young person, and a parent. Ask them to complete speech bubbles for the three people to say how they might regard such a violent video game about war.</li> <li>• <b>Diamond 9:</b> Give students a blank Diamond 9 shape with 9 reasons listed for why someone might fight in a war, such as ‘to find adventure’ or ‘to get revenge.’ Ask students to order the statements from the one they most agree with to the one they least agree with by putting the associated numbers into the Diamond 9 template.</li> <li>• <b>Reading:</b> Ask students to read information about Sikh attitudes to war. This should include information about the Gurus, information from the Guru Gobind Singh and information about the role different Sikhs have played in wars. <b>Debate Hot Air Balloon:</b> Place students into teams and give them time to prepare arguments for or against war. Ask a representative from each team to pretend they are arguing for their place in a sinking hot air balloon and give each representative three minutes to argue their side of the debate. Students can then vote privately for the best debater.</li> </ul>
<p><b>What happens in the Gurdwara?</b> To explain key features of the Sikh Gurdwara and why they are important</p>	<ul style="list-style-type: none"> <li>• <b>Video:</b> Show students a video about the gurdwara, such as the True Tube video (<a href="https://www.truetube.co.uk/film/holy-cribs-gurdwara">https://www.truetube.co.uk/film/holy-cribs-gurdwara</a>). Give them a map of a gurdwara and ask them to label key features and explain why they are important.</li> <li>• <b>Re-enactment:</b> Explain that students will be taking part in a non-religious re-enactment activity. Ask students to take off their shoes, if they feel comfortable doing so, and to sit on the floor. Ask them how doing this might show a belief in equality and respect for the place they are in. Share food as a class and explain that Sikhs take part in <i>langar</i> where all members of the community can eat for free, sitting side by side. Ask how doing this shows a belief in equality. Go around the room asking students to say something they are grateful for before sharing a meal. This can also be done by asking students to fill in a sheet before taking part, where they should write down how they would show their meal is a celebration, how they would show respect for the host, how they would dress, what they would eat to show everyone is equal and how they would sit.</li> <li>• <b>Design a gurdwara:</b> For homework, students could create their own labelled gurdwara showing the significance of each area.</li> </ul>

## Suggested content: Buddhism

LESSON	SUGGESTED ACTIVITIES
<p><b>Who was the Buddha?</b> To explain key events in the life of the Buddha and why they are important</p>	<ul style="list-style-type: none"> <li>• <b>Image enquiry:</b> Show students a picture of the Buddha. Ask them to describe the picture and write down questions that they have. Ask them to write down answers to their own questions throughout the lesson. Students can also be given cards with information about symbolism in the picture, such as ‘his hand faces outwards to show peace.’ They should match up the explanations to the picture.</li> <li>• <b>Storyboard:</b> Give students information about the Buddha. Ask them to create a storyboard to show the meaning of each part of the story. Alternatively, this can be done as a role-play or series of ‘freeze-frames.’</li> <li>• <b>Diary entry:</b> Give students information about the life of the Buddha. Ask them to write a diary entry outlining the story of Siddhartha Gautama’s journey outside the palace.</li> <li>• <b>Quiz:</b> Ask students to create their own quiz questions which they can share and answer to assess learning.</li> </ul>
<p><b>What are the Noble Truths?</b> To explain the different Noble Truths in Buddhism</p>	<ul style="list-style-type: none"> <li>• <b>Advert image enquiry:</b> Show students images of adverts. Ask them: (a) how these adverts might make people feel; (b) why wanting things could cause suffering; and (c) why people might say that money cannot buy you happiness. Explain, following this activity, that Buddhists believe that desire causes suffering.</li> <li>• <b>Kisa Gotami:</b> Give students the story of Kisa Gotami. Ask them to suggest what it might mean. Explain that Kisa Gotami, who seeks the Buddha to heal her dead child, is told to search for any house that has not experienced death and suffering. Since she cannot find a household, it shows that we all experience suffering. Students can present their learning as a role play, newspaper article, or diary entry.</li> <li>• <b>Card sort:</b> Give students information about the Noble Truths and Buddhist practices. Ask them to sort them into categories of beliefs and practices.</li> </ul>
<p><b>Why is meditation important?</b> To investigate the importance of meditation for Buddhists</p>	<ul style="list-style-type: none"> <li>• <b>Stilling activity:</b> Explain to students that they will take part in a non-religious stilling activity. Guide students through the activity, using scripts or videos online, and ask them to reflect on how the activity made them feel and how it might affect people if they did it every day.</li> <li>• <b>Carousel:</b> Ask students to move to different stations around the room. At each station, place information about a Buddhist, trying to represent the wide range of adherents and denominations, and, for each, write how meditation affects them. For instance, case studies could include a Buddhist prisoner, a school student, a monk and a doctor who has studied the benefits of meditation on the brain.</li> <li>• <b>Debate plenary:</b> Ask students to practise writing out their opinion by asking them to answer the question, ‘should we bring meditation into schools?’ Ask them to use evidence and explain ideas in detail before self-assessing against a checklist.</li> </ul>



<p><b>What are the Buddhist precepts?</b> To explain the different Buddhist precepts and why they are important</p>	<ul style="list-style-type: none"> <li>• <b>Key words:</b> Encourage the use of specialist vocabulary by reminding students of key words through a game of BINGO, a crossword or a game of SPLAT, where words are written on the board and two students at the board compete to touch the correct word following a definition given by a classmate.</li> <li>• <b>Quotation:</b> Give students examples of Buddhist quotations, such as, ‘However many holy words you read, however many you speak, what good will they do you if you do not act on upon them?’ (Siddhartha Gautama) and ask them to write down what each might mean.</li> <li>• <b>Chart:</b> Give students a chart outlining the different precepts. Ask students to explain why each of these might be important. Extend this learning by giving students case studies, such as ‘I am finding it hard to concentrate at school’ and ‘I would like a job that will get me more money but it involves working for the arms trade.’ Ask students to write a response from a Buddhist perspective.</li> <li>• <b>My precepts:</b> Ask students to evaluate the precepts. Are there any that they would remove? Are there any that they would add?</li> </ul>
<p><b>What do Buddhists believe about life after death?</b> To investigate key Buddhist beliefs about life, death, karma and Nirvana</p>	<ul style="list-style-type: none"> <li>• <b>Life is like...</b> Ask students to finish the sentence with different ideas to promote abstract thinking.</li> <li>• <b>Code-breaking:</b> Give students the lesson objective as a code. This can be done using programmes such as the code breaker tool on Discovery Education.</li> <li>• <b>Quotations:</b> Give students quotations where Buddhists have described Nirvana. Give students information about Buddhist beliefs about life after death and ask them to take notes.</li> <li>• <b>Karma cards:</b> Give students examples of behaviours and ask them to sort them according to whether they might bring good karma or bad karma. Explain the meaning of key terms including karma and Nirvana.</li> <li>• <b>Creative tasks:</b> Ask students to explain their own beliefs about life after death through a piece of art or poetry. Share the ideas the following lessons and display best work. Show students pictures of mandalas or Buddhist wheels of life to inspire them before completing their own work.</li> </ul>
<p><b>Who is the Dalai Lama?</b> To explain who the Dalai Lama is and how his beliefs affect him</p>	<ul style="list-style-type: none"> <li>• <b>Newspaper article:</b> Ask students the question, ‘Why would someone want to steal the Olympic torch?’ They should work in pairs to write down a number of responses. Then, give students a newspaper article about China hosting the Olympics and ask them to explain why pro-Tibetan protestors attempted to take the torch at the 2008 Olympics. Ask students, based on their recall of the precepts, to explain why this action might be disapproved of. Ask them to list other non-violent forms of protest.</li> <li>• <b>Carousel activity:</b> Ask students to complete notes through a carousel activity. Provide information on the history of Tibet, the importance of the Dalai Lama, and Buddhist beliefs about non-violence. Ask students to explain, through notes or extended writing, why the Dalai Lama is important, why he uses peaceful protest, and how his beliefs affect his actions and the actions of other Buddhists today.</li> <li>• <b>Lessons from the Dalai Lama:</b> Show students different teachings from the Dalai Lama. Ask them to pick 1-3 ideas that have meaning for them and to explain why these teachings are important. They could also develop their own teachings and write them in a similar style to a proverb.</li> </ul>

### Expected Progress at Key Stage 3

I can explain a range of beliefs and practices and how they affect individuals, communities and societies	
I can explain stories and teachings from sacred texts and traditions and their impact on different groups of believers	
I can explain a range of similarities and differences between religions in beliefs and practices using examples and with reference to the different interpretations of sacred texts	
I can use religious and philosophical key words consistently to describe religious beliefs and practices	
I can describe a range of sources and people who influence my own beliefs and compare these to the beliefs others may hold, giving reasoned opinions for my ideas	
I can explain my beliefs about the philosophical and ethical debates and ideas, and use sources of wisdom to describe how religious people answer these questions	
I can demonstrate awareness of and sensitivity towards the needs and feelings of others and can explain a range of challenges that religious groups face locally and globally	
I can explain what is right or wrong and can use examples to explain how different people's beliefs and interpretations of scripture might lead them to disagree with me	
I can formulate more logically sequenced arguments, with clear conclusions, that demonstrate an awareness of different points of view and sources of wisdom	

	<b>AO1 Learning ABOUT:</b> Demonstrate knowledge and understanding of religion and belief	<b>AO2 Learning FROM:</b> Analyse and evaluate aspects of religion and belief
<b>9</b>	Students demonstrate <b>outstanding</b> knowledge and understanding of a wide range of beliefs and practices with <b>consistent and well-integrated</b> , and often <b>original</b> , reference to sources of wisdom and authority. They demonstrate <b>detailed understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs with reference to their <b>unique</b> sources of wisdom and tradition.	Students construct a <b>logical, sustained and convincing</b> argument on matters of religion or belief based on <b>critical analysis</b> and <b>detailed evaluation</b> of different perspectives, and using consistently <b>accurate specialist</b> terminology
<b>8</b>	Students demonstrate <b>relevant and comprehensive</b> knowledge and understanding of a wide range of beliefs and practices with <b>well-integrated</b> reference to sources of wisdom and authority. They demonstrate <b>detailed understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs with some reference to their <b>unique</b> sources of wisdom and tradition	Students construct a <b>sustained and convincing</b> argument on matters of religion or belief based on <b>critical analysis</b> and <b>generally detailed evaluation</b> of different perspectives, and using <b>accurate specialist</b> terminology
<b>7</b>	Students demonstrate <b>accurate and generally detailed</b> knowledge and understanding of a wide range of beliefs and practices with <b>frequent</b> reference to sources of wisdom and authority. They demonstrate <b>good understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>generally sustained and convincing</b> argument on matters of religion or belief based on <b>analysis</b> and, in part, <b>detailed evaluation</b> of different perspectives, and using <b>accurate specialist</b> terminology
<b>6</b>	Students demonstrate <b>mostly accurate and often detailed</b> knowledge and understanding of a range of beliefs and practices with <b>frequent</b> reference to sources of wisdom and authority. They demonstrate <b>generally good understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>detailed point of view</b> on matters of religion or belief based on <b>analysis</b> and <b>evaluation</b> of different perspectives, and using <b>accurate specialist</b> terminology
<b>5</b>	Students demonstrate <b>mostly accurate</b> and <b>occasionally detailed</b> knowledge and understanding of a range of beliefs and practices with <b>occasional</b> reference to sources of wisdom and authority. They demonstrate <b>some understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>reasoned point of view</b> on matters of religion or belief based on <b>some analysis and evaluation</b> of different perspectives, and using <b>mostly accurate specialist</b> terminology
<b>4</b>	Students demonstrate <b>some accurate</b> and <b>relevant</b> knowledge and understanding of several beliefs and practices with <b>brief and infrequent reference</b> to sources of wisdom and authority. They demonstrate <b>basic and infrequent</b> understanding of different views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>reasoned point of view</b> on matters of religion or belief based on <b>some evaluation</b> of different perspectives, and using <b>mostly accurate specialist</b> terminology
<b>3</b>	Students demonstrate <b>some basic and relevant knowledge</b> and understanding of some beliefs and practices with <b>a few brief references</b> to sources of wisdom and authority. They demonstrate <b>some</b> knowledge of different views and practices <b>between</b> religions or beliefs.	Students <b>express</b> a clear opinion on matters of religion or belief based on <b>brief descriptions</b> of different perspectives, and using <b>occasional specialist</b> terminology
<b>2</b>	Students demonstrate <b>some basic</b> knowledge and understanding of some beliefs and practices. They demonstrate <b>some basic knowledge</b> of different views and practices <b>between</b> religions or beliefs.	Students <b>express a brief</b> opinion on matters of religion or belief using <b>everyday language</b> , recognising others might have different views
<b>1</b>	Students demonstrate <b>limited</b> knowledge of some beliefs and practices. They demonstrate <b>limited</b> knowledge of differences <b>between</b> religions or beliefs.	Students <b>express a brief opinion</b> on matters of religion or belief.

# Key Stage 4

## Learning Outcomes at Key Stage 4 & 5

In Key Stage 4, students must continue to be taught RE and, as such, many schools choose to enter all students for the GCSE. The GCSE allows students to study up to two religions in-depth and engage in the thematic study of a range of philosophical and ethical studies. There are considerable benefits to completing the GCSE: it provides students with in-depth knowledge on modern ethical issues and religious beliefs and practices; it promotes good literacy as students learn to express themselves better orally and in writing; it enables students to evaluate different perspectives using relevant evidence and reasoned argument; and gives them opportunity to reflect on their own identity, place in the world and stance on moral issues.

GCSE units combine the thematic study of ethical issues with discrete units on religious practices and beliefs. Students are assessed using the GCSE criteria 1-9, as adapted from Ofqual and teachers should make full use of exam mark schemes and examiner comments to ensure that marking at this stage is accurate. The specification will be followed when planning lessons. However, some suggestions of lessons have been included as a guide.

At this key stage, students should be able to present a more coherent picture of religious beliefs, values and responses to questions of meaning and identity. Students should understand how different religions, and denominations within them, interpret a wide range of sources and traditions to develop teachings on modern issues, and offer detailed opinions themselves on these issues. As such, Religious Education supports students in gaining a better understanding of the world and their place in it as well as the local and global context of religion today.

Students should also use a wide range of subject specific vocabulary and references to sources of wisdom to provide evidence for their viewpoints and the views of others. Teachers should encourage students to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. Teaching should allow students to reflect on controversial issues in a safe environment and consider the impact of religion, both positive and negative, in the world today. They should be taught about the importance of understanding religion, particularly in becoming better informed global citizens.

Students should learn about the key beliefs of at least two religions chosen for study, in line with the new examination specifications, and Humanism. Where possible, students will benefit from visiting places of worship or being visited by speakers. Teachers are also encouraged to focus on philosophical and ethical debates, in preparation for the GCSE and, possibly, the A-level examinations that students may take.

**AO1 Learning ABOUT religion and beliefs:** Students can present a coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what different religions teach about a range of philosophical and ethical questions and use a range of sources of wisdom to explain different views.

They can explain a range of differences within religions as well as between different religious and non-religious groups and the impact these differences can have on individuals and communities. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion.

They have considered how religious teachings have changed over time with some reference to the unique sources of different denominations. They use religious and philosophical vocabulary consistently when suggesting reasons for similarities and differences in the answers given to moral questions and can explain how religious sources are used to provide such answers.

**AO2 Learning FROM religion and beliefs:** Students give their own reasoned views and can explain, analyse and evaluate the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today and can cite current examples.

They use a range of reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are logically sequenced, with clear conclusions following an analysis of different arguments, and the use of specialist vocabulary is consistent.

Many students choose to take Religious Studies or Philosophy at A-Level. At Key Stage 5, students continue to be assessed on their understanding of philosophical, religious and ethical theories (AO1) as well as their ability to evaluate theories (AO2).

## Suggested scheme of work: Islam

LESSON	SUGGESTED ACTIVITIES
<p><b>What do Muslims believe about God?</b> To explain the meaning of Tawhid and other beliefs about God</p>	<ul style="list-style-type: none"> <li>• <b>Muslim art:</b> Give students examples of Muslim art. Ask them why they think Muslims might not draw God and what the pictures of art have in common. Explain the concept of ‘Tawhid,’ and the notion that all things are perfectly balanced because they have been created by God, and that symmetrical art is one way of representing this balance. Alternatively, ask students to draw a circle with their pen only. Use this as a way of explaining that, since it is not possible to draw a perfect circle, any drawing of God would be a misrepresentation.</li> <li>• <b>Match-up:</b> Give students key words about God with their definitions, such as ‘just’ or ‘omnipotent’, and other cards with information about how this might affect Muslims in their daily lives. Ask students to match the cards. This can then be used as a guide for extended writing. Alternatively, give students quotes about God from the Qur’an and ask them to summarise the meaning of each to create a list of key words and beliefs about God. A crossword, where students are given the definitions, can be used to assess learning.</li> <li>• <b>Mission statements:</b> Look at the mission statement of the school and ask students why it is important to have one and how it might affect students to hear the mission statement repeated. Use this as a way of introducing the Shahadah.</li> </ul>
<p><b>Who was the Prophet Muhammad (pbuh)?</b> To explain key events in the life of the Prophet and why they are important</p>	<ul style="list-style-type: none"> <li>• <b>Mind-map:</b> Ask students to write down the qualities of a good leader and share their ideas. Explain that the Prophet Muhammad (pbuh) is considered to be the final prophet and explain that respect is shown by saying ‘peace be upon him’ after his name, or an equivalent.</li> <li>• <b>Colour-code activity:</b> Give students information about Muhammad (pbuh), including the story of how he received the Qur’an, information about how he treated women and his attitude to war. Ask students to colour-code according to whether the information suggests he was peaceful, a feminist, or a spiritual man, for instance, and use the coded information to help students write three paragraphs on Muhammad (pbuh).</li> <li>• <b>Design a guide:</b> Give students information on the Qur’an and its importance. Ask them to create a guide on how to handle the Qur’an and why it is so important to Muslims today.</li> </ul>
<p><b>Why do Muslims pray?</b> To explain how Muslims pray and why it is important</p>	<ul style="list-style-type: none"> <li>• <b>Truetube video:</b> Use a video, such as the one on Truetube, to introduce students to the different areas of the mosque and how Muslims pray. Ask them to label a diagram of the mosque with explanations of what happens and why or use pictures of stages of prayer and ask students to put them in order.</li> <li>• <b>Re-enactment:</b> Ask a ‘specialist’ student who is willing to demonstrate the movements of prayer or use face wipes or water as part of a stilling activity where students go through the repetitive movements as a class and reflect on what they are grateful and feel sorry about.</li> </ul>

<p><b>Why do Muslims fast?</b> To explain what Ramadan is and how it affects Muslims</p>	<ul style="list-style-type: none"> <li>• <b>Re-enactment:</b> Bring food into the classroom and place it at the front for the duration of the lesson. Show students pictures of fast food restaurants and pictures of people who have no food and ask students to reflect on the global differences. At the end of the lesson, ask students to write down what they would find difficult about fasting, why it might be important and what could be done to improve the lives of those who do not have food.</li> <li>• <b>Card sort:</b> Create a card sort with information about Ramadan, Eid and Zakat. Ask students to sort information into facts about fasting, information about why fasting is important, and information about why it might be difficult.</li> <li>• <b>Extended writing:</b> Ask students to write about why fasting is important to Muslims using sentence starters and a key word box to encourage the use of specialist vocabulary.</li> <li>• <b>Create a guide:</b> Create a guide on Ramadan to explain who fasts, why they fast and why it might be difficult to fast, especially in a non-Muslim country.</li> </ul>
<p><b>What is the Hajj?</b> To investigate the Hajj and its relevance for Muslims</p>	<ul style="list-style-type: none"> <li>• <b>Board game:</b> Give students information about Hajj and ask them to design a board game to show what happens at each stage of the pilgrimage. Students can write on the board game and draw pictures of key elements of the pilgrimage. Students can create cards that ask questions about the topic so far that need to be answered as they are picked up.</li> <li>• <b>The case of Malcolm X:</b> Introduce students to the story of Malcolm X with a picture of segregation in America, such as separate water fountains. Ask students how this would make them feel. Explain that Malcolm X was born at this time and, as a result of his experiences, distrusted and disliked white people. Give students cards with dated information about Malcolm X before and after his pilgrimage and ask them to colour-code the cards according to whether they suggest Malcolm X held a positive or negative attitude towards white people and ask them what they think made him change his mind. Show students the video of Malcolm X describing his experience of the Hajj and use this as the basis for discussion of why Hajj is important and how it promotes equality.</li> </ul>
<p><b>What is Jihad?</b> To explain the meaning of ‘Greater’ and ‘Lesser’ Jihad for Muslims</p>	<ul style="list-style-type: none"> <li>• <b>Examples of Jihad:</b> Show students different examples of temptation and struggle, such as a picture of someone drinking alcohol, working hard at school and fighting a battle for human rights. Ask students why each picture represents a struggle and explain that this is the meaning of ‘jihad.’ When the concept of ‘lesser’ and ‘greater’ jihad has been explained, ask students to sort the pictures according to which type they represent.</li> <li>• <b>Rules of war:</b> Ask students to imagine that they have been asked to create a code of conduct for a war. Ask them to consider what rules they would create to ensure the war was as moral as possible.</li> <li>• <b>Quotations:</b> Ask students to read quotations about war and peace from the Qur’an. Ask them to summarise each one.</li> <li>• <b>Class debate:</b> Organise a class debate on the ethics of war. Give students key quotations and arguments and divide the class. Half of the class should argue the merits of just warfare, whilst the other half should advocate pacifism. Organise the class so that the students stand opposite each other in a tunnel shape and debate with the person opposite them.</li> </ul>



## Suggested content: Christianity

LESSON	SUGGESTED ACTIVITIES
<p><b>Who was Jesus?</b> To explain key beliefs about who Jesus was, including the concept of the Incarnation</p>	<ul style="list-style-type: none"> <li>• <b>Pictures of Jesus:</b> Place pictures of Jesus from different countries around the world and from different time periods. Ask students to share one thing with their partner that surprised or interested them about the pictures. Look at the artist impression of Jesus in the red and black style of Che Guevara. Compare this to a picture where Jesus is portrayed as being very 'meek and mild' e.g. with animals or children. Ask students to describe the two pictures and make inferences about Jesus's character.</li> <li>• <b>Card sort:</b> Create a card sort with stories and quotations about Jesus. These could include the story of Jesus becoming angry in the temple where goods are being sold, the story of Jesus forgiving the adulterous woman, the quote to 'Love thy neighbour' and a brief description of how he is tried as a criminal. Ask students to colour-code the ideas according to whether they suggest Jesus was rebellious or peaceful.</li> <li>• <b>Literacy task:</b> Give students different levels of scaffolding and ask them to explain who Jesus was. This could be done in the style of speech where they must choose a word to represent Jesus, such as 'rebel' or 'peacemaker,' and then explain their ideas using quotations and examples from the Gospels.</li> </ul>
<p><b>What is the Trinity?</b> To explain the meaning of the Trinity and different characteristics Christians believe God has</p>	<ul style="list-style-type: none"> <li>• <b>Pictures and note-taking:</b> Show students pictures of the three different forms of water and ask them what the link is between them. Explain to students that Christians believe there are three different forms of the one God.</li> <li>• <b>Textual analysis:</b> Look at texts from the Bible that suggest the Trinity. Ask students to identify the three different forms of God in the text and to highlight any characteristics of each in 3 different colours.</li> <li>• <b>Comparisons:</b> Ask students to create their own symbols to show the '3 in one' concept. Examples to help students could include water or something such as a Mars bar that has 3 different ingredients in it.</li> <li>• <b>Venn Diagram:</b> Ask students to sort different key words with their definitions, such as omnipotent, omnibenevolent and agapeistic, onto a Venn Diagram with 3 circles, one for each of the different forms of God.</li> </ul>
<p><b>What can we learn from the birth narratives?</b> To explain the differences between the birth narratives</p>	<ul style="list-style-type: none"> <li>• <b>Animated story-telling:</b> Read excerpts of the birth narratives by Matthew and Luke. Give students a list of actions for different words in the stories, such as holding their noses for the shepherds to show that people at the time thought they were inferior or hands on their head for the word 'king' or 'David.' Read the stories with the actions to help students identify key differences between the narratives, such as that women and shepherds are mentioned more in Luke.</li> <li>• <b>Card sort:</b> Sort different features of the story into two columns to show which elements are found in each version. This can also be done with a chart where students tick the correct column for each element.</li> <li>• <b>Extended writing:</b> Ask students to write about who the audience for each birth narrative may have been and why using examples from the text. For instance, it is likely that Matthew wrote more for the rich in society and for men, whereas Luke emphasises that Jesus will come to save the poor and oppressed.</li> </ul>

<p><b>What can we learn from the parables and stories of Jesus?</b> To explain the relevance and meaning of different stories</p>	<ul style="list-style-type: none"> <li>• <b>Spot-the-link:</b> Show students pictures of Mother Teresa, Martin Luther King and Gandhi and ask them to identify things that they have in common. Explain that one possible link is that they all took inspiration from the teachings of Jesus. Students could later read their biographies so that they can make links between how they have lived their lives and the teachings of Jesus.</li> <li>• <b>Split class:</b> Split the class into groups and give each group a famous parable, such as the Parable of the Good Samaritan, the Parable of the Sheep and the Goats, and the story of the woman caught in adultery. Ask students to summarise the stories before teaching the other members of the class. This can be done as a ‘market-place’ activity where one member of each group stays at the table to teach as other members of the class move around the room.</li> <li>• <b>Story-telling:</b> Ask students to write their own parables with a moral message. Encourage them to create their own symbols and explain that stories are often a useful way of teaching people difficult concepts or emphasising a particular message.</li> </ul>
<p><b>Who killed Jesus?</b> To investigate the concepts of salvation and atonement as well as the events of Holy Week</p>	<ul style="list-style-type: none"> <li>• <b>‘Wanted’ posters:</b> Create ‘Wanted’ posters for different ‘suspects’ that wanted Jesus dead, such as Judas Iscariot, the Pharisees, Pontius Pilate and even God. Ask students why people may have wanted Jesus dead.</li> <li>• <b>Carousel activity:</b> Ask students to read information about the different ‘suspects’ and explain each of their motives for wanting Jesus dead, including the theological notion of salvation and atonement. Explain that Christians believe Jesus had to die in order to save people from sin.</li> <li>• <b>Mock trial:</b> Organise a mock trial. Create scripts for different characters and ask students in the class to take on the different parts. Ask the class who are not acting to write down ‘juror notes’ as they watch the performances. Character witnesses could include someone who watched Jesus on Palm Sunday, a priest at the temple that Jesus became angry in and someone who heard Jesus saying he was the Son of God.</li> <li>• <b>Detective report:</b> Ask students to create a ‘detective’s report’ to explain who wanted to kill Jesus and why. Use a key word box that they can tick as they complete their writing to encourage them to use key words, such as ‘Messiah,’ ‘Incarnation,’ ‘Salvation,’ ‘Trinity,’ and ‘Atonement.’</li> </ul>
<p><b>How is Jesus’ death and resurrection remembered today?</b> To investigate the events of the crucifixion and resurrection</p>	<ul style="list-style-type: none"> <li>• <b>Storyboard:</b> Ask students to create a story board to show the events of the Last Supper, the Crucifixion and the Resurrection. Describe each event and then explain why it might be important for Christians.</li> <li>• <b>Re-enactment:</b> Explain to students that they will be taking part in a re-enactment activity that is not religious. Ask students to write down something they feel sorry for and something they are grateful for whilst listening to calming hymns. Give students fruit juice and wafer biscuits to have in silence after reading the words of the Eucharist service, before wishing other members of the class ‘peace’ as they shake their hands. Ask students to reflect on how doing this every week might make them feel.</li> <li>• <b>Case studies:</b> Ask students to read different accounts by Christians of why Jesus is important to them today. These could be accounts from different Christians around the world. These accounts could relate to different teachings of Jesus, such as his forgiveness of those who had crucified him and his treatment of the poor.</li> </ul>

## Suggested scheme of work: Life and death

LESSON	SUGGESTED ACTIVITIES
<p><b>Where did the universe come from?</b> To investigate different attitudes to the origins of the universe</p>	<ul style="list-style-type: none"> <li>• <b>Fish evolution:</b> Show a simple picture of a cartoon fish to students in the first row of the class for 30 seconds. Ask them to replicate the picture as best they can before showing it to students in the second row for 30 seconds. Continue the process and then ask students to reveal the pictures in order to demonstrate how changes in the replication process lead to organisms changing over time.</li> <li>• <b>Card sort:</b> Give students religious and non-religious quotations arguing in favour of evolution and ask them to colour-code them. Explain that people who are religious but who accept evolution believe in theistic evolution, the notion that God caused the Big Bang and evolution to happen.</li> <li>• <b>The Scopes Monkey Trial:</b> Provide students with evidence from either side of the debate in the Scopes Monkey Trial, where John Scopes was put on trial for teaching evolution. Ask students to plan a role play or write closing arguments as the lawyers in the case to present back to the class.</li> </ul>
<p><b>Why is the creation story important to theists?</b> To explain the meaning of the creation story</p>	<ul style="list-style-type: none"> <li>• <b>Storyboard:</b> Divide the creation story into different stages, including God’s command that Adam and Eve look after the Earth, and ask students to draw a picture to represent each stage before writing the meaning for Christians. Give some students differentiated worksheets with the possible answers in a box, including ideas such as God wanted humans to procreate, God wanted humans to be stewards and God said that Adam and Eve could rule over creation.</li> <li>• <b>Holy Book cake:</b> Give students a list of references from a holy book and the book itself. Each reference should refer to a cake ingredient, such as eggs or sugar, to give them a recipe when they have found all the answers. A site such as <a href="http://www.biblegateway.com">www.biblegateway.com</a> can be used to find key words quickly. Once students have learnt how to find references, give another list of references about creation and ask students to find the answers and explain what the quotations mean. Ask students to explain why the creation story is important to the theists studied in a piece of extended writing.</li> </ul>
<p><b>What do theists believe about life after death?</b> To investigate beliefs about life after death</p>	<ul style="list-style-type: none"> <li>• <b>Image enquiry:</b> Show students images of heaven and hell and ask them to write down questions they have and descriptions of the pieces of art.</li> <li>• <b>Stick figure notes:</b> Introduce students to different beliefs about life after death, such as the immortality of the soul, or full-body resurrection, by asking them to draw stick figures to represent different stages for different denominations.</li> <li>• <b>Carousel activity:</b> Place information about different religious and non-religious views about life after death in different areas of the room or on different coloured sheets of paper. Ask students to complete a chart describing each view with the evidence for it as they move around the room.</li> </ul>

<p><b>When does life begin and end?</b> To investigate the philosophical mind and body problem</p>	<ul style="list-style-type: none"> <li>• <b>Gingerbread people:</b> Give pairs of students two gingerbread people to decorate so they look different. Present students with different thought problems, such as if the arm of one gingerbread person was swapped with the other, and ask students whether it is still the same person. Use the activity to help students think about what makes them the person that they are, such as their brain or soul.</li> <li>• <b>Opinion line:</b> Give students descriptions of different life stages, including a one-day old cell and a person in a coma, and ask them to draw a cross to show where they think life begins and ends. Ask them to explain their answer to their partner and then share ideas as a class.</li> <li>• <b>Quotations:</b> Give students different non-religious and religious quotations about when life begins and ask students to write down when each scholar believes life starts.</li> </ul>
<p><b>What are the different arguments surrounding abortion?</b> To explain the law on abortion and different attitudes towards it</p>	<ul style="list-style-type: none"> <li>• <b>Truetube video:</b> Use a video, such as those found on <a href="http://www.truetube.co.uk">www.truetube.co.uk</a>, to introduce students to different arguments surrounding abortion. Ask them to create a chart to show pro-choice and pro-life arguments.</li> <li>• <b>Pie chart:</b> Give students a blank pie chart with different cards about people involved in an abortion case study. Cards could include a priest who argues that contraception is wrong, a boyfriend who chose not to use contraception and even a media star who encourages young girls to be overly-sexualised. Ask students to demonstrate who they think is responsible for teenage pregnancy by colouring in different segments of the pie chart to show levels of responsibility, and then explaining their reasoning around the pie chart.</li> <li>• <b>Venn diagram:</b> Give students information about two different religions and attitudes towards abortion. Ask them to sort the information onto a Venn Diagram, with each circle representing a different religion. Draw a dividing line through the centre of the page, horizontally, and ask students to sort the information according to which religion it represents and whether it is a pro-choice or a pro-life argument.</li> </ul>
<p><b>What are the different arguments surrounding euthanasia?</b> To explain the law on euthanasia and different attitudes towards it</p>	<ul style="list-style-type: none"> <li>• <b>The case of Terri Schiavo:</b> Introduce students to the case of Terri Schiavo. This can be done as a mystery activity where students look at a cartoon about the case and try and work out what is happening. Use videos and a card sort to provide students with the arguments on either side of the case. Ask students to debate the case as a class and to write their own opinion on a voting card as to whether or not the judge should allow Terri's feeding tube to be removed.</li> <li>• <b>True or false:</b> Ask students to read information about religious attitudes to euthanasia and to decide whether a set of statements are true or false. Ask higher-ability students to correct false statements.</li> <li>• <b>BBC Video:</b> Use BBC video clips, or an equivalent, to introduce students to the arguments surrounding euthanasia. Ask students to create a chart or two sets of notes outlining different arguments.</li> <li>• <b>Debate Hot Air Balloon:</b> Place students into teams and give them time to prepare arguments for or against euthanasia. Ask a representative from each team to pretend they are arguing for their place in a sinking hot air balloon and give each representative three minutes to argue their side of the debate. Students can then vote privately for the best debater.</li> </ul>

## Suggested scheme of work: Relationships and the family

LESSON	SUGGESTED ACTIVITIES
<p><b>How have attitudes to the family changed over time?</b> To investigate different ways in which attitudes towards the family have changed</p>	<ul style="list-style-type: none"> <li>• <b>Picture enquiry:</b> Show students videos and/or pictures of a family in the 1950s and a range of different types of modern family, including same-sex and single-parent families. Ask students to write down differences beside the pictures.</li> <li>• <b>Note-taking:</b> Introduce students to key terms, such as ‘nuclear family,’ ‘feminism’ and ‘re-constituted family.’ Ask them to take notes about factors affecting family life, such as changes in law and secularism.</li> <li>• <b>Timeline:</b> Give students different events, such as changes in law, that have affected families on cards. Ask them to place them in chronological order. Extend learning by asking students which events are the most significant. Events could include the introduction of contraception, the Sex Discrimination Act, and the act allowing same-sex marriage.</li> <li>• <b>Extended writing:</b> Ask students to practise examination style questions about families. Questions could include, ‘Do you think family life has got worse?’ or ‘Explain how attitudes towards the family have changed over time.’ Give students mark schemes and encourage them to peer-assess work.</li> </ul>
<p><b>What do different theists believe about marriage and divorce?</b> To explain and evaluate attitudes to marriage and divorce</p>	<ul style="list-style-type: none"> <li>• <b>Marriage re-enactment:</b> Give students props and ask three volunteers to play the part of priest, bride and groom. Ask them to read through the marriage vows. Ask students to identify Christian reasons for getting married.</li> <li>• <b>Note-taking:</b> Introduce key concepts to students, including the idea of the Reformation, the creation of the Church of England and the difference between types of Christian e.g. in how they interpret the Bible.</li> <li>• <b>Card sort:</b> Give students information about marriage and divorce and ask them to sort the cards according to whether they are a reason for why marriage is important or a reason for why divorce may sometimes be acceptable.</li> <li>• <b>Exam practice:</b> Ask students to debate the statement, ‘Divorce is never acceptable.’ Provide sentence starters and checklists to support students as needed.</li> </ul>
<p><b>What do different theists believe about contraception?</b> To explain and evaluate attitudes to contraception</p>	<ul style="list-style-type: none"> <li>• <b>Image enquiry:</b> Show students clips on the abstinence movement in America. These could be from True Tube, BBC Clips or a Youtube clip. Ask them why these young people might have chosen to live this way?</li> <li>• <b>Carousel activity:</b> Place information about different religious and non-religious views about contraception around the room, on three different coloured pieces of paper. Ask students to move around the room to collect information on different denominational beliefs about contraception.</li> <li>• <b>Exam practice:</b> Using scaffolds, ask students to complete the exam question, ‘Explain different religious beliefs about contraception.’ Ask them to peer-assess work using the exam mark scheme.</li> </ul>

<p><b>What do different theists believe about sex outside of marriage?</b> To explain and evaluate attitudes to sex outside of marriage</p>	<ul style="list-style-type: none"> <li>• <b>Decalogue Diamond 9:</b> Ask students to sort the commandments onto a Diamond 9 (with one commandment left over). Ask them why some Christians might argue that the Decalogue should still be followed exactly and why other Christians might argue that not all the 10 Commandments are relevant today. Use the activity to reinforce an understanding of the difference between liberal and conservative Christians.</li> <li>• <b>Opinion line:</b> Give students different statements such as, ‘I think you should only have sex with someone you love’ and ‘Sex should be reserved for marriage.’ Ask them to place each statement on an opinion line, from ‘strongly agree’ to ‘strongly disagree.’ Once they have learnt about different perspectives, ask them to label what statements different denominations might agree with or disagree with.</li> <li>• <b>Exam swap:</b> Ask students to complete the question, ‘Explain different attitudes to pre-marital sex’ and ‘Explain attitudes to extra-marital sex.’ Ask them to peer-assess a different answer and explain that these answers can be combined when answering a question on sex outside of marriage.</li> </ul>
<p><b>What do different theists believe about feminism?</b> To explain and evaluate attitudes to feminism and changing ideas about the role of women</p>	<ul style="list-style-type: none"> <li>• <b>Timeline:</b> Give students different cards of key events in women’s history, from the suffragette movement to the legalisation of abortion. Ask them to stick the events on a blank graph where the vertical axis represents the level of equality in society.</li> <li>• <b>Discussion:</b> Ask students to look at images of women in media. These could be pictures from the 1950s as well as modern pictures. Ask them how the role of women has changed and what issues women still face today?</li> <li>• <b>Shared teaching:</b> Give one half of the room information about conservative attitudes to the role of women and the other half of the room information about liberal attitudes to the role of women. Ask students to complete half a chart and then share information in order to complete the other half of the chart.</li> <li>• <b>Key word BINGO:</b> Give students key words from the topic and a blank BINGO square. Ask them to choose words for the squares and read out definitions to them. The first person to hear the definitions for all of their key words wins.</li> </ul>
<p><b>What do different theists believe about homosexual relationships?</b> To explain and evaluate attitudes to homosexual relationships</p>	<ul style="list-style-type: none"> <li>• <b>Song analysis:</b> Give students the lyrics to the song ‘Same Love’ by Macklemore. Ask them to highlight any references to religion. Ask them what Macklemore’s attitude to conservative religion seems to be and why. Ask students about bias in media and why songs and raps may be a useful way of getting an opinion across.</li> <li>• <b>Video:</b> Show students a video about the history of LGBT rights e.g. <a href="https://www.youtube.com/watch?v=u62OtM_vt5k">https://www.youtube.com/watch?v=u62OtM_vt5k</a> (The Gay Rights Movement on Youtube). Ask them to write down 3-5 different changes that have taken place. Ask them to discuss whether or not they think society is now equal.</li> <li>• <b>Note-taking:</b> Explain the meaning of ‘homophobia.’ Explain that the major religious leaders have spoken out against homophobia, because they see hatred as wrong, but may still regard homosexuality as sinful. Outline what the law is with regards to homophobia and explain what this precludes people from saying.</li> <li>• <b>Card sort:</b> Ask students to sort cards on religious attitudes to homosexuality on to a line, according to how liberal or strict they are. These might include cards on Roman Catholics, the Church of England and the Quakers or Reform and Orthodox Judaism.</li> </ul>

## Expected Progress at Key Stage 4 onwards

I can explain a range of beliefs and practices and how they affect individuals, communities and societies using examples, and have begun to consider the impact of past and present tradition	
I can explain stories and teachings from sacred texts and traditions and their impact on different denominations of believers in terms of how these are interpreted	
I can explain a range of similarities and differences between religions in terms of their beliefs, practices and traditions, with reference to a wide range of sources of wisdom	
I can use more sophisticated religious and philosophical key words consistently to describe religious beliefs and practices	
I can explain how some traditions have changed over time, using examples, and why many groups have become more liberal with some reference to their unique sources of wisdom	
I can describe a range of sources and people who influence my own beliefs and compare these to the beliefs others may hold, giving reasoned opinions for my ideas	
I can explain my beliefs about philosophical and ethical debates and ideas, what religions teach about them, and use sources of wisdom to describe how religious people answer these questions	
I can demonstrate awareness of and sensitivity towards the needs and feelings of others and can explain a range of challenges that religious groups face locally and globally, citing a number of examples	
I can explain by beliefs about what is wrong or right and provide reasoned justification for them, as well as use examples to explain how different people's beliefs and interpretations might lead them to disagree with me	
I can formulate logically sequenced arguments, with clear conclusions, that demonstrate an awareness of different points of view and sources of wisdom	

	<b>AO1 Learning ABOUT:</b> Demonstrate knowledge and understanding of religion and belief	<b>AO2 Learning FROM:</b> Analyse and evaluate aspects of religion and belief
<b>9</b>	Students demonstrate <b>outstanding</b> knowledge and understanding of a wide range of beliefs and practices with <b>consistent and well-integrated</b> , and often <b>original</b> , reference to sources of wisdom and authority. They demonstrate <b>detailed understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs with reference to their <b>unique</b> sources of wisdom and tradition.	Students construct a <b>logical, sustained and convincing</b> argument on matters of religion or belief based on <b>critical analysis</b> and <b>detailed evaluation</b> of different perspectives, and using consistently <b>accurate specialist</b> terminology
<b>8</b>	Students demonstrate <b>relevant and comprehensive</b> knowledge and understanding of a wide range of beliefs and practices with <b>well-integrated</b> reference to sources of wisdom and authority. They demonstrate <b>detailed understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs with some reference to their <b>unique</b> sources of wisdom and tradition	Students construct a <b>sustained and convincing</b> argument on matters of religion or belief based on <b>critical analysis</b> and <b>generally detailed evaluation</b> of different perspectives, and using <b>accurate specialist</b> terminology
<b>7</b>	Students demonstrate <b>accurate and generally detailed</b> knowledge and understanding of a wide range of beliefs and practices with <b>frequent</b> reference to sources of wisdom and authority. They demonstrate <b>good understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>generally sustained and convincing</b> argument on matters of religion or belief based on <b>analysis</b> and, in part, <b>detailed evaluation</b> of different perspectives, and using <b>accurate specialist</b> terminology
<b>6</b>	Students demonstrate <b>mostly accurate and often detailed</b> knowledge and understanding of a range of beliefs and practices with <b>frequent</b> reference to sources of wisdom and authority. They demonstrate <b>generally good understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>detailed point of view</b> on matters of religion or belief based on <b>analysis</b> and <b>evaluation</b> of different perspectives, and using <b>accurate specialist</b> terminology
<b>5</b>	Students demonstrate <b>mostly accurate</b> and <b>occasionally detailed</b> knowledge and understanding of a range of beliefs and practices with <b>occasional</b> reference to sources of wisdom and authority. They demonstrate <b>some understanding</b> of common and divergent views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>reasoned point of view</b> on matters of religion or belief based on <b>some analysis and evaluation</b> of different perspectives, and using <b>mostly accurate specialist</b> terminology
<b>4</b>	Students demonstrate <b>some accurate</b> and <b>relevant</b> knowledge and understanding of several beliefs and practices with <b>brief and infrequent reference</b> to sources of wisdom and authority. They demonstrate <b>basic and infrequent</b> understanding of different views and practices <b>within and between</b> religions or beliefs.	Students construct a <b>reasoned point of view</b> on matters of religion or belief based on <b>some evaluation</b> of different perspectives, and using <b>mostly accurate specialist</b> terminology
<b>3</b>	Students demonstrate <b>some basic and relevant knowledge</b> and understanding of some beliefs and practices with <b>a few brief references</b> to sources of wisdom and authority. They demonstrate <b>some</b> knowledge of different views and practices <b>between</b> religions or beliefs.	Students <b>express</b> a clear opinion on matters of religion or belief based on <b>brief descriptions</b> of different perspectives, and using <b>occasional specialist</b> terminology
<b>2</b>	Students demonstrate <b>some basic</b> knowledge and understanding of some beliefs and practices. They demonstrate <b>some basic knowledge</b> of different views and practices <b>between</b> religions or beliefs.	Students <b>express a brief</b> opinion on matters of religion or belief using <b>everyday language</b> , recognising others might have different views
<b>1</b>	Students demonstrate <b>limited</b> knowledge of some beliefs and practices. They demonstrate <b>limited</b> knowledge of differences <b>between</b> religions or beliefs.	Students <b>express a brief opinion</b> on matters of religion or belief.



# Appendices

## Appendix 1: Teaching Bahá'í

The Baha'i Faith is the youngest of the world's religions. Since its beginning in the mid 19th century it has developed from a little known Middle Eastern religious movement into a fast-growing global religion, with Baha'is living in almost every country of the world.

During the 19th century within many religions there was an expectation of renewal and change. Many Christians who had studied Biblical prophecy believed that this was the time for the return of Christ and, similarly, in Islam, there was a movement convinced that The Lord of the Age was due to appear. At the same time, philosophers and liberal thinkers were questioning and challenging traditional religious views as scientific discoveries continued to be made at an unprecedented rate. The industrial revolution was changing the face of societies throughout Europe. Into this changing landscape entered the Baha'i Faith, which traces its origins to Persia now known as Iran.

This new religion came under attack from the religious and political authorities in Persia. Whilst a prisoner of the Ottoman Empire and the Persian Government, Baha'u'llah announced the beginning of the Baha'i Faith in Baghdad in April 1863. Through a further series of forced exiles Baha'u'llah, along with his family and a small group of followers, was eventually sent to the Prison city of Akka in Palestine (now Israel), where eventually they were released, and Haifa (again, now in Israel) became the centre of the faith.

The Baha'i Faith teaches that there is one God who is the source of all religions. Throughout history, in different parts of the planet there have been messengers from God. These messengers bring fresh social and spiritual teachings that are relevant to the age in which they live and for generations to come. This is called 'progressive revelation'. Baha'is believe that Baha'u'llah is the latest and not the last of a long line of spiritual teachers or messengers.

In thousands upon thousands of locations around the world, the teachings of the Bahá'í Faith inspire individuals and communities as they work to improve their own lives and contribute to the advancement of civilization. Bahá'í beliefs address such essential themes as the oneness of God and religion, the oneness of humanity and freedom from prejudice, the inherent good in each human being, the progressive revelation of religious truth, the development of spiritual qualities, the integration of worship and service, the fundamental equality of the sexes, the harmony between religion and science, the centrality of justice to all human endeavours, the importance of education, and the dynamics of the relationships that bind together individuals, communities, and institutions as humanity develops.

## Festivals

- **The Bahá'í calendar has 19 months of 19 days with 4/5 intercalary days.** The Bahá'í year starts at the Spring Equinox .
- **The Nineteen Day Fast (March):** The Nineteen Day Fast was instituted by Bahá'u'lláh. He stated that if capable, Bahá'ís between the ages of 15 and 70 should fast 19 days a year, going without food or drink from sunrise to sunset.
- **Naw-Rúz - Bahá'í New Year (March):** Bahá'ís celebrate New Year's Day on March 21, the vernal equinox. This date has been celebrated as the New Year in Persia for thousands of years. For Bahá'ís, New Year is preceded by the Nineteen Day Fast, a time of spiritual introspection.
- **First Day of Ridván - Declaration of Bahá'u'lláh (April):** The Festival of Ridván is a 12-day period commemorating Bahá'u'lláh's declaration of his mission on the eve of his departure from Baghdád for Constantinople in 1863. The first day commemorates his arrival in the Najíbíyyih Garden, where his declaration took place.
- **Martyrdom of the Báb (July):** The Báb was executed by firing squad on this date in 1850. Commemorations should be held at noon. Work should be suspended on this holiday.

## Scripture and sacred texts

There are numerous texts within the Baha'i faith, of which the most important were written by Baha'u'llah himself; so unlike many faiths whose books were written many years after the founder had died, it is possible to go to the original texts and know that the words come directly from God's messenger. The Kitab-i-aqdas or literally, The Most Holy Book, is the Bahá'í book of laws, written in Arabic around 1873 and published in authorized English translation in 1992.

## Symbols

Famous symbols in the faith include the Bahá'í ringstone and the nine-pointed star. The purpose of the symbol that appears on Bahá'í ringstones and other Bahá'í identity jewelry is a visual reminder of God's purpose for man, and for Bahá'ís in particular. The nine-pointed star is another symbol of faith. The number nine has significance in the Bahá'í Revelation. Nine years after the announcement of the Báb in Shiraz, Bahá'u'lláh received the intimation of His mission in the dungeon in Teheran. Nine, as the highest single-digit number, symbolizes completeness. Since the Bahá'í Faith claims to be the fulfilment of the expectations of all prior religions, this symbol, as used for example in nine-sided Bahá'í temples, reflects that sense of fulfilment and completeness.

## Glossary

<b>Báb</b>	Born 'Alí-Muhammad, he declared himself the Qá'im, the Promised One of Islam in 1844 and was executed as a heretic. He wrote extensively, especially about "Him Whom God would make Manifest," a messenger of God he said would succeed him. That successor was Baha'u'llah.
<b>Bahá'u'lláh</b>	(Arabic, "Glory of God"). (1817-92) Title adopted by Mírzá Husayn-'Alí, prophet founder of the Bahá'í Faith.
<b>Greatest Name</b>	One of the main symbols of the Bahá'í Faith, a symbolic Arabic rendering of Yá Bahá'ul 'Abhá ("O Glory of the Most Glorious").
<b>Manifestation of God</b>	A Bahá'í term for the founders of the major world religions, who are seen as mouthpieces of divine revelation and examples of a divine life. Bahá'í scripture clearly identifies ten historic individuals as Manifestations: the founder of the Sabaeen religion, mentioned in the Qur'án; Abraham; Moses; Jesus Christ; Muhammad; Krishna; Zoroaster; Buddha; the Báb; and Bahá'u'lláh.
<b>Progressive Revelation</b>	The Bahá'í belief that the major religions have been founded by Manifestations of God and that the Manifestations succeed one another, each bringing a greater measure of divine truth to humanity.
<b>Ringstone</b>	One of the main symbols of the Bahá'í Faith, it is named for its common use on Bahá'í rings. It consists of two stars (representing the "twin manifestations" of the Báb and Bahá'u'lláh) interspersed with a stylized Bahá' (Persian for "Glory").
<b>Universal House of Justice</b>	The supreme ruling body of the Bahá'í Faith, headquartered in Haifa, Israel. Its nine members are elected every five years. Bahá'ís regard its judgments as divinely guided and authoritative. In terms of the administrative order, Bahá'ís have Local Spiritual Assemblies (LSAs) of nine members that look after the spiritual needs of their local communities, guided by a National Spiritual Assembly (NSA) for each country of nine members. These are elected annually. It is the members of the NSAs across the world who elect the Universal House of Justice. No campaigning is allowed for Baha'i elections. People are voted for on the basis of their witnessed deeds not their words, together with their qualities, e.g. Spiritual knowledge and passion."

## Appendix 2: Teaching Buddhism

In its various forms, Buddhism is a world-wide religion with over 360 million adherents which is about 6% of the world's population. Buddhists do not believe in a God or gods necessarily and the religion is not based on revelation from God; but rather on the life and works of Siddhartha Gautama who was born about two thousand five hundred years ago in north eastern India. The religion began approximately 2,500 years ago and, as it has spread to countries such as Thailand, Japan and Korea, different forms have emerged, including Mahayana and Theravada Buddhism.

Meditation and the notion of Enlightenment are key features of the religion. Following the tradition of Siddhartha Gautama who meditated under the Bodhi tree, Buddhists meditate and do good deeds so that they might achieve Nirvana (or Nibbana). This is a state of perfect peace and happiness and of true knowledge about the state of the world. 'Buddha' means 'Enlightened One.' Buddhists believe that they must follow the 'Middle Way,' leading a life between the extremes of self-indulgence and self-denial.

The Buddhist faith begins with the belief in reincarnation - that beings are reborn as animals, humans and even gods. What we are reborn as is defined by our karma, our good and bad deeds and, more importantly, our good and bad intentions. Buddhists believe that desire is the root of all suffering. They also believe that life is impermanent, since everything changes, and that there is no self or soul. The belief in impermanence is known as Annica whilst the belief in the lack of self is known as Anatta. The bodies of the dead are cremated or destroyed since it is believed we have no need for our bodies; it is the soul that goes on.

Whilst Buddhists may believe in God, it is not a necessary part of the religion. Instead, Buddhism is a way of life based on the Four Noble Truths:

1. The belief that dukkha (usually translated as suffering) exists - in negative events such as sickness and death, and also in things that are pleasing, because the pleasure will end.
2. The acceptance that the origin of dukkha is desire. This keeps beings in samsara, the eternal cycle of rebirth and hence suffering.
3. The statement that the cessation of dukkha does exist. This is normally defined as Nirvana.
4. A description of the way leading to the cessation of dukkha / dukkha. This is the Noble Eightfold Path.

Buddhists also believe that in order to stop craving, adherents must follow the Noble **Eightfold Path**:

1. **Right View:** To see things as they really are
2. **Right Thought:** Loving kindness to all living things
3. **Right Speech:** Saying things to benefit others and avoiding hurt
4. **Right Action:** Behaving in a way that does not cause harm to others
5. **Right Livelihood:** Earning a living in a way that benefits others and does no harm
6. **Right Effort:** Actively trying to follow the eightfold path and avoiding distractions

7. **Right Mindfulness:** Being constantly aware of the needs of others
8. **Right Concentration:** Focusing the mind on one thing through meditation

There are also 5 precepts, or guidelines, that apply to all Buddhists: namely, to refrain from harming any living thing; to refrain from taking what is not given; to refrain from sexual misconduct; to refrain from negative speech; and to refrain from intoxicants that cloud the mind. The Sangha is the Buddhist community. The Buddhist monks and, depending on the Buddhist tradition, Buddhist nuns, follow a further five precepts, including to refrain from eating apart from at prescribed times. A Buddhist can become a full member of the Sangha when they reach the age of 20 but many younger adherents may spend time in monasteries.

## Festivals

- **Wesak (May/June):** The Theravada festival commemorating the birth, enlightenment and death of the Buddha where lamps are lit to represent the light of enlightenment and offerings are made in the temples.
- **Asala Perahara (July/August):** In Kandy in Sri Lanka where there is a temple which houses the Buddha's tooth relic, processions carry a replica relic on the back of an elephant.
- **Kathina (November):** The rains retreat is especially important to monks in Theravada countries. It lasts for three months and is a time for monks and nuns to devote themselves to study and meditation. They are presented with new robes.

## Scripture and sacred texts

In Buddhism, there are a large number of religious texts, which are commonly divided into the categories of canonical and non-canonical. The former, also called the Sutras, are thought to be, either literally or metaphorically, the actual words of the Buddha, while the latter are commentaries on these texts. Buddhists follow different texts, depending on their denomination, or, as with Zen Buddhism, reject the scriptures altogether.

## Symbols

Important symbols in Buddhism include the Eight Spoked Wheel. The outer rings represents samsara, the cycle of death and rebirth to which life in the material world is bound, whilst the centre represents nirvana. The eight spokes are the Noble Eightfold Path and lead from samsara to nirvana. The Buddha spoke of this in his first sermon in the deer park.

The lotus is also an important symbol in Buddhism as this flower rises from the muddy depths and grows towards the sunlight. This image is used to represent humans' capacity to rise above the conditions imposed by our ignorance and attachment to the material world, to attain their full flowering in the state of nirvana.

## Glossary

<b>Anatta</b>	The lack of a substantial and unchanging self, soul or identity.
<b>Anicca</b>	Change, the continual changing nature of worldly existence.
<b>Bhavana</b>	Mental culture or mental development/discipline. Also, meditation/formal training. The seventh and eighth steps on the eightfold path, or middle way, taught by the historical Buddha.
<b>Buddha</b>	Enlightened or awakened one. One who sees things as they really are.
<b>Dharma / Dhamma</b>	Teachings of the Buddha. Also, the Truth about the way things are.
<b>Dukkha</b>	Suffering or dis-ease.
<b>Karma / Kamma</b>	The state of rebirth through one's attachment to the world and the self.
<b>Karuna</b>	Compassion, one of the two (inter-related) aspects of enlightenment.
<b>Mandala</b>	A geometric pattern representing a person's world, both the outer world of the cosmos and the individual's inner world; they are used to aid meditation.
<b>Nirvana / Nibbana</b>	Enlightenment. The extinguishing of ignorance and attachment that binds one to worldly existence.
<b>Samsara</b>	The cycle of death and rebirth to which life in the material world is bound.
<b>Sangha</b>	The Buddhist community. Sometimes used specifically about the monastic community.
<b>Sila</b>	Ethical conduct. The fourth, fifth and sixth steps on the eightfold path, or middle way, taught by the historical Buddha
<b>Sutras</b>	The writings of the Buddha.
<b>Vihara</b>	A monastery, temple or shrine room; usually a collection of rooms within a building where the focus in the shrine room is an image of the Buddha.

## Appendix 3: Teaching Christianity

The Christian faith is founded upon the life, death, resurrection and teaching of Jesus of Nazareth who was born about two thousand years ago in Palestine. Christianity is a world-wide religion with 2 billion adherents. This is about 32% of the world's population. Christianity is a monotheistic religion and belongs to the family of religions often referred to as the Abrahamic, or those deriving from the near Middle Eastern countries of Israel, Palestine and Saudi Arabia. It differs from both Judaism and Islam in the manner in which the nature of God has been revealed to humankind.

Christianity is based on the life and teachings of Jesus, a Jew, who Christians believe was the Messiah that Jewish tradition had promised. The term 'Christian' was used to describe followers of Jesus after his death. Christianity is usually characterised by the acceptance of Jesus as the Messiah and the belief that God is Three-in-One or the Trinity. These are three forms of the one God. Christians believe that Jesus is the Son of God and God incarnate. God was thus fully God and fully human in the form of Jesus. Jesus was born to the Virgin Mary and, at around the age of 30, was baptised by his cousin John the Baptist. His baptism confirmed a unique relationship with God. In his last three years, Jesus spent his time preaching and healing the sick, with the help of his 12 disciples. The stories of Jesus, known as parables, teach that the Kingdom of God is available to those who follow the teachings of Jesus and believe in him.

Christianity has always had a strong commitment to alleviating social injustice. Jesus was concerned with the poor, sick and the outcasts of society and these teachings strongly influence the lives of Christians today. Jesus' life is documented in the New Testament of the Bible. The four books, called the 'Gospels' meaning 'Good News,' tell of his life, teachings, his crucifixion and his resurrection. Love was a central theme in Jesus' teachings: he taught *agape*, love for all. However, Jesus' teachings and actions were perceived as a threat by the religious and political authorities of the day and he was executed as a criminal. The Roman governor Pontius Pilate ordered his execution and Jesus was crucified on Good Friday.

Christians believe that Jesus rose from the dead and his resurrection is celebrated at Easter. They also believe that he appeared again to his friends and disciples before ascending into Heaven. When all the disciples were gathered together on the feast of Pentecost, they were filled with the power of the Holy Spirit. Christians believe that, from the death and resurrection of Jesus, they may too overcome death and live eternally in Heaven. Christians believe that, in dying, Jesus atoned for the sins of mankind, renewing the bond between God and humanity that had been broken by the sin of Adam and Eve.

Christians are also influenced by other biblical writers, including St Paul. Originally called Saul, he was a Jew from the city of Tarsus who persecuted Christians before having a religious experience on the road to Damascus. Following his conversion, he established Christian communities in present day Turkey and Greece. The Christian Church (community of Christians) continued to be persecuted by the Roman Empire until the conversion of the Roman Emperor Constantine. At this point, Christianity became the official religion of the Roman Empire. Today, there are many different Christian denominations, including the Church of England (Anglican), a form of Protestantism established by Henry VIII; the Roman



Catholic Church, who follow the teachings of the Pope; and the Orthodox Church, the first to separate from the mainstream in the 1054 Great Schism. Other denominations include Baptists, Methodists, United Reformed, Pentecostals, and Seventh-day Adventists. These denominations vary widely in their practices and ethics.

Baptism is used to welcome new followers into the Church with holy water. Christians may also be confirmed, where they publicly confirm the vows made in an earlier baptism, (often an infant baptism) and may take Holy Communion, where bread and wine are used to symbolise Jesus's body and blood. Many Christians celebrate seven sacraments. These are: baptism, confirmation, communion (Eucharist), marriage, priesthood, confession, and anointing the sick.

## Festivals

- **Advent (November/December):** In the four weeks preceding Christmas, candles are used to mark the passing of the days and weeks. This is a time of preparation for the coming of Jesus.
- **Epiphany (January):** This marks the end of the 12 days of Christmas. It recalls the visit of the Magi (wise men) to Jesus.
- **Candlemas (February):** This commemorates the presentation of Jesus as a baby in the Temple. Candles are used to celebrate Jesus as the 'Light of the World.'
- **Shrove Tuesday and Ash Wednesday (February):** In a time of preparation for Lent, all foods were traditionally used up in the House on 'Pancake Day.' Lent begins on Ash Wednesday which derives from the tradition of putting the ashes of the previous year's palm crosses on the forehead as a sign of repentance.
- **Lent (February/March/April):** This lasts for 40 days and commemorates Jesus' time in the wilderness and temptation by the devil. It is a time of preparation for Easter. During Lent, many Christians fast, pray and try to give up luxuries and/or take on better ways of Christian living.
- **Holy Week (March/April):** This is the last week of Lent when Christians remember the suffering and death of Jesus, as well as his resurrection from death.
- **Palm Sunday:** This is the first day of Holy Week when Christians remember Jesus' entry into Jerusalem on a donkey where crowds used palm leaves to welcome him.
- **Maundy Thursday:** On this day, Christians remember the Last Supper, the Passover meal that Jesus had with his disciples before he died. Jesus washed his disciples' feet and commanded his followers to do likewise and serve one another.
- **Good Friday:** This is when Christians recall the crucifixion of Jesus. Special Church services take place using Good Friday liturgy and prayers said to remember this time. Hot cross buns may be eaten.
- **Easter Day:** This is the greatest festival for Christians. It is a day of celebration for Christians as they remember Jesus's resurrection from the dead. Easter eggs may be given as a symbol of new life.
- **Ascension Day:** This day takes place 40 days after Easter. Christians remember when Jesus left Earth and ascended into Heaven to live with God.
- **Pentecost:** This day takes place 50 days after Easter, 10 days after Ascension Day. It celebrates the coming of the Holy Spirit to earth, pouring down on Jesus' disciples who

were then commanded and commissioned to go out into the world and spread God's message. As the disciples were called to build the Church, 'the people of God,' Pentecost marks the birthday of the Church.

- **Trinity Sunday:** Trinity Sunday takes place one week after Pentecost. It marks the core Christian concept of The Trinity: - God the Father, Jesus the Son and the Holy Spirit, - Three in One.

## Scripture and sacred texts

All Christians accept the authority of the Bible, although they vary in their interpretation of it. For some Christians, the Bible is the literal word of God whilst, for others, it is metaphorical – contextual to the time - and contains spiritual truths. The Bible is a selection of 66 different books, divided into two sections: the Old Testament, which is the history of the Jewish people before Jesus, and the New Testament, in the four Gospels, containing the accounts of Jesus. Different denominations follow other religious texts as well. The Roman Catholics, for instance, follow the Catechism.

## Symbols

The cross is the most well known of Christian symbols which represents the risen Jesus. Christians also use crucifixes which have the figure of Jesus on them. The Ichthus symbol, in the shape of a fish, is also commonly used. It represents the initial letters of the Greek words for, 'Jesus Christ,' 'God's Son,' and 'Saviour' which spell the Greek word for fish. It was a secret sign used by the early Church when it faced Roman persecution and also acts as a reminder that early followers of Jesus were often fishermen. The dove is a symbol of peace and of the Holy Spirit.

## Glossary

<b>Agape</b>	Unconditional love for all humanity.
<b>Atonement</b>	Reconciliation between God and humanity through Christ, restoring a relationship broken through the sin of Adam and Eve.
<b>Church</b>	The whole community of Christians in the world, or a particular congregation or denomination of Christianity.
<b>Communion</b>	The most important of the Christian services. It acts out the events of the last supper which Jesus had with his disciples.
<b>Creed</b>	A statement of religious beliefs, agreed by the Church to be true.
<b>Crucifix</b>	A model of the cross with the figure of Jesus upon it. It recalls Jesus's crucifixion on the cross on Good Friday.
<b>Gospels</b>	Meaning 'Good News'; the four accounts of the life and teachings of Jesus (Matthew, Mark, Luke and John).
<b>Grace</b>	The freely given and unmerited favour of God's love for all of humanity. The means to salvation through faith in Jesus Christ.
<b>Incarnation</b>	The doctrine that God took human form in Jesus.
<b>Reconciliation</b>	The uniting of believers with God through the sacrifice of Jesus, and the process of reconciling Christians with one another.
<b>Resurrection</b>	The rising from the dead of Jesus Christ, leading to the rising from the dead of all believers on the Day of Judgement.
<b>Sacrament</b>	An outward sign of a blessing given by God. In the Roman Catholic tradition, there are seven sacraments that represent a means to salvation. These include baptism and marriage.
<b>Salvation</b>	The belief that all believers will be saved and that Jesus took away the sins of the world in his dying.
<b>Trinity</b>	The doctrine that there are three forms of God: the Father, Son and Holy Spirit.

## Appendix 4: Teaching Islam

The word Islam is derived from the Arabic root 'salima' which means peace, harmony and submission. Islam, referring to the religion, is the submission of the creation to the will of God and its co-existence in peace and harmony. Muslims believe in one God and that the Prophet Muhammad, whose name is followed with phrases denoting respect such as 'peace be upon him,' is his final messenger. Prophet Mohammad (pbuh) began to receive the last and final revelation from Allah in the year 610 CE. Over a 23 year period, the revelation was received and recorded in the form of the Qur'an. Today, Islam is a world-wide religion with over 1,220 million adherents. This is about 19% of the world's population and it is growing rapidly. Today there are many different denominations (groups) within Islam who may accept different leadership and follow additional scripture.

The central beliefs and teachings of Islam are contained in a famous hadith of the Prophet Muhammad (pbuh) called the hadith of Jibra'il, in which he defined Islam as constituting three dimensions - Islam, Iman and Ihsan. Iman or faith is defined as belief in Allah, His angels, His Revealed Books, His Messengers, the Day of Judgement, and in destiny, both the good and the evil. The Qur'an and the example of the Prophet (pbuh) are interpreted and used to form Islamic, or Shari'ah, Law which outlines what is haram (unlawful) and halal (lawful). Practising Muslims follow five pillars: (1) Shahadah: the declaration that there is one God and that the Prophet Muhammad (pbuh) is his messenger; (2) Salah: prayer five times a day in the direction of Makkah; (3) Zakah: charitable giving, usually of 2.5% of one's income; (4) Sawm: fasting during the month of Ramadan; and (5) Hajj: the pilgrimage to Makkah.

Muslims believe that the Qur'an was revealed in around 570 AD to the Prophet Muhammad (pbuh). Muslims believe that Islam is a faith that has always existed and that it was gradually revealed to humanity by a number of prophets, including Abraham, Moses and Jesus (pbuh). The final and complete revelation of the faith was made through the Prophet Muhammad (pbuh) whilst meditating in the desert caves outside Makkah. The angel Jibril (Gabriel) appear to Muhammad (pbuh) and told him to recite the words of the Qur'an. These words were later written down and the example of the Prophet was also recorded in the Hadith. Muhammad (pbuh) preached about Allah, criticising idol worship, and was persecuted for doing so. In 622 AD, Muhammad (pbuh) and his followers, following years of pacifism, travelled to Madinah, an event known as Hijrah (the departure). Muslims date their calendar from this point. War later broke out between Madinah and Makkah; following Muhammad's (pbuh) victory, idols were destroyed, and the Ka'bah, a square shrine, was dedicated to Allah. It is towards here that Muslims face in prayer.

Since, many denominations of Islam have developed. Most Muslims are Sunnis who recognise the first four Caliphs (successors) as the true successors of Muhammad (pbuh). The Shi'ahs ignore the first three caliphs because they were not related to Muhammad. For Shi'ahs, Muhammad's (pbuh) son-in-law Ali and his successors are the true, divinely ordained caliphs. Other denominations include the Sufis. Sufism is a more mystical offshoot of Islam. Sufis are small in number and a group who emphasise the spiritual aspects of the religion. They focus on meditation, music and dance in their acts of worship. Another denomination is the Ahmadiyya Muslim Community. It spans over 206 countries with membership exceeding tens of millions. Its current headquarters are in the United Kingdom. The Ahmadiyya Muslim

Community is the only Islamic organization to believe that the long-awaited Messiah has come in the person of Mirza Ghulam Ahmad (1835-1908) of Qadian.

## Festivals

Muslims follow a lunar calendar consisting of 12 lunar months, each lasting 29-30 days. As such, the timing of festivals changes annually.

- **Id-ul-Fitr:** This festival marks the end of Ramadan, the month of fasting. This teaches Muslims self-restraint and empathy for the poor and needy. The celebrations in this festival involve feasts, cards, special services at the Mosque, giving to charity and visiting the cemetery to remember the dead.
- **Id-ul-Adha:** This is the 4 day festival at the end of Hajj which remembers Abraham's willingness to sacrifice his son Ishmael for Allah. Lambs and sheep are sacrificed and a third of meat is given to the poor.

## Scripture and sacred texts

The Qur'an is believed to be the actual words of Allah as revealed to Muhammad (pbuh) by the angel Jibril, although many Muslims today may take a less literal approach to the text. The Qur'an is treated with the uttermost respect and is the source of authority and inspiration for Muslims. The Hadith is a record of Muhammad's (pbuh) sayings and actions. This provides Muslims with the perfect example to follow.

## Symbols

Most Muslims believe that it is wrong to draw images of God or the prophets. Instead, symbolic art, often using symmetrical patterns and calligraphy, is used to show the one-ness of God (Tawhid) and the perfect balance of His creation. The crescent moon and star are also important symbols. The crescent moon is important because each month begins with a new moon in the Muslim lunar calendar. In countries where Islam developed, the moon and stars were essential for guidance and light in the night to travellers. In the same way, Islam gives light and guidance to Muslims today.

## Glossary

<b>Akhirah</b>	The belief in life after death.
<b>Hadith</b>	Sayings and example of the Prophet Muhammad (pbuh).
<b>Imam</b>	The leader of congregational prayer, or a religious leader.
<b>Islam</b>	Submission to the will of Allah.
<b>Jihad</b>	Individual striving towards Allah (greater jihad), preventing the corruption of Allah’s creation or holy war (lesser jihad).
<b>Ka’bah</b>	Building in Mecca that is believed to be the first house of worship to God, which Muslims believe was built by the Prophet Abraham and his son Prophet Ishmael.
<b>Masjid</b>	The Arabic word for “mosque,” the house of worship where Muslims gather for communal prayers.
<b>Ramadan</b>	The month of fasting.
<b>Risalah</b>	Prophethood, the messengers of Allah.
<b>Shar’iah Law</b>	The religious law, derived from the Quran and the Hadith.
<b>Shirk</b>	Forgetfulness of Allah, putting someone or something as being equal to or above Allah; blasphemy.
<b>Sunnah</b>	The example or practice of the Prophet Muhammad. Much of what is known about the Sunnah is from the collection of sayings or reports known as hadith, or prophetic traditions.
<b>Surah</b>	A chapter of the Qur’an. There are 114 surahs in the Qur’an.
<b>Tawhid</b>	The oneness of God and His creation.
<b>Ummah</b>	The community of Muslims worldwide.

## Appendix 5: Teaching Hinduism

Hinduism is one of the world's most ancient religions, developing over many centuries in India. The term Hinduism derives from the name of the ancient river Sindhu in India and the roots of the religion can be traced back to north west India in the years 1700-1500 CE. Just like the river, Hinduism is vast, fluid and versatile. There is not just one founder, but thousands throughout the ages who continually refresh the message of spirituality to meet contemporary needs. It has over 828 million adherents which is about 13% of the world's population. Hinduism is an umbrella term covering a wide range of beliefs, practices, traditions and cultures that constitute 'Sanatan Dharma,' or the 'Eternal Religion.'

Hindus believe that Brahman (God) underlies everything. Hindus believe that this spirit manifests itself as the universe and maintains all living things. Brahman exists within each of us, in the form of our essential nature, soul or spirit (atman). The Hindu way of life – Dharma – is the key that holds everything together. The idea of ahimsa or the principle of non-violence springs up naturally through this Hindu discovery of the divine because it the same spirit that manifests itself in us manifests itself in other living things, so hurting others amounts to hurting ourselves. This principle significantly affects how Hindus respond to the world around them.

Hindus also believe in samsara or reincarnation, the cycle of rebirth. This cycle only ends when an individual discovers his or her essential nature as the spirit. This is called moksha, literally meaning destruction of delusion about our true nature. The aim of life is for the soul to reunite with God (one way being to merge with Brahman) and so release a person from the cycle of life, death and rebirth so they can achieve moksha. Another key belief linked to the theory of reincarnation is the law of karma which is the law of personal cause and effect. It simply states that what we set into motion has a habit of catching up with us. We have to bear the consequences of what we do if not in this life then in the next life.

Hindus are, generally, monotheistic but believe that God is manifested in many different ways. There are thousands of gods and goddesses, each embodying a different aspect of the Divine (Brahman). Brahman is often represented in the Trimurti (three deities): Brahma - energy that creates and brings into being; Vishnu - energy that sustains and creates order; and Shiva – energy that destroys. Other avatars of the Divine include the many avatars of Vishnu who is said to have appeared on earth many times taking on different forms. Rama, for instance, is regarded as a perfect model, and Krishna appears in many stories in the Bhagavad Gita. These deities are often worshipped in the mandir, or Hindu temple, where shrines are decorated with light offerings. Puja, or worship, may take place in the mandir or at home. Arti is the special lamp that is lit and waved in front of images of the deities; worshippers hold their hands over the flames and pass them over their foreheads to receive blessings.

People in Hindu society are divided into 4 main varnas (divisions) depending on which varna they were born into. These are: Brahmins (priests and teachers); Kshatriyas (rulers and military leaders); Vaishyas (farmers and merchants); and Shudras (manual labourers). Each of these is sub-divided into various castes. For many, the caste system is God given and is

adhered to strictly, whilst others consider that the caste system has been exploited and thus reject these ideas.

## Festivals

- **Diwali (October/November):** A Hindu New Year festival lasting 2-5 days. Homes and businesses are cleaned and decorated, and gifts and cards are exchanged. Diwali means 'row of lights' because during the festival 'divas' are lit and placed on window ledges and roves. These are small clay lamps. These lights recall the story of the return from exile of Rama and Sita.
- **Holi (February/March):** Spring festival which recalls the pranks of Krishna. People throw coloured water and powder over each other. They remember how Vishnu rescued Prahlada from the evil Holika.

## Scripture and sacred texts

The four Vedas are written in Sanskrit and were written between 1700-1500 BC by the Aryan invaders of India. The most important is the Riga Veda which is a collection of hymns of praise to the gods. The Yajur Veda contains sacrificial ritual, the Samaveda is the Veda of melodies and chants and the Atharva Veda contains incantations. The Upanishads are a collection of religious and philosophical writings exploring the relationship between Brahman and the Atman. The Bhagavad Gita is the most famous part of the Mahabharata, an epic poem composed in the 9<sup>th</sup> century BC recounting the war between the Pandava and Kaurava families. The Laws of Manu were written at around the same time as the Bhagavad Gita and contain rules for everyday life.

## Symbols

Hindus use many different images of the deities to help them worship. Puja trays are also used during worship. They contain: a bell – to alert deities to the presence of worshippers; a dish of sandalwood paste – to mark foreheads to show the blessing of the divine; offerings – such as food and flowers; purified water – for cleansing; incense and a diva lamp – for the arti ceremony. The 'bindi' is a mark that is often seen on the forehead of adherents. It is made from powder. For some, it represents a 'third eye' to ward off evil; for others, it is a sign of having been blessed by Brahman. The Aum (Om) symbol is the most sacred Hindu word, sound and symbol because it represents Brahman. It is the sound that brings all creation into being and is chanted as a mantra during meditation. The swastika is also an ancient Hindu symbol, meaning good fortune and symbolising time and stages in the life cycle.



## Glossary

<b>Ahimsa</b>	The principle of non-violence.
<b>Atman</b>	The soul.
<b>Avatar</b>	An incarnation (or descent) of Brahman or a deity.
<b>Brahma</b>	The Hindu god (deity) associated with creation and creative power. One of the trimurti (the three deities).
<b>Brahman</b>	The Ultimate Reality. God is everything and is in everything. Brahman is the one supreme being from which the entire universe is understood to develop.
<b>Dharma</b>	Religious duty, according to one's status or place in society.
<b>Karma</b>	According to the law of karma, those who do good are rewarded and those who do evil will suffer.
<b>Mandir</b>	A Hindu temple.
<b>Moksha</b>	Liberation or release from samsara.
<b>Murti</b>	A consecrated image of a deity.
<b>Samsara</b>	Refers to the cycle of life, death and rebirth, often described as the source of unhappiness.
<b>Shiva</b>	The Hindu god (deity) associated with the destructive aspect of creation. One of the trimurti (the three deities).
<b>Vishnu</b>	The Hindu god (deity) associated with and often understood to be responsible for the preservation of Creation.

## Appendix 6: Teaching Humanism

Humanism is not a religion, but is a philosophy or an approach to life. It is the culmination of over 2500 years of human thought about the best way to live. Humanists believe the world is a natural place and use reason and science to help them understand it. As they rely on evidence to decide what to believe, they do not believe in a god or gods. They are either atheists or agnostics.

Humanists value human beings, their differences, and their shared values, placing human welfare and happiness at the centre when making decisions about how they should live. They are optimistic about human nature and celebrate our many achievements. Humanists believe our morality evolved naturally and use empathy, compassion, reason, and respect, to work out the difference between right and wrong. They do not rely on rules or authority to instruct them but instead consider the particular situation and the potential consequences of their actions on others. They believe we should treat others the way we would like to be treated ourselves. Humanists believe they need to take individual responsibility for our actions and that we should be free to make our own decisions about how we live our lives as long as we do not cause any harm to others.

Humanists see no evidence for an afterlife and so believe we should make the most of the one life we know we have. For Humanists there is no 'ultimate' meaning of life, outside of ourselves, but instead we have the right and responsibility to make our own lives meaningful. They believe making ourselves and others happy is one of the most important factors in living a good life. Humanists take the opportunity to recognise and celebrate landmarks in people's lives, and Humanist celebrants conduct naming ceremonies, weddings, and funerals for the non-religious.

Humanists campaign for a secular state: a world in which everyone has freedom of belief and no one religion or belief has priority over any other. They believe in tolerance and support the goals of community cohesion. They fight against prejudice and discrimination and believe in social justice and that everyone deserves equal rights and opportunities. Humanists have no obligation to participate in organised Humanism, but many do meet in groups or join organisation such as the British Humanist Association.

## **Glossary**

<b>Agnosticism</b>	The belief that there is insufficient evidence to say whether God exists or not.
<b>Atheism</b>	The belief that there is not enough evidence to say that God exists; the belief that there is no God.
<b>Evolution</b>	Acceptance that human beings have evolved naturally over millions of years as have all other forms of life.
<b>Human rights</b>	The rights to which all humans are entitled to.
<b>Quality of life</b>	The quality or value of one's life; making the best of the one life we each have and supporting others to do the same.
<b>Rationalism</b>	Explanation of human and natural phenomena based on evidence, reason and the use of the scientific method.
<b>Secularism</b>	The separation of politics from religion; The value of freedom of belief, requiring impartiality towards, and equal treatment of, individuals and groups with different religious and non-religious beliefs.

## Appendix 7: Teaching Judaism

Judaism is one of the three Abrahamic faiths deriving from the near Middle East about four thousand years ago. Judaism traces its roots to Abraham and its laws to Moses. It is a monotheistic religion that has influenced the development of Christianity and Islam. Judaism teaches that G-d created the world. The accounts of this creation of the world and all life on it are found in Genesis 1-3. This creation is celebrated in the weekly Shabbat meal. This is the Jewish Sabbath and lasts from sunset of Friday to sunset on Saturday. Traditionally, any type of work is forbidden during this time to remember God's resting on the 7<sup>th</sup> day of creation.

The leading figures in Judaism are the Patriarchs, including Abraham, Isaac and Jacob, and the Prophets, such as Isaiah. The history of the Jewish people is told in the Torah. The Torah or Law - the first five books of the Jewish Scriptures or Torah: Genesis, Exodus, Leviticus, Numbers, Deuteronomy are the word of G-d written down by Moses. Over time, the holy scriptures have been interpreted and this work has developed over time. The Tenakh, of which the Torah is a part, contains poems, songs, laws, stories and histories of the Jews.

Abraham is considered to be the forefather of the Jewish people. He lived about 4000 years ago in the city of Ur in present day Iraq. G-d spoke to Abraham and established a covenant with him whereby He promised him a land of his own and to make Abraham the 'father of many nations' in return for Abraham's faith. The Jews became G-d's chosen people and the covenant was renewed with Isaac (Abraham's son) and others after him. Jacob (Abraham's grandson) was told by G-d to change his name to Israel and his 12 sons became the founders of the 12 tribes of Israel from which the Jewish people are descended. The covenant was supported by the revelation of the Torah to Moses on Mount Sinai in 1300 BC after Moses had led the Israelite slaves out of Egypt. After the death of Moses, Joshua led the Israelites in the re-capturing of Canaan which was then divided amongst the 12 tribes.

In 1030 BC, Saul became king, followed by David and then Solomon. Solomon built a great Temple in Jerusalem to house the Ark of the Covenant which contained the 10 Commandments. Eventually, two kingdoms developed: the kingdom of Israel in the north, and the kingdom of Judah in the south. The Temple remained the focus of worship until it was destroyed by the Babylonians in 586 BC. At this point, many Jews fled into exile. Later, some of the descendants returned and re-built the Temple which was destroyed again by the Romans in 70 AD. Many of these events are remembered by Jews in ritual meals and celebrations.

Over time, Jews have been exiled and separated across the globe. Jewish communities today can be found in many countries outside Israel. Those living outside of Israel are called the Diaspora. Jews have been the subject of persecution, most famously during the Nazi Holocaust where millions were murdered. The state of Israel was founded in 1948, in part in response to the Holocaust. Today, there are around 15 million Jews around the world with about 25% living in Israel, 30% living in the USA and around 300,000 living in the UK.

As with all religions there are different groups within Judaism. Orthodox Jews look towards a very traditional approach to the faith, believing essentially that nothing should ever change. Reform Jews, on the other hand, take a more liberal approach, choosing to follow only certain

parts of the liturgy in worship and focusing on treating the congregation equally. Reform Jews believe that revelation is progressive, changing through the ages.

Many Jews follow Kashrut: the Jewish dietary code. Kosher meat must come from a herbivorous animal that chews the cud and has cloven hooves; poultry and fish with fins and scales are also permitted. Jews cannot eat food which is Treife, or not allowed. These foods include pork, shellfish and food that has not been slaughtered in the correct way. Another important part of Kashrut is to separate dairy and meat. For many Jews, this will mean that they will have two sets of utensils, fridges and crockery so that there is no cross-contamination. Some Jews also follow the clothing laws of the Torah. These include: the Kippur, or skull cap, that is worn by Jewish males; the Tallit, or prayer shawl, that has 613 fringes to represent the 613 mitzvot, or commandments; and Tefillin, which are two small leather boxes containing passages from scripture that are tied to the left arm and the forehead, close to heart and mind, during prayer. All these religious laws help Jews to show their commitment to G-d and their Jewish identity.

## Festivals

- **Rosh Hashanah (September):** This is the Jewish New Year and celebrates the creation of the world. It is a time to review the past year, reflect and pray. It is also called the Day of Judgement. The Shofar (ram's horn) is blown at the Synagogue to remind people of Abraham's sacrifice of a ram instead of Isaac his son. Apple pieces are often dipped in honey, symbolising hope for a sweet new year.
- **Yom Kippur (September/October):** This is the Day of Atonement and comes 10 days after Rosh Hashanah. It is the most solemn day in the year and almost the whole day is spent at the Synagogue praying in reflection and repentance. Jews fast for 24 hours.
- **Sukkot (September/October):** This is the Autumn harvest festival which reminds Jews that for 40 years their ancestors lived in the wilderness as Moses led them out of slavery in Egypt. At this time, they had to live in temporary shelters or Sukkot. During the festival, families may build similar shelters in their garden.
- **Simchat Torah (October):** This celebrates the completion of one annual cycle of readings of the Torah and the beginning of a new cycle.
- **Hanukkah (December):** This celebrates the Jewish victory over the Greek-Syrians who invaded Jerusalem and desecrated the Temple. A revolt broke out led by Judah the Maccabee who defeated the army and rededicated the Temple. He found enough oil to keep the Menorah candle burning for one day, but it miraculously burned for 8 days until fresh supplies arrived. During the 8 nights of the festival, candles are lit. Children play spinning top games with dreidles and foods cooked in oil, such as doughnuts and potato latkes, are eaten.
- **Purim (March):** This celebration, dating from 5 BC, recalls how Ester, the Jewish wife of a Persian king, saved her people by foiling a plot by the prime minister.
- **Pesach (March/April):** Passover festival celebrates the spring harvest and the escape of the Israelites from slavery in Egypt. The Seder service is held on the first two evenings. Jews read the story of the Exodus, where Moses leads the people to freedom, and eat special foods to commemorate these events, such as unleavened bread because people did not have time to wait for the bread to rise before escaping.

## Scripture and sacred texts

The teachings of the Torah influence all Jewish life as Jews are required to follow the 613 mitzvot (commandments or laws). These contain instructions for worship as well as for living, eating and clothing amongst many other things. Jews believe that they are the 'chosen people' of G-d. This means that G-d selected them to live their lives according to his will and to set an example to others of how he wanted everyone to live. The Torah is found within the Tenakh. This contains the same writings as in the Christian Old Testament, although some books are in a different order. It is written in Hebrew and, when read in the synagogue, a yad (pointer) is used to touch it and keep the reader's place in the text.

## Symbols

The Star of David is a 6 pointed star and is used to decorate Synagogues and artefacts. It can also be found on the Israeli flag and is seen during Jewish festivals. The 7 branched candlestick is also a popular symbol. It reminds Jews of the original Menorah which was made of gold and helped lead the Israelites out of Egypt. It was later installed in the Temple of Jerusalem where the 7 lamps are kept continually alight.

## Glossary

<b>Ark</b>	The holy chest or cabinet where the scrolls are kept containing the 10 Commandments.
<b>Bar Mitzvah / Bat Mitzvah</b>	Son or daughter of the Commandments; a boy who has reached the age of 13, or a girl who has reached the age of 12, is obligated to observe the commandments during a special ceremony.
<b>Brit Milah</b>	The circumcision ceremony; male circumcision is a symbol of faith and the covenant made between Abraham and G-d.
<b>Covenant</b>	A promise/deal made with G-d. In the Torah, the Jews are a 'chosen people' and G-d takes a special interest in their future. In return the Jews are required to live according to the Torah and be a holy people.
<b>Exodus</b>	The journey out of Egypt whereby Moses frees the Jewish people from slavery.
<b>Israel</b>	Literally one who struggles with G-d. The name given to the biblical patriarch Jacob, one of the fathers of the Jewish people (together with Abraham and Isaac).
<b>Mitzvot</b>	A commandment from the Torah.
<b>Kosher</b>	Permissible according to the Torah; most often applied to food laws but also applicable to any other area of rules.
<b>Rabbi</b>	Leader of the Jewish community; religious teacher.
<b>Shabbat</b>	The Sabbath, or day of rest, where Jews remember G-d's creation of the world.
<b>Torah</b>	Torah Literally instruction. The whole body of Jewish teaching. Specifically, the first five books of the Bible (The Five Books of Moses) and the traditional commentaries on, and interpretations of, them.

## Appendix 8: Teaching Sikhism

Sikhism is founded upon the life and teaching of Guru Nanak Dev Ji and nine successive gurus who lived in the northern part of South Asia between the fifteenth and eighteenth centuries. Today, there are nearly 30 million adherents which is about 1% of the world's population. At the end of the 15<sup>th</sup> century when Sikhism developed, the Punjab state of northern India was part of the Mogul Empire and many Sikhs faced heavy persecution and were even martyred. Sikhs believe that the message of their gurus was revealed over history and that the last human Guru was succeeded by the Sikh holy book, the Guru Granth Sahib. Sikhs are able to refer to the examples of the Ten Gurus for guidance on political, social and environmental issues. Sikhs believe that God loves humans and reaches out to all humans through Grace - *gurprasad* or True Guru. Therefore, the proper religious practice is to respond to God through prayer and/or song.

Guru Nanak is regarded as the founder of Sikhism and grew up in an area, in modern-day Pakistan, with a Hindu family. Many of his neighbours were Muslim. Nanak soon showed an advanced interest in religion and studied Islam and Hinduism extensively. Guru Nanak had a profound religious experience as an adult: on one morning when he went to bathe, he did not return for three days. When he came back, he said 'there is neither Hindu nor Muslim' and preached that there was one God, and that Muslims and Hindus were brothers and sisters. Little is known about the life of Nanak, but Sikh tradition has a much-loved set of stories or *janam sakhis* which relate various incidents from his life, and include many of his important teachings. One such story is that of Nanak's choosing a successor. At the age of 70, realising he had to choose someone to carry on his work, Nanak devised a test and asked his sons to carry some muddy grass home. They refused and told a disciple, known as a Sikh (which means 'to learn'), to do it for them. Lehna agreed. Nanak then threw a rupee into a pool of dirty water and Lehna jumped in to recover it. Nanak chose Lehna to succeed him and died that night.

Guru Gobind Singh became the tenth Guru at a time when Sikhs were persecuted. He realised that survival would depend on developing a strong sense of community and identity. In 1699 AD, at the festival of Baisakhi, he called Sikhs together and emerged from a tent with a sword. He called for five volunteers who were prepared to die for their faith in God. Five went forward and were taken into the tent one-by-one. However, to the surprise of the audience, they had not been killed but, rather, came out of the tent dressed in new robes and carrying their own swords. Gobind Singh announced that these men were the first in an army of baptised Sikhs called the Khalsa. They, and all baptised Sikhs after, confirmed their new identity by drinking Amrit (a mixture of sugar and water) and by wearing the 5 Ks, five objects that show their beliefs. Men are given the surname 'Singh' and women are given the surname 'Kaur' to show their equality and membership. Gobind Singh told them that they must all fight against injustice and work to protect the weak and oppressed in society.

Since God reaches out to all humans, everyone is equal. Khalsa Sikhs wear the 5Ks and take part in *langar*: a communal meal where men and women, poor and rich, can eat together. Following a tradition started by Guru Nanak, in response to the caste system which prevented communal eating in India, Sikhs sit together no matter who they are. The ritual objects used also demonstrate their beliefs. For instance, Sikhs wear a kara: a circular steel bangle that



shows God's eternal nature. They also wear the kirpan: a sword that shows their desire to defend the weak. Baptised Sikhs do not cut their hair to represent that their hair comes from God and is a sign of His creation. A boy's first turban is tied by a respected member of the Sikh community in the presence of the Guru Granth Sahib. Sikhs worship in the Gurdwara where the Guru Granth Sahib is kept: it is put in its own special room.

## Festivals

- **Baisakhi (April):** This is the Sikh New Year and is an ancient festival which marked the start of the corn harvest. It was at this festival that the Guru Gobind Singh began the Khalsa. An Arkan Path (continuous reading of the Guru Granth Sahib) takes place in the lead up and on the day of the festival, the Sikh flag and cloth around the flagpole are ceremoniously renewed.
- **Diwali (October/November):** This is celebrated throughout the India sub-continent by Hindus and Sikhs. Sikhs remember how Guru Har Gobind rescued 52 Hindu princesses. It is an autumn festival during which homes and Gurdwaras are lit with lamps.
- **Hola Mohalla (February/March):** This takes place at the same time as the Hindu Holi festival. Guru Gobind Singh felt that some of the Holi festivities were trivial and to make them more serious, he called for Sikhs to take part in mock battles.
- **Gurpurbs:** These are the birthdays of the Gurus. The most important are those of Guru Nanak and Guru Gobind Singh.

## Scripture and sacred texts

The Guru Granth Sahib is the Sikh's holy book and it is always treated with the uttermost respect. It was compiled by Guru Arjan, the fifth Guru, and contains the writings of Guru Nanak and the other Gurus, as well as other Sikhs and non-Sikhs. There is no narrative in the Guru Granth Sahib which consists entirely of hymns (Shabads) and poems which are designed to be sung. It is written in Gurmukhi, the script in which the Punjabi language is written. The book is regarded as the final and everlasting Guru here on earth. In a Sikh prayer hall, the Guru Granth Sahib is placed on a throne on a special platform, and it is read by a trained reader.

## Symbols

The Khanda is the Sikh emblem and is widely used. It can be found inside the Gurdwara (Sikh temple) and the Sikh flag. Incorporated into the Khanda are three Sikh artefacts: in the centre, is the double edged sword used to stir Amrit that is called the Khanda; around the edge of the sword is the Kara, the steel bangle that represents the everlasting nature of God; and on either side of the Kara are two kirpans, the small swords that represent the fight against injustice.

## Glossary

<b>Amrit</b>	The Sikh rite of initiation into the Khalsa Panth. Also the sanctified sugar and water liquid (nectar) used in the initiation ceremony.
<b>Ik Onkar</b>	Word meaning One God.
<b>Guru</b>	The Guru is the spokesperson for the divine being; a teacher.
<b>Khalsa</b>	The community of baptised Sikhs who wear the 5 Ks; the fellowship of those who have taken Amrit.
<b>Maya</b>	The illusion that the world has an essential reality instead of being temporary.
<b>Mukti</b>	Liberation from the world and union with God; freedom from the cycle of rebirth.
<b>Nirguna</b>	Concept of God as one and formless
<b>Langar</b>	The communal meal shared by Sikhs and the name given to the community kitchen in the gurdwara where free food is prepared and served to all.
<b>Sewa</b>	Selfless service without the expectation of anything in return.

## Appendix 9: Teaching Society of Friends (Quakers)

Quakers are members of a group with Christian roots that began in England in the 1650s. The formal title of the movement is the Society of Friends or the Religious Society of Friends. There are about 210,000 Quakers across the world, with around 17,000 living in the UK.

Quakers believe that there is something of God in everybody and that, as a result, humans are sacred, unique and should not be harmed. Quakers seek religious truth in inner experience, and place great reliance on what they believe God requires of them as the basis of morality. This belief, which they call the inner light, has led them to pacifism in times of war and to campaign on behalf of the oppressed. Quakers regard all human beings as equal and equally worthy of respect. They often focus on living simply to reduce the impact of human burden on the environment.

Quakers believe that God is love and that the light of God is in every single person; Each one of us has a responsibility to discover, in ourselves and others that light and truth which is unique. Whilst many Quakers do attend regular meetings, others focus on direct experience of God in their own way, rather than through ritual or ceremony. They believe God can be found in the middle of everyday life and human relationships, as much as during a meeting for worship. Believers focus on individual conscience rather than doctrine or ideas given to them by any religious authority. Theological ideas have, and continue to be, according to many Quakers, used to control people and distort original Christian teachings.

In a Quaker meeting for worship a group of people often sit in a room in silent waiting and listening for God's truth for an hour, but often someone will stand and speak. This "ministry" will reflect the personal search for the truth inside the speaker. Any person may be moved to stand and speak and fellow worshippers will be happy to hear ideas and truths presented by a variety of people in many different ways. Those receiving this ministry will listen quietly, respectfully and with open minds – they don't have to be of the same mind. Many Quakers have also experienced meeting on a hill, in a hotel lobby or under the stars. It is often on these occasions, with others, that the silence can surprise and the spirit can burn even more brightly.

Business meetings are also held in a spirit of worship and begin and end in silent worship. Decisions are taken after discernment of God's will.

In these ways Quaker worship is very different to the worship of most Christian Churches and is run without a set liturgy or code of rules. Instead, they are guided by testimonies that help reflect on what we do in our lives: testimonies to peace and conflict, truth and integrity, equality, simplicity, service, stewardship and sustainability. These testimonies are not rules but what Quakers traditionally call "understandings" that have developed from the lived experience of putting faith into action. Quaker meetings for worship are open to everyone.

# Resources

## Bibliography

- Aylett, J. & O'Donnell, K. (2000) **The Muslim Experience**. Hodder Education.
- Aylett, L. (2000) **The Hindu Experience**. Hodder Education.
- Barnes, P. (2008). **Learning to Teach Religious Education in the Secondary School: A Companion to School Experience**. Routledge.
- Barnes, P. (2011). **Debates in Religious Education**. Routledge.
- Bowie, R. (2004). **Ethical Studies**. Nelson Thornes.
- Brown, A, & Broadbent, L. (2002) **Issues in Religious Education**. Routledge.
- Cave, P. (2009) **Humanism: A Beginner's Guide**. Oneworld Publications.
- Claire, H. & Holden, C. (2007) **The Challenge of Teaching Controversial Issues**. Trentham Books.
- Cole, P. (2008). **Philosophy of Religion**. Hodder Education.
- Davies, B. (2003) **An Introduction to the Philosophy of Religion**. Oxford University Press.
- Dawkins, R. (2007) **The God Delusion**. Black Swan.
- Emmett, P. (2000) **The Sikh Experience**. Hodder Education.
- Holt, J. (2014). **Religious Education in the Secondary School**. Routledge.
- Knott, K. (2000) **Hinduism: A Very Short Introduction**. Oxford Paperbacks.
- Law, S. (2011) **Humanism: A Very Short Introduction**. OUP Oxford.
- Law, S. (2004) **The Philosophy Gym**. Headline Book Publishing.
- McGrath, A. (2011). **Theology: The Basics**. Wiley-Blackwell.
- Nesbitt, E. (2005) **Sikhism: A Very Short Introduction**. OUP Oxford.
- O'Donnell, K. (2000) **The Christian Experience**. Hodder Education.
- O'Donnell, K. & Aylett, L. (2000) **The Jewish Experience**. Hodder Education.
- Ruthven, M. (2000) **Islam: A Very Short Introduction**. Oxford Paperbacks.
- Soloman, N. (2000) **Judaism: A Very Short Introduction**. Oxford Paperbacks.

Thompson, M. (2000) **The Buddhist Experience**. Hodder Education.

Vardy, P. & Arliss, J. (2003) **Thinker's guide to God**. O Books.

Woodhead, L. (2004) **Christianity: A Very Short Introduction**. OUP Oxford.

Stump, E. & Murray, M. J. (1999) **Philosophy of Religion: The Big Questions**. Blackwell.

Vardy, P (2016) **The Puzzle of Christianity**. William Collins.

Vardy, P. (1999). **The Puzzle of Evil**. Fount.

Vardy, P. (1999). **The Puzzle of God**. Fount.

Wilcockson, M. (2011). **Christian Theology**. Hodder Education.

Wilcockson, M. (2009). **Issues of Life and Death**. Hodder Education.

Wilcockson, M. (2009). **Medical Ethics**. Hodder Education.

Wilcockson, M. (2010). **Social Ethics**. Hodder Education.

Wood, C. (2008). **100 Ideas for Teaching Religious Education**. Continuum.

## Useful websites

### Gateway sites:

REonline [www.reonline.org.uk](http://www.reonline.org.uk)

News and resources for all Key Stages, for teachers and students, including case studies, glossaries of religious terms and a photo bank of useful images.

BBC Religion & Ethics [www.bbc.co.uk/religion/ethics](http://www.bbc.co.uk/religion/ethics)

Programmes covering religion and ethics, including radio podcasts and video clips.

Big Ideas for Religious Education

[Big Ideas for RE - Free Religious Education Curriculum for schools](#)

### Professional Associations:

**NATRE** National Association of Teachers of **Religious Education** <https://www.natre.org.uk/>

NATRE is the subject teacher association for RE professionals. It works to support those who teach and lead in all schools and institutions and at all stages of their career.

NATRE provides a focal point for the concerns of RE professionals, a representative voice at national level for all who teach and lead in RE, and publications and courses to support professional development.

REC (RE Council of England and Wales) [www.religiouseducationcouncil.org](http://www.religiouseducationcouncil.org)

Aims to represent the interest of faith groups and communities. Offers CPD and publishes reports and advice.

### Television for RE:

BBC Teach <https://www.bbc.co.uk/teach>

Whether you're at home or at school, you can use BBC Teach for free. The website is home to thousands of free curriculum-mapped videos, arranged by age-group and subject.

BBC BITESIZE <https://www.bbc.co.uk/bitesize>

Learn & revise

Teachers TV

<https://www.youtube.com/playlist?list=PLdeekopL3Rex1e9Rsod2InjNCKgQWGMp1>

The archive of programmes from Teachers TV.

*Search for 'Religious Education.'*

BBC [www.bbc.co.uk/learningzone](http://www.bbc.co.uk/learningzone)

BBC Two's overnight record-and-play service for schools. Website provides schedule of forthcoming topics as well as an archive of broadcasts.

## Revision Sites:

BBC Bitesize Revision (GCSE) [www.bbc.co.uk/schools/gcsebitesize/re](http://www.bbc.co.uk/schools/gcsebitesize/re)  
Resource of revision aids, including online tests.

Amazing Grades <http://www.amazing-grades.com/displaySections.aspx?Level=16&Subject=20>  
Range of resources for 14-16 and 16+. Paid-for subscription service, one-week free trial available.

Sacred Texts Online:  
Internet Sacred Text Archive [www.sacred-texts.com/index.htm](http://www.sacred-texts.com/index.htm)  
Archive of texts covering, religion, folklore and mythology.

Bible Gateway <http://bible.gospelcom.net>  
Tool for researching and reading Bible text, with advanced search features to find and compare keywords, quotes and references.  
Guru Granth Sahib (English translation) [www.sikhs.org/english/frame.html](http://www.sikhs.org/english/frame.html)  
Includes glossary of Sikh terms, introduction to the Sikh alphabet with pronunciation guides and essays and articles on Sikhism.

Online searchable Qur'an [www.islamicity.com/mosque/quran](http://www.islamicity.com/mosque/quran)  
Features include a phonetic search of the text and links to live webcasting.

## Christianity:

Anglicans Online <http://anglicansonline.org>  
News, resources and information, including information on Anglicanism worldwide.

Baptist Church (USA) [www.baptist.org](http://www.baptist.org)  
News, resources and information.

CAFOD [www.cafod.org.uk](http://www.cafod.org.uk)  
Catholic aid agency for England and Wales, fundraising and campaigning on issues of global poverty.

Christian Aid [www.christian-aid.org.uk/](http://www.christian-aid.org.uk/)  
Aid agency for Britain and Ireland, fundraising and campaigning on issues of global poverty.

Church of England <http://www.churchofengland.org/>  
Official website of the CofE.

Church of Scotland [www.churchofscotland.org.uk](http://www.churchofscotland.org.uk)  
Official website of the CofS.

Elim Pentecostal Church (UK) [www.elim.org.uk](http://www.elim.org.uk)  
News, resources and information.



Global Explorers (Christian Aid)

<https://www.christianaid.org.uk/get-involved/schools/global-explorers>

Global Explorers is a fantastic, interactive teaching resource that will stimulate thinking about global issues.

Methodist Church [www.methodist.org.uk](http://www.methodist.org.uk)

News, resources and information, including explanations of the position of the Methodist Church on various issues.

Religious Society of Friends [www.quaker.org](http://www.quaker.org)

Articles and information.

Vatican [www.vatican.va/phome\\_en.htm](http://www.vatican.va/phome_en.htm)

Official website of the Roman Catholic Church.

### **Buddhism:**

Buddhanet [www.buddhanet.net](http://www.buddhanet.net)

News, resources (including podcasts) and information.

Buddhist Society [www.thebuddhistsociety.org](http://www.thebuddhistsociety.org)

News, resources and information.

Dharma the Cat [www.dharmathecat.com](http://www.dharmathecat.com)

Amusing cartoons incorporating philosophy and spirituality.

FAQ for Zen Buddhism [www.ibiblio.org/zen/faq.html](http://www.ibiblio.org/zen/faq.html)

Information on Zen Buddhism.

Friends of the Western Buddhist Order [www.fwbo.org/buddhism.html](http://www.fwbo.org/buddhism.html)

News, resources and information on the FWBO movement.

Buddhism for Schools <https://thebuddhistcentre.com/stories/schools/>

RE Resources, free information for students, ask a Buddhist videos.

The Buddhist Centre. <https://thebuddhistcentre.com/stories/schools/>

Video archive, video production, newsbytes.

### **Hinduism:**

BAPS Swaminarayan Sanstha [www.swaminarayan.org](http://www.swaminarayan.org)

Resources and information.

### **Islam:**

Albalagh (e-journal) [www.albalagh.net](http://www.albalagh.net)

News, resources (including podcasts) and information.

Islamic Aid [www.islamicaid.org.uk](http://www.islamicaid.org.uk)

Aid agency working on global poverty reduction and disaster relief.

Islamic Relief [www.islamic-relief.com](http://www.islamic-relief.com)

Aid agency working on global poverty reduction and disaster relief.

Islamic Centre of England (Shi'a) <http://www.ic-el.com/en/>

News, resources and information, including an enquiries facility that responds to emailed questions regarding Islam.

Iqra Trust [www.iqratrust.com](http://www.iqratrust.com)

Provides support and guidance for students learning about Islam, and runs two weekend schools in Waltham Forest and Redbridge.

Muslim Aid [www.muslimaid.org](http://www.muslimaid.org)

Aid agency working on global poverty reduction through long-term development projects. Information on school programmes, including pen-pal projects.

Muslim Educational Trust [www.muslim-ed-trust.org.uk](http://www.muslim-ed-trust.org.uk)

Publishes a range of books and resources on Islam and education.

Salaam [www.salaam.co.uk](http://www.salaam.co.uk)

News, resources and information.

### **Judaism:**

A new resource, which is designed to provide comprehensive information and insight into the Jewish community for those who are teaching the new Judaism GCSE syllabus, was commissioned by the Board of Deputies of British Jews [www.bod.org.uk](http://www.bod.org.uk)

Resources for teachers planning a visit to Wimbledon synagogue and downloadable lesson plans. [www.wimshul.org/education/school-visits/additional-resources-for-teachers](http://www.wimshul.org/education/school-visits/additional-resources-for-teachers)

Holocaust Educational Trust [www.het.org.uk](http://www.het.org.uk)

Information and resources around the Holocaust, including an outreach programme involving Holocaust survivors visiting schools.

Judaism 101 [www.jewfaq.org](http://www.jewfaq.org)

Information, explanation and definitions on all aspects of Judaism and Jewish life.

Yad Vashem [www.yadvashem.org.il](http://www.yadvashem.org.il)

Centre for documentation, research, education and commemoration of the Holocaust. Large archive of materials, including photos and films.

### **Sikhism:**

Fort: Panth Khalsa [www.panthkhalsa.org/index.php](http://www.panthkhalsa.org/index.php)

Resources and information on Sikhism.

Gurbani.org [www.gurbani.org](http://www.gurbani.org)  
Information, articles and blogs.

SGPC (all about Sikhism) [www.sgpc.net](http://www.sgpc.net)  
Information and resources, including audio clips.

Sikhism [www.sikhs.org](http://www.sikhs.org)  
Resources and information on Sikhism.

### **Baha'i:**

International website of the Baha'i faith [www.bahai.org](http://www.bahai.org)  
News, resources and information.

<http://re.bahai.org.uk/> - classroom resources for schools

### **Humanism:**

Humanists UK [Humanists UK](http://www.humanists.org.uk/)  
News, resources and information, including guidance and information for schools.

Humanists International [Humanists International](http://www.humanistsinternational.org/)  
News, resources and information.

## Places of worship and speakers

### Christianity:

Southwark Cathedral (Anglican)  
London Bridge  
SE1 9DA  
020 7367 6700  
<http://cathedral.southwark.anglican.org/>

Westminster Abbey (Anglican)  
SW1P 3PA  
020 7654 4965 (learning department)  
[educationuk@westminster-abbey.org](mailto:educationuk@westminster-abbey.org)  
<http://www.westminster-abbey.org/home>

Holy Trinity Church (CofE)  
Ponsonby Road  
Roehampton  
SW15 4LA  
020 8780 9467  
Rev Joshua Rey  
Email: [admin@holyltrinityroehampton.org](mailto:admin@holyltrinityroehampton.org)

Westminster Cathedral (Roman Catholic)  
[Westminster Cathedral](#)  
Francis St  
SW1P 1 QW  
020 7798 9055

Methodist Church  
St John's Church, 9-11 East Hill  
SW18 2 HT  
by arrangement with Rev Saidu Kanu. 020 8672 8387 [kanusaidu@hotmail.com](mailto:kanusaidu@hotmail.com)

Tooting Methodist Church, 39 Longmead Road, SW17 8PN

Battersea Methodist Central Mission, York Road, Battersea SW11 3QE

Broomwood Methodist Church, Broomwood road/Kyrle road SW116BD

Contact Rev Rosamund Hollingsworth [rozzierasp@yahoo.com](mailto:rozzierasp@yahoo.com)

Yahweh Christian Fellowship (Pentecostal)

52 Fairlight Rd, Tooting,

SW17 0JD

020 86824527

07852 317397

[admin@ycfinternational.co.uk](mailto:admin@ycfinternational.co.uk)

[www.ycfinternational.co.uk](http://www.ycfinternational.co.uk)

Senior Pastor Noel McLean Chair of the Ecumenical Deans

[pastornoel@ycfinternational.co.uk](mailto:pastornoel@ycfinternational.co.uk)

Balham Seventh-day Adventist Community Church

83 Elmfield Road, Balham, London, SW17 8AD

020 8673 9724 (Vestry) / 020 8675 4286 (Reception)

Email: [pastor@balhamsda.org.uk](mailto:pastor@balhamsda.org.uk) or [churchclerk@balhamsda.org.uk](mailto:churchclerk@balhamsda.org.uk)

<http://balham.adventistchurch.org.uk>

### **Buddhism:**

Visits to schools can be booked in advance by letter, email or phone.

By letter: PM Bhasakorn Piyabaso

Email: [buddhapadipa@live.com](mailto:buddhapadipa@live.com)

Telephone: 020 8946 1357

Buddhapadipa Temple

14 Calonne Road

Wimbledon Parkside

London, SW19 5HJ

[www.watbuddhapadipa.org](http://www.watbuddhapadipa.org)

020 8946 1357

[buddhapadipa@live.com](mailto:buddhapadipa@live.com)

### **Hinduism:**

Shree Ghanapathy Temple

125-133 Effra Road

SW19 8PU

020 8542 7482

[enquiries@ghanapathy.com](mailto:enquiries@ghanapathy.com)

BAPS Shri Swaminarayan Mandir

105-119 Brentfield Road

Neasden, London NW10 8LD

<http://londonmandir.baps.org/>

020 8965 2651

**Islam:**

Al-Muzzammil Mosque  
8 Gatton Rd London  
SW17 0SQ  
tel: 020 8767 7477  
<http://gattonmosque.co.uk/>

Balham Mosque & Tooting Islamic Centre  
47a Balham High Road  
SW2 9AW  
020 8767 2344  
Arshad Daud: [arshaddaud@ymail.com](mailto:arshaddaud@ymail.com)  
Please use this contact to co-ordinate availability

The Ahmadiyya Muslim Community London Mosque  
Gressenhall Road  
SW18 5QL  
020 8871 1699 or 020 8874 5836  
Imam Usman Shazad Butt  
[usbutt@ahmadiyyauk.org](mailto:usbutt@ahmadiyyauk.org)

**Judaism:**

Wimbledon Synagogue  
1 Queensmere Road  
London, SW19 5QD  
<http://www.wimshul.org/node/254>  
Please contact Sharon Coussins: [sharon@coussins.co.uk](mailto:sharon@coussins.co.uk)

**Sikhism:**

Khalsa Centre Gurdwara  
95 Upper Tooting Road,  
London, SW17 7TW  
Office:020 8672 1226  
Please contact Mr Satpal Singh Rayit – 07951007444 Email: [contact@khalsacentre.co.uk](mailto:contact@khalsacentre.co.uk) or  
Charan Singh 07908731210 [charan.singh28@outlook.com](mailto:charan.singh28@outlook.com)

Sikh Gurdwara South London  
142 Merton Road,  
Southfields  
SW18 5SP  
020 8870 7594  
[info@sgsl.org.uk](mailto:info@sgsl.org.uk) <http://www.sgsl.org.uk/>

**Baha'i:**

Paul Phillips [psynapse1@gmail.com](mailto:psynapse1@gmail.com)

*"We are more than happy to send representatives to the schools. As Baha'i is a faith that focuses on community, and being part of that community, we do not have places of worship but meet in each others' houses."*

**Humanism:**

Request speakers via [Request a School Speaker » Humanists UK](#)

**Quakers (Religious Society of Friends):**

Quaker Meeting House  
59 Wandsworth High St  
London SW18 2PT  
020 7228 1462

[susiepaskins@gmail.com](mailto:susiepaskins@gmail.com)

Susie Paskins will explain their beliefs as part of a visit to the Meeting House