

Mother Earth, Father Sky

The Marriage of Heaven and Earth

Religious education for the 21st century

Overleaf, Navajo sand-painting

“The place where the gods come and go” is the translation of *‘iikaáh*, one of the names given to the sand paintings used in the healing rituals of the Navajo people of Utah, Arizona and New Mexico. During the course of several nights, representations of the sustaining mythology of the tribe are re-constructed in an attempt to conjure the special qualities of the beings featured—or principals represented—into the person who is in some way ailing.

The ultimate aim of the ceremony is to bring the patient back in harmony with their world, a desired state of spiritual wellbeing known as *hózhó* (often translated as ‘harmony’ or ‘beauty’). This desire—i.e. the restoration of what is felt to be the proper relationship between heavenly and earthly concerns and the individual at the centre of these realms—is a goal shared by many faiths. The Mother Earth, Father Sky sand-painting symbolises this harmony in the complementary pairing of earth and sky, male and female, dusk and dawn, air and water.

Religious education in 21st century Britain does not proselytize. Rather it seeks to familiarise pupils with the variety of beliefs represented in the community. And although exposure to such a diversity of views might occasionally confuse, it is hoped that it will encourage them to consider their own answers to the big questions, and ultimately to find a worldview that helps them maintain—or return to—a sense of harmony and wellbeing at both the best and worst times of life.



For those I have not yet had the chance to meet, my name is Eileen Harris; I was appointed as chairman of Ealing's SACRE in May 2006 and as such have been asked to write the introduction to this new agreed syllabus.

I had not previously been a member of SACRE and joined whilst the preparation of the syllabus was entering its final stages. But I understand that this is the fourth syllabus that has been produced since 1988, when the 1947 syllabus was thoroughly rewritten to better reflect the religious diversity that exists in society today.

With the two syllabuses that followed, in 1994 and 1999, there was not the same need to drastically improve their content. However important alterations and additions were made in order to reflect the various changes in the approach, language and grammar in the national curriculum that had been implemented over the years.

Similarly this agreed syllabus can be viewed as an evolution from the 1999 syllabus, rather than a radical overhaul. Much of the material it contains is similar to that in the previous version; however there have been some very useful additions, the most significant being the introduction of suggested units to fulfil the requirements of the programmes of study. At each key stage there are core and optional units, thus giving teachers more flexibility in the approach they take to cover the required material.

In preparing this document, members of the Agreed Syllabus Conference (see p 63) have worked hard to ensure a balanced and fair approach at the same time as being respectful of each other's views; my gratitude goes to all of them, but I would particularly like to thank Geoff Edwards, Helen Keogh and Helen O'Neill for their efforts in compiling the programmes of study.

Thanks must also go to Nora Leonard, without whose diligence and perseverance the task of agreeing the syllabus would have been far more onerous for all concerned.

It is my hope and belief that this syllabus will be as successful, if not more so, than its predecessors in enabling pupils to develop a greater understanding of faiths and cultures other than their own, a task which is vital if we are to ensure that the diverse faiths represented in our borough continue to flourish.

Councillor Eileen Harris, March 2007

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*There are more things in heaven and earth...
Than are dreamt of in your philosophy.*

William Shakespeare, *Hamlet* Act 1 Scene 5



Anyone taking up a study of religion will quickly reach the conclusion that inspiration can happen at any time and in any place. Human history across the globe has been studded with such moments, many of which have been interpreted in a spiritual context, many of them not. To make religious education truly inspiring to a modern audience—regardless of their age—we have to keep this in mind. In the age of global communication and scientific knowledge it is no longer possible to base our schools' ethos on a single consensus: especially in Ealing, this vibrant crossroads where cultures meet and at times, unfortunately, clash.

Religious experience is remarkably consistent; it is in the way different societies have caught hold of it, trying to fix it into a framework capable of sustaining the experience, that traditions vary. And if we are to be truly inclusive, we might consider that epiphanies with all the hallmarks of 'religious' experience can also strike in contexts that would never be considered as such, even if the resulting creativity might be described as 'divine'.

Each generation bequeaths unto the next a body of wisdom, which has left those of us entering the 21st century with an incredibly rich history of ideas. The challenge of religious education today is to carry forward the best of this inheritance, at the same time as finding means to encourage our students to ask the good question: "What does this mean for me?"

Today—rather than forbidding it—we are encouraging our children to eat of the fruit of the great tree of knowledge. Codes of behaviour are useful tools, but learning to discriminate between what is good and what is not good for us is one of the most important of life lessons. And to do this we must teach them to reflect and to challenge: the fruit of the tree may occasionally be bitter, but it should nonetheless nourish—and it should *never* be poisonous.

Religious education is assessed using two basic attainment targets: what have the pupils learned about the beliefs studied, and what have they learned from them. In other words, even if they themselves do not follow the religion in question, what lessons and insights derived from its study can they use to help them both ask and answer the big life questions. This reflects the passage from religious instruction to modern religious education, and finding the balance between inspiration and necessary learning is but one manifestation of the marriage of heaven and earth.

Religious education should enable pupils to:

- learn about different religious and ethical beliefs and practices and understand better why people are motivated to act in the ways they do, e.g. engaging in rituals, celebrations, worship and prayer;
- appreciate and reflect openly upon the similarities and differences between the various worldviews studied, in order to apply this learning to their own spiritual, moral, social and cultural development;
- learn about the contributions religions and other beliefs have made to human development throughout the ages;
- become well-balanced and mature young citizens who make informed choices about belief and behaviour, respect people and their right to their beliefs, and contribute positively to society and the environment.



The Zoroastrian religion was founded in ancient Persia in the 6th century BCE* by the prophet Zarathustra, who taught that there was one god, Ahura Mazda (lit. 'wise lord'), symbolised by a living flame.

Scenarios involving the renovation of the world were common in the ancient world, and were ritually invoked in New Year celebrations. However Zarathustra believed in an ultimate transfiguration, an idea that worked its way into later religions. After his death legends arose suggesting that nature had rejoiced at his birth, that he had preached to many nations, and fought in a sacred war. The Greeks regarded him as a philosopher, mathematician, astrologer, and magician, the word *magic* deriving from the Magi, who appear to have been a hereditary caste of priests who adopted a number of Zoroastrian rites and customs.

Once a religion with many followers, there are currently only about 200,000 Zoroastrians, most of whom can be found in Iran and India, where they are known as Parsees (i.e. 'Persians'). **Zartusht-no-diso** is the day in the Zoroastrian sacred calendar when worshippers remember the death anniversary of their prophet; special prayers are recited and a visit is paid to the Fire Temple as a mark of remembrance.

*The notations BCE and CE—where CE refers to the 'Common' or 'Current' Era—are accepted religiously neutral alternatives to BC and AD.

The place of religious education in the school curriculum is guaranteed by law, however it is important for an agreed syllabus to ensure that it provides a programme of study that can win the support of educational professionals, faith communities, parents and school governors. Reasons for including religious education within the curriculum of all pupils include:

1) The promotion of pupils' self-esteem.

It is essential to children's sense of security and to their emotional stability that they feel they fully belong in the school community. For this to happen the school must demonstrate that it understands and respects the family, community and religious background of its pupils. Children must feel free to talk openly of their beliefs and practices. Religious education is an area of school life where the diversity of beliefs and practices found in the school and in the community will be studied and appreciated.

The importance of this aim is recognised by the United Nations Convention on the Rights of the Child¹, Article 29c, i.e.:

States Parties agree that the education of the child shall be directed to:

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own.

2) The cultivation of understanding and tolerance in a diverse society.

It is imperative that children growing up in our society are brought to an accurate and sympathetic knowledge and understanding of the beliefs and practices of their fellow citizens. In the process of doing this religious education will contribute to fulfilling Article 29d of the United Nations Convention on the Rights of the Child, i.e.:

States Parties agree that the education of the child shall be directed to:

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.

¹ Adopted by the United Nations General Assembly on 20 November 1989 and entered into force on 2 September 1990; ratified by 114 countries, including UK, on 16 December 1991.



The word 'epiphany' is derived from the Greek *epiphaneia*, meaning 'manifestation' or 'to appear'. In a religious context, it describes the appearance of the holy in visible or audible form, and in Christianity it refers specifically to the various manifestations of God.

The festival of **Epiphany** commemorates several such 'showings', including the Star of Bethlehem and the appearance of the angels to the shepherds—both of which heralded the birth of Christ. It also marks the arrival of the three wise men who had seen the star in the sky and had followed it to Bethlehem. Jesus' baptism is also remembered on this day, as it was on this occasion that another epiphany occurred, the voice he heard issuing from heaven proclaiming his divinity.

In the early centuries, all of these events were celebrated on the same day. It was not until the fourth century CE that the Church of Rome transferred the commemoration of Christ's birth from Epiphany to 25 December, the day of the pagan festival of *Natalis Invicti*, held to mark the joyous rebirth of the sun at the point of the winter solstice. Eastern Orthodox traditions still celebrate Epiphany and Christmas together, but other Christians celebrate Epiphany as the end of the Christmas season—the "Twelfth Day" of Christmas—when decorations are removed and the tree is taken down.

3) **The development of understanding of, and respect for, the influence of Christianity in British and European history, literature, law and institutions.**

The Judaeo-Christian tradition has shaped the culture of Britain past and present. It is impossible to understand much in British and European history without a grounding in the history of Christianity in Great Britain and Europe, including the influence of key doctrines and doctrinal disputes. Similarly much European art and literature is based on Biblical themes and narratives and its study is enhanced by understanding of the stories and teachings of the Bible and the Christian church.

4) **Facilitating pupils' spiritual and moral development.**

Spiritual development

For some teachers and parents there is concern at the suggestion that school should be involved in pupils' spiritual development. This is because of the connection between religion and spirituality and the fear that to promote spiritual development involves guiding pupils towards specific religious belief and practice. However, spiritual development does not necessarily imply this. The spiritual development of many pupils will indeed be intimately connected to their growth within a religious tradition. Where this is the case the school should be respectful of such development.

However, for all pupils there is an area of spiritual development that is the proper concern of the school. It relates to the development of aesthetic and moral sensitivity; to the search for meaning, purpose and value in life and to an appreciation of the wonder and mystery of the universe we inhabit. Spiritual development in this sense is a whole school issue, but religious education has a particularly important contribution to make.

Religious education should seek to lead young people to an exploration of the important questions raised by our existence in the world in the light of some of the answers offered by various faith traditions. It is essential that young people, in the context of religious education, are given the opportunity to reflect on such questions and the freedom to express personal responses as they develop their own beliefs and values.

Moral development

Religious education and moral education are not synonymous. Promoting the moral development of pupils is the responsibility of all teachers in all areas of school life. However religious education does have a particular role to play.

There are two aspects to moral education:

- i. Pupils need to learn about morality and acquire the necessary vocabulary to participate in moral discourse (e.g. words like right and wrong, good and evil, honesty, integrity, justice, loyalty and honour.) They must learn the values and standards set by the school and by the wider communities to which they belong, including faith groups, and should have the opportunity to consider the relationship of morality to law. They will come to understand that moral decision-making is often problematic and complex.
- ii. Moral education also involves nurturing in pupils a sense of justice, of social responsibility and of sympathy for the wronged and the suffering. This may be facilitated by encouraging pupils to work cooperatively, by offering them good role models (both fictional and non-fictional), by presenting them with examples of the consequences of evil, and by giving them opportunities to become involved in providing help to those who need it—for example through charitable giving.

The school as an institution can do much to promote moral development: through the taught curriculum, through its involvement in social and charitable activity and through school policies (e.g. on behaviour and equal opportunities). Pupils need to see teachers and other adults behaving politely and respectfully towards each other and towards pupils. There must be clear expectations that pupils will behave similarly towards adults and their peers.

The specific contribution that religious education has to offer is that pupils will learn that all faith traditions have an ethical dimension. And although there is much overlap between the ethical standards of different traditions there are also significant differences. Religious education will acquaint pupils with stories of great religious leaders and others who exemplify virtue, and give pupils opportunities to explore and develop their moral sensitivity through discussion and role-play.

Guru Ravidas was born in a village near Varanasi, India in 1376 CE. His father was a leather merchant, a profession limited to people labelled as “untouchable” by the elite classes, and as a result, he was often denied access to holy places. Nonetheless he rose to a position of great honour through a life of simplicity and piety. He was never ashamed of his lineage or family background, telling those who flaunted what they believed to be their superior caste that spiritual greatness was a matter of devotion rather than a question of birth.

Ravidassia communities around the world honour the anniversary of his birth (which normally occurs in February) with an *akhand path* in which the *Guru Granth Sahib*—which contains many of his own compositions—is read continuously from beginning to end. The *Nishan Sahib* (temple flag) is changed, and believers march in procession with his image; *langar*—the offering of food to anyone irrespective of colour, race or creed—is also a fitting part of the observances on this day.



- 5) Enabling pupils to develop, in the context of religious education, thinking skills and mental capacities, including:**
- a) *critical and evaluative thinking skills;*
 - b) *capacity for understanding situations from the perspective of other people.*

As in all other aspects of school life the intention is to promote in pupils enquiring minds which will lead to self-motivated learning. It is especially important in religious education to instil in pupils an appreciation that no honest question is disallowed or discouraged, although it may be insisted that some questions are framed with sensitivity to the beliefs of others; indeed, learning to skilfully phrase appropriate questions is an important educational objective. Similarly honest beliefs and convictions may be expressed and the individual's right to express these legitimate beliefs and convictions should be respected, however uncomfortable they are for some others in a class—including the teacher. Pupils should become used to being asked to develop arguments and to defend opinions. It is important that teachers support work done elsewhere in the curriculum (most particularly perhaps in science and history) to develop an appreciation of the importance of evidence and of allowing for the perspective, presuppositions and bias of a source when assessing truth claims. As pupils develop they will need to consider questions regarding the nature of religious knowledge and truth, and their relationship with belief and faith.

Religious education is perhaps unique within the school curriculum in the extent to which it requires students to appreciate widely varying world-views and to consider issues from the perspectives of people who hold a range of faith positions or life-stances.

Statutory requirement

Since 1944, religious education has been a requirement of the curriculum in state maintained schools for all registered pupils. In voluntary aided schools, the syllabus to be used for religious education is a matter for the governing body to decide. Special schools are subject to separate legislative requirements to provide religious education—so far as is practicable—for all pupils. Special schools in Ealing must adapt this syllabus for their own use. The 1944 Education Act—and all subsequent legislation—has given parents the right to withdraw their children wholly or partially from religious education and collective worship (for details see Annex 2); similarly, teachers have a protected right to refuse to teach religious education and attend acts of collective worship.



Vasant Panchami, also known as Saraswati puja, is the festival dedicated to Saraswati, the Hindu goddess of learning. Celebrated on the fifth day of the lunar month of Magh, it usually occurs at the onset of spring during January or February, when the fields are full of blossoming mustard.

It is a day of prayers for wisdom and understanding. Family members bathe early in the morning and dress in white or yellow clothes, and children bring their schoolbooks to the temple in order that they may be blessed. But it is not just students who seek the guidance of Saraswati; artists, writers and other individuals involved in creative endeavours have for millennia performed pilgrimages to her temples to ask for inspiration.

As with the previous agreed syllabus, this syllabus has been developed on the basis that religious education has 5% of curriculum time devoted to it throughout the years of compulsory education, from reception to the sixth form. This equates to 36 hours at Key Stage 1, and 45 hours at Key Stages 2 and 3. It is important that the subject be resourced at a level that will allow the expectations of this syllabus to be met. However, there is no presumption that religious education be timetabled on the basis of a weekly teaching period, and there are, from reception to Key Stage 3, good reasons for considering other approaches to curriculum planning: for example, a school may wish to teach units of work in a concentrated block rather than on a weekly basis.

At Key Stage 4 flexibility must be constrained by the demands of preparing pupils for external examinations that assume a minimum of 70 hours of teaching time. It is assumed that all pupils in Key Stage 4 will follow either a short or long GCSE course and have the opportunity to enter the appropriate examination. In the sixth form pupils may wish to develop further their qualifications in religious education through 'A', 'AS' levels or long course GCSE; those students not preparing for external examinations may study religious education by approaches other than through a weekly teaching period.

The law requires that this syllabus reflects the fact that the religious traditions in this country are in the main Christian, but that it must also include teaching about the other principal world religions represented in Great Britain. Although there are no specific percentages of time recommended for the teaching of Christianity, the non-statutory National Framework recommends that it should be studied throughout each key stage. The law gives no guidance as to what traditions are to be regarded as principal world religions, however, these are generally understood to be Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.

Although there is no legal constraint on an agreed syllabus as regards recommending the inclusion of materials from faith traditions and life-stances beyond the aforementioned, the non-statutory National Framework recognises the need for a broad and balanced approach and recommends that, where appropriate, there should be opportunities for all pupils to study secular philosophies such as Humanism.



Easter is the most important festival of the year for Christians, as it commemorates the event that is at the very heart of the faith: the resurrection of Jesus Christ.

The four books of the New Testament known as the Gospels tell the story of Jesus' trial by the Romans, how this teacher from the province of Galilee was condemned to death, and how, when some women visited his grave on the Sunday following his crucifixion, they found the cave where he had been buried empty.

For days after this people reported experiences that led his followers to believe that God had raised Jesus from the dead and that he was indeed the Messiah that had long been awaited. For Christians, Jesus died on the cross so that humanity could be granted eternal life. It is this promise—of a life after death—that is at the core of Christian belief, a mystery that is celebrated on Easter, often in sunrise services when worshippers greet the day with expressions of great joy.

The view taken by the Agreed Syllabus Conference in producing this syllabus is that Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism should be taught, as they are the principal religions represented in Great Britain. The Conference is aware that other religious and ethical traditions could also make a valuable contribution to RE lessons, and it encourages schools and teachers to make pupils aware of these traditions, while not making the teaching about them compulsory. These may—and sometimes should—be included in school schemes of work for the following reasons:

- i. The presence of children of a particular religious or belief tradition in a class must involve that tradition being acknowledged and the children concerned being sensitively encouraged to offer the insights of their faith. Approximately 16% of those people who participated in the 2001 census stated they held no religious beliefs, and a further 7% did not answer the question. This suggests that a similar percentage of children come from non-religious homes, yet it should not be assumed that they are never exposed to ethical ideas or non-religious sources of support and inspiration. Teachers should put aside time to allow these children—or their parents or community leaders—to give an explanation of their beliefs to the class.
- ii. Issues may be raised in the context of this syllabus that invite comparisons and examples to be drawn from traditions beyond the principal ones. For example:

- Work on inter-faith relations, the relationship between science and religion, and issues of gender and religion would all benefit from study of Bahá'í teachings.
- Certain ethical questions, such as that of the welfare of animals, may be illuminated by consideration of the Jain tradition.
- Consideration of personal autonomy in issues such as exercise of conscience, abortion, suicide, voluntary euthanasia and notions of personal privacy could benefit from the perspective provided by Humanism.

- Examination of the problem of evil could invite consideration of Zoroastrian teaching; similarly when talking about mythic battles of good versus evil a reference to heroic figures from contemporary film or television would not be inappropriate.
- In lessons on the ethics of looking after our planet and sustainable development, reference could be made to the ecological worldview of modern Pagan traditions.
- Work on “rites of passage” might be illustrated by reference to Native American, indigenous African, or Australian Aboriginal customs.

Asalha Puja—also known as Dhamma Day—is one of Theravada Buddhism’s most important festivals, celebrating as it does the Buddha’s first public discourse, in which he set out to his five former associates the doctrine that came to him following his enlightenment.

This pivotal sermon, often referred to as “setting into motion the wheel of dhamma,” is the teaching which is encapsulated for Buddhists in the four noble truths: all life is suffering (*dukkha*); suffering is caused by craving (*tanha*); there is a state (*nibbana*) beyond suffering and craving; and the way to *nibbana* is via the eightfold path.



Systematic and thematic teaching

Religious education is frequently approached in schools in one of two ways. Systematic teaching about a religion takes a specific religion, such as Buddhism, or a specific aspect of a religion, such as the founder of the religion, and studies it in depth for a period of time before moving on to another subject. Thematic teaching takes a theme such as ‘worship’ and looks at different approaches across a number of different worldviews, seeking to explore the purpose of worship and its value to the believer.

Schools will need to devise schemes of work that cover the programmes of study in this syllabus, drawing on both approaches as appropriate. Whilst it is essential that pupils have the opportunity to study some aspects of the major religious traditions in depth, they equally need to explore some of the common ground and some of the differences that exist between worldviews. Pupils should also have the opportunity to explore important aspects of worldviews that cannot be studied in greater depth because of time constraints. As a general guide, it might be that there will be more thematic teaching with younger pupils and more systematic teaching with older age groups.

The approach to each of the religious traditions studied

Religious traditions should be taught authentically and sympathetically. In so far as possible each tradition must be encouraged to ‘speak for itself’ through the use of guest speakers and publications and other teaching material produced within the tradition. Where materials are produced commercially, or by teachers themselves, the test of such materials must be ‘Would a believer approve of this material?’ The need to present religious traditions in a positive way must not however preclude the raising of difficult questions about religion generally or about particular aspects of individual faith traditions. In handling controversial material teachers should always be careful to ensure that pupils never feel that they or their families or communities are being shown a lack of respect.

It would clearly be impossible and very confusing to teach about all the different interpretations of any one faith. However, when pupils come from families belonging to disparate traditions—and there are quite a lot in Ealing—teachers will need to be very sensitive to the situation of these pupils and families. They must make it clear to children that within each religious community there will be a range of beliefs and practices depending both on levels of devoutness and on different interpretations of scriptures and other authoritative pronouncements, at the same time as guarding against the implication that a partial view of a faith is mainstream or more influential than in fact it is. Increasingly there are pupils within our schools with dual or multiple religious heritages where parents come from different religious traditions or where there are within the extended family representation of a number of faith traditions. The issues raised by such situations might themselves be sensitively explored within religious education lessons.

Some commercial materials approach the study of religion by exploring the lives, beliefs and practices of individuals and families and then progress to a consideration of the traditions within which these people are located. This approach seems to have significant advantages over the more traditional way of beginning from an idealised account of a tradition and then introducing believers as exemplars of a stereotype. The background material attached to the units of work published on the Ealing Grid for Learning is aimed to be of particular support to the non-specialist teacher.

Non-theistic life-stances

Within the six principal religions only Buddhism is a non-theistic life stance. However there is also a significant section of the population who according to the last census do not consider themselves religious. Among those, there will be many who have made a reasoned and conscientious decision to live without reference to a supreme being or power. Some of these people will choose to align themselves with organisations such as the British Humanist Association or the National Secular Society; others, while belonging to no such formal organisation, will nonetheless seek to work out rationally—and live by—a personal, ethical approach to life. The world-view of such people, with its accompanying value system, is as deserving of respect and study as those of more traditional faith stances. This syllabus is intended to be fully inclusive, i.e. embracing theistic and non-theistic religions and other ethical belief systems such as Humanism; therefore where appropriate the term religion should be understood as ‘religion and belief’.

Specifically this syllabus requires that:

- the atheist or agnostic stance of the parental homes of many of the children in our schools be acknowledged and respected throughout all phases of school education;



Teng Chieh, the Lantern Festival, occurs on the night of the full moon after Chinese New Year. The lantern is the traditional symbol of the lengthening days of spring, and the observance began as a religious ritual nearly 2,000 years ago during the Han Dynasty (206 BCE–221 CE*).

The light given off by the lanterns is said both to attract heavenly spirits and allow the living to observe them. Celebrations include fire-works, folk dancing, and performances such as the dragon parade and lion dance. It is a time for eating *yuanxiao*, round dumplings that symbolise family unity, completeness and happiness.

- the secularist criticisms of religion be acknowledged and explored whenever appropriate (not to do so would be to indoctrinate by omission);
- opportunities are taken to point out that most human experiences that are pictured in a religious context—for example, the experiences of faith and inspiration, rituals and celebrations, importance of symbolism and stories—also have equivalents from within a non-religious context; and
- ethical humanism is itself subjected to critical examination and exploration.

Are there religious traditions not to be studied?

Any expression of belief or practice that specifically seeks to harm or suppress any segment of the population is antipathetic to the spirit of this syllabus and is not to be included within the ambit of religious education. This, however, does not proscribe teachers from honestly and sensitively dealing with questions raised by pupils, for such a prohibition would be counter-productive.

The relationship between religious education and collective worship

Schools may wish to make connections between work taught in religious education lessons and the content of collective worship, an approach that may reinforce aspects of the work being studied in lessons. However, schools have to provide religious education as part of the statutory curriculum for all pupils and this cannot be discharged wholly or in part through acts of collective worship.



Vaisakhi is an Indian festival of importance for several of India's religions. For Sikhs, it is a reminder of the founding of the *khalsa* in 1699 CE by Guru Gobind Singh. In 1875 CE, Swami Dayanand Saraswati chose Vaisakhi as the day to found the Arya Samaj. Although most Buddhists celebrate the Buddha's enlightenment on Wesak or Bodhi Day, some believe that this actually occurred on Vaisakhi.

Many Sikhs choose to be baptised into the *khalsa* on this day. The festival is marked with processions led by five men representing the Panj Piara, the beloved disciples of Gobind Singh who were the first to be initiated. Celebrations always include music, singing and chanting scriptures and hymns, as well as dancing the bhangra, a traditional dance of great exuberance that was once believed to invigorate the crops.

Relationship with other curriculum areas and cross-curricular and extra-curricular activities

Whilst religious education must be delivered in a way that honours its particular aims and content, it will of course contribute to the development of basic skills and cross-curricular programmes. Schools will find that elements of their PSHE programmes, and citizenship education, may be delivered or supported by religious education.

RE is statutory for pupils and students aged 5-19, but not for children of nursery age or for students in sixth form colleges. Schools are expected to spend about 5% of curriculum time on teaching RE. Christianity must be taught in each key stage, but the amount of time to be spent on this religion is not specified.

Some exemplar schemes for these units are being posted on the Ealing Grid for Learning. These schemes are meant to be sources of inspiration, and it is expected that many teachers will have developed their own to cover the relevant work. (The Agreed Syllabus and schemes of work can be found at: <http://www.egfl.org.uk/religion>)

Foundation stage (pupils aged 3 to 5)

In view of the rich diversity of religious traditions within Ealing schools it is particularly important that work with children in their early years begins to make links with the religious education curriculum. It is accepted that children of three, four and five are beginning to formulate their own basic sets of beliefs, values and attitudes, and that these are becoming instilled during these early formative years. It is also recognised that children need accurate information delivered at an appropriate level to make informed, coherent choices and to develop their thinking. Religious education is a statutory requirement for children in reception classes but not in nursery classes. Nevertheless, it is recommended that it should be a recognisable element in the planning for both nursery and reception classes.

A whole-school ethos needs to be established which forges links between the school and local community in a way that recognises what is happening locally. In particular, schools need to work with parents towards recognition that an openness towards, and understanding of, other religions and cultures need not threaten the identity of, or confuse, young children. “Awe” and “wonder” feature daily in a young child’s life as they experience, see and admire the goings on around them. Time needs to be devoted to encourage children to reflect on what it means to be a human being, and to give them vocabulary that will enable them to express themselves in relation to their awareness of self, others and the world around them. For children being brought up within a particular faith tradition, some of their conceptualisation and language will be rooted in that tradition. Other children also need to develop language to express delight, wonder and emerging concepts related to their emotional, interpersonal and intrapersonal development.

When tackling a theme or topic of a religious nature, teachers need to consider that they are treading on what is, for some, holy ground. Care needs to be taken to distinguish stories from within a religious tradition from fairy tales and make believe, but equally, the distinction between stories from faith traditions and historical stories needs to be drawn.

Assessment will largely be incorporated into the desirable outcome framework. There is not a specific headings for religious education, but relevant elements are incorporated within the strands dealing with “Knowledge and Understanding of the World” and “Personal and Social Education”. Attainment in these areas will be tracked through the London Borough of Ealing early years assessment and monitoring documentation.

Topics and themes that should be considered during the early years:

- Building a shared vocabulary and understanding of events and experiences that evoke awe and wonder, e.g. the birth of a baby, natural beauty, special moments.
- Sharing religious and culturally significant events, e.g., harvest, end of year performances, birthdays, arrivals and departures, and religious festivals such as Vaisakhi, Christmas, Diwali, Easter, Eid-ul-Fitr, Sukkoth.
- Developing a growing sense of self in relation to others, including a celebration of diversity, important values such as sharing, loyalty and negotiation.
- Drawing links between events in school and their own experiences at home and in the community, focusing on common elements, e.g. candles, special food, special places.
- Participating in conversation and play—including role play, some of which will encourage pupils to raise questions about meaning, purpose and value and to begin to be aware of ethical issues—e.g. parties for dolls and soft toys, discussions about rules and routines, responses to spontaneous comments.
- Listening to a variety of faith-associated stories, so that they become familiar as stories, e.g. The Monkey King (Buddhist tradition), the Christmas story (Christian tradition), Rama and Sita (Hindu tradition), Noah (Christian, Jewish and Muslim traditions), Muhammad and the crying camel (Muslim tradition).
- Examining and exploring a variety of artefacts of religious and secular significance, e.g. things people wear, Jewish seder plate, Christian nativity figures, bells (from various traditions), prayer mat (Muslim tradition), the five signs of belonging (Sikh tradition).
- Undertaking practical activities which enable them to develop their growing understanding of the conventions of language and graphic representation, using a variety of cross-curricular approaches, e.g. making finger-puppets, rangoli patterns (Indian traditions), making models or painting to illustrate a story, writing about a special event, talking with adults about their religion.
- Using special terms, including religious ones, when it is helpful and appropriate to do so, e.g. belief, community, Bible, God, Christian, gurdwara, temple, Muslim.

The following core units will deliver some of the above material. It is up to individual schools to flesh out the rest of the programme.

Core units

Bible stories featuring water

Myself

Precious things

Stories from other faiths

Key Stage 1 (Pupils aged 5 to 7)

By the end of key stage 1, pupils should:

- Know some of the stories, places and people associated with the world's great faiths.

Pupils will be offered opportunities which enable them to:

- hear stories of the lives of Jesus and other founders and key figures within religions, these to include the stories of Jesus' birth, death and resurrection;
- come to know some of the stories which are basic to religious traditions in a form appropriate to the pupils' age and aptitude, e.g. the story of Chanukah, Ganesha, Guru Nanak's experience of the amrit, story of Zacheus, Ibrahim's story from the Qu'ran.

- Be aware of the festivals of Christmas and Easter, and at least two from: Diwali, Vaisakhi, Eid-ul-Fitr, Vesak, Sikh gurburbs and Pesach.

Pupils will be offered opportunities which enable them to:

- learn stories connected with the festivals which explore how and why they are observed;
- understand how believers participate in appropriate activities associated with these festivals, e.g. special songs, special ceremonies;
- explore the reasons why believers participate in these observances.

- Be aware that special moments in life are often marked by special ceremonies that have a religious focus.

Pupils will be offered opportunities to:

- learn about infant baptism and other ceremonies where babies are named, dedicated or introduced to their faith community, e.g. the naming ceremonies in Hinduism and Sikhism;
- share their own experiences of family and community occasions associated with faith, e.g. attending a wedding.

- Be aware that people worship, and that worship can take a variety of forms that help to create a sense of belonging to a faith community.

Pupils will be offered opportunities which enable them to:

- learn about and visit—if practicable—places of prayer or worship, including a Christian church, to become aware of their distinctive features;
- learn of some of the different ways in which people worship in their homes, communities and places of work;
- begin to appreciate that "worship" means different things within different faith traditions.

- Recognise that religious traditions have special writings which believers respect.

Pupils will be offered opportunities to:

- become aware of books which have a special significance to different groups of people. This will include the Bible and texts regarded as sacred from at least two other principal religious traditions;
- hear stories from the Bible and from other religious traditions which are suitable for their age and aptitude.

- Know that religious traditions have moral teaching by which followers try to live.

Pupils will be offered opportunities to:

- hear stories and teachings from religious traditions which encourage people to have concern and care for people, and for other forms of sentient life;
- hear stories from the Christian and other religious traditions—e.g. the story of the Good Samaritan—that help believers and non-believers alike to make moral decisions.

The above material should be delivered through the three core units and no less than three of the optional units.

<i>Core units</i>	<i>Optional units</i>
Special places	Belonging: my friends
Stories	Giving and sharing
Special days	Living together
	Our world: caring for new life
	Out and about: our community
	Special food
	Special people
	The importance of water

Key Stage 2 (Pupils aged 7 to 11)

By the end of key stage 2, pupils should:

- Know about the origins, variety and importance of sacred writings.

Pupils will be offered opportunities which enable them to:

- become familiar with the way in which sacred writings are regarded, handled, and read by members of faith communities;
- become familiar with the origin, languages and scripts of the Bible and other sacred books;
- develop an understanding of the range of beliefs concerning the nature of sacred books, both within and between religious communities.

- Be aware that special moments in life—such as birth, marriage, personal commitment to a religion and death—are often marked by special ceremonies.

Pupils will be offered opportunities which enable them to:

- learn about various rites of passage that enable the believer to grow into their faith, e.g. first communion, bar and bat mitzvah and the Sikh Amrit Sanskar ceremony;
- discuss and explore the rites of passage surrounding death, e.g. Remembrance Day observances;
- hear about religious rituals related to marriage;
- share their own experiences of relevant family and community events, e.g. the founding of the Sikh Khalsa commemorated during Baisakhi and Holocaust Memorial Day observances.

- Know about the ways in which members of faith traditions express their belief in God or in an ultimate spiritual reality.¹

Pupils will be offered opportunities to:

- listen to and discuss a variety of Christian and other views concerning God / ultimate spiritual reality;
- think about ways in which a belief in God or an ultimate spiritual reality affects their everyday lives, e.g. daily prayer, reading from the scriptures, dress;
- begin to acquire a knowledge and understanding of some of the different ways of worshipping and communicating with God, e.g. through prayer;
- listen to and talk with peers and/or adults from within Christianity and other faith traditions so that they may become aware of the rules, customs and behaviours which typify the lives of believers;
- begin to explore codes of conduct (e.g. Ten Commandments, the Golden Rule);
- consider the basis of their own moral thinking and the beliefs which underpin it.

¹ “Ultimate Spiritual Reality” points to the fact that the word ‘God’, with its Judaeo-Christian connotations, is unsuitable to denote the central spiritual focus of some faith traditions and some individuals; for example the ultimate spiritual reality for Buddhists would be either Nirvana or Dhamma, whilst for many Hindus the ultimate spiritual reality is the impersonal Brahman.

- Know the life stories of founders and key figures² within Christianity and at least two other world faiths.

Pupils will be offered opportunities which enable them to:

- use stories from the Bible and other appropriate texts to learn about key events in the life of Jesus and at least two other founders/key figures from other religious traditions.

- Develop a knowledge and understanding of practices within Christianity and at least two other world faiths.

Pupils will be offered opportunities which enable them to:

- develop an understanding of the functions and uses of places of worship (e.g. church, mosque, gurdwara) and of the work of those who lead communal worship (e.g. priest, imam, rabbi, etc);
- explore aspects of religious life—including fast, festival, rites of passage and pilgrimage—within Christianity and at least two other religious traditions.

- Know that symbolism is used to express meaning in religion.

Pupils will be offered opportunities to:

- explore signs and symbols within their everyday experience and the meanings that they convey;
- explore symbolic actions and gestures of a religious nature;
- investigate examples of food, dress, artefact and stories which carry religious meaning within Christianity and at least two other faith traditions.

- Know the meaning of the following terms as they are used within religious studies: prophecy, parable, inspiration. They should also understand that religious writing makes use of metaphor, narrative, legend and poetry.

Pupils will be offered opportunities to:

- explore, understand and use the required vocabulary in a range of contexts, and appreciate the difficulties and concerns use of some of the words entails;
- study appropriate passages from the Bible and from other sacred texts.

² This refers to religious figures of the status of Abraham, Moses, Jesus, the Prophet Muhammad, Buddha, Guru Nanak and his successor Gurus, Zarathustra, Mahavira, Krishna and Shri Guru Ravi Dass Ji (as regarded by the Ravidasia community). The syllabus deals elsewhere with those who were the followers of these founders/key figures.

The above material should be delivered through the five core units and no less than six of the optional units.

<i>Core units</i>	<i>Optional units</i>
Belief and practice: Christianity	Believers following leaders
Belief and practice: Hinduism	Faith in our community
Belief and practice: Islam	Festivals of light
Belief and practice: Judaism	How belief affects living: moral dilemmas
Belief and practice: Sikhism	How believers practice their religion
	Initiation practices
	Journeys: pilgrimage
	Life after death
	People and faith
	Prayer and worship
	Religion in art
	Religious buildings
	Rules for believers
	Signs and symbols
	Special books
	Special leaders: Jesus

Key Stage 3 (Pupils aged 11 to 14)

By the end of key stage 3, pupils should:

- Appreciate and be able to explain the use of literary and visual symbolism—including how they are linked—to convey religious meaning.

Pupils will be offered opportunities which enable them to:

- ✚ explore how symbols are linked to religious texts and experience;
- ✚ explore symbolic ways of conveying meaning and expression of religious identity within Christianity and other faith traditions;
- ✚ explore believers' understanding of key religious symbols within Christianity and other faith traditions, and how they relate to historical events (e.g. cross, fish, star of David)³.
- ✚ understand the different ways the elements of holy communion (bread and wine) are understood by Christians in their symbolic and literal sense.

- Be able to demonstrate an awareness of how belief/faith traditions set standards of behaviour, and express their personal responses to examples of such standards.

Pupils will be offered opportunities which enable them to:

- ✚ explore their own responses to different aspects of personal relationship, including altruistic and selfish behaviour;
- ✚ explore the causes and consequences of ethical decisions on themselves and others;
- ✚ consider their feelings in the light of religious teaching, and investigate the moral complexities surrounding such issues as causing harm (e.g. in self-defence), stealing, cheating, lying;
- ✚ learn about some of the forms of behaviour which are a consequence of belief in God / ultimate spiritual reality.

- Be able to demonstrate an awareness of the link between religious beliefs and attitudes to the natural world and the use of the world's resources.

Pupils will be offered opportunities to:

- ✚ explore creation stories and environmental issues from the perspective of Christian and other traditions;
- ✚ develop an awareness of the ethical responsibility to preserve the environment for future generations, e.g. the concept of stewardship.

- Understand how belief manifests as practice.

Pupils will be offered opportunities which enable them to:

- ✚ deepen their knowledge of key beliefs and the different responses to them, and to make links and comparisons with other faiths⁴;

³ Care must be taken to ensure that pupils are apprised of the fact that there are practices and artefacts within faith traditions which some believers will be offended to have described as symbolic.

⁴ Teachers must not require pupils to learn by heart any prayer, passage from a sacred text or credal statement. However, where pupils choose to memorise such texts, their achievements may be recorded and celebrated within the classroom.

- ✚ explore different lifestyles and the beliefs and values which underpin them from within a tradition, e.g. Sikh langar, Ramadan and Lent;
 - ✚ deepen their understanding of how moral codes affect behaviour, e.g. the Ten Commandments, Jesus' summary of the law in the two "Great Commandments", the Golden Rule, the five precepts of Buddhism and the five pillars of Islam;
 - ✚ consider sets of rules for life and ways in which people cope with the temptation to break these rules and the various religious beliefs regarding the consequences of having broken them;
 - ✚ examine how religious and Humanist beliefs have led people to involvement in social action and development work;
 - ✚ understand the distinctions between faith, tradition, culture and ethnicity.
- Be able to explore the role of faith traditions in providing answers to universal questions of meaning, purpose and value.

Pupils will be offered opportunities which enable them to:

- ✚ explore questions of the origin of life and of its meaning, purpose and value, and study a range of religious and secular approaches to answering such questions, e.g. the Big Bang versus creation by God, and the belief that these can be reconciled;
 - ✚ explore the problem of suffering in the world and the various ways in which religious and philosophical traditions deal with this question, e.g. the Buddhist and Hindu understanding of karma.
- Be aware of the lives and teachings of founders/key figures within faith traditions and some influential followers. Know something of the influence these figures have had on the lives of believers.

Pupils will be offered opportunities to:

- ✚ investigate how Christians and others have drawn inspiration from the life and teachings of Jesus, e.g. how he is held in high esteem by many Jews, and regarded as one of the prophets in Islam;
 - ✚ learn of the importance some believers attach to the life of special people within their tradition, e.g. Mary, the mother of Jesus, saints;
 - ✚ investigate how members of faith communities look to key figures in the faith tradition as sources of inspiration and authority (e.g. Guru Nanak and Bhai Gurdas, Prophet Muhammad).
- Have an understanding of the nature of religious leadership and authority within Christianity and at least two other religious traditions.

Pupils will be offered opportunities to:

- ✚ understand the Christian teaching of the "priesthood of all believers" and the concept of differing vocations and ministries within the Church, e.g. sacrament of ordination;

- ✚ consider the significance of the ministry of leadership within religious communities, e.g. the rightly guided caliphs;
 - ✚ appreciate that many religious traditions recognise a hierarchy of leadership and authority, but that there are a variety of views within faith communities concerning the powers and functions of leaders.
- Be able to name some significant thinkers, leaders, artists and exemplary/holy people within Christianity and other traditions and know about the contribution each made (a list of suitable subjects can be found in Annex 4).

Pupils will be offered opportunities to:

- ✚ look at further examples of people for whom there is a clear connection between expressed beliefs and values and their way of life;
- ✚ make links between the significant thinkers and the founders of a religion;
- ✚ explore the contributions made by some historical and contemporary figures to Christianity and other world faiths.

The above material should be delivered through the three core units and no less than six of the optional units. (*Note: The third core unit to be followed depends on the nature of the GCSE the school offers at key stage 4.*)

<i>Core units</i>	<i>Optional units</i>
Founders of religion	Creation stories
Religion in writing	Detailed study (Buddhism)
The environment in religion (<i>if the school's GCSE is a detailed study of one religion</i>) or	Lesser known religion (Baha'i)
Detailed study of one religion (<i>if the school's GCSE is thematic</i>)	Lesser known way of life: Humanism
	Life after death
	Living with faith: how does belief affect living?
	Modern day leaders
	Moral dilemmas, 1
	Moral dilemmas, 2
	Notable followers of faith
	Religion in sound and music
	The significance of religious days
	What belief means to me (double unit)
	What do we value?
	Where do we come from?
	Why believers pray
	Why do we suffer?

Key Stage 4 (Pupils aged 15 to 16)

While there is no legal requirement that pupils must sit public examinations, they deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited, and therefore there is an expectation that all pupils will follow a public examination syllabus throughout key stage 4.

The GCSE short courses in religious education (see Annex 5 for a list of accredited courses), which are designed to require a minimum of sixty taught hours of preparation, have been introduced specifically to meet the need for statutory RE to have an accreditation at the end of compulsory schooling, and Conference anticipates that these courses will be the choice of most schools. Where schools have chosen a particular GCSE course, the course syllabus supersedes the statutory requirement regarding the teaching of Christianity for all pupils at this key stage. Where a GCSE is not followed, there is a legal expectation that Christianity will be taught.

Conference has noted and commends the efforts of those high schools in the borough (and particularly their RE teachers) that successfully prepare pupils for full GCSE examinations in religious studies within the time allocation for agreed syllabus RE. Conference would be happy to see this arrangement continue.

Conference is aware of links being forged between some voluntary classes organised by faith communities and the schools attended by the students of such classes. Schools are encouraged to continue such work and explore possibilities of pupil preparation for public examination being shared between the school and the faith community. Of course no such arrangement can exempt a school from its statutory duty to provide religious education according to this agreed syllabus.

It is recognised that there will be pupils for whom the attainment of a pass in a GCSE examination is not a realistic target, and Conference therefore recommends schools to prepare such pupils for an accredited Certificate of Achievement (entry level qualification) in RE. Where schools anticipate needing to enter pupils for a Certificate of Achievement, they will probably need to consider whether their choice of syllabus is co-teachable with the GCSE syllabus.

There may be occasions where pupils are entered for GCSE examinations one or more years early, or may consider doing the full course rather than the short course. Where they are entered into the exam early, Conference would look to the schools making available to such pupils access to A/S or A' level work.

For schools that do not offer the GCSE, the school must ensure that the following subject material is covered. This can be accomplished through the four core units and a minimum of three optional units. The course can be delivered from a single religious perspective or by using a thematic approach where more than one religion is studied. Where a thematic approach is used, a comparative study is expected. Links to personal experience and the wider community is needed throughout this key stage, and it is hoped that pupils will reach an understanding of the commonalities of spiritual experience as well as the diversity both within and between different traditions.

By the end of key stage 4, pupils should be able to:

- Describe beliefs concerning the nature of God.

Pupils will be offered opportunities which enable them to:

- understand and use correctly terms that describe beliefs about an ultimate spiritual reality, e.g. monotheist, polytheist, omnipotent, omniscient, etc;
- justify reasons for and against a belief in God;
- use sacred texts to support the beliefs about the nature of God;
- describe various beliefs concerning the involvement of God in the world, for example through Jesus, avatars, prophets, miracles, gurus, etc.

- Describe the nature of belief.

Pupils will be offered opportunities which enable them to:

- explain how and where religious believers worship;
- describe the importance and relevance of food and fasting as an act of worship and reflection of belief.

- Describe beliefs concerning death and an afterlife.

Pupils will be offered opportunities which enable them to:

- describe religious beliefs about the existence of the soul;
- study the various rituals surrounding death, and the role funerals play as a rite of passage;
- learn about key religious beliefs that reflect the consequences of good and evil behaviour, e.g. the concepts of heaven and hell and karma and reincarnation;
- explain why moral codes are needed and how various traditions understand the impact of ethical behaviour on the possibility of life after death.

- Describe beliefs concerning good and evil.

Pupils will be offered opportunities which enable them to:

- consider beliefs—religious and non-religious—regarding the reason for the existence of evil in the world;
- define key terms and the relevance of a belief in the devil/satan/shaytan as a response to the experience of evil;
- explain the importance of moral codes for religious and non religious people alike;

- Understand religious teachings relating to human relationships.

Pupils will be offered opportunities which enable them to:

- discuss the importance and relevance of marriage for religious and non religious people as regards a lifelong commitment to sexual fidelity and procreation.
- explain religious teachings on divorce and the impact on believers;
- describe the differences ascribed by various religious traditions when looking at the roles of men and women within relationships, e.g. God has no favourites and both men and women should have the same privileges, men are the head of the household and women are helpers, men and women are equal but have different duties.

- Develop a knowledge and understanding of religion and medical ethics.

Pupils will be offered opportunities which enable them to:

- discuss the rights or wrongs—from both a religious and non-religious perspective—of key medical issues, e.g. euthanasia, abortion and fertility treatment;
- explore, discuss and link moral codes to ethical decisions underpinning health care.

- Develop a knowledge and understanding of religion and equality issues.

Pupils will be offered opportunities to:

- identify the rights and wrongs of prejudice and discrimination across the racial and gender divide and the religious response to it;
- explore why religious intolerance exists and how this can be in conflict with the idea of love, forgiveness and reconciliation;
- give tentative solutions reflecting religious teachings to the problems that prejudice and discrimination cause.

- Develop a knowledge and understanding of religion, wealth and poverty.

Pupils will be offered opportunities to:

- explore the reasons for the rich-poor divide in the world and understand why this cannot be ignored on religious and ethical grounds;
- explore religious teachings regarding the poor and how various traditions help by encouraging or providing job-training, charity and voluntary work.

- Develop an understanding of religion, peace and justice.

Pupils will be offered opportunities which enable them to:

- define key terms, e.g. peace, war, conflict, pacifism, justice, injustice, criminals etc;
- identify ways in which conflict and injustice can be resolved from a religious and ethical perspective;
- describe what is meant by a just war/holy war/jihad;
- discuss the various religious responses to how criminals should be treated;
- identify the religious response to social injustice, with an emphasise on liberation theology.

The above material should be delivered through the four core units and no less than three of the optional units.

<i>Core units</i>	<i>Optional units</i>
Philosophy of Religion: nature of God	Good and evil
Philosophy of Religion: nature of belief	Death and the afterlife
Ethical issues: religion and human relationships	Religion, wealth and poverty
Ethical issues: religion and equality	Religion and medical ethics
	Religion, peace and justice

Religious education post-16

As previously stated this syllabus supports schools offering public examination work to students post-16. Accordingly, any student pursuing a GCSE, an A/S level or A' level GCE qualification in religious studies is exempted from the requirement to follow any other prescriptions of this agreed syllabus for the period in which the course is being followed.

To facilitate examination work post-16 it would help teachers if the syllabus of religious education for those students not taking a public examination shares common material with the examination syllabus. The reason this is proposed includes the observation that:

- 1) where an exam syllabus is not followed, the expectation is that a complementary programme amounting to a minimum of fifteen hours study is followed;
- 2) schools may wish to construct their timetables so that the religious education provided for all students constitutes part of the A' or A/S level work for those who have opted for the subject;
- 3) students who do not initially intend to take religious studies to examination level will have a greater opportunity of changing their options to include religious studies during the first year of a two year course;
- 4) teacher preparation time will be shortened if the same material can be used with all students.

Many students post-16 will be following vocational courses, some will be retaking GCSEs, a minority will be pursuing A' level courses. Teachers have the duty to ensure that the work offered is suitably differentiated in order that students of all abilities can benefit from it.

Schools must ensure that the time available for religious education post-16 allows for substantial and meaningful work to be done and to this end it is recommended that a minimum of half-an-hour a week (or blocked equivalent) of teaching time is made available for the subject.

Programme of study post-16

Teachers may design their own programme of study based on a shortened and simplified version of any existing A' level or A/S level religious studies syllabus provided:

- 1) students of all abilities are able to access the work;
- 2) it involves significant attention being paid to Christianity over a full two year course;
- 3) it includes the production of at least one substantial piece of written work based on a student's own research.

There are no prescribed units of work at this level. However by the end of key stage 5, pupils should have a detailed understanding of one of the following:

■ The relationship between religion and the media.

Pupils will be offered opportunities which enable them to:

- know and understand that religion permeates all areas of life, including the media (e.g. television, internet, newspapers, film);
- know and understand that religion can be portrayed both positively and negatively by the media;
- identify the various ways the media can report on religious stereotypes, e.g. challenges to these stereotypes, or alternatively reinforcing them.

■ The relationship between religion and music.

Pupils will be offered opportunities which enable them to:

- know and understand the role of music in expression of faith and the development of spirituality;
- know and understand scriptural inspiration of religious music, e.g. the psalms as a basis for hymns, the Qur'anic origin of the call to prayer, etc;
- study examples of people who composed music under what they believed to be divine inspiration (e.g. the choral works of Hildegard of Bingen);
- compare and contrast different eras of music within a religion or across the religions studied in key stage 4.

■ The relationship between religion and art.

Pupils will be offered opportunities which enable them to:

- explore artistic expressions of religion and faith in Christianity (e.g. how biblical stories were used in the past in stained glass windows to teach the non-literate);
- understand—and identify the reasoning behind this prohibition—that representing the physical form, significant people and/or G-d/Allah is forbidden in some religions, and to learn about some alternative methods of artistic expression in these religions (e.g. architecture, calligraphy, textiles of geometric design).
- develop some interpretive skills when looking at religious works of art.

■ The relationship between religion and literature.

Pupils will be offered opportunities which enable them to:

- know and understand how religion is portrayed and incorporated into literature from the 19th century to the present day;
- identify key religious themes from a selection of literary texts, e.g. good versus evil, social justice, life after death, God as judge, moral behaviour and ethical attitudes towards others. They should also understand that all of these themes, apart from life after death and God as judge can arise independently of religious belief.
- explore freedom of expression and religious ideology and the tensions that can arise between these two, e.g. the furore around Salman Rushdie's *The Satanic Verses* and the reaction from religious groups to the Monty Python film *The Life of Brian*.

■ The relationship between religion and philosophy.

Pupils will be offered opportunities which enable them to:

- ⊕ compare and contrast key philosophic and religious beliefs, e.g.
 - how do Plato's theories differ from religious ideologies regarding life experience, the concept of body and soul, creation of the world etc;
 - what does Aristotle bring to the philosophical debate;
 - how does St Thomas Aquinas respond to both Plato and Aristotle.
- ⊕ know and understand the key principles behind the arguments for and against a belief in God through studying people like Plato, Aristotle, St Thomas Aquinas etc;
- ⊕ explain the pros and cons of the 'ontological', 'cosmological' and 'design' arguments for a belief in the existence of God;

■ The relationship between religion and morality.

Pupils will be offered opportunities which enable them to:

- ⊕ know and understand what religion brings to the development of morality, e.g. when does morality become the responsibility of the individual, when are people accountable for their own actions, what is conscience, etc;
- ⊕ know and understand that religion does not hold a monopoly on morality, i.e. that various secular philosophies, e.g. Humanism, also promote a moral code;
- ⊕ describe and respond to different codes of practice regarding behaviour and morality in relation to questions regarding ultimate truth, situational ethics etc

■ The relationship between religion and society.

Pupils will be offered opportunities which enable them to:

- ⊕ define key issues, e.g. assimilation and integration, and how religious beliefs affect societal responses to these;
- ⊕ debate the role of religion within society, for instance how religious codes (e.g. the Ten Commandments) have influenced modern law;
- ⊕ develop an understanding that religion can be expressed differently in different societies and cultures, and the impact this has on the global stage;
- ⊕ explore how conflict can exist between religious groups within a society, from both an individual and a group perspective.

■ The relationship between religion and gender.

Pupils will be offered opportunities which enable them to:

- ⊕ know and understand how gender is represented within religion and how this has changed and developed throughout history;
- ⊕ know and understand that changes in society regarding gender roles have not always been matched by similar changes in religious perspectives, and explore the consequences of this (e.g. the conflicts that arose in connection with the ordination of women);
- ⊕ learn about how various religions view the equality or inequality of men and women, and their justifications for these positions .

■ The relationship between religion and politics.

Pupils will be offered opportunities which enable them to:

- debate whether religion and politics should be intertwined or kept separate, identifying the benefits and difficulties of each of these positions;
- know and understand how religious beliefs can affect political action, e.g. how a person's beliefs affect how they vote, can people believe in a God and yet belong to an oppressive political regime, the role of liberation theology from a political perspective;
- know and understand how politics affects religious belief and practice on a global stage.

■ The relationship between religion and secularism.

Pupils will be offered opportunities which enable them to:

- discuss examples of conflicts that can arise between religion and the secular world, e.g. recent banning of religious dress and/or symbols in schools;
- identify how religious and secular points of view can co-exist for the benefit of society;
- identify how religion fits into the idea of globalisation.

■ Interfaith dialogue

Pupils will be offered opportunities which enable them to:

- know and understand how religions can co-exist without conflict or detriment to their faith and beliefs;
- explore inter-faith groups and identify how such groups have constructive dialogue for the benefit of all, e.g. the work of the Council of Christians and Jews, Westminster Interfaith, etc.
- identify the negative consequences of not having dialogue between religious groups.

■ New Age religions

Pupils will be offered opportunities which enable them to:

- learn about how various alternative spiritualities arose in the 1970s as a response to what was felt as a failure of traditional religions and modern secularism to provide inspiration and guidance;
- examine some of these modern spiritualities, e.g. Wicca, Druidism, Neo-Paganism, Pantheism;
- understand that many of these New Age religions have roots in pre-Christian European religious traditions;
- learn about how many of these spiritualities, with their emphasis on the sacredness of the earth and its creatures, have had a positive impact as regards raising awareness of environmental issues.

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. (A series of ‘can-do’ statements, which translate these level descriptors into pupil-friendly terms, can be found at the end of this section, p. 33)

The two attainment targets of this syllabus are:

1) Learning about religion (AT1)

This refers to the acquisition by pupils of knowledge and understanding of religious stories, insights, beliefs and practices. In studying individual faith traditions, attention will be paid to the variety that exists within each tradition and the multifaceted nature of them all. Teachers will find it useful to bear in mind the following aspects:

- | | |
|------------------|--------------------------------|
| a) the doctrinal | e) the narrative (or mythical) |
| b) the ethical | f) the social |
| c) the ritual | g) the experiential |
| d) the material | |

While the academic study of religion is important, it is to be balanced by the study of what it means to be a believer, which can only be done by entering into a dialogue with members of the various traditions in a spirit of readiness to imaginatively share their perspective.

2) Learning from religion (AT2)

This attainment target cannot be pursued in isolation from AT1, but it should guide teachers towards a concentration on those aspects that challenge pupils to think, to evaluate, to reflect and to express a personal response. Learning from religion involves the development of pupils emotionally as well as intellectually and it is important that religious education gives them both time and an appropriate environment in which to reflect. It is also essential that pupils are introduced to the variety of forms in which human religiosity is expressed, and that they are permitted, at times and where appropriate, the expression of a personal response to religious input through such media as dance, drama, music and other artwork, as well as through writing and speaking.

In seeking to develop pupils both emotionally and spiritually, religious education will invite them to consider a wide range of beliefs, world-views and lifestyles. They will be challenged to explore their own beliefs and values, and to develop a sense of their own inner experience; hence appropriate teaching methods may include periods of focused silence and guided fantasy using both passive and active imagery.⁶

⁵ Extracted in part from *Religious education: the non-statutory framework*, QCA, 2004, pp 34-37

⁶ Passive imagery involves imagining scenes of which one is an observer; in active imagery one is involved in imaginary interaction, so for example a teacher may invite pupils to imagine they are present at the

While it is entirely appropriate for schools to require pupils to develop the skills of reflection, evaluation and response, the greatest care must be taken not to require of them a statement of, or commitment to, personal religious belief. Where students voluntarily offer their beliefs for discussion they must be dealt with sensitively and respectfully. Responses to material dealt with in lessons may be assessed by teachers only according to objective criteria such as the formal quality with which an argument is presented. It is absolutely unacceptable for teachers to attempt to assess or pass judgement on the personal beliefs of pupils.



The festival of **Shavuot** ('weeks') is one of three Jewish observances with roots in the rituals of the agricultural year that have also become associated with historical events. Occurring seven weeks after Pesach (Passover), Shavuot occurs at the end of the barley harvest and at the start of the wheat season; commemorating the time when the offerings from the harvest were presented at the Temple, it is also known as *Hag ha-Bikkurim*, the 'festival of first fruits'.

But perhaps more importantly, Shavuot is the occasion when Jews remember the giving of the Torah to Moses on Mount Sinai, a gift that is at the heart of Jewish culture and belief. As a fitting observance, the Ten Commandments are read, prayers are offered in thanks, and some spend the first night of Shavuot engaged in studies of the Torah.

Assessing attainment at the end of a key stage

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

Range of levels within which the great majority of pupils are expected to work		Expected attainment for the majority of pupils at the end of the key stage	
Key stage 1	1-3	at the age of 7	2
Key stage 2	2-5	at the age of 11	4
Key stage 3	3-7	at the age of 14	5/6

Assessment needs to take place in relation to both attainment targets. In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels. There are no national statutory assessment requirements in religious education, but schools must report to parents on pupils' progress in religious education.

Level descriptions

The level descriptions for **Attainment target 1: Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources
- practices and ways of life
- forms of expression.

feeding of the five thousand and that they are able to interview one of Jesus' disciples to obtain his reactions to the event.

The level descriptions for **Attainment target 2: Learning from religion** refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- identity and belonging
- meaning, purpose and truth
- values and commitments.

Level 1

AT1 Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

AT2 Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

Level 2

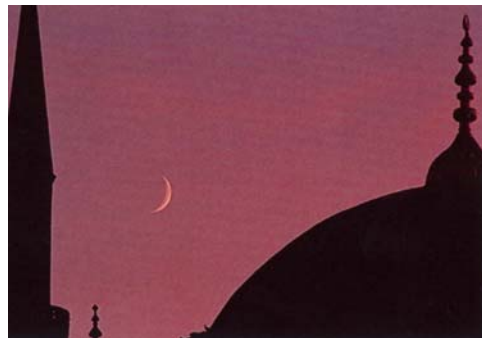
AT1 Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

AT2 Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

AT1 Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

AT2 Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.



Fitr is an Arabic word meaning “to break” and **Eid-ul-Fitr** marks the breaking of the fasting period of Ramadan.

The festival begins with the sighting of the new moon. It is a day of thanksgiving for Muslims; fasting is forbidden and in the morning, believers are encouraged to enjoy a sweet snack such as dates. Other practices include bathing and wearing one's best or new clothes. Thanks to Allah are expressed by distributing alms to those in need and by offering special prayers. Gifts are given to children and loved ones, but it is also a time of forgiveness, and for making amends.

In 624 CE the Prophet and his friends and relatives celebrated the first Eid after the victory of the battle of Jang-e-Badar. It can be said therefore that Muslims are not only celebrating the end of fasting, but also thanking Allah for the help and strength they received throughout the previous month.

Level 4

AT1 Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

AT2 Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

AT1 Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

AT2 Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

Level 6

AT1 Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

AT2 Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

AT1 Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal

methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

AT2 Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

Level 8

AT1 Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

AT2 Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

Exceptional performance

AT1 Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

AT2 Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

The festival of **Ridvan**, observed each year 21 April – 2 May, is held in remembrance of the prophet Baha'u'llah's public declaration in 1863 CE of his spiritual mission. Common elements include feasts, devotional readings, recitations and dramatic presentations of his story.

The founder of the Baha'i faith, Baha'u'llah believed in the essential unity of religion and the oneness of humankind. Because he was considered a heretic by the conservative Muslim clerics of his time, he was banished from Teheran to Baghdad. It was during his stay in Iraq that his reputation evolved from lowly prisoner to a figure of great respect. Again he was sent into exile, this time to Constantinople, and as he and his family prepared to depart, his desperate followers besieged his house. He was forced to withdraw to a local park, and it was during this time that he announced that he was the one whose coming had been foretold.



Assessment

It is important that teachers assess pupils' attainment on an on-going basis. The three-level assessment guidance at the end of each unit of work in the model schemes of work published on the EGfL (www.egfl.org.uk/religion) and on the Standards Site⁷ helps in this. This indicates what most pupils should know and understand, i.e. average levels of attainment, what a few pupils might know and understand, i.e. higher-attaining pupils and what those who do not learn as fast might know and understand, i.e. lower-attaining pupils.

However, teachers need to know what pupils are achieving during the course of a unit, and judgements about these achievements will be made through assessment and marking pupils' work. The principle to adopt with assessment and marking is to guide pupils about what they have done well, what they need to do to improve and ways in which they might make that improvement. As a rough guide, teachers might wish to indicate one strength and one area for development half way through a unit. At the end of a unit, teachers should indicate whether or not pupils have acted on the advice given and improved their work.

Humanism is an ethical philosophy of life based on a concern for humanity in general and for human individuals in particular. For those who base their interpretation of existence on scientific evidence, it is a view that combines reason with compassion. For thousands of years there have been people who have not believed in a supernatural being or god, yet have nonetheless sought to help their fellow humans and to live good lives. Modern Humanism continues this tradition.

World Humanist Day is observed on 21 June; it is an occasion to celebrate the accomplishments of the many individuals around the world who do not profess a religious affiliation.



Can-do statements

The following 'can do' statements, written by Deborah Weston and Dave Francis, come from the Better RE website⁸. Based on the QCA level descriptors, they may prove useful for:

- sharing objectives for learning and assessment with pupils;
- constructing pupils' peer and self-assessment activities;
- record keeping;
- constructing a statement bank for reporting to parents;
- planning future work in relation to individual and class programmes of study in different areas of study (e.g. beliefs, practices, forms of expression, identity, meaning and values).

⁷ <http://www.standards.dfes.gov.uk/>

⁸ <http://betterre.reonline.org.uk/assessment/cando.php>. Thanks to the Culham Institute for permission to reproduce this material.

	AT1 Learning about religion How pupils develop their knowledge, skills and understanding with reference to:			AT2 Learning from religion How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:		
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
	I can	I can	I can	I can	I can	I can
1	remember a Christian (Hindu, etc.) story and talk about it e.g. talk about the story of Diwali	use the right names for things that are special to Buddhists (Jews, etc) e.g. say “That is a Church”, or “She’s praying” when my teacher shows me a picture	recognise religious art, symbols and words and talk about them e.g. say “That is a Star of David” when my teacher shows me a picture	talk about things that happen to me e.g. talk about how I felt when my baby brother was born	talk about what I find interesting or puzzling e.g. say “I like the bit when Krishna helped his friend”	talk about what is important to me and to other people e.g. talk about how I felt when I gave a present to my friend and how I think that made my friend feel
2	tell a Christian (Sikh, etc.) story and say some things that people believe e.g. tell the story of the birth of Jesus say that Christians believe in God	talk about some of the things that that are the same for different religious people e.g. say that Christians and Sikhs both have holy books	say what some Christian (Muslim, etc) symbols stand for and say what some of the art (music, etc) is about e.g. say that the cross reminds Christians that Jesus died on a cross; e.g. say that some people dance, sing, recite for God	ask about what happens to others with respect for their feelings e.g. say “Was Jonah hurt after being inside the big fish?”	talk about some things in stories that make people ask questions e.g. say “It was mysterious when God spoke to Moses”	talk about what is important to me and to others with respect for their feelings e.g. say “I agree with the rule about not stealing as stealing is not fair”
3	describe what a believer might learn from a religious story e.g. make a connection between the story of the forming of the Khalsa and the need for Sikhs to be brave in times of trouble	describe some of the things that are the same and different for religious people e.g. note how Muslims and Sikhs both treat their holy books with respect by keeping them higher than other books e.g note that Muslims and Christians both pray but in different ways	use religious words to describe some of the different ways in which people show their beliefs e.g. label a picture of Shiva Nataraja to show links with Hindu beliefs about God	compare some of the things that influence me with those that influence other people e.g. talk about how Jesus influenced his disciples and how friends influence them	ask important questions about life and compare my ideas with those of other people e.g. ask why many people believe in life after death, give their view and compare with a particular religious view	link things that are important to me and other people with the way I think and behave e.g. talk about how listening to a story about generosity might make them behave when they hear about people who are suffering

	AT1 Learning about religion			AT2 Learning from religion		
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
	I can	I can	I can	I can	I can	I can
4	make links between the beliefs (teachings, sources, etc.) of different religious groups and show how they are connected to believers' lives	use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	express religious beliefs (ideas, feelings, etc) in a range of styles and words used by believers and suggest what they mean	ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others	ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	ask questions about the moral decisions people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs / values
	e.g. make links between Qur'anic and Biblical sources and Muslim and Jewish charities e.g. connect some sayings of Jesus with different Christian beliefs about animals	e.g. use some Pali or Sanskrit terms in describing two different Buddhist types of meditation, e.g. compare the way that Hindus and Buddhists might meditate	e.g. draw and label the key features inside two churches, indicating their meaning for those who worship there	e.g. write an imaginary interview with a member of a minority religious community, referring to the beliefs which sustain them	e.g. write some questions about life after death and provide answers that refer to resurrection and reincarnation	e.g. write a report about the environment and suggest what might happen depending on different moral choices that could be made
5	suggest reasons for the similar and different beliefs which people hold, and explain how religious sources are used to provide answers to important questions about life and morality	describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities	use a wide religious vocabulary in suggesting reasons for the similarities and differences in forms of religious, spiritual and moral expression found within and between religions	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives
	e.g. compare different Jewish beliefs about the Messiah and say how different interpretations may come about, using biblical and other texts to illustrate their answers	e.g. write an account of Hajj which explains why many Shi'a Muslims will go on to visit the tomb of Ali because they believe that he was the rightful successor to the Prophet Muhammad	e.g. produce a survey of different forms of creative religious expression and suggestions for similarities and differences between them	e.g. write a 'question and answer' style report on what it may like to be a member of a religious community in Britain today and outline what impresses them about this religious identity and community	e.g. write a short story which raises questions about what is 'true' and which relates to their own personal search for meaning in life	e.g. write a report on a moral issue in the news, interviewing key people in the debate and including religious views and the potential impact of those views on their own and others' lives

	AT1 Learning about religion			AT2 Learning from religion		
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
	I can	I can	I can	I can	I can	I can
6	say what religions teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them	say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies	use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers	consider the challenges of belonging to a religion today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples	use reasoning and examples to express insights into my own and others' views on questions about the meaning and purpose of life and the search for truth	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me
	e.g. complete a poster demonstrating two contrasting religious views on astrology and making reference to religious texts and teachings which support the alternative teachings	e.g. prepare a guide for Anglican Christians on the celebration of Easter in the Orthodox Church, showing how resurrection belief is expressed in different ways	e.g. produce a booklet illustrating and explaining different sorts of symbolic expression involved in the life of a Buddhist monk or nun	e.g. write a news report on different Sikh attitudes to aspects of 'British' culture, explaining how Sikh views of human nature and society affect their views	e.g. produce a booklet of ideas about the 'Good Life' with reference to religious and non-religious points of view and their own conclusions	e.g. produce an e-media presentation on religious views of 'terrorism' with reference to religious and non-religious points of view and their own conclusions
7	present a coherent picture of religious beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence	show how religious activity in today's world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion	use a wide religious and philosophical vocabulary as well as different of forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others	give my personal view with reasons and examples on what value religious and other views might have for understanding questions about the meaning and purpose of life	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people
	e.g. using books and the internet, investigate Sikh beliefs about the importance of the Guru and do a presentation which coherently illustrates a variety of views	e.g. produce two 'pen-pictures' of Muslims from different communities and explain how history and culture have influenced the way they put their faith into practice in different ways	e.g. produce an illustrated guide to representations of Jesus from different times and cultures, explaining the Christian beliefs and values presented through the different media	e.g. produce a summary of my own personal and social relationships alongside an analysis of Hindu and other insights into human nature and community	e.g. following research into samsara and nirvana, produce a dialogue I might have with a(nother) Buddhist about the future of humanity	e.g. following research into Jewish and Humanist views on 'faith' schools, produce a report with my recommendations on an application for a new Jewish foundation school

	AT1 Learning about religion			AT2 Learning from religion		
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
	I can	I can	I can	I can	I can	I can
8	analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts	weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places	use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression	weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples
	e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus	e.g. conduct a questionnaire and produce findings on whether religion has had a mostly good or bad effect on different local communities	e.g. select some items of Buddhist artistic expression for an exhibition and produce a booklet of explanations of the symbolism and impact of the items for Buddhist belief and practice over time	e.g. write an article entitled, 'What is a Jew'? making use of Jewish and non-Jewish points of view and coming to a conclusion that takes account of religious, cultural and philosophical perspectives	e.g. write a speech for or against the motion that 'science will one day remove all need for religion', and coming to a conclusion that takes account of religious, philosophical and historical perspectives	e.g. write a dialogue between a Muslim and Hindu on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives

	AT1 Learning about religion			AT2 Learning from religion		
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
	I can	I can	I can	I can	I can	I can
EP	provide a consistent and detailed analysis of religions and beliefs and of how religious, spiritual and moral sources are interpreted in different ways, with an evaluation of the different methods of study used to conduct the analysis	evaluate in depth the importance of religious diversity in a pluralistic society and demonstrate how religion and beliefs have had a changing impact on different communities over time	use a complex religious, moral and philosophical vocabulary in effectively synthesising my accounts of the varied forms of religious, spiritual and moral expression	analyse in depth a wide range of perspectives on questions about who we are and where we belong and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions about truth and the meaning and purpose of life, and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions about values and commitments and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions
	e.g. write an article on 'mystical experience' which includes an evaluation of the research techniques used to gather information about it	e.g. write a report on a local religious community which analyses their place within wider society and evaluates the factors which have affected how relations with other local groups have changed over time	e.g. prepare a 'virtual' tour of a local place of worship which uses digital pictures of artefacts and architecture and includes consistent explanations of the symbolism employed in expressing religious, spiritual and moral beliefs ideas and feelings	e.g. research one 'Eastern' and one 'Western' religious view of human nature and write a report with conclusions on how far the two can be harmonised	e.g. research the history of human achievement and kindness within two religions / belief systems and write a message in defence of human beings to an alien species who think it would be better to wipe us off the face of the planet	e.g. conduct research on different attitudes to religious believers and write a report with conclusions on whether there should be a law against religious discrimination

The current legislative position regarding the production and adoption of an agreed syllabus is set out in section 375 of the Education Act 1996. Local Authorities are given the responsibility of convening an Agreed Syllabus Conference according to Schedule 31 of that Act. The conference is to be made up of four separate committees (three in Wales) each representing particular interest groups. These committees are (as set out in the Act):

- (a) A committee of persons representing such Christian denominations and other religions and denominations of such religions as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area
- (b) Except in the case of an area in Wales, a committee of persons representing the Church of England
- (c) A committee of persons representing such associations representing teachers as, in the opinion of the authority, ought to be represented having regard to the circumstances of the area; and
- (d) A committee of persons representing the authority.

The Agreed Syllabus Conference meets to produce a syllabus that has the support of every one of the four committees. The syllabus is then offered to the Local Authority for adoption. If an Agreed Syllabus Conference cannot agree on a syllabus, or if the Local Authority refuses to adopt a syllabus presented to it by an Agreed Syllabus Conference, then it falls to the Secretary of State for Education to set up another conference. This new conference must be comprised of people experienced in religious education, but at the same time constituted similarly to the conference set up by the Local Authority; they will produce an appropriate syllabus, which the Secretary of State will require the LA to adopt.

O-Bon is an annual memorial festival held in Japan during July or August during which the living entertain the dead. Paper lanterns decorated with the family insignia or small fires (*mukaebi*) are set out to welcome the visitors, guiding the spirits either to the family tomb (*ohaka*) or to the domestic altar where a special place is made for them to be feted and fed with tiny symbolic meals.

Temples hold candlelit ceremonies during which participants seek guidance from their ancestors, and special dances (*bon odori*) are performed. At the end of the festival, floating lanterns (*toro nagashi*) are put into rivers, lakes and seas in order to guide the spirits back to their world; in several places small farewell bonfires (*okuribi*) have developed into large collective events, for example the *Daimonji Okuribi* which takes place on the hills around Kyoto.

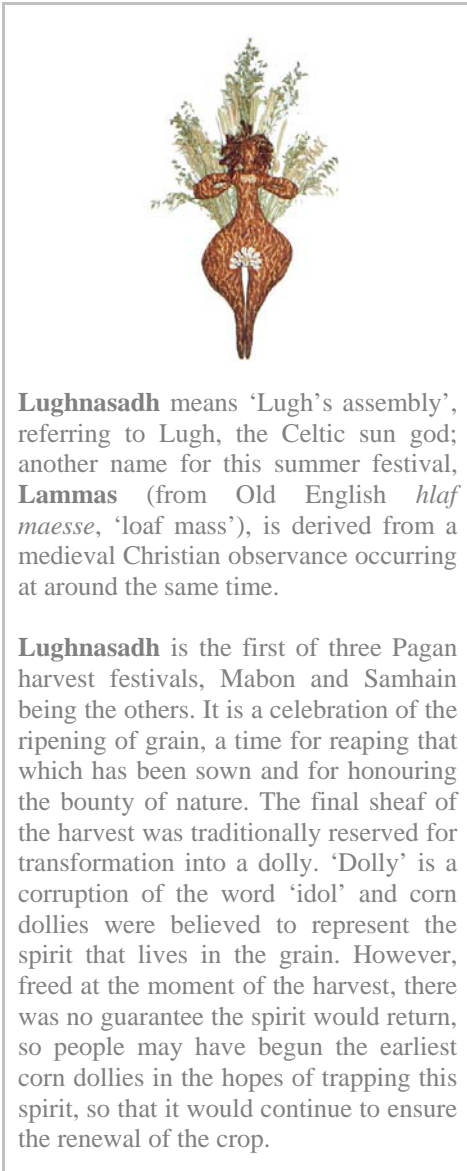


The Education Act of 1996 section 375 (3) states that agreed syllabuses “shall reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.”

Reflecting the fact that the religious traditions in Great Britain are in the main Christian

The law requires this syllabus to “reflect the fact that the religious traditions in Great Britain are in the main Christian:” in the 2001 census, 72% of respondents identified themselves as such. The Agreed Syllabus Conference has taken the view that this legal requirement is met if schools are required to teach about Christianity at all key stages and, overall, to pay

substantially more attention to Christianity than to any other religion. This syllabus therefore requires study of Christianity to feature clearly at each key stage. This will mean that significantly more time must be given to the study of Christianity than any other religion both in primary schools and secondary schools. With pupils in the early years and at Key Stage 1 schools may choose to give some prominence to the home religious traditions of pupils. At Key Stage 4 and in the sixth form pupils are allowed to do examination syllabuses that feature Christianity as one of the religious traditions to be studied.



Taking account of the teaching and practices of the other principal religions and beliefs represented in Great Britain

This syllabus wishes, within the bounds permitted by the legal framework, to give flexibility to schools, and particularly to primary schools, in deciding on subject content suitable to their particular situation. A consequence of this is that, although all children leaving primary schools after following this syllabus will have considerable knowledge and understanding of Christianity, they may well arrive at secondary schools having been exposed to a different range of other religions chosen from those regarded by this syllabus as principal religions represented in Great Britain.

However, by the time they have reached the end of Key Stage 4, all pupils must have studied, to a reasonable depth, all of the principal religions represented in Great Britain. This syllabus therefore puts the duty on secondary schools to ensure that the six religions to be regarded as principal religions have been studied by all pupils to a reasonable degree at some time during their school careers. Where a secondary school ascertains that material has been covered in primary school, there is no need for them to duplicate the work, although it might be valuable to revisit topics done previously provided progression is ensured.

Annex 4 to this syllabus lays out a list of topics for each of the other principal religions and ethical humanism that should be covered by all pupils by the end of key stage 4. However in their planning schools should have

regard in the first instance to the programmes of study, and not to the annex, which simply draws together for ease of reference the material that is implicit (and sometimes explicit) in the programmes; schools should, however, check their schemes against the key topics to ensure there are no important omissions.

Annex 2: Right of withdrawal from RE

Right of withdrawal

The 1996 Education Act and the 1998 School Standards and Framework Act provide parents with the right to withdraw their children from RE if they wish. To summarise:

Education Act 1996,
Chapter 56 section 389

1. if the parent asks that a pupil should be wholly or partly excused from attending any RE at the school, then the school must comply;
 2. a pupil may, if the parent requests this, be withdrawn from the school premises to receive RE elsewhere so long as the LA school is satisfied that this will not interfere with the child's attendance at school other than at the beginning or end of any school session;
 3. if the parent of a pupil attending an LA-maintained secondary school wishes him or her to receive RE according to the tenets of a particular religious denomination and this cannot conveniently be provided elsewhere, the LA is required to allow such education within the school provided it does not consider that because of special circumstances it would be unreasonable to do so, and does not have to meet the cost;
 4. where the parent of a child attending an LA-maintained aided or special agreement school wishes that child to receive RE according to the agreed syllabus and the child cannot conveniently attend a school where that syllabus is in use, the governors (or if, in the case of LA-maintained schools, they are unwilling to do so, the LA) must make suitable arrangements unless they (or the LA) considers that special circumstances would make it unreasonable to do so (see paragraph 23).
- 45 A school continues to be responsible for the supervision of any child withdrawn by its parent from RE, unless the child is lawfully receiving religious education elsewhere (paragraph 44.2).

Education Act 1996
Chapter 56, section 389 (1)

Education Act 1996
Chapter 56, section 389 (3,4)

Education Act 1944
s.26(3) + (4)

Education Act 1944
s.28(1B) + (1C)

Education Reform Act 1988
S9(4)

Exercise of right of withdrawal

- 46 The parental right to withdraw a child from receiving RE should be freely exercisable and a school must give effect to any such request. Parents are not obliged to state their reasons for seeking withdrawal.
- 47 The law does not prescribe how religious education should be taught or organised in schools. LAs and schools should bear in mind, however, that the way in which RE is organised must reflect the duty to teach the agreed syllabus or what is provided according to a trust deed, and that parents must be enabled to exercise their rights to request that their child should be excused from RE. This should not cause problems if RE is taught as a separate subject; but particular care will be needed to ensure that parents are able to exercise this right where schools, including primary schools, teach

Education Reform Act 1988
s9(3)

RE in an integrated form along with National Curriculum subjects (from which there is no right of withdrawal).

- 48 There will be occasions when spontaneous enquiries made by pupils on religious matters arise in other areas of the curriculum. Circumstances will vary, but responses to such enquiries are unlikely to constitute RE within the meaning of the legislation and a parent would not be able to insist on a child being withdrawn every time issues relating to religion and spiritual values were raised.
- 49 Experience suggests that, to avoid misunderstanding, a head teacher will find it helpful to establish with any parent wanting to exercise the right of withdrawal:
- the religious issues about which the parent would object to his or her child being taught;
 - the practical implications of withdrawal;
 - the circumstances in which the school can reasonably be expected to accommodate parental wishes (paragraph 48); and
 - whether the parent will require any advanced notice of such RE, and, if so, how much.

The sections of this Annex are not intended as the foundation for school schemes of work. They simply bring together in one place the topics that will arise as the result of planning based on the programmes of study. While it is expected that nearly everything mentioned would be touched on during the years of compulsory schooling, not all topics will be dealt with in detail. To ensure robust coverage of the subject they should be worked into the schemes as and when appropriate.

Christianity

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

God

- The Trinity, Father, Son and Holy Spirit
- Beliefs about God outlined in Creeds
- God as Creator, Sustainer, Ruler, Judge and Saviour – human language ultimately inadequate to describe God
- Christians know God through the Bible, tradition, human experience (including prayer) and Reason
- Faith in God is expressed in hymns, poetry, art and music
- Symbolic representations of the Persons of The Trinity

Jesus

- Christian beliefs about Jesus' birth, baptism, temptations, ministry, transfiguration, death, resurrection, ascension and second coming
- Events in Jesus' life commemorated in the seasons of the Church's year
- Jesus' role in the redemption of the world
- Portrayal of Jesus in the arts
- Jesus as an historical figure – His Jewish background and evidence for His existence
- Jesus as the fulfiller of Old Testament prophecy
- Jesus in the Gospels – His parables, miracles and teachings (particularly the beatitudes and the two great commandments from the sermon on the mount)
- Jesus' relationship to and with individual Christians and His ongoing effect in their daily lives

The Church

- Different Christian beliefs about the Church – “one holy catholic and apostolic Church,” the Church as made up of all believers, living and departed this life
- The importance of Christian fellowship
- Different models of authority
- The nature and purpose of Christian worship, the significance of prayer and the special place of the Lord's prayer
- Importance of the Blessed Virgin Mary, the Saints and Icons in the faith and worship of some Christians
- Christian denominations – what is common, what divides?
- The nature of sacraments, their importance and differences of belief about them
- Centrality for many Christians of the Eucharist (the Mass, Holy Communion, Lord's Supper, the Liturgy)
- Ecumenism
- The importance of dedication/baptism/confirmation to many Christians
- Impact of Christianity on education, law, morality, health, government and other institutions and traditions
- Christian involvement in social reform

- Ministry within the Church
- The structure and organisation of different denominations
- The Church, a multi-racial, multi-cultural world-wide community

The Bible

- Made up of an Old Testament of 39 books, a New Testament of 27 books and, in versions favoured by some denominations, an Apocrypha
- Books originally written in Hebrew and Greek; Jesus' teaching originally given in Aramaic; Bible now translated into many languages, many translations into English
- How the Bible is used by Christians in study and in corporate and private worship; a daily guide to the Christian life
- The Bible as the basis for hymns, prayers and liturgy (pre-eminence often given to Gospel reading in church services)
- The Bible in literature, art, film and music
- Diverse views over the contents, inspiration and authority of the Bible

Christian Way of Life

- Humanity created in God's image
- The Christian paradigm – Creation, Fall, Redemption and Salvation, Last Judgement
- The nature of Christian discipleship and the meaning of eternal life Evangelism and Mission
- The Ecumenical Movement and relations with the secular world and other religions
- Christian values, as expressed in the personal and corporate life of Christians and deriving from the Bible, tradition, prayer, example and reason
- The activity of the Holy Spirit in the life of the Christian believer and in the world.
- Concern for the created world and its ecology.

Buddhism

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

Gotama Buddha

- His life story
- Stories about his previous lives (Jataka Tales)
- The festival of Vesak
- The symbolism of the Buddha image, the Bodhi tree and Stupas

Dhamma/Dharma

- Buddhism is a way of wisdom rather than belief
- The Five Moral Precepts
- The Four Noble Truths
- The Noble Eightfold Path
- Symbol of The Wheel
- Buddhist Scriptures to include a study of the Dhammacakkha Sutta (“First turning of the wheel of truth”, sometimes known as the Deer Park Sermon), the Maha Mangala Sutta (“Great discourse on blessings”) and the Aditta-pariyaya Sutta (“Fire Sermon”)
- Paticcasamuppada (“wheel of becoming” or “dependent origination”)
- The “three signs of being” – Anicca, Dukkha, Anatta
- Merit is acquired through good deeds
- The doctrine of Kamma and Rebirth
-

The Sangha

- The Buddhist Community “takes refuge” in “The Three Treasures”
 - 1) The Buddha
 - 2) The Dhamma
 - 3) The Sangha
- Buddhists strive to develop compassion for and alleviate suffering in all sentient beings.
- Symbols
 - Monk’s/nun’s robe, bowl, shaven head
 - Rosary (juzu) of 108 beads, used when chanting mantras etc. and representing the 108 passions of mortal beings and the means for transforming those passions.

The main branches of Buddhism

- *Theravada* – and its ideal of the Arhat
- *Mahayana* – to include Zen and the ideal of the Bodhisattva
- *Vajrayana* (Tibetan Buddhism), which also includes the ideal of the Bodhisattva

Geographical spread of Buddhism to include its growth in the West

The life and work of Dr Ambedkar and the present Dalai Lama

Hinduism

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

Important Concepts

- avatar, Brahma and atma, seva, maya, karma, 3 gunas, dharma, samsara, moksha

Hindu beliefs about God/Ultimate Spiritual Reality

- Brahma, as an impersonal absolute, as the supreme power
- Istadevata, as a particular chosen deity for self, family and community
- Stories about some of the popular deities to include: Krishna, Rama, Vishnu, Shiva, Hanuman, Lakshmi, Parvati, Ganesha, Durga, Kali Maa

Values

- Respect for God, human beings and all forms of life; ahimsa, vrat; some stories which convey these values (not necessarily about deities.)

Religious Symbols

- Om, the Lotus flower, the Swastika

Sants, Gurus, Philosophers and Leaders

- To include Tulsidas, Surdas, Mira Bai, Kabir, Sathya Sai Baba, Jalaram Bapa, Swami Narayan, Shankaracharya, Ramanuja, Ramakrishna, Swami Vivekananda and Mahatma Gandhi, and Maharishi Swami Dayanand
-

Hindu Traditions

- The development of Hinduism in India and the spread of Hinduism to Africa, Southeast Asia, Great Britain, the Caribbean and elsewhere
- Social Groups – varna, jati and gotra
- The Family – the traditional family structure and living arrangements now changing in Great Britain
- Values and rituals transmitted in the home
- The Journey of Life – the four ashramas and ashramadharma
- Samskaras, particularly those associated with birth, initiation, marriage and death

Worship

- Puja at home and in the Mandir
- The shrine, the arti ceremony, the rôle of murti in worship, yoga, meditation and mantra, bhajan and kirtan, havan, yajna, pravachan, jyoti parchand.
- The development and character of mandirs in Great Britain

Festivals

- To include Diwali, Holi, Navaratri, Dussehra/Durga Puja, Raksha Bandhan, Janamashtami, Rama Navami, Shivaratri

The Importance of Pilgrimage

- To: Banares (Varanasi); the source of the Ganges (Gangotri); Vrindaban; Haridwar; Mathura; Ayodhia.

Sacred Texts

- Pupils are to be aware of the names and natures of the following and study more carefully selected short passages from them: the Vedas and Upanishads, the Ramayana and the Bhagavadgita (as part of the Mahabharata)

Islam

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

Allah

- Creator of everything, has no partner, attributes revealed in the Holy Qu'ran, existence confirmed by creation
- Tawhid – the doctrine of Allah's unity to be studied via a reading in translation of Surahs 1 and 59 of the Holy Qur'an

Scriptures

- The Holy Qur'an – revealed to the Prophet Muhammad, treated with great respect by believers, Allah's final written revelation to humanity
- Other books believed to have been revealed by Allah to previous prophets include Scrolls of Ibrahim, Taurat (Torah), Zabur (Psalms), Injil (Gospel).
- Importance of Hadith in understanding and interpreting Qur'an

The Prophet Muhammad

- Stories from the life of the Prophet Muhammad
- His status as a human messenger, but a perfect example of how to live a human life

The History and Spread of Islam

- Importance of Makkah, Medinah and Jerusalem
- Caliphs and Imams⁹

Duties of Muslim Life

- The Five Pillars of Islam – Shahadah, Salah, Zakah, Sawm, Hajj
- The true meaning of Jihad
- Approach to marriage; family, community and social life
- The role of the Mosque and the madrasah
- Attendance by men at Jum'ah prayers
- Khums

The Sharia

- Based on Qur'an and the Sunnah of the Prophet

Fasts and Festivals

- Ramadan, Eid-ul-Adha, Eid-ul-Fitr, Ashura¹⁰

Important Beliefs and Concepts

- Akhirah, Qadr, Dawah, Iman, Ibadah, Akhlaq, Dua, Sadaqah, Ijtihad, Ummah

The Worldwide Muslim Community

- A thriving, growing religion. Major divisions Sunni and Shi'a

⁹ Within the Shi'a community.

¹⁰ Ashura is a special day for very different reasons to Sunni and Shi'a Muslims and teachers must be careful in dealing with it. It is included in this list at the request of the Shi'a community for whom it is a day of great significance.

Judaism

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

GOD

- is one
- made the world and cares for it
- taught the Jewish people how to live their lives through Torah (although Jews do not all agree on how to live according to Torah)
- cares for all the people in the world and commanded them to live by the Noahide code
- is the same God as is worshipped by other religions
- is just, although His justice may not always be obvious to people

The Shema

- Statement of faith and repository of many teachings

Ethics

- Halacha – based on Torah, Talmud and Rabbinic Teaching
- Repentance
- Approaches to abortion, suicide and euthanasia
- Business ethics
- Attitudes to women and men
- Attitudes to war and peace
- Considerate treatment of animals
- Respect and tolerance of strangers and non-Jews

Beliefs

- about the land of Israel
- about how one becomes a Jew

Calendar and Festivals

- Shabbat as a day of rest and pleasure
- Rosh Hashanah, Yom Kippur, and the Days of Awe
- Pesach
- Sukkot and Simchat Torah
- Shavuot
- Hanukah
- Purim

Stories

- The Creation
- The Story of Abraham arguing with God
- The Exodus
- The giving of the Torah
- Stories associated with the festivals being studied
- The rescue of Ethiopian Jewry
- Janusz Korczak
- Anne Frank
- The Warsaw Ghetto Uprising
- The life of Maimonides
- The life of Moses Montefiore

Sacred texts

- Torah and Talmud
- That the Torah is important for Jewish history, but not necessarily a code for modern living

Artefacts and Symbols

- Mezuza
- Magen David
- The Menorah
- Shabbat candlesticks
- The Seder - to include Seder Plate and Matza
- Hanukiah
- Kipa
- Tallit
- Sefer Torah and its vestments
- The Western Wall of the Temple in Jerusalem
- Ner Tamid (The Everlasting Lamp)
- The Ark
- The Bimah and the general layout of the synagogue
- A page of Talmud
- The Mikva
- The huppa
- The Jewish Chronicle

The Living Community

- Jews meet in a synagogue
- The spiritual leader of a Jewish community is called a rabbi
- Jewish food laws, including the concept of 'kosher'
- Jews believe themselves to be one family or tribe in which there is racial, cultural and linguistic diversity
- Jews live in many different countries of the world
- Barmitzvah/Batmitzvah (Bat Chayil)
- Brit Milah
- What Jewish children learn - how and when
- Orthodox and Progressive
- Sephardim and Ashkenazim
- Zionism and the Jewish hopes for Israel
- The experience of Soviet Jewry
- Marriage
- Death and mourning customs

Sikhism

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

The Sikh belief in God

- Sikhs believe in one God, this nature of this belief is expanded upon in the Mul Mantar

Sikh History

- Stories from the life of Guru Nanak to include childhood, travels, ministry, concern for poor and needy
- Stories from the life of Guru Gobind Singh to include the founding of the Khalsa and the institution of the Adi Granth as the Guru Granth Sahib
- Stories of the Martyrdom of Gurus Arjan Dev and Tegh Bahadur
- The building of the Harmandir Sahib and Sri Akal Takhat Sahib
- The martyrdom of the sons of Guru Gobind Singh
- Miri-Piri, Deg, Teg, Fateh – Guru Hargobind Sahib
- Five Takhats – Akal Takhat Sahib, Takhat Kesgarh Sahib, Takhat Patna Sahib, Takhat Hazur Sahib, Takhat Damdama Sahib
- Guru Granth – Guru Panth, Khalsa, The Sikh Nation

The Guru Granth Sahib

- Its structure and content
- Ways in which respect is shown to it
- Akhand Path and Sidharan Path
- Waak

Other scriptures

- Dasam Granth
- The hymns of Bhai Gurdass

The Sikh Panth

- Ceremonies of naming, initiation, marriage and death
- The Gurdwara – Nishan Sahib, Langar, Kirtan
- Significant people – Granthi, Giani, Ragi, Sant
- The 5 Ks
- Prayer and Worship – the daily prayers (importance of Amritvela), Ardas, distribution of Karah Parshad and Guru Ka Langar
- Gurpurbs and anniversaries – particularly Vaisakhi and the birthdays of Guru Nanak and Guru Gobind Singh
- First Parkash (September 1, 1604) & Gur-Gaddi of Guru Granth Sahib (October 20, 1708)
- Nagar kirtan

Beliefs, Values and Ethics

- Saint, Soldier (Sant, Sipahi)
- Nam Japna, Kirat-Karni, Vand chhakna
- sewa and simran – Daswand (giving in charity for human welfare)
- hukam
- avoidance of the panj vikaars (the five vices of anger, false pride, greed, lust and attachment)
- Rahit Maryada - code of conduct and practice
- Hukam Namas from Sri Akal Takhat Sahib

Humanism

By the end of key stage 4 all pupils will have had the opportunity to learn about and consider:

Beliefs

- The humanist convictions of materialism and naturalism, i.e. that the physical world is the only reality and that all phenomena can be explained in terms of natural causes.
- The humanist commitment to rationalism, i.e. that true explanations of natural and human phenomena are the result of the application of human reason to verifiable evidence through the scientific method.
- That these convictions lead humanists to deny the existence of a supernatural realm, including God or gods.
- That these convictions lead humanists to believe that human beings have only one life, and no existence after death.
- That humanists believe morality should be directed towards human fulfilment and welfare and that it is derived solely from human knowledge and experience and living in communities and societies.
- That humanists believe there is no ultimate meaning or purpose to life or the universe, but that human beings can make meaning and purpose for themselves in their own lives by adopting fulfilling goals.

Values

- That humanists value all human beings, celebrating our common humanity, shared human values and diversity of culture and that they believe that prejudices based on surface difference should not be allowed to separate us.
- That humanists value those things inside and outside of us that make life fulfilling: e.g. appreciation of natural beauty, appreciation of the heritage of human endeavour (artistic, scientific, philanthropic etc).
- That, as they do not believe in life after death, humanists place a special emphasis on making this life the best possible for themselves and others. They do not believe in justice in another life and so work for justice in this one.
- That humanists try to follow the 'Golden Rule', which has recurred throughout human societies throughout time, as the best foundation for ethical and moral behaviour.
- That humanists put their values into practice by supporting human rights campaigns and a range of social action charities.

Ceremonies and days of observance

- Although not compulsory, there are humanist ceremonies for weddings, baby-namings and funerals.

History and figures of significance in the development of humanist ideas

- The earliest record of humanist ideas dates to over 2,500 years ago when thinkers in Greece, China and India formulated the idea that humankind alone is responsible for its welfare and development.
- Humanist ideas were developed in the European Renaissance and Enlightenment.
- Since the 19th century, humanists have developed organisations and ceremonies that provide for their values and principles.
- Some of the figures who have influenced humanist ideas:
 - Ancient world: Aristotle, Confucius, Socrates
 - Renaissance: Shakespeare
 - Enlightenment: Descartes, David Hume, Thomas Paine, Mary Wollstonecraft
 - 19th Century: Jeremy Bentham, Marie and Pierre Curie, Charles Darwin
 - 20th Century: Bertrand Russell, Jawarharlal Nehru, Gene Roddenberry

The Baha'i faith¹¹

By the end of key stage 4, pupils should know something about the Baha'i faith, e.g.:

Baha'i *belief* is centred upon the existence of one God, alone and transcendent, unknowable in essence, beyond physical description or limitation. A Creator and Lord of an infinite number of physical and spiritual worlds who has been active in history through the agencies of the Holy Spirit, the Angels, the Messengers and Prophets, and the lives and deeds of pious men and women everywhere.

The *pivotal principles* of the Baha'i faith are unity, peace and the advancement of humanity. Unity is expressed in three inter-related ways: the unity of God, the unity of religion and the unity of humanity.

The Baha'i faith is an independent world religion with a single tradition, having a sole focus of authority in its sacred scriptures, as revealed by its founder Baha'ullah (1817-1892). It has a clearly demonstrated line of succession through Baha'ullah's eldest son Abdu'l Baha (1844-1921), Abdu'l Baha's eldest grandson Shoghi Effendi (1897-1957), the Hands of the Cause of God (1957-1963) appointed by Shoghi Effendi, and the elected Universal House of Justice (1963 - present).

The *sacred scriptures* of the Baha'i faith contain a complete system of theology, devotional writings, laws for individual worship and moral behaviour, teachings for the foundation of a just and peaceful society, a calendar and an administrative system combining the best elements of elected and appointed institutions.

The chief goal of the Baha'i faith is world peace. This is embodied in a whole range of related teachings such as the:

- equality of men and women
- abolition of all forms of prejudice
- abolition of extremes of poverty and wealth
- establishment of a world government
- promotion of a universal auxiliary language
- implementation of universal compulsory education founded on and engendering spirituality and morality

Baha'u'llah teaches that God has revealed, and will continue to reveal, His message to humanity progressively over the ages, through a succession of great messengers. Their essential spiritual teachings are always the same, but their social teachings vary, having been given out according to the conditions of the age and the capacity of the human race to grasp them. This is partly what motivates Baha'is to work in a spirit of friendship and concord with the followers of other religions, in their striving for a peaceful world.

¹¹ Although the study of the Baha'i faith in detail is not compulsory, reference should be made to it in suitable thematic lessons and when discussing relevant issues.

Annex 4: Significant historical and contemporary figures

As part of the key stage 3 programme of study, pupils should be offered opportunities to study how some of the following figures contributed to their tradition:

<i>Christian</i>	Paul of Tarsus, Augustine of Hippo, St Alban, Hugh of Burgundy (Bishop of Lincoln), Francis of Assisi, Theresa of Avila, Mother Teresa of Calcutta, Hild of Whitby, Julian of Norwich, Elizabeth Fry
<i>Buddhist</i>	Nagarjuna, the Dalai Lama, Thich Nhat Hanh, D.T. Suzuki, Buddhaghosa, Ajahn Chah, Dr Ambedkar, Maha Prajapati Gautami, Ayya Khema, Sanghamitta
<i>Hindu</i>	Mira Bai, Virangana Rani Laxmi Bai, Maa Sharda Devi, Guruma Anandmayi, Sadhvi Rithambara, Adiguru Shankaracharya, Mahaprabhu Chaitanya, Swami Vivekanand, Ram Mohan Roy, Aurobindo Ghosh
<i>Jewish</i>	Miriam, Deborah, Esther, Ruth, Lily Montagu, Hillel, Yosef Karo, Maimonides, Rashi, Israel Baal Shem Tov, Leo Baeck
<i>Muslim</i>	Khadija, Aisha, Fatima, Caliph Abu Bakr, Caliph Ali, Imam Hussein, Imam Abu Hanifa, Imam Jaffar As-Sadiq, Razia Sultan, Rabia Basri.
<i>Sikh</i>	Banda Singh Bahadur, Maharaja Ranjit Singh, Hari Singh Nalwa, Bhai Gurdas, Bhai Mani Singh, Baba Deep Singh, Bibi Nanaki, Mata Sundri, Mata Khivi, Mai Bhago
<i>Humanist</i>	(Figures who influenced humanist ideas) David Attenborough, Charles Darwin, Phillip Pullman, Richard Dawkins, David Hume, George Elliot, Mary Wollstonecraft, Linda Smith, Claire Rayner, Marie Curie.
<i>Baha'i</i>	The Bab, Abdu'l Baha, Shoghi Effendi, Fátimih Baraghání (Tahirih, 'the Pure One'), Ruhyyih Khanum, Queen Marie of Romania, Dizzy Gillespie, Bernard Leach, Lady Blomfield, Jack Lenz.

Annex 5: Accredited courses

Short and full courses with and without coursework are available for all of the following:

OCR: <http://www.ocr.org.uk>

GCSE Religious Studies A: World Religions
GCSE Religious Studies B: Philosophy and Ethics

AQA: <http://www.aqa.org.uk>

GCSE Religious Studies A: Christianity
GCSE Religious Studies B: World and Philosophical Perspectives

Edexcel: <http://www.edexcel.org.uk/home/>

GCSE Religious Studies A: Christianity, Catholicism, Buddhism, Hinduism, Islam, Judaism or Sikhism

WJEC: <http://www.wjec.co.uk/>

Religious Education entry level course: provides a thematic study of religion, mirroring the content of the GCSE Specification B, Option A (Religion and Life Issues).

Note: Clicking on the links will take you to the source page of the image, however the text of the link is not the full url, which in many cases is prohibitively long.

- Cover: Mother Earth, Father Sky sandpainting. Source: www.hanksville.org
- P3 Councillor Eileen Harris, photo by George Harris.
- P5 The Earth seen from the surface of the moon. Source: nssdc.gsfc.nasa.gov
- P6 Relief of Ahura Mazda, Persepolis. Source: www.livius.org
- P8 “The Adoration of the Magi” (detail), Albrecht Dürer. Source: Web Museum, Paris
- P9 Guru Ravidass Ji. Source: www.egfl.org.uk
- P11 Saraswati batik. Source: www.exoticindiaart.com
- P12 Resurrection, Piero della Francesca, 1463. Source: Web Museum, Paris
- P13 Engraving depicting the Buddha’s first sermon. Source: Wikipedia
- P14 The Lantern Festival at the Chinese garden, photo ©George P Landow. Source: www.scholars.sus.edu.sg
- P14 Guru Gobind Singh stirring the amrit before initiating the panj piara. Source: www.sikhwomen.com
- P29 Moses receiving the tablets of the law, Marc Chagall, 1970. Source: Theosis.com
- P36 Moon over the mosque. Source: www.bowdoin.edu
- P38 Shrine of Baha’u’llah, nr Acre, Israel. Source: <http://www.bahai.org/>
- P39 The Golden Rule, Norman Rockwell, 1961. Source: www.artnet.com
- P45 Toro nagashi floating lanterns during O-Bon. Source: muddyriver.typepad.com
- P46 “Corn Dolly”, Lynn Dewart. Source: www.lynnewart.com

Further information about the festivals highlighted in this syllabus and other days of observance can be found on the on-line calendar: www.egfl.org.uk/religion

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¹² <http://betterre.reonline.org.uk>

Membership of Ealing's Agreed Syllabus Conference

January 2004 to January 2007

LA Group

Councillor I Potts
Councillor S Kang

Church of England

Mr G Edwards
Ms C Sawyer
Rev N Richardson (from February 2006)

Religious Denominations other than the Church of England

Dr J Barrow (Free Church Council, until January 2007)
Mr R Pathak (Hindu, Chair of Conference)

Teachers Associations

Ms H O'Neill
Ms A Fremantle (until September 2006)
Ms H Keogh (from February 2006)

Drafting Working Group (September-December 2006)

Mr G Edwards
Ms H Keogh
Ms N Leonard
Ms H O'Neill

Officers

Mr D Shepherd (Consultant RE Advisor, until April 2006)
Ms N Leonard (SACRE consultant, from June 2006)