



# **Harrow Agreed Syllabus**

## **December 2016**

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## Introduction

We are living through a time of great geopolitical change on both international and national levels and this is also reflected locally. Like many other London boroughs, the people of Harrow are of mixed ethnic and religious affiliations and attention to community cohesion is considered to be very important. The teaching of Religious Education (RE) in local schools is a significant aspect of this.

During the preparation period of this syllabus several important national reports were published on the place of religion in schools, both in terms of assemblies for collective worship and the teaching of RE, together with the related subjects of Philosophy and Ethics. There has been pressure from some quarters for RE to be part of the National Curriculum but there is also a counter argument that a local syllabus can better take account of local circumstances.

The Harrow Agreed Syllabus Conference (ASC) has decided that the syllabus should be as inclusive as possible. All the main religions represented in the borough have a presence and non-religious views are represented by the inclusion of Humanism. The aim is for RE to be educational in the true sense of the word, developing in children and young people an understanding of the various different types of belief and how these affect other individuals and society in general. Good RE teaching should stimulate an active attitude of enquiry.

Consultation with local teachers of RE indicated that they had found the 2008 Agreed Syllabus extremely valuable. This syllabus builds on the success of that document, while also taking into account more recent publications on the subject. There are particular challenges in the teaching of RE as part of a wider curriculum which will, we trust, be resolved in the near future. What is not in any doubt is the commitment of our unique and vibrant local community to the place of faith and belief in the development of our society. This commitment embraces and demonstrates mutual respect and understanding and promotes positive engagement. This new syllabus will play its part in that worthy ambition.

The ASC expresses a great debt of gratitude to Rachel Bowerman, Patrick O'Dwyer and Lesley Prior who have, between them, done most of the hard work in the development of this syllabus.

*Julie Crow, Chair ASC 2016*

## Religion In Harrow

The population of the London Borough of Harrow is one of the most diverse in this country. According to the 2011 Census:

- 31.9% of residents stated that they were White-British, with 69.1% of residents coming from minority ethnic groups
- 26.4% of Harrow 's residents are of Indian origin, the largest minority ethnic group and Harrow is also home to the country's largest Sri Lankan born community
- religious diversity is greater in Harrow than anywhere else in the UK.

The London Borough of Harrow has:

- the highest number (and proportion) of Hindu followers in the country (25.3%)
- the highest number of Jains (2.2%)
- the sixth largest Jewish community nationally
- 37.3% of residents who identify as Christian
- 12.5% who are Muslims.

These factors mean that the London Borough of Harrow is unique in the national context and this brings both challenges and opportunities to all those involved in Religious Education in this area of north west London.

# Harrow's Faiths and Philosophies

## Baha'i

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### Our God and Prophets

The Bahá'í Writings explain that the reality of God is beyond the understanding of any mortal mind. Throughout the ages, He has sent a succession of Divine Messengers, known as Manifestations of God, through which humanity's spiritual, social and intellectual capacities have been cultivated.

In the middle of the 19th century, the latest of these Educators was sent to the world in the form of Bahá'u'lláh, whose name means the "Glory of God". Through His Writings, Bahá'u'lláh outlined a framework for the development of a global civilisation which takes into account both the spiritual and material dimensions of human life.

### Our central beliefs and special texts

Three core principles establish a basis for Bahá'í teachings and doctrine:

- The unity of God - that there is only one God who is the source of all creation
- The unity of religion, that all major religions have the same spiritual source and come from the same God
- The unity of humanity - that all humans have been created equal, coupled with the unity in diversity, that diversity of race and culture are seen as worthy of appreciation and acceptance.

The writings of Bahá'u'lláh and Báb, another central character in Bahá'í are considered as divine revelation.

### How we aim to live our lives

Bahá'u'lláh outlined practical social principles through which unity can be established. Among these principles are the independent search after truth, the abolition of all forms of prejudice, the harmony between science and religion, the equality of men and women, the abolition of extremes of wealth and poverty and the oneness of the entire human race.

Bahá'ís do not view these principles as mere statements of vague aspiration—they are understood as matters of immediate and practical concern for individuals, communities and institutions alike.

Therefore, Bahá'ís, imbued with a strong sense of moral purpose, are at the forefront of worldwide activities that seek to contribute to the betterment of society: such as the promotion of education, justice, women's rights, and the arts and sciences.

### Our places of worship

Bahá'ís often meet in their houses or community centres to pray, make plans, and rejoice in each others company. In addition, Bahá'ís have temples built in each continent which serve as spiritual centres for people, regardless of religion or qualification, from all across the region. The Lotus Temple, the Bahá'í temple in New Delhi, is the most visited religious building in the world.

### Our major ceremonies and festivals

Bahá'ís celebrate a number of holy days, which include Naw Ruz, the Bahá'í new year; Ridván, which marks the period Bahá'u'lláh declared His mission to the world; and the birthday of Bahá'u'lláh.

### Our presence in Harrow

The Baha'i Faith is the second most spread religion in the world after Christianity. The community of Harrow, though small in number, represents no less than 10 different nationalities.

## Buddhism

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### Our God and Prophets

Buddhism is based on the life and teachings of Siddhartha Gautama, who lived approximately 2,500 years ago in India and who came to be called the Buddha, meaning enlightened one.

Buddhism came from the Buddha's scrutiny of the world he saw around him and through his analysis of the causes of human suffering. Buddhism doesn't recognise the role of a god, in the Abrahamic tradition of the word (as in for instance Christianity, Islam and Judaism).

### Our central beliefs and special texts

The Buddha saw that people were only really concerned with worldly desires, like accumulating money or gaining a better station in life. People believe that these things will make them happy, but fundamentally they remain dissatisfied. He saw that it is impossible to feel satisfied by pursuing these worldly desires and indeed it is these desires that themselves cause unhappiness. This central concept is known as Dukkha.

Buddha saw this go on in a cyclical way, not just in our current life, but through an ongoing process of reincarnation.

His prescription to break the cycle has come to be called the noble eight-fold path. This is the Buddhist ethical code of thought, word and action. Only by following the Buddhist path to Moksha, or liberation, can we start to disengage from craving and clinging to impermanent things. This path ultimately leads to Nirvana, the blissful state of enlightenment.

Buddhism started as an ancient oral tradition and was not written down until about 400 years after the Buddha died. Many subsequent texts also claim to be the word of the Buddha, but there is no consensus as to what constitutes a common canon.

### How we aim to live our lives

Basic practices include sila (ethics), samadhi (meditation) and prajna (insight, knowledge), as described in the noble eight-fold path. The tradition of meditation for some Buddhists also includes Yoga. An important additional practice is a compassionate attitude toward living beings. An important guiding principle of Buddhist practice is the middle way between the extremes of asceticism and hedonism.

### Our places of worship

Buddhists can worship both at home or at a temple. It is not considered essential to go to a temple to worship with others. Buddhists will often set aside a room or a part of a room as a shrine. There will be a statue of Buddha, candles, and an incense burner. Buddhist temples come in many shapes - perhaps the best known are the pagodas of China and Japan.

### Our major ceremonies and festivals

There are many special or holy days celebrated throughout the year by the Buddhist community. Buddhist festivals are always joyful occasions – they can include aspects such as chanting, meditation and offering food to the poor. Some holy days are specific to a particular Buddhist tradition or ethnic group, but common to all is the Buddha's birthday, known as Vesak, which is celebrated on the first full moon day in May or the fourth lunar month.

### Our presence in Harrow

Buddhism is the world's fourth-largest religion, with over 500 million followers, or 7% of the global population. In Harrow about 2,700 people describe themselves as Buddhist, about 1.1%. Harrow's Buddhist community is largely concentrated in the south of the borough.

## Christianity

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### Our God and Prophets

We believe in one God, creator of heaven, earth and all things seen and unseen.

We learn about God through the life and teaching of his Son, Jesus Christ, born into a Jewish family around 6BC, foretold in scriptures as Mighty God, Everlasting Father, and Prince of Peace. We believe that Jesus came into the world as perfect God and perfect man, redeeming humanity from sin and evil through his death on the cross and resurrection from the dead.

Jesus promised his followers he would be with them always, enabling them to continue promoting the kingdom of God through the power of the Holy Spirit.

### Our central beliefs and special texts

The Bible, which is the Word of God, is Christianity's central text. It consists of 66 books, written by various authors. It includes the Jewish scriptures and four Gospels, which give accounts of Jesus' background, life style, teaching, relationships and power to heal those sick in mind, body and spirit. They outline events of the week before Jesus' crucifixion and conclude with disciples' testimonies that Jesus had risen from the dead and was alive with God. The final books trace the emergence of the Christian Church, as Jesus' followers, filled by the power of the Holy Spirit, continued his work of teaching and healing and set up groups to worship God, learn, pray and carry out his commandments.

### How we aim to live our lives

During his earthly life, Jesus taught that people should love the Lord God with all their heart, mind, soul and strength and others as themselves. We seek to model our lives on the Person

of Jesus as portrayed in the four Gospels and aim to incorporate this commandment in all aspects of our lives including our relationships and actions.

### **Our places of worship**

Meeting in churches and chapels of all shapes, sizes and furnishings, we worship, learn, pray and observe ceremonies. The Eucharist is celebrated on Sundays when we share bread and wine together, as Jesus commanded we should do in remembrance of him. We repeat the Lord's Prayer as Jesus taught us.

### **Our major ceremonies and festivals**

Christian festivals follow the life, death and resurrection of Jesus with times of solemn reflection and joyful remembrance. Christmas celebrates Jesus' Incarnation or coming into our world, Holy Week commemorates the last week of his earthly life and Easter is filled with the joy of his Resurrection, new life and his return to God. Pentecost remembers the moment when the disciples of the Lord Jesus Christ received the Gift of the Holy Spirit and went out to preach the message of Salvation to the world.

### **Our presence in Harrow**

In a borough where 90% of the population professes religious belief, Christians currently form 37.3% of the population. The Christian community is very diverse, encompassing long established churches, (there have been Christians in Harrow since the 12th century) and new expressions of Christianity. Local Christians have their origins in many parts of the world.

## **Hinduism**

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### **Our God and Prophets**

Hindus recognise that there is only one ultimate reality (or God), but this one Ultimate Reality can be approached in a variety of different ways. Each person can choose which approach is best suited to them. Hinduism includes a diversity of ideas on spirituality and traditions, but has no ecclesiastical order, no unquestionable religious authorities and no governing body.

God can be personified as a male, for example as Vishnu and Shiva, or as a female (Goddess) such as Parvati, Durga or Lakshmi. However some people like to think of God as a Principle underpinning the universe, rather than as a person. This principle that underpins the universe is called Brahman.

Hindus recognise how important it is to have a first hand spiritual experience. There have been hundreds of prophets and sages throughout the ages, who are called Rishis. Hindus look to the teachings of these Rishis for making spiritual progress, and ultimately try to achieve Moksha (realisation) for themselves. There have been many Rishis throughout the ages, including present times, and this allows the message of spirituality to be refreshed to suit current times.



### Our Central Beliefs, Special Texts

The central belief of the Hindus is defined by the key word; “Pluralism”. The ultimate reality is one but it can be approached in many ways to suit the individual’s aptitude and temperament. Hindus say that belief in God is just a starting point. The main aim of Hindus is to experience God here and now.

The main texts of the Hindus are the Vedas, in particular the 11 principle Upanishads which reside within the Vedas. The other revered text is the Bhagavad Gita, which combines teachings from the different Vedas, and is therefore the central religious text for Hindus. The Bhagavad Gita tells Hindus how to apply spirituality to everyday life.

### How we aim to live our lives

Hindus have four aims in life, which are:

- Dharma (doing one’s duty to all as per one’s ability and living righteously. However the deeper meaning to Dharma is about trying to find the unity behind all the diversity in this creation.)
- Artha (acquiring wealth. Hindus recognise that this is important in order to support yourself, your family and the wider community).
- Kama (fulfilling legitimate desires. It is important to enjoy life but to do so in a way that abides by the rules of society).
- Moksha (the most important aim of life, which is all about experiencing God for oneself). This links back to the deeper meaning behind Dharma - trying to discover the unity behind this diversity, and recognising oneself as the spirit.

### Our places of worship

The main place of Hindu worship is the temple. Different temples may be dedicated to many gods. Due to the pluralistic nature of Hinduism, temples differ in architecture, rituals and deities installed.

### Our major ceremonies and festivals

Ceremonies are performed for all kind of spiritual activities. The main feature of many ceremonies is the Havan (Fire worship ceremony). The main festivals celebrated are Diwali, Holi and Navaratri.

### Our presence in Harrow

Harrow has a higher proportion of Hindu residents than any area in the country, with more than more than 25% of the borough’s population describing themselves as Hindu in the most recent census. The highest concentration of Harrow’s Hindus are found to the south-east of the borough, particularly Kenton East, and to the south-west.

## Humanism

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### Our God and Prophets

Humanism is a philosophy of life. Humanists are atheists or agnostics and so neither believe in, nor worship, any gods or other supernatural beings.

Humanists:

- trust scientific methods when it comes to understanding how the universe works
- make their ethical decisions based on reason, empathy, and a concern for human beings and other sentient animals
- believe that, in the absence of an afterlife and any discernible purpose to the universe, human beings can act to give their own lives meaning by seeking happiness in this life and helping others to do the same.

Many of the great philosophers, scientists and moral thinkers were essentially humanist, because they did not accept traditional beliefs but challenged orthodoxy and pushed human knowledge forwards.

### Our central beliefs and special texts

We believe that this life is the only life we have, that the universe is a natural phenomenon with no supernatural side, and that we can live ethical and fulfilling lives on the basis of reason and humanity.

We do not have sacred texts but we recognise a debt to the written works of both ancient and modern philosophers and to the scientists whose studies have illuminated the significance of human beings on planet Earth and our place in the cosmos.

### How we aim to live our lives

We aim to abide by the Golden Rule of treating others as we ourselves would wish to be treated, with respect and empathy derived from our common humanity. We believe that we only have one life and that it is up to each individual to make the most of it and to increase the sum of human happiness by helping others to be happy.

### Our places of worship

Humanist do not worship and there are no prescriptions about how or where we should come together. The recent Sunday Assembly movement has proved popular with people looking for something like church, but without any religious aspects – attendees listen to speakers, socialise and sing non-religious songs,

### Our major ceremonies and festivals

We recognise the importance of rites of passage in life. We have trained humanist celebrants who lead our non-religious funerals, weddings and baby naming ceremonies.

We have regular meetings for both social and educational purposes and the British Humanist Association organises many other events including several annual lectures to celebrate the lives and works of famous philosophers and scientists such as Voltaire, Charles Darwin and Rosalind Franklin.

### Our presence in Harrow

Harrow Humanists have met as a group for over 50 years and like many other local groups we are partners of the British Humanist Association.

Accurate data on the number of people who describe themselves as Humanists is hard to find – in the 2011 census, 9.6% of Harrow's population, nearly 24,000 people, declared that they had no religion.

## Islam

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### Our God and Prophets

Islam is the second largest religion in the world and follows the Abrahamic traditions of Christianity and Judaism. Islam means 'submission to the will of God'. Followers of Islam are called Muslims.

Muslims believe in all the same Prophets as the other Abrahamic religions, but do not recognize Jesus as the Son of God. He is given a high status as are the other prophets, but the Prophet Muhammad is the last Messenger of God, who through revelation spread the word and teachings of Islam.

The word for God in Arabic is 'Allah' and a basic tenet of the Islamic faith is the belief that 'There is no God but Allah and Muhammad is the Messenger of Allah'. This is known as the Shahadah or Declaration of Faith.

### Our central beliefs and special texts

Islam has five pillars which are adhered to by every Muslim. These are:

1. Shahadah – the declaration of faith in the oneness of God and testimony that Muhammad is His Messenger.
2. Salah (Prayer) – Praying 5 times a day to Allah facing Mecca and following a pre-ordained method of prayer.
3. Zakat (Charity) – it is obligatory on every Muslim who is able to, to give money to charity for the poor and needy which is the equivalent of 2.5% of their wealth.
4. Sawm (Fasting) – Fasting annually during the month of Ramadan
5. Hajj (Pilgrimage) – Completing the pilgrimage to Mecca once in a Muslim's lifetime if they are able to afford it.

The Holy book in Islam is the Quran. This contains the texts revealed to the Prophet Muhammad (pbuh) over a period of 23 years through the Angel Jibril (Gabriel). Several companions of Muhammad (pbuh) were responsible for writing down the revelations, which were compiled after his death in 632CE.

The Quran is a book of guidance for Muslims and verses from it are read during prayers in Arabic. The Quran retains its original language of Arabic to avoid any of it being lost in translation.

### How we aim to live our lives

Muslims live their lives in accordance with the Quran and Sunnah (actions and deeds of the Prophet Muhammad), using his example of justice, love for one another and devotion to God. The 5 pillars make up the tenets of a Muslim's faith.

### Our places of worship

Muslims congregate in prayer at the Masjid (Mosque), where weekly Friday prayers are held which begin with a sermon and end with a joint prayer.

### Our major ceremonies and festivals

Muslims have two main celebrations. One is called Eid ul Fitr, which marks the end of Ramadan, the month when Muslims fast, and the second is called Eid ul Adha, which marks the end of the Hajj pilgrimage period. Both are commemorated with a day of celebration starting with special Eid prayers at the Mosque.

### Our presence in Harrow

According to the 2011 Census figures, there are 29,887 Muslims in Harrow - 12.5% of the borough's population.

## Jainism

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### Our God and Prophets

Jainism is an ancient Indian religion. We believe in a cyclical nature of the universe, a universe without a beginning, without an end and without a creator. Jains trace their history through a succession of twenty-four teachers and revivers of the Jain path known as Tirthankara. In the current era, this started with Rishabhdeva and concluded with Mahavira.

### Our central beliefs and special texts

The central tenet of Jainism is non-violence and love towards all living beings.

Jains:

- Believe in the independent existence of soul and matter
- Refute the idea that a supreme divine creator, owner, preserver or destroyer of the universe exists
- Believe in the potency of karma.
- Emphasise relativity and multiple facets of truth
- Observe a morality and ethics based on a liberation of the soul.

Agamas are original texts of Jainism based on the discourses of the Tirthankara. This discourse was recorded by Ganadharas (chief disciples), and is composed of twelve angas (departments). It is generally represented by a tree with twelve branches.

### How we aim to live our lives

Jainism strongly upholds the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation.

Jainism teaches a way to spiritual purity and enlightenment through a disciplined mode of life and practising Ahimsa (non-violence) to all living creatures. Jains follow a vegetarian diet.

The five ethics of Jainism are:

- Ahimsa (non-violence),
- Satya (pursuit of truth),
- Asteya (non-stealing and honesty),
- Aparigraha (non-possession and non-attachment) and
- Brahmacharya (celibacy).

### Our places of worship

Jain temples are built with various architectural designs, which vary across India. The main part of Jain temple is called Gambhara, in which there is the stone carved God idol. One is not supposed to enter the Gambhara without taking a bath and without wearing puja (worship) clothes.

### Our major ceremonies and festivals

Paryushana - This is observed around August or September. This is the oldest known Jain festival and is a time for fasting and the taking of vows. Mahavir Jayanti - Mahavira's birth is observed and is marked by Jains in India with the parading of images of Mahavira in the street. Diwali - This is usually held in mid-October and is called the festival of lights. Many Jains make offerings to Lakshmi, the goddess of wealth, in order to promote prosperity.

### Our presence in Harrow

The majority of Jains reside in India. With 4–6 million followers, Jainism is smaller than many other major world religions. Harrow has the highest density of Jains in the UK. In the 2011 census 2.2% of Harrow's resident population (5,188 people) declared themselves Jains.

## Judaism

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### Our God and Prophets

The Jewish faith is underpinned by a belief in one God, and exemplified through teachings of God's relationship with the Patriarchs and Matriarchs of the Torah, the Prophets and the people, and interpreted through the generations by the Rabbis and teachers in the oral tradition, and codified into Jewish practice.

### Our central beliefs and special texts

Notions of justice, moral imperatives about how people treat each other, charity and social action are central to its teachings and practised alongside family traditions that vary from family to family. These also vary from community to community in diverse Jewish movements, in Orthodox, Traditional and Progressive teachings, and support a range of synagogues.

The Tenach comprises the Torah, the Prophets and Writings and, when taken with the interpretation of the Rabbis, form the core texts.

### How we aim to live our lives

It is a religion of action whereby daily custom and prayer, together with a cycle of special days and festivals, imbue a culture of tradition and obligation. Worship can be communal and personal.

### Our places of worship

Synagogues are buildings that are houses of prayer and learning, and also hubs of communal activity. Supplementary schools and youth activities are housed within. Lectures and study groups are also held there. Learning is central to Judaism and lifelong learning is a core value. Major festivals have additional special services in synagogues. These are days of obligation when, just as Shabbat, the day is given over to prayer and community and no work may be undertaken.

### Our major ceremonies and festivals

Major festivals include the Days of Solemnity i.e. Rosh Hashannah, Yom Kippur, the 'Three Foot Festivals', Succot, Pesach and Shavuot, linked to key events and ancient harvest times, when all went 'on foot' to the Temple. The minor festivals of Channukah and Purim are very child-centred and are joyously celebrated with song and dance. Each is linked to particular customs and foods.

The Jewish calendar is lunisolar, and the rhythm of the week is punctuated by the holy Shabbat where families gather to celebrate the holiest day with special prayers and traditional food. Obligations to maintain holiness in daily life also govern the preparation and eating of all foods (Kashrut).

Rites of passage through consecration and naming traditions, bar/bat mitzvah (coming of age of religious obligation), marriage and mourning are all ceremonies held within communities, synagogues and homes distinctively.

### Our presence in Harrow

In Harrow the synagogues are Stanmore & Canons Park, Kenton and Pinner (all United), Kol Chai Reform and the Mosaic Community comprising Mosaic Liberal, Mosaic Reform and Hatch End Masorti.

4.4% of Harrow's population is Jewish, compared to 0.5% nationally. Harrow's Jewish population largely resides in the north of the borough, especially the north-east. Harrow has the sixth highest proportion of Jewish residents nationally.

## Sikhism

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### Our God and Prophets

Sikhism is based on the spiritual teachings of Guru Nanak, the first Guru, and the ten successive Sikh gurus. Sikhism is a monistic religion and states that there is one supreme entity holding control of the entire universe. This entity is referred to as Ik Onkar.

### Our central beliefs and special texts

The fundamental beliefs of Sikhism, articulated in the sacred scripture Guru Granth Sahib, include faith and meditation on the name of the one creator, unity and equality of all humankind, engaging in selfless service, striving for social justice for the benefit and prosperity of all, and honest conduct.

There is one primary scripture for Sikhs - the Gurū Granth Sāhib, which was compiled by the fifth Guru Arjan Dev Ji.

The tenth Guru Gobind Singh Ji ordained Sikhs to respect this scripture- Guru Granth Sahib Ji as an everlasting Guru Ji .

It must be noted that Guru Granth Sahib Ji is always placed on a throne (platform like base) under a canopy and all the congregation sits on a ground.

### How we aim to live our lives

Sikhism emphasises simran (meditation on the words of the Guru Granth Sahib), that can be expressed musically through kirtan or internally through Nam Japo as a means to feel God's presence, and to have control over the Five Thieves - lust, rage, greed, attachment and conceit.

Baptised Sikhs ritually wear five items, called the Five Ks, they are: kēs (uncut hair), kaṅghā (small wooden comb), kaṛā (circular steel or iron bracelet), kirpān (sword/dagger), and kacchera (special undergarment). The Five Ks have both practical and symbolic purposes.

To keep their long hair clean and tidy men wear a turban while women wear a dupata (long scarf).

### Our places of worship

Gurdwara, literally meaning 'Guru's house' is the place of worship for all. Nearest places of worship are Brent SikhCentre and ten Gurdwaras in Southhall.

Sri Harmandir Sahib (The abode of God) or Sri Darbar Sahib, informally referred to as the Golden Temple is the holiest Gurdwara of Sikhism, located in the city of Amritsar, Punjab, India.

### Our major ceremonies and festivals

Worship in a Gurdwara consists chiefly of singing of passages from the scripture. Sikhs will commonly enter the Gurdwara, touch the ground before the holy scripture with our foreheads.

The daily recitation from memory of specific passages from the Gurū Granth Sāhib, especially the Japu



(or Japjī, literally chant) hymns is recommended immediately after rising and bathing.

The Gurdwara is also the location for the historic Sikh practice of Langar, or the community meal. All Gurdwaras are open to anyone of any faith for a free meal, always vegetarian. People eat together, and the kitchen is maintained and serviced by Sikhs.

The festivals in Sikhism are mostly centred around the lives of the Gurus and Sikh martyrs, the most sacred events being Vaisakhi, the harvest festival of the Punjab and the births of Guru Nanak, Guru Ram Das and Guru Gobind Singh.

### Our presence in Harrow

2,752 (1.2%) of Harrow's residents described themselves as Sikhs in the 2011 census. The first Sikhs to make their home in Harrow arrived in 1967.

## Zoroastrianism

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### Our God and Prophets

Zoroastrians are the followers of the great Iranian prophet, Spitaman Zarathushtra known to the Greeks as Zoroaster. Zarathushtra lived and preached somewhere around the North Eastern Iran, Afghanistan and the Aral Sea, about three and a half thousand years ago, circa 1500 BCE. However, Zoroastrianism enters recorded history in Iran in the 7th-century BCE and is one of the world's oldest religions.

Zoroastrians believe that there is one universal, transcendent, supreme God, Ahura Mazda, or the 'Wise Lord'. Zoroastrians believe that everything he created is pure and should be treated with love and respect.

Zoroastrians believe that Zarathushtra is the prophet of God. Zarathushtra himself is not worshipped, but through his teachings humans can become closer to God by using their good mind (voḥu manah) to follow the path of truth and righteousness (asha). Zarathushtra's teachings come from a series of divine visions in which he saw and asked questions of Ahura Mazda and six radiant beings, known as the Amesha Spentas or Holy Immortals.

### Our central beliefs and sacred texts

Ahura Mazda is the beginning and the end, the creator of all that is good and not responsible for evil, death and destruction, everything that can and cannot be seen, the Eternal, the Pure and the only Truth. Ahura Mazda (God) is perfect, therefore the creation is born perfect. The purpose of creation is to assist God by constantly fighting evil using Humata, Hukhta, Huvarshta (Good Thoughts, Good Words, Good Deeds), which will bring about the ultimate victory of God and paradise on earth as it is heaven. The word 'paradise' originates from the ancient Zoroastrian text.

Zoroastrians also believe in one single life and do not believe in reincarnation. It is the oldest religion in the world to believe in heaven and hell, a saviour (last human) and the immortality of the soul, which is judged after death for good words and deeds, where the good soul ascends to heaven and the wicked soul descends to hell – a dark cold abyss. Zoroastrians believe that evil is decreasing daily, because all humans have the capacity to do good! At the end of time the saviour will be born who will lead the forces of good and make evil inert and powerless forever. This will be followed by the physical resurrection of the body which will be joined again with its respective immortal soul to be judged once again (last judgement) and cleansed of all evil and hell will no longer exist. Hence bringing about paradise on earth as it is in heaven.



The Avesta is the Zoroastrian collection of sacred texts. Among the most important and oldest are 17 hymns (the Gathas) composed by Zarathushtra himself. Linguists believe that the metrical composition of the Gathas is as old as the Hindu Rig Vedas.

### How we aim to live our lives

Our religion states that active participation in life through good thoughts, good words and good deeds is necessary to ensure happiness and to keep chaos at bay. Goodness will cumulatively contribute to the ultimate victory over evil. Hence Zoroastrian theology stipulates its followers to be ecological and protect nature and the environment, with its scripture calling for the protection of water, earth, fire and air.

### Our places of worship

In ancient times Zoroastrians worshipped individually or collectively in the open, facing a source of natural light, such as the sun, moon, stars or fire. Today artificial light is used after sunset or on cloudy days during worship in the home or in the fire-temples. The oldest Zoroastrian scriptures do not prescribe worshipping in a temple and make no mention of Zoroastrian places of worship. However since 400 BCE there has been a gradual transition from worshipping outdoors to worship in the fire temples, generic term for Zoroastrian places of worship. These contain an inner sanctum where a fire is perpetually maintained – the oldest fire has been kept burning in Iran for over 2,500 years and in India for over a 1,000 years – they are places of annual pilgrimages for Zoroastrians. In the Zoroastrian religion consecrated fire, together with clean free flowing water, are agents of ritual purity - white ash from the consecrated fire is often used in our rituals.

### Our major ceremonies and festivals

Communal worship is usually centred around religious festivals (of which we have many), the most important being the seven seasonal festivals. There are other opportunities for worshippers to gather, such as the Navjote, the initiation ceremony where a child is accepted into the Zoroastrian fellowship, weddings, funerals and death anniversaries.

Noruz is the Zoroastrian New Year celebration, and occurs on the spring equinox. It is the seventh seasonal festival and theologically the most important festival in Zoroastrianism. This festival is known as Jamsheedi Noruz, after the legendary King Jamsheed who saved the world from being destroyed during the last ice age. Noruz is so deeply embedded in Iranian, Afghan, Kashmiri and Central Asian culture that it is still celebrated as the Iranian New Year although without religious connotations. Many fires are lit and there is feasting and celebrations for nearly a month - fireworks have also become part of the festivities. The birthday of Zarathushtra, known as Khordad Sal is celebrated six days after Noruz.

### Our presence in Harrow

The 2011 Census records 178 people in Harrow who describe themselves as Zoroastrian. Harrow is significant for Zoroastrianism because it is home to the Zoroastrian Trust Funds of Europe (ZTFE), based at the Zoroastrian centre, Rayners Lane. This former Grade II\* Art Deco cinema was fully restored with donations from the Zoroastrian community and is the only registered place of Zoroastrian worship in the UK. The ZTFE was established in 1861 and is the oldest Asian faith based voluntary organisation in the United Kingdom. The first Asian MPs elected to Parliament for the Liberal Party (1892), Conservative Party (1895) and Labour (1992) were all Zoroastrians and members of the ZTFE. The ZTFE is a member of the Inter Faith Network for the UK, Faiths Forum for London, Harrow Inter Faith and the Religious Education Council for England and Wales.

## Part One

### Why teach Religious Education?

The Standing Advisory Council for Religious Education (SACRE) believe that Religious Education in the London Borough of Harrow helps children and young people to:

- celebrate the breadth of diversity within their local community
- respect and understand their own beliefs as well as those of others
- contribute actively to family life and to their communities.

Children and young people in schools in the London Borough of Harrow believe that Religious Education gives them opportunities to:

- articulate and appreciate their beliefs and cultures
- understand how these beliefs and cultures have an impact on individuals, local communities and wider society.

### The Purpose Of Religious Education In Harrow

The Agreed Syllabus for Religious Education in Harrow has four purposes, which mirror those of the National Curriculum.

#### **1 To establish an entitlement.**

The Agreed Syllabus endorses an entitlement to learning in Religious Education for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfilment and development as active and responsible citizens.

#### **2 To establish standards.**

The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in Religious Education. These standards may be used to support assessment for learning. They may also be used to help pupils and teachers set targets for improvement and evaluate progress towards them.

#### **3 To promote continuity and coherence.**

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

#### **4 To promote public understanding.**

The Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in Religious Education. It recognises the large extent to which the public is already involved with religious education, in the form of the Agreed Syllabus Conference (ASC), the

Standing Advisory Council for Religious Education (SACRE), Harrow Council, governing bodies and the relevant religious and secular authorities and communities. It encourages those who are interested to participate in enriching the provision of Religious Education.

## The Aim Of Religious Education

The aim of Religious Education in the London Borough of Harrow is to help children and young people to learn about and learn from religious and spiritual insights, beliefs and practices.

It should:

- provoke challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human
- develop knowledge, understanding and awareness of Christianity and other major world faiths, including the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism as well as ethical non-theistic traditions, such as Humanism
- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life
- enhance awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religious and other beliefs on individuals, families, communities and cultures
- encourage learning from different religions, beliefs, values and traditions while reflecting on, considering, analysing, interpreting and evaluating issues of truth, faith and ethics and communicating responses
- enable the development of a sense of identity and belonging and the ability to flourish within pluralistic societies, locally, nationally and internationally
- offer preparation for adult life, employment and lifelong learning
- foster respect for, and sensitivity to, individuals and communities of different faiths and beliefs by promoting discernment and combating prejudice
- develop further tolerance and harmony between different cultural and religious traditions and belief systems and develop an appreciation of diversity locally, nationally and internationally
- highlight that other people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour
- explore the significance of the environment, both locally and globally within religions and other belief systems and the role of human beings and other species within it.
- take account of the changing nature of society, including changes in religious practice and expression, and the influence of religious and other beliefs in the local, national and global community.

## The Spiritual Dimension Of Religious Education

The spiritual dimension is often about exploration, rather than finding answers. Therefore, Religious Education in community schools needs to present opportunities for children and young people to explore the spiritual dimension through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religions, other belief systems and various traditions and practices
- considering how beliefs and concepts may be expressed through the creative and expressive arts and sciences, thereby contributing to personal and communal identity
- exploring how religions and other world views perceive the value of human beings and their relationships with one another, with the natural world and where appropriate, with God
- appreciating the value placed on relationships with others and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues
- recognising the importance of feelings and emotions and the way in which personal experiences can influence the actions and beliefs of individuals and communities
- providing time and space for silence and reflection.

It is important to note that it is the role of the whole curriculum to promote spiritual development, but Religious Education has a particularly significant part to play as children and young people engage in the vital search for meaning and purpose in life and for values by which to live.

## The Moral Dimension Of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the moral dimension through:

- encountering diversity and offering contexts in which to engage with issues of justice and truth
- developing awareness of the influence of family, friends and various media on moral choices
- growing in understanding of how society is influenced by beliefs, teachings, sacred texts and guidance from religious and secular leaders
- considering what is of ultimate value to themselves and others, including members of faith communities, through studying the key beliefs and teachings of different religions and belief systems
- studying a range of ethical issues, including those that focus on personal integrity
- reflecting on the importance of rights and responsibilities and developing a sense of conscience.

## The Social Dimension Of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the social dimension through:

- considering how religious and other beliefs lead to particular actions
- investigating social issues from religious and other perspectives, recognising the diversity of viewpoints within and between religions and other belief systems as well as the similarities they share
- articulating their own views and those of others on a range of contemporary social issues.

## The Cultural Dimension Of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the cultural dimension through:

- highlighting the diversity within different religions and belief systems
- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationships between religions and belief systems within different cultures and reflecting on how they contribute to cultural identity
- promoting racial and interfaith harmony and respect for all, combating discrimination and prejudice and contributing positively to community spirit
- raising awareness of how cooperation between different communities and cultures can serve the common good.

## Promoting Personal, Social And Health Education (PSHE) Through Religious Education

Religious Education plays a significant part in promoting PSHE through pupils:

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

## Promoting Fundamental British Values Through Religious Education

Religious Education has a vital role to play in promoting the fundamental British values of democracy; the rule of law; individual liberty; mutual respect for and tolerance of those with different faiths and beliefs and for those without faith. Religious Education also teaches respect for, and understanding of, the different religions and belief systems which are represented not only within the London Borough of Harrow, but also throughout Britain and the wider world. At the heart of this locally agreed syllabus is a firm commitment to helping all children and young people to recognise that they live in a diverse and varied society encompassing many different cultures, faiths and world views.

Any effective Religious Education programme based on this syllabus should therefore always include opportunities for a study of the ways in which co-operation and mutual understanding and respect are promoted through dialogue between people of different faiths and beliefs, as well as an acknowledgement of the conflicts which can result when such dialogue does not exist. Children and young people should be helped to develop their understanding of similarities and differences within and between religions and beliefs and encouraged to see religions not simply as separate, historical entities, but as living, changing faiths that have important and ongoing dialogue with one another.

Any successful exploration of British Values in Religious Education will address three key questions:

- who am I?
- who are we?
- where do I and we belong?

These questions should be answered through an exploration of the place of religious faiths and other beliefs in different kinds of communities, including:

- individual schools
- the London Borough of Harrow
- London and the South East
- England and the rest of the UK
- Europe and the wider world, particularly those areas with which communities and individuals in Harrow have strong personal links.

In order to achieve this, schemes of work in Religious Education will include opportunities for children and young people to:

- share their views and experiences of different faiths and beliefs
- meet and talk with visitors representing different faiths and beliefs
- visit places of worship in the London Borough of Harrow
- explore the portrayal of religion in the local media
- visit places of worship of national significance
- interview representatives of a range of different faiths and beliefs from around the country and beyond, either in person or by other means
- develop projects on the place of faiths and beliefs in the wider community



- acquire an understanding of the variety of faiths and beliefs in the UK
- consider and analyse the portrayal of religion and belief in national and international media
- investigate the place of religious and other beliefs in different countries and how they influence cultures and lifestyles
- reflect on the impact of religious and other beliefs on global life.

## Resourcing And Supporting Religious Education

In order for this agreed syllabus to be delivered effectively, schools should note the following minimum time allocations for Religious Education:

- Nursery – no statutory requirement (but 36 hours per year is strongly recommended)
- Reception – 36 hours per year
- Key Stage 1 – 36 hours per year
- Key Stage 2 – 45 hours per year
- Key Stage 3 – 45 hours per year
- Key Stage 4 – 40 hours per year
- Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13
- Special Schools should follow these allocations as far as is practicable.

It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within these time allocations for the subject.

It is the responsibility of Headteachers and Governing Bodies to ensure that adequate resources, including these time allocations, are made available for the implementation of this agreed syllabus and the support of teaching based upon it. In view of its statutory position in the curriculum the delivery of Religious Education should always be taken into account in formulating school development plans and monitoring resource allocation.

Every primary, secondary and special school must have a Subject Leader who has clearly defined responsibilities for managing and organising Religious Education. In the case of secondary schools, the Subject Leader or Head of Department should be a specialist in Religious Education with parity of status with other Subject Leaders or Heads of Department with similar responsibilities. In primary and special schools Religious Education is usually taught by non-specialist teachers. In some secondary schools this may also be the case. In every school, all members of staff involved in delivering the subject, particularly the Subject Leader, should be able to engage in regular opportunities for continuing professional development in Religious Education in order to ensure the maintenance of an effective curriculum programme.

Attendance at local and national courses is to be encouraged, along with regular school-based in-service training for all staff involved in delivering Religious Education.

Religious Education, together with the core and foundation subjects of the National Curriculum, forms the basis of the statutory curriculum for all pupils in full time education.

## The Statutory Requirements For Religious Education In England

- Religious Education must be included in the basic curriculum for all registered pupils in a school (including those in Reception and the Sixth Form).
- In community and voluntary controlled schools under local authority control, Religious Education must be taught in accordance with the agreed syllabus.
- Religious Education in voluntary aided schools should follow the guidance issued by their trustees, but may also use the agreed syllabus if this would be a useful resource.
- All academies and free schools are required, through their funding agreements, to teach Religious Education: in academies and free schools without a religious character, this can be the locally agreed syllabus; for denominational academies and free schools with a religious character, this will be in line with the denominational syllabus
- These requirements also apply to special schools as far as is practicable.
- Parents/Carers may withdraw a pupil from all or part of Religious Education (or pupils may withdraw themselves if they are aged 18 or over). They do not have to provide a reason and the school must comply with such a request.
- Schools must provide an annual report to parents/carers giving particulars of progress and achievements in all subjects, including Religious Education.
- In community schools no-one can be disqualified from employment on grounds of their religious opinions or practices. No teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach Religious Education.

## The Statutory Requirements For Religious Education In The London Borough Of Harrow

This Agreed Syllabus provides a statutory framework which is designed to ensure that the aims of Religious Education in Harrow are fully addressed. It ensures a sufficiently rigorous study of **Christianity** and other major religions and belief systems alongside, and integrated with, helping children and young people to come to terms with the questions which they raise.

It is the intention of the syllabus to allow schools to develop their own Religious Education programmes within this framework in the ways that are most appropriate and relevant to their own particular situations.

### Religions and Other Belief Systems

To ensure that the content of the Religious Education curriculum is broad and balanced, schools are required to draw material from the religions and beliefs identified in the agreed syllabus. These must include **Christianity** and also the **Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism** as well as **Humanism** as an example of an ethical, non-theistic belief system. In making an appropriate selection, schools should observe the following principles:



- The selection must fulfil the requirement of the Education Reform Act 1988 to reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain. Schools should therefore ensure that more material is drawn from Christianity within each Key Stage (including Reception and the Sixth Form) than from any other single religion or belief system.
- Within Reception and Key Stages 1, 2 and 3, each of these religions or belief systems should be drawn upon, albeit with varying degrees of emphasis. This is also a requirement for those courses not based upon public examination syllabuses in Key Stages 4 and 5. The principle of equality of opportunity requires that all pupils should be able to learn about religious traditions that may not be represented in their own school or encountered personally.
- It is not intended that every religion or belief system required for study be drawn upon in any individual unit of work. The decision on how many should be included in any individual unit, whether as a major or minor focus may be determined by:
  - o the learning intentions
  - o the nature of the unit
  - o the composition of the teaching groups in terms of their religious profile.

As a general rule, when planning units, the number of religions and belief systems in any individual unit should not exceed:

- 2 in Reception, Key Stage 1 and Key Stage 2
- 3 in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).
- In Key Stages 4 and 5, the agreed syllabus does not specify the number of religions and belief systems to be included in addition to Christianity, recognising that schools will need to consider both the requirements of public examination syllabuses and the need for more flexible programmes for those pupils not entered for these officially accredited courses.

In addition to Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism as well as Humanism, the agreed syllabus also encourages schools to help pupils to learn about and learn from other religions, traditions and life stances. Teaching about them is not compulsory, but they can sometimes be included in the Religious Education curriculum for one or more of the following reasons:

- the presence of pupils, teachers or other members of the school community who come from these particular backgrounds
- the presence of a particular community within the immediate area
- the inclusion of additional materials to extend and develop a particular unit
- questions and queries which arise as a result of pupils' or teachers' experiences or events of local, national or international interest
- the availability of high quality resources.

## Dimensions of Religion and Belief

The **Dimensions of Religion and Belief** are the various dimensions of the different **Religions and Belief Systems** and are applicable to most of them. In each Key Stage, including Reception, care should be taken to ensure that aspects of each of these Dimensions of Religion and Belief should be developed.

The **Dimensions of Religion and Belief** are:

1. Doctrinal
2. Mythological
3. Ethical
4. Ritual
5. Experiential
6. Institutional
7. Material

## Attainment Targets, Level Descriptions and Learning Outcomes

There are two **Attainment Targets** which have equal value. They complement each other and must both be addressed with the same degree of emphasis within each individual unit of work. Schools should note that it is not always necessary to address both **Attainment Targets** within a single lesson or learning activity.

The two **Attainment Targets** are:

1. To learn **about** religious and spiritual insights, beliefs and practices.
2. To learn **from** religious and spiritual insights, beliefs and practices.

Each of these two **Attainment Targets** has been divided into a series of **Level Descriptions** for those schools which wish to use these for planning and/or assessment purposes. Please see Appendix A

Using **Level Descriptions** to assess pupils' progress was removed from the curriculum in 2015 and at the time of writing, colleagues are still in the process of making alternative arrangements, often based on a whole school approach which takes account of the needs of other subject areas as well as RE. Teachers involved in the working party to support the revision of the Agreed Syllabus therefore requested that the **Level Descriptions** should remain within the new document at the present time. They find them useful not only for assessment purposes but also in enabling them to set learning objectives which are appropriately challenging for children and young people of all ages and abilities.

The **Level Descriptions** for **Attainment Target 1** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources (A)
- practices and ways of life (B)
- forms of expression (C)

The **Level Descriptions** for **Attainment Target 2** refer to how pupils, in the light of their learning about religions and belief systems, express their responses and insights with regard to questions and issues about:

- identity and belonging (D)
- meaning, purpose and truth (E)
- values and commitments (F)

The levels are not always absolutely hierarchical, as pupils may show evidence of a higher or lower level of attainment between the two Attainment Targets or within some aspects of any single level. Nevertheless, they do provide a structure which ensures continuity and progression within curriculum planning. They are also designed for the purposes of assessment of both teaching and learning in Religious Education. Teachers will therefore need to decide whether to give pupils one level covering both Attainment Targets or a separate level for each Attainment Target.

Performance Descriptions were also created to assess pupils in mainstream and special schools not yet working at Level 1. They are also useful for setting appropriate learning objectives. Please see Appendix B

The RE community is also currently working on new **Learning Outcomes** for Religious Education. They are intended to identify the essential core knowledge which pupils should gain from their programme of study as devised by each individual school with reference to the statutory requirements of this Agreed Syllabus. Please see Appendix C

### Attitudes in Religious Education

While the knowledge, skills and understanding are central to the Harrow Agreed Syllabus, it is also vital that Religious Education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in religious education and should be developed at each stage or phase of religious education:

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

**Self-awareness** in Religious Education includes pupils:

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

**Respect for all** in Religious Education includes pupils:

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

**Open-mindedness** in Religious Education includes pupils:

- having a desire to seek after knowledge, gain new understanding and search for the meaning of life
- engaging in discussion or disagreeing reasonably and respectfully (without abusing or belittling others) about religious, moral and spiritual evidence and questions
- being willing to go beyond surface impressions and live with ambiguities and paradox
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

**Appreciation and wonder** in Religious Education includes pupils:

- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their capacity to respond to questions of meaning and purpose
- being willing to value insight as a way of perceiving reality
- having a desire to seek after knowledge, gain new understanding and search for the meaning of life.

### Promoting Key Skills through Religious Education

Religious Education helps the development and enhancement of the particular key skills of communication (language and literacy) and number. It has distinctive concepts of the “sacred word” and “sacred number”, which stimulate pupils to develop their love of learning, to reflect on their own experiences and appreciate their cultural backgrounds. Overall it provides opportunities for pupils to develop the key skills of:

- communication through developing a broad and accurate religious vocabulary, reading and responding to a range of spoken and written language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments

- application of number through reference to number in sacred texts and religious traditions, calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- information technology through researching and selecting information about beliefs, teachings and practices and their impact on individuals, communities and cultures. It can help pupils to communicate information and understanding with others and investigate, record and analyse data
- working with others through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity
- improving their own learning and performance through setting targets as part of Religious Education development, reviewing their achievements and identifying ways to improve their own work. Religious Education includes learning about taking responsibility for oneself and others. The beliefs and values studied are the foundation for personal integrity and choice. Such study is personally challenging and relevant to many aspects of learning and achievement through life, including future careers
- problem solving through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues. (Examples include good and evil, sexual relationships, bringing up children, striving for ideals and facing bereavements).

### Promoting other Aspects of the Curriculum

Religious Education is also fundamental in providing opportunities to promote:

#### **Creativity and Culture**

- through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts

#### **Education for Racial Equality and Community Cohesion**

- through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and cooperation through dialogue between people of different faiths and beliefs

#### **Education for Sustainable Development**

- through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species

#### **Effective Contributions to Scientific, Medical and Health Issues**

- through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and their application and use as well as exploring concepts of health and well-being and their promotion

**Links to Employment, Vocations and Work-Related Learning**

- through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work

**Financial Capability**

- through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment.

**Thinking Skills**

Religious Education is an academic subject, based on learning about and understanding Christianity and the other principal religions and belief systems of Great Britain. The study of religion is a rigorous activity involving a variety of intellectual disciplines and skills.

These include studying the sacred texts of the world, understanding the development, history and contemporary forms of believing, studying philosophy and ethics as well as undertaking phenomenological, psychological and sociological studies in religion. Progress in religious education is promoted by skills, such as the following, which should be reflected in learning opportunities:

**Investigation**

- asking relevant questions
- knowing how to use different types of sources as a way of gathering information
- knowing what may constitute evidence for understanding religion/s

**Interpretation**

- the ability to draw meaning from artefacts, works of art, poetry and symbolism
- the ability to interpret religious language
- the ability to suggest meanings of religious texts

**Reflection**

- the ability to reflect on feelings, relationships, ultimate questions, beliefs and practices

**Empathy**

- the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others
- developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow
- the ability to see the world through other's eyes and to see issues from other points of view

**Evaluation**

- the ability to debate issues of religious significance with reference to evidence and argument
- weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience

**Analysis**

- distinguishing between opinion, belief and fact
- distinguishing between the features of different religions

**Synthesis**

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

**Application**

- making the association between religions and individual, community, national and international life
- identifying key religious values and their interplay with secular ones

**Expression**

- the ability to explain concepts, rituals and practices
- the ability to identify and articulate matters of deep concern and to respond to religious issues through a variety of media.

## Part Two

# Planning The Religious Education Curriculum In Harrow Schools

## The Purpose Of The Guidance

The purpose of this guidance is to support those with responsibility for RE in Harrow schools to use the Agreed Syllabus in designing schemes of learning for the subject. Effective curriculum design needs a vision about the overall shape and purpose of the project in order to construct a coherent and progressive pattern of learning. Once the design has been completed it can be used by teachers to develop more detailed individual lesson plans. The RE curriculum in Harrow schools must incorporate the statutory requirements of this Agreed Syllabus.

Therefore curriculum plans, whether long, medium or short term, must always include:

- the **Religions and Other Belief Systems** which are being drawn upon
- the **Dimensions of Religions and Other Belief Systems** which are being drawn upon
- both **Attainment Targets** and demonstrate how equal status is given to each
- the **Level Descriptions** or **Learning Outcomes** and/or **Performance Descriptions** in order to show how learning objectives and learning outcomes are differentiated to meet the needs of all pupils
- a range of experiences and opportunities
- the **Skills and Attitudes** which are being developed
- one or more key assessment activities.

## What Are We Trying To Achieve In RE?

This Agreed Syllabus offers possible ways of identifying the content for each stage of schooling and exemplifies ways in which this might be translated into schemes of learning for RE. The guidance which follows offers a structure within which well designed curriculum plans can be developed to meet the needs of each individual school.

The intention is to provide:

- the building blocks of a well-designed curriculum, giving a coherent structure and rationale for each element included
- a common approach to curriculum design, which means ideas can be shared easily within schools.

The question of pedagogical approaches to RE is also left to the discretion of individual schools. Different pedagogies could be used for different units where and when this is appropriate.



## How Do We Organise Learning?

### What might well-designed schemes of learning for RE look like?

In this section, three principles of design are offered, relating to:

- clarity of purpose
- balanced areas of enquiry
- progression in pupils' learning

#### Design Principle 1: Being clear about the purpose of RE

Effective schemes of learning for RE should be designed around the set of aims and purposes set out in this Agreed Syllabus. The ways in which these have been interpreted and understood within any individual school must be clearly expressed within each school's RE policy document. They should be shared by the teaching team and the school's leadership, and broadly acceptable to, and supported by, parents, pupils and governors. Taking time to ensure that the rationale for the subject is clearly understood by all stakeholders is essential.

#### Design Principle 2: Balancing areas of enquiry/content

Effective schemes of learning in RE will incorporate a balanced and coherent suite of enquiries/content, built around the key areas of knowledge and understanding that lie at the heart of the subject and exemplified by the two Attainment Targets.

As pupils move through the RE curriculum they should gain greater understanding and command of Christianity and the other religions and belief systems identified within this Agreed Syllabus.

#### Design Principle 3: Incorporating a model of progression

Effective schemes of learning in RE build in clear and visible progression, showing pupils, teachers, parents and governors how to make progress in RE.

In the Agreed Syllabus, the key drivers of progression are all related to the two **Attainment Targets** and they are spelt out in the statements at the beginning of each key stage section.

They involve:

- extending and deepening knowledge (eg through increasing use of subject-specific vocabulary);
- asking questions and expressing views (eg with reasoning, examples and relevant material).

This means that generally through the key stages:

The study of **Christianity and Other Religions and Belief Systems** should become deeper and more comprehensive.

Vocabulary should become wider, more abstract and used more competently.

- Enquiries, concepts, content and source materials should become more challenging and complex and concepts integrated into a coherent narrative in relation to the matters studied.
- Pupils should become more challenging and perceptive in the questions they ask.
- Pupils' responses should become more complex and more closely identified with the material and sources they are studying.

Whatever units are chosen, the sequence of units should give clear sense of a 'learning journey' within a year, within a key stage and across phases.

This Agreed Syllabus therefore advises schools that schemes of learning in RE should be based around 'enquiry questions'.

## Framing Suitable Enquiry Questions

This Agreed Syllabus recommends key questions as the main way of initiating teaching and learning in RE. Such an approach is useful in encouraging an enquiry-based approach to learning. It is not, however, the only way of devising schemes of learning and should not be seen as a required template. If a school decides to use enquiry questions as titles for units, the following points may be helpful.

- The title questions need to be clearly accessible for the age of the pupils, enabling them to join in the process of deciding what the questions mean and how it might be investigated.
- Each question should focus simply on the object of study, avoiding unnecessary complexity.
- They should be 'big' questions that take the pupils to the heart of the subject and are of long standing significance.
- Sequences of questions should enable pupils to see a learning journey and identify how any topic is building on previous learning by advancing their progress in the subject.
- Questions should be rooted in the core beliefs and commitments of **Christianity** and **Other Religions and Belief Systems** required for study by this Agreed Syllabus.

Examples of suggested questions for EYFS and Key Stages, 1, 2 and 3 can be found in Appendix D BUT there is NO obligation for schools to use these. They are advisory ONLY.

## Foundation Stage

The Foundation Stage describes the phase of a child's education from the age of 3 to the end of Reception at the age of 5. Religious Education is statutory for all pupils registered on the school roll. This statutory requirement does not extend to Nursery Units in maintained schools and is not therefore a legal requirement throughout the entire Foundation Stage. It will however form a valuable part of the educational experience of children during this phase of their schooling.

Throughout the Foundation Stage, children will begin to explore the world of religion and belief in terms of significant books, objects and times and by visiting significant places, including places of worship. They listen to and talk about stories. They are introduced to specialist words and use their senses in exploring religious and other beliefs, practices and other forms of expression. They reflect upon their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

The Early Years Foundation Stage (EYFS) Learning and Development Requirements comprise:

- the seven areas of learning and development and the educational programmes (described below);
- the early learning goals, which summarise the knowledge, skills and understanding that all young children should have gained by the end of the Reception year;
- and the assessment requirements (when and how practitioners must assess children's achievements, and when and how they should discuss children's progress with parents and/or carers).

### The Contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what most children should achieve by the end of the Foundation Stage. The areas of learning identified in these goals are:

- **Communication and Language** development involves giving children opportunities to experience a rich language environment; to develop their confidence and skills in expressing themselves; and to speak and listen in a range of situations.
- **Physical Development** involves providing opportunities for young children to be active and interactive; and to develop their co-ordination, control, and movement. Children must also be helped to understand the importance of physical activity, and to make healthy choices in relation to food.
- **Personal, Social and Emotional Development** involves helping children to develop a positive sense of themselves, and others; to form positive relationships and develop respect for others; to develop social skills and learn how to manage their feelings; to understand appropriate behaviour in groups; and to have confidence in their own abilities.
- **Literacy Development** involves encouraging children to link sounds and letters and to begin to read and write. Children must be given access to a wide range of reading materials (books, poems, and other written materials) to ignite their interest.

- **Mathematics** involves providing children with opportunities to develop and improve their skills in counting, understanding and using numbers, calculating simple addition and subtraction problems; and to describe shapes, spaces, and measures.
- **Understanding the world** involves guiding children to make sense of their physical world and their community through opportunities to explore, observe and find out about people, places, technology and the environment.
- **Expressive Arts and Design** involves enabling children to explore and play with a wide range of media and materials, as well as providing opportunities and encouragement for sharing their thoughts, ideas and feelings through a variety of activities in art, music, movement, dance, role-play, and design and technology.

Religious Education can make an active contribution to all of these areas.

### Experiences and Opportunities

During the Foundation Stage, Religious Education should offer children opportunities to:

- respond to some stories from religious and other traditions through reflecting on their own feelings and experiences and exploring them in different ways
- explore the words and actions of people of faith and belief and decide what they might think, say or do in certain situations
- talk about some of the ways in which people show care, concern and love for each other and why that is important
- think about issues of right and wrong and how human beings help and support one another
- respond creatively, imaginatively and meaningfully to memorable experiences
- talk about the key elements associated with particular religious and other celebrations, ceremonies and commemorations, including those linked to festivals and rites of passage
- explore artefacts, places and rites and rituals associated with the main world religions and other belief systems.
- ask and answer questions about religion and belief as they occur within their everyday experiences
- visit places of worship and meet people of different faiths and beliefs
- handle artefacts with curiosity and respect
- learn to use vocabulary which is specific to the major world religions and other belief systems.
- think about and express meanings associated with religious and other events, objects and places
- share their own experiences and feelings with those of others and reflecting upon them.

### Checklist for Religious Education in the Foundation Stage

- Religious Education must be taught in Reception and is also recommended in Nursery
- 36 hours a year should be devoted to Religious Education in Reception and curriculum plans should clearly show how this time requirement is being met
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within this time allocation
- Across the Foundation Stage, Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other individual Religions or Other Belief Systems
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning specific activities or units, the number of Religions or Other Belief Systems in any individual activity or unit should not exceed 2 in the Foundation Stage
- Care should be taken to ensure that, across the Foundation Stage, aspects of each of the Dimensions of Religions or Other Belief Systems are developed, though this is not required within each individual activity or unit
- Where possible, each individual activity or unit of work should be initiated by a key question
- Both **Attainment Targets** should be included in each individual activity or unit and given equal value within it
- Across the Foundation Stage children should be given opportunities to develop their knowledge, skills and understanding with reference to  
**Attainment Target 1:**
  - o beliefs, teachings and sources **(A)**
  - o practices and ways of life **(B)**
  - o forms of expressing meaning **(C)**
- Across the Foundation Stage children should be given opportunities to develop their knowledge, skills and understanding with reference to  
**Attainment Target 2:**
  - o identity, diversity and belonging **(D)**
  - o meaning, purpose and truth **(E)**
  - o values and commitments **(F)**

Within each individual activity or unit, planning should embrace either **(A), (B) or (C)** and either **(D), (E) or (F)**

- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Performance Descriptions, Level Descriptions, or the Learning Outcomes with reference to (A), (B) or (C) and either (D), (E) or (F)
- In the majority of Foundation Stage units, where the Level Descriptions are used these will relate to Level 1, but higher and/or lower Levels, including Performance Descriptions, should be included where necessary to meet the needs of particular children
- children should be offered a variety of Experiences and Opportunities
- children should be assessed in relation to the appropriate strands and using the appropriate Levels or Learning Outcomes and/or Performance Descriptions within both Attainment Targets

Religious Education in the Foundation Stage can be delivered through different models of curriculum organisation. These might include:

Religious Education taught as a discrete unit through a series of separate (but perhaps inter-connected) activities or lessons. Unit titles might include:

- What is interesting or puzzling about the Christmas story? A and E

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- What is it like to celebrate? (incorporating Art, Design Technology, English, Geography, History and Personal, Social and Health Education or PSHE, as well as Religious Education) A and D

Religious Education included within a cross-curricular day or event, with input from other subject areas. Unit titles might include:

- What is the most special thing in the world? (where the same question is addressed first in Art, English, Personal, Social and Health Education or PSHE and finally in Religious Education) C and D

Several hours of Religious Education concentrated into a single day or week focusing on a particular question. Unit titles might include:

- What should we eat and why? (offering children extensive opportunities to engage with this question through art, drama, film, hot seating and play, as well as speaking and listening, and where appropriate, reading and writing) B and F

In addition, Religious Education can also be developed in the Foundation Stage by:

Creating a learning environment which provides many opportunities for children to explore religions and other belief systems and ask questions. Such opportunities can be created through:

- artefacts
- dolls and puppets
- dressing up boxes
- the home corner
- ICT resources
- jigsaws
- stories

Unplanned opportunities for Religious Education which provide opportunities to develop children's knowledge and understanding of religious beliefs and practices as and when these arise through (for example):

- the news that children share about religious and other events they have experienced
- issues raised by everyday routines, such as those associated with diet or dress
- the proximity of a particular place of worship or other significant building or site
- the availability of a visitor.

## Key Stage 1

Throughout Key Stage 1, pupils explore Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and to others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

### Experiences and Opportunities

During Key Stage 1, Religious Education should offer pupils:

- opportunities to visit significant places, including places of worship, and time to reflect on what they see and what they feel during such visits
- contexts in which to listen to members of local faith communities and other belief systems and to respond to what they have to say
- activities which engage their different senses
- times of stillness and quiet reflection
- experiences which develop their creative talents and foster their imaginations through art and design, dance, drama, music, play and story
- situations in which to share their own beliefs, ideas and values and to talk about their personal feelings and experiences
- the chance to begin to use ICT to explore the beliefs and religions which are important in the local community and beyond.

### Checklist for Religious Education at Key Stage 1

- Religious Education must be taught in every year group
- 36 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within this time allocation
- Across the Key Stage, **Christianity** and the **Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism** and **Humanism** should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions or belief systems
- Material from other religions and belief systems may also be included where and when this is appropriate



- As a general rule, when planning each unit, the number of individual **Religions or Other Belief Systems** in any individual unit should not exceed 2 in Key Stage 1
- Care should be taken to ensure that, across the Key Stage, aspects of each of the **Dimensions of Religions or Other Belief Systems** are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both **Attainment Targets** should be included in each individual unit and given equal value within it
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 1**:
  - o beliefs, teachings and sources **(A)**
  - o practices and ways of life **(B)**
  - o forms of expressing meaning **(C)**
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to **Attainment Target 2**:
  - o identity, diversity and belonging **(D)**
  - o meaning, purpose and truth **(E)**
  - o values and commitments **(F)**
- Within each individual unit, planning should embrace either **(A), (B) or (C)** and either **(D), (E) or (F)**
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the **Level Descriptions** or the **Learning Outcomes** with reference to (A), (B) or (C) and either (D), (E) or (F)
- In the majority of Key Stage 1 units, these **Level Descriptions** will relate to **Levels 1, 2 and 3**, but higher and/or lower **Levels**, including **Performance Descriptions**, may be included where necessary to meet the needs of particular pupils
- Pupils should be offered a variety of **Experiences and Opportunities**
- Pupils should be assessed in relation to the appropriate strands and at the appropriate Levels and/or **Performance Descriptions** or **Learning Outcomes** within both **Attainment Targets**

Religious Education at Key Stage 1 can be delivered through different models of curriculum organisation. These might include:

Religious Education taught as a discrete unit through a series of separate (but inter-connected) weekly lessons. Unit titles might include:

- What is the most important story that Jesus ever told? A and E

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- What rules are the most important and why? (incorporating Geography, History, Personal, Social and Health Education or PSHE, as well as Religious Education) B and F

Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:

- What do we remember about people and why? (where the same question is addressed first in Art, Design Technology, Personal, Social and Health Education or PSHE, then in Physical Education and finally in Religious Education) C and E

Several hours of Religious Education concentrated into a single day or week focusing on a particular question. Unit titles might include:

- How can we tell that some buildings are more important than others? (offering children extensive opportunities to engage with this question through art, drama, film, hot seating and play, as well as speaking and listening, and where appropriate, reading and writing). B and F

## Key Stage 2

Throughout Key Stage 2, pupils learn about **Christianity** and the **Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism**, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and belief and consider the different ways in which these are expressed. They consider the beliefs, teachings and practices and ways of life central to religion and other life stances. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong and valuing what is good and true. They communicate their idea, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

### Experiences and Opportunities

During Key Stage 2, Religious Education should offer pupils:

- opportunities to engage with and respond to a wide range of religious and other relevant texts and analyse their meaning and importance
- encounters with religion through visitors and visits to significant places, including places of worship
- a focus on the impact and reality of religion and belief on the local and global community
- opportunities to discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
- time to consider a range of human experiences and feelings
- contexts in which to reflect on their own and others' insights into life and its origin, purpose and meaning
- situations in which to express and communicate their own and others' insights through art and design, dance, drama, ICT and music
- the chance to develop their use of ICT, particularly to enhance their awareness of religions and beliefs globally.

### Checklist for Religious Education at Key Stage 2

- Religious Education must be taught in every year group
- 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within this time allocation
- Across the Key Stage, Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam,

Jainsim, Judaism, Sikhism and Zoroastrianism and Humanism should be drawn upon, albeit with varying degrees of emphasis

- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other individual Religions or Other Belief Systems
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of individual **Religions or Other Belief Systems** in any individual unit should not exceed 2 in Key Stage 2 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the Dimensions of Religions or Other Belief Systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both Attainment Targets should be included in each individual unit and given equal value within it
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 1:
  - o beliefs, teachings and sources (A)
  - o practices and ways of life (B)
  - o forms of expressing meaning (C)
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 2:
  - o identity, diversity and belonging (D)
  - o meaning, purpose and truth (E)
  - o values and commitments (F)
- Within each individual unit, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Level Descriptions or the Learning Outcomes with reference to (A), (B) or (C) and either (D), (E) or (F)
- In the majority of Key Stage 2 units, these Level Descriptions will relate to Levels 2, 3 and 4, but higher and/or lower Levels may be included where necessary including Performance Descriptions to meet the needs of particular pupils
- Pupils should be offered a variety of Experiences and Opportunities
- Pupils should be assessed in relation to the appropriate strands and at the appropriate Levels or Learning Outcomes within both Attainment Targets

Religious Education at Key Stage 2 can be delivered through different models of curriculum organisation. These might include:

Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:

- Is this the only life there is? B and E

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- Who do we look to for inspiration and why? (incorporating Citizenship, History and Physical Education, as well as Religious Education) B and D

Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include::

- Is it better to give than to receive? (where the same question is addressed first in English, Geography, History, then in Personal, Social and Health Education or PSHE, and finally in Religious Education) C and F

Several hours of Religious Education concentrated into a single day or week focusing on a particular question, perhaps involving all classes within the Key Stage. Unit titles might include:

- What makes some places sacred? (featuring a day in which each classroom focuses on a Christian place of pilgrimage to be 'visited' in turn by all pupils, perhaps including Assisi, Canterbury, Guadalupe, Jerusalem, Lourdes, Rome or Walsingham). C and F

## Key Stage 3

Throughout Key Stage 3, pupils extend their knowledge and understanding of Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism in a local, national and global context. They deepen their ability to comprehend important beliefs, concepts and issues of truth and authority in religions and other belief systems. They apply their perceptions of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities in different beliefs and values, both within and between religions and other belief systems. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

### Experiences and Opportunities

During Key Stage 3, Religious Education should offer pupils:

- encounters with people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- visits, where possible, to places of major religious significance, locally, nationally and even internationally
- opportunities in ICT to enhance understanding of religious and spiritual insights, beliefs and practices
- contexts in which to discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
- time to reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned and balanced arguments
- situations in which to use a range of forms of expression, (such as art and design, dance, drama, ICT, music and writing) to communicate their ideas and responses creatively and thoughtfully
- chances to explore the connections between Religious Education and other subject areas, such as the arts, humanities, literature and science.

### Checklist for Religious Education at Key Stage 3

- Religious Education must be taught in every year group 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met

- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within this time allocation
- Across the Key Stage, Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other individual Religions or Other Belief Systems
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of individual Religions or Other Belief Systems in any individual unit should not exceed 3 in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the Dimensions of Religions or Other Belief Systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both Attainment Targets should be included in each individual unit and given equal value within it
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 1:
  - o beliefs, teachings and sources (A)
  - o practices and ways of life (B)
  - o forms of expression (C)
- Across the Key Stage pupils should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 2:
  - o identity and belonging (D)
  - o meaning, purpose and truth (E)
  - o values and commitments (F)

Religious Education at Key Stage 3 is usually taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:

- Do you have to be a Christian to celebrate Christmas? B and D

Occasionally, other models of curriculum organisation might be used, but the integrity of RE as a subject in its own right must be respected and the specific time allocation for RE must be met.



These additional models might include:

Religious Education delivered as part of a cross-curricular unit, linked with other subjects.

Unit titles might include:

- How responsible are we for other people? (incorporating Citizenship, Geography and Science, as well as Religious Education) B and F

Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:

- How do we know what is true? (where the same question is addressed first in Science, then in Religious Education and finally in English Literature) A and E

Several hours of Religious Education concentrated into a single day or week focusing on a particular event (within the school or local area) or perhaps a visit to a place of worship or other site suitable for field work (such as a museum or gallery). Unit titles might include:

- How do different Christians express their beliefs through art and architecture? (featuring a day trip to South Kensington, which may include visits to the Brompton Oratory, the Church of Jesus Christ of the Latter Day Saints, Holy Trinity Brompton, the Russian Orthodox Cathedral and relevant galleries at the V&A Museum) C and D

## Key Stage 4

Throughout Key Stage 4, pupils analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in the arts, ethics, philosophy and science. They expand and reflect upon their evaluations of the impact of religions and other belief systems on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogues between and among different religions and beliefs. They gain a greater understanding of how religious and other beliefs contribute to community spirit, recognising the various perceptions people have regarding the roles of different systems in today's world.

### Experiences and Opportunities

During Key Stage 4, Religious Education should offer pupils opportunities to:

- investigate, study and interpret ethical, philosophical and religious issues, including the study of religious and spiritual experience, in light of their own sense of identity
- think rigorously and present coherent, detailed and widely informed arguments about beliefs, ethics, issues and values, drawing well substantiated conclusions
- develop their own understanding of the principal methods by which religious and spiritual insights, beliefs and practices are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language
- reflect upon, express, articulate and explain their own opinions in light of their learning about religious and other beliefs and their study of religious, philosophical, moral and spiritual questions
- relate their learning in Religious Education to the wider world, gaining a sense of autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, particularly those intrinsic to creative problem-solving, critical enquiry and communication in a variety of media.

### Checklist for Religious Education at Key Stage 4

- Religious Education must be taught in every year group
- A minimum of 45 hours a year should be devoted to Religious Education but substantially more time than this should be allocated to lessons for those following officially accredited public examination courses. Curriculum plans should clearly show how time is allocated and specify how these requirements are being met
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within this time allocation

- This syllabus requires all secondary schools, individually or collectively, to deliver officially accredited courses in Religious Education or Religious Studies
- For students following such courses, the agreed syllabus does not specify the individual Religions or Other Belief Systems to be included, recognising that schools will need to consider the requirements of public examination syllabuses

Those pupils not following officially accredited examination courses must also receive Religious Education in Key Stage 4 and the programme planned for them should meet the following criteria:

- A minimum of 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how these time requirements are being met
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within this time allocation
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other individual Religions or Other Belief Systems
- Material from other religions and belief systems may also be included where and when this is appropriate. Across non examination RE courses at Key Stage 4, Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism should be drawn upon, albeit with varying degrees of emphasis
- As a general rule, when planning each unit, the number of individual Religions or Other Belief Systems in any individual unit should not exceed 3 in Key Stage 4 (although it is recognised that some students, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the Dimensions of Religions or Other Belief Systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both Attainment Targets should be included in each individual unit and given equal value within it
- Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 1:
  - o beliefs, teachings and sources (A)
  - o practices and ways of life (B)
  - o forms of expression (C)

Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 2:

- o identity and belonging (D)
- o meaning, purpose and truth (E)
- o values and commitments (F)

- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Level Descriptions or the Learning Outcomes with reference to (A), (B) or (C) and either (D), (E) or (F)

Religious Education at Key Stage 4 is almost always taught as a discrete unit through a series of separate (but inter-connected) weekly lessons. These should be at least once a week for those not following officially accredited public examination courses, but at least twice a week for those who are. Unit titles might include:

- What are some of the different Christian views about prejudice and discrimination ? B and F

Occasionally, other models of curriculum organisation might be used, particularly for those not following officially accredited course in Religious Education or Religious Studies, but the integrity of RE as a subject in its own right must be respected and the specific time allocation for RE must be met.

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- What can we learn about religion from the arts? (incorporating Art, Drama, English and Music as well as Religious Education) C and E

Religious Education included within a cross-curricular day or conference day, with visiting speakers. Unit titles might include:

- Should politicians 'do God'? (where the same question is addressed first in Citizenship, then in Media Arts and finally in Religious Education) A and D

Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area. Unit titles might include:

- What does a particular religious community have to offer to children and young people in Harrow? (featuring groups of pupils focusing on different local places of worship and comparing and contrasting the results of their findings) B and D

## Checklist For Religious Education At Key Stage 5

- Religious Education must be taught in both year groups
- This syllabus advises all secondary schools to offer a range of officially accredited examination courses in Religious Education, Religious Studies and Philosophy, which will require an appropriate amount of curriculum time
- For students following such courses, the agreed syllabus does not specify the individual Religions or Other Belief Systems to be included, recognising that schools will need to consider the requirements of public examination syllabuses.

Those pupils not following officially accredited examination courses must also receive Religious Education in both year groups and the programme planned for them should meet the following criteria:

- A minimum of 12 hours should be devoted to Religious Education in Year 12 and 8 hours in Year 13 and curriculum plans should clearly show how these time requirements are being met
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within these time allocations
- In Key Stage 5, the agreed syllabus does not specify the number of individual Religions or Other Belief Systems to be included in addition to Christianity, recognising that schools will need to consider the need for more flexible programmes for those students not entered for officially accredited courses
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other individual Religions or Other Belief Systems
- Material from other religions and belief systems may also be included where and when this is appropriate
- Across non examination courses in Key Stage 5, Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism should be drawn upon, albeit with varying degrees of emphasis
- As a general rule, when planning each unit, the number of individual Religions or Other Belief Systems in any individual unit should not exceed 3 in Key Stage 5 (although it is recognised that some students, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, aspects of each of the Dimensions of Religions or Other Belief Systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question
- Both Attainment Targets should be included in each individual unit and given equal value within it

- Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 1:
  - o beliefs, teachings and sources (A)
  - o practices and ways of life (B)
  - o forms of expression (C)

Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 2:

- o identity and belonging (D)
- o meaning, purpose and truth (E)
- o values and commitments (F)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Level Descriptions or the Learning Outcomes with reference to (A), (B) or (C) and either (D), (E) or (F)
- Within each individual unit, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Level Descriptions or the Learning Outcomes with reference to (A), (B) or (C) and either (D), (E) or (F)
- In the majority of Key Stage 5 units, these Level Descriptions will relate to Levels 6, 7, 8 and EP but other Levels may be included where necessary to meet the needs of particular students
- Examination grade criteria can also be used to inform planning and assessment
- Students should be offered a variety of Experiences and Opportunities
- Students should be assessed in relation to the appropriate strands and at the appropriate Levels or Grade Criteria within both Attainment Targets

Religious Education at Key Stage 5 for those students not following an officially accredited course can be delivered through different models of curriculum organisation. These might include:

Religious Education taught as a discrete unit through a series of separate (but inter-connected) lessons. Unit titles might include:

- Can mixed faith marriages really work? B and F

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- What should be the place of religion in the work place? (incorporating Business Studies, Citizenship, General Studies and Personal, Social and Health Education or PSHE as well as Religious Education) C and D

Religious Education included within a cross-curricular day or conference day, with visiting speakers. Unit titles might include:

- New Religious Movements – are they menacing or meaningful? A and E

Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area. Unit titles might include:

- What impact does religion have on local government policy in Harrow? B and F



## Special Schools

The 1996 Education Act states that “Regulations shall make provision for securing that, so far as is practicable, every pupil attending a special school receives Religious Education... or is withdrawn from receiving such education... in accordance with the wishes of her/his parents.” In this context, carers and guardians are invested with the same rights and responsibilities as parents.

In deciding what is “practicable”, schools need to take into account the particular needs of each pupil and, in planning the programme of study, each pupil’s Individual Education Plan (IEP) should be used when making decisions about methodology and content. This agreed syllabus recognises the diversity of needs across a range of special school provision and also the diversity that exists within such schools. In all cases, Religious Education must be both appropriate and relevant. It offers unique opportunities to connect with and draw upon the awareness, experiences, interests and skills of each pupil.

### Experiences and Opportunities

In Special Schools, Religious Education should offer pupils:

- encounters with religion through visitors and visits to places of worship
- opportunities to experience and to handle religious artefacts, particularly those which engage the different senses
- contexts in which to explore religion and belief through play or role play
- time to experience, listen to and respond to and, where appropriate read for themselves, religious stories and other texts
- experiences of religions through a variety of different media, such as the arts, the internet, film or television
- situations in which to experience, express or communicate their own responses through art and design, dance, drama, ICT and music
- cross-curricular experiences
- where appropriate, links with other aspects of school life, such as Collective Worship, assemblies and various celebrations or commemorations
- moments of silence, stillness and where appropriate, reflection

### Checklist for Religious Education in Special Schools

The following requirements should be met “as far as is practicable”.

- Religious Education must be taught in every year group
- Appropriate amounts of time should be devoted to Religious Education within each phase or Key Stage and curriculum plans should clearly show how these requirements are being met
  - o Nursery – no statutory requirement
  - o Reception – 36 hours per year
  - o Key Stage 1 – 36 hours per year
  - o Key Stage 2 – 45 hours per year

- o Key Stage 3 – 45 hours per year
  - o Key Stage 4 – 40 hours per year
  - o Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13
- It should be noted that any content relating to religious traditions in Collective Worship, assemblies or other similar activities is completely distinct and separate from RE as a taught subject in the curriculum and therefore must NOT be counted within these time allocations for the subject
  - Within each phase or Key Stage, Christianity and the Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Sikhism and Zoroastrianism and Humanism should be drawn upon, albeit with varying degrees of emphasis
  - Curriculum plans should ensure that more material is drawn from Christianity within each phase or Key Stage than any one of the other individual Religions or Other Belief Systems
  - Material from other religions and belief systems may also be included where and when this is appropriate
  - As a general rule, when planning each unit, the number of individual Religions or Other Belief Systems in any individual unit will be determined by the learning needs of the class or group, but care should also be taken to adapt the programme where necessary to support particular pupils in accordance with their IEPs
  - Care should be taken to ensure that, across each phase or Key Stage, aspects of each of the Dimensions of Religions or Other Belief Systems are developed, though this is not required within each individual unit
  - All units of work should be initiated by the specific needs of the pupils, both collectively and individually
  - Both Attainment Targets should be included in each individual unit and given equal value within it
  - Across each phase or Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to Attainment Target 1:
    - o beliefs, teachings and sources (A)
    - o practices and ways of life (B)
    - o forms of expression (C)
  - Across the Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to Attainment Target 2:
    - o identity and belonging (D)
    - o meaning, purpose and truth (E)
    - o values and commitments (F)

- Within each individual unit, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Performance Descriptions, Level Descriptions or the Learning Outcomes with reference to (A), (B) or (C) and either (D), (E) or (F)
- Within each unit, schools will need to decide which Performance Descriptions, Level Descriptions or the Learning Outcomes will be appropriate, either collectively, or for individual pupils in accordance with their IEPs
- Pupils should be offered a variety of Experiences and Opportunities
- Pupils should be assessed in relation to the appropriate strands with reference to the appropriate Performance Descriptions, Level Descriptions or the Learning Outcomes within both Attainment Targets

Religious Education in Special Schools can be delivered through different models of curriculum organisation. These might include:

Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:

- Why do some people treat the Qur'an differently to other books? C and E

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- What celebrations mark the birth of a baby and why? (incorporating Art, Design Technology, Drama, History, English and Music, as well as Religious Education) C and F

Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:

- Who is important in our community? (where the same question is addressed first in Citizenship, then in History and finally in Religious Education) B and D

Several hours of Religious Education concentrated into a single day or week perhaps focusing on a particular religious story. Unit titles might include:

- What can we learn about jealousy from the story of Joseph and his brothers? A and E



# APPENDIX A

Attainment targets and level descriptions

## Level descriptions: pupil-friendly version with exemplars

AT1 To learn about religious and spiritual insights, beliefs and practices How pupils develop their knowledge, skills and understanding with reference to:						AT2 To learn from religious and spiritual insights, beliefs and practices How pupils, in the light of their learning, express their responses and insights with regard to questions and issues about:					
Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments					
	I can	I can	I can	I can	I can	I can					
1	remember a story from a religion or other belief system and talk about it.	use the right names for things that are special to members of religions and other belief systems.	recognise art, symbols and words featured in religions and other belief systems, and talk about them.	talk about things that happen to me.	talk about what I find interesting or puzzling.	talk about what is important to me and to other people.					
	e.g. talk about the story of the Buddha and the Wounded Swan.	e.g. say "That is a gurdwara," when looking at places of worship.	e.g. say, "That is The Happy Human," when my teacher shows me a picture.	e.g. talk about how I felt when my baby brother or sister was baptised.	e.g. say, "I like the bit when David was brave against Goliath."	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 story from a religion or other belief system and say some things that people believe.	talk about some of the things that are the same for different people.	say what some religious and other symbols stand for and say what some of the art is about.	ask about what happens to others with respect for their feelings.	talk about some things in stories that make people ask questions.	talk about what is important to me and to others with respect for their feelings.					
	e.g. tell the story of the birth of Jesus and say that Christians believe Jesus is God's son.	e.g. say that Christians and Muslims both have holy books.	e.g. say that the diva reminds Hindus of the story of Rama and Sita.	e.g. think about how Jewish people say sorry as part of the Ten Days of Solemnity	e.g. say "It was puzzling and mysterious when God spoke to Moses."	e.g. say "I agree with the rule about not stealing as stealing is not fair."					

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
3	describe what a believer might learn from a story important within a religion or other belief system.	describe some of the things that are the same and different for people from religions and other belief systems.	use religious and other words to describe some of the different ways in which people show their beliefs.	compare some of the things that influence me with those that influence other people.	ask important questions about life and compare my ideas with those of other people.	link things that are important to me and other people with the way I think and behave.
	e.g. make a connection between God's forgiveness and the story of the Prodigal Son.	e.g. note how Christians and Jews both treat their holy books with respect but look after them in different ways.	e.g. identify special items that Sikh people might wear and explain their significance.	e.g. talk about how the Prophet Muhammad (pbuh) influenced his followers and how friends influence me.	e.g. ask why many people do not believe in life after death, giving my view and comparing with a particular religious view.	e.g. talk about how listening to a story about generosity might make me behave when I hear about people who are suffering.
4	make links between the beliefs, teachings and sources of different religious and other groups and show how they are connected to believers' lives.	use religious and other language accurately to describe and compare what practices and experiences may be involved in belonging to different religious groups and other belief systems.	describe how religious and other beliefs, ideas and feelings are expressed in a range of styles 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.	ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs/values.
	e.g. connect some teachings of the Buddha with different examples of how local Buddhists try lead their lives today.	e.g. compare ideas and views about pilgrimage and journeys in Christianity and Hinduism.	e.g. draw and label the key features inside a local mandir and a home mandir, indicating their meaning for those who worship there.	e.g. write an interview with a member of the Russian Orthodox community, referring to the beliefs which sustain them and give them their identity.	e.g. ask some questions about life after death and provide answers that refer to resurrection and reincarnation.	



Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
5	I can suggest reasons for the variety of beliefs which people hold, and explain how religious and other sources are used to provide answers to important questions.	I can describe why people belong to religions and other belief systems and explain how similarities and differences within and between those religions and belief systems can make a difference to the lives of individuals and communities.	I can use a wide religious and other vocabulary in suggesting reasons for the similarities and differences in the ways people express their beliefs.	I can 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 or other belief system and explain what inspires and influences me.	I can 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.	I can 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 Christian beliefs about the Resurrection.	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. consider how religious symbols are used in Hinduism and Judaism, suggesting similarities and differences in their use.	e.g. write a 'question and answer' style report on what it may be like to be a member of a Humanist community in Britain today and outline what has been learnt about the nature of identity and community.	e.g. write a short story which raises questions about what is 'true' and which relates to my own personal search for meaning in life and compare this with the Four Noble Truths in Buddhism.	e.g. write a report on a moral issue in the news, interviewing key people in the debate and including religious and other views and the potential impact of those views on their own and others' lives.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
	I can	I can	I can	I can	I can	I can
6	say what religions and other belief systems 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 and other belief systems 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 or other belief system 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. make a poster demonstrating two contrasting religious views on evil and suffering 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 belief in the resurrection 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 soul and ahimsa in Hinduism with reference to religious and non-religious points of view and my 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 my own conclusions.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
7	I can present a coherent picture of religious and other beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious and other topics and a variety of sources and evidence.	I can show how religious and other activity in today's world has been affected by the past and by traditions, and how belonging to a religion or belief system may mean different things to different people, even within the same tradition.	I can 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.	I can give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others.	I can 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.	I can 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 Christian and other insights into human nature and community.	e.g. following research into samsara and nirvana, produce a dialogue I might have with a 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.

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
8	<p>I can</p> <p>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.</p>	<p>I can</p> <p>weigh up different points of view and come to a conclusion on how religions and other belief systems make a difference to communities and societies in different times and places.</p>	<p>I can</p> <p>use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression.</p>	<p>I can</p> <p>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.</p>	<p>I can</p> <p>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.</p>	<p>I can</p> <p>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.</p>
	<p>e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus.</p>	<p>e.g. conduct a questionnaire and produce findings on varying effects of religion in different local communities.</p>	<p>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.</p>	<p>e.g. write an article entitled, 'What is distinctive about Judaism?' making use of Jewish and non-Jewish points of view and coming to a conclusion that takes account of religious, cultural and philosophical perspectives.</p>	<p>e.g. write a speech for or against the motion that 'science will one day remove all need for religion', coming to a conclusion that takes account of religious, philosophical and historical perspectives.</p>	<p>e.g. write a dialogue between a Muslim and a Buddhist on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives.</p>

Level	A. beliefs, teachings and sources	B. practices and ways of life	C. forms of expressing meaning	D. identity, diversity and belonging	E. meaning, purpose and truth	F. values and commitments
EP	I can investigate and distinguish between different interpretations of the nature of religion and belief, giving a balanced analysis of their sources, validity and significance.	I can evaluate the importance of diversity within a plural society and the extent to which the impact of religious and other worldviews on different people, communities and societies has changed over time.	I can investigate and distinguish between different interpretations of the meaning of language in religions and other belief systems in the light of philosophical questions about its status and function.	I can fully develop religious, ethical and my own views of human identity, diversity and belonging, within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.	I can fully develop religious, ethical and my own views of the nature of reality, within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.	I can fully develop religious, ethical and my own views of contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.
	e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus, noting how different Christian and other sources vary and showing their strengths and weaknesses in their impact on people today.	e.g. conduct a questionnaire and produce findings on varying effects of religion and belief in different local communities, employing evidence to show how these effects may have changed over time.	e.g. select some key Buddhist concepts such as anatta and karma and examine how they have been interpreted by different Buddhist schools of thought, showing how the concerns of those schools may have impacted on their use of the concepts in practice.	e.g. produce a well-researched account of a conflict involving issues of belief and identity, offering their own evidence-based conclusions about the impact of the issue on individuals, society and the wider world.	e.g. produce a well-researched account of different views of 'what is real', offering their own evidence-based conclusions about the impact of different views on the way people may actually live their lives.	e.g. produce a well-researched account of different views on a topical moral issue, offering their own evidence-based conclusions about the consequences of different views for individuals, society and the wider world.

# APPENDIX B

## Performance Descriptions in Religious Education

## Performance Descriptions in Religious Education

The **Performance Descriptions (PDs)** are for pupils who are not yet working at Level 1.

The first three **Performance Descriptions (PDs)** outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

### PD1

- Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example starting at sudden noises or movements. Any participation is fully prompted.
- Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group activities, such as a visit to a place of worship.

### PD2

- Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and/or constructed environments. They begin to show interest in people, events and objects, for example leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and other objects in partnership with a member of staff.
- Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed any experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person.

### PD3

- Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.



- Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, regular classroom routines. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

**Performance Descriptions (PDs) 4-8** may be used to describe pupils' performance in a way that indicates the emergence of knowledge, skills and understanding in Religious Education. The descriptions provide an example of how this can be done.

#### PD4

- Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

#### PD5

- Pupils respond appropriately to simple questions about familiar religious or other events or experiences and communicate simple meanings. They respond to a variety of new religious and other experiences, for example, involving music, drama, colour, lights, food or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

#### PD6

- Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar stories, poems and music from religions and other belief systems, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

#### PD7

- Pupils listen to and follow stories from religions and other belief systems. They communicate their ideas about religion and belief, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religions and other belief systems through stories, music or drama, answer questions and communicate their responses. They may express their feelings about what is special to them, for

example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activities.

#### PD8

- Pupils listen attentively to stories from religions or other belief systems or to people talking about religious and other beliefs. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious or other significant stories. They communicate simple facts about religion and belief and important people in religions and other belief systems. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

# APPENDIX C

## Learning Outcomes

## Learning Outcomes For The Early Years Foundation Stage

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. talk about what items and people are important to them and to other people;
- b. show awareness and sensitivity towards their own and others' needs, views and feelings;
- c. show awareness of how people can care for living beings;
- d. respect their own and others' ways of life.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. talk about a story about Jesus or a story Jesus told that illustrates Christian concern for the outsider or the marginalised;
- b. talk about the creation and how some Christians show their care for the natural world;
- c. recognise some items found in a church that are connected with important Christian beliefs or practices;
- d. recall at least one person associated with the life of a church.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to: [for example, depending on selected tradition]:

- a. talk about a story from the religion or worldview being studied;
- b. talk about the natural world and how care is shown for all living things;
- c. recognise some items that are connected with important beliefs or practices;
- d. recall at least one person associated with the life of the religion or worldview being studied.

## Learning Outcomes For Key Stage 1

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. talk about what is important to them and to other people with respect for feelings;
- b. talk about some things about people, that make people ask questions;
- c. ask their own questions about God/deity, special people and special occasions;
- d. provide a good reason for the views they have and the connections they make.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. recall some of the ways in which Christmas and Easter are celebrated in different ways by different Christians;
- b. recall the key features of the Gospel stories of Christmas and Easter;
- c. say something about how Christians talk about a relationship with God;
- d. say something about how and why Christians try to help others;
- e. provide a good reason for the views they have and the connections they make.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to: [for example, depending on selected tradition]:

- a. recall stories about an inspirational person;
- b. recall key features of an inspirational event, place, ritual or special occasion;
- c. say how stories in a selected tradition are inspirational for believers;
- d. say something about how and why followers of this tradition try to help others;
- e. provide a good reason for the views they have and the connections they make.

## Learning Outcomes For Lower Key Stage 2

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. compare different ideas about God and humanity in the traditions studied;
- b. ask important questions about the practice of faith and compare some different possible answers;
- c. link their own ideas about how to lead a good life to the teachings of religions and beliefs being studied;
- d. provide good reasons for the views they have and the connections they make.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. describe what Christians might learn about Jesus from the Gospel stories of miracles and his resurrection;
- b. describe some of the different ways in which different Christians show their beliefs in creation, incarnation and salvation, including through the arts, worship and helping others;
- c. describe a way in which some Christians work together locally;
- d. describe the importance of the Bible for Christians and give examples of how it is used;
- e. provide good reasons for the views they have and the connections they make.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to: [for example, depending on selected tradition]:

- a. describe what believers might learn from the significant texts/writings being studied;
- b. describe what some of the arts in the tradition being studied might mean to believers;
- c. describe some of the rules and guidance used by believers and how that might be applied in working with others from different traditions;
- d. describe the importance of key texts/writings in the tradition being studied and give an example of how they may be used;
- e. provide good reasons for the views they have and the connections they make.

## Learning Outcomes For Upper Key Stage 2

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. describe and explain different ideas about God with reference to two religions or one religion and a non-religious worldview;
- b. ask important questions about religious experience and life after death and suggest answers that refer to traditions of religion and belief;
- c. ask important questions about social issues and suggest what might happen depending on different moral choices;
- d. provide good reasons for the views they have and the connections they make.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. make links between Jesus' life and teaching and different forms of Christian action, such as in rituals and charitable acts;
- b. describe and compare different ideas Christians may have about developing their relationship with God, through prayer, pilgrimage or personal 'spiritual' experience;
- c. describe how Christians express beliefs about Jesus as 'Son of God' and 'Saviour' in worship and art;
- d. describe and compare different ideas Christians may have about salvation and life after death with reference to key texts;
- e. provide good reasons for the views they have and the connections they make.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to: [for example, depending on selected tradition]:

- a. make links between some texts and symbols from religion and belief and guidance on how to live a good life;
- b. describe and compare how important aspects of a religion or belief are celebrated and remembered by different communities;
- c. describe and compare different ways of demonstrating a commitment to a tradition of religion and belief;
- d. describe and compare different ideas from the tradition being studied about the meanings of life and death with reference to key texts;
- e. provide good reasons for the views they have and the connections they make.

## Learning Outcomes For Key Stage 3

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. give different views on how faith may play a vital part in people's identity;
- b. give different views on the place of modern media in relation to religion and belief;
- c. ask questions about the meaning of religion and spirituality and suggest answers relating to the search for truth;
- d. use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. describe and compare ways in which different Christian groups express their identity;
- b. explain how and why examples of creativity may express or challenge Christian beliefs about the Fall, redemption and salvation;
- c. suggest reasons for different understandings of the resurrection of Jesus that Christians hold and show how they may have an impact on Christians today; [e.g., how and why Christians are divided about the way they talk about God and Resurrection in creedal statements]
- d. explain the challenges of the Christian principles of love, forgiveness and trust in God with reference to key texts;
- e. use reasoning and examples to express their own views on how Christianity has affected the world.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to: [for example, depending on selected tradition]:

- a. describe and compare different interpretations of religious identity;
- b. explain how and why people express beliefs, values and ideas of spirituality through ceremonies, festivals and other creative ways;
- c. suggest reasons for similar and different interpretations of scriptures and other important texts;
- d. explain why some people are inspired to follow a particular religious or philosophical path.
- e. use reasoning and examples to express their own views on how the tradition being studied has affected the world.



# APPENDIX D

## Long-term plans

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>Nursery</b>	What special days do we celebrate? <b>A/D Christianity and Judaism</b>	What special days do we celebrate? <b>A/D Christianity and Judaism</b>	What makes me happy? Who makes me happy and why? <b>C/F Baha'i and Humanism</b>	How should we treat living things? <b>A/F Buddhism and Jainism</b>	Where did my name come from? <b>C/D Islam</b>	How can we use our hearing and other senses to find out about things? <b>B/E Hinduism and Zoroastrianism</b>
Notes from SACRE members	Links to the autumn term festivals Harvest, Advent, Christmas, Rosh Hashanah, Sukkot, Simchat Torah and Hanukkah etc		Baha'i stories/the Humanist symbol of the happy person and secular children's stories which reflect on what it means to be happy and similar themes		Link to my family, faith traditions and the meaning of Muslim and other names	Songs, stories, smell evoking responses, Hindu ritual, particularly the puja tray and Zoroastrian fire rituals Light/Dark The wonder of the world
<b>Reception</b>	What can we learn from faith and other stories? <b>A/F Christianity and Humanism</b>	What is interesting about the Christmas story? <b>A/E Christianity</b>	How do Islam and other faiths use water and why? <b>B/E Islam</b>	How do we choose what food to eat? <b>B/F Jainism and Judaism*</b>	How can we help other people? <b>C/F Baha'i and Sikhism</b>	What kind of person was Jesus? <b>C/D Christianity</b>

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Notes from SACRE members	Selected parables stories with a message from a range of sources such as stories Jesus told, such as the Lost Sheep or Good Samaritan or Aesop's fables for Humanism, among other examples		Link to ritual wudu and themes of cleanliness, the need to be prepared, the importance of water in desert climate where Islam originated	*Passover /symbolic foods (Kosher concept is more accessibly taught within KS2) Jain specific dietary requirements vegetables from the ground/other.	Service to others, to the community, charity, kindness to others langar,sewa,	
<b>Year 1</b>	<b>What makes faith buildings special?</b> B/F Sikhism	What can we learn from the Divali story about good and evil in our own lives? <b>A/E Hinduism</b>	Is it important to have a day that is different to other days? <b>Christianity, Judaism</b>	How do we respond when we hear certain sounds? <b>C/D Islam</b>	What can Christians learn from the teachings of Jesus? <b>C/E Christianity</b>	How do holy books teach religious people about being close to God? <b>A/F Christianity Zoroastrianism</b>
Notes from SACRE members						The Parable of the Unforgiving Servant

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>Year 2</b>	What makes a home? <b>C/D Hinduism and Jainism</b>	How do we remember people and why? <b>C/E Humanism and Christianity</b>	What rules are the most important and why? <b>B/F Judaism</b>	Why is the cross important to Christians? <b>A/E Christianity</b>	How are we the same and different from other people and does it matter? <b>B/D Islam Baha'i</b>	What does faith say about change? How does it make us feel and how can we become better? <b>A/F Buddhism</b>
Notes from SACRE members						
<b>Year 3</b>	What do Christians do when they pray and why? <b>A/E Christianity</b>	What can we learn from the life of Buddha about being happy? <b>A/F Buddhism</b>	Should holy books be treated differently to other books? <b>C/E Islam</b>	What are our most important religious artefacts and symbols? How do they show what we believe? <b>B/D Judaism</b>	How do faith groups mark naming ceremonies? <b>B/E Hinduism</b>	What makes some places sacred? <b>C/F Christianity, Islam</b>
Notes from SACRE members						
<b>Year 4</b>	What does it mean to be sorry and how can we tell? <b>A/D Judaism</b>	What do we mean by peace and where is it to be found? <b>C/E Christianity</b>	Does it matter what we wear and why? <b>C/F Sikhism</b>	In what ways is Jesus relevant today and in the future? <b>B/D Christianity</b>	What role do places of worship have in communities? <b>B/F Islam</b>	How is Humanism the same as and different to a religion? <b>A/D Humanism</b>

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Notes from SACRE members	4 levels of repentance and link to restorative practice, schools' behaviour policies					
Year 5	Do all actions have a consequence? <b>B/F Buddhism and Jainism</b>	Is it better to give than to receive? C/F Christianity and Islam ***	Why did a Chief Rabbi say - "Religion is about the why of creation, science is about the how."? <b>A/E Judaism and Humanism</b>	How did the teachings of Guru Nanak influence the teachings of Guru Gobind Singh? <b>A/E Sikhism</b>	Could the Lord's Prayer be universal? <b>C/D Christianity</b>	How do faiths define themselves? <b>C/D Baha'i</b>
Notes from SACRE						
Year 6	Why do people pray? <b>Islam B/D</b>	How responsible are we for the environment? <b>A/F Christianity/ Hinduism</b>	What do Christians believe is the most important event that has ever happened? <b>C/F Christianity</b>	What is the truth about the Baisakhi story? <b>C/E Sikhism</b>	Who do we look to for inspiration and why? <b>B/D Buddhism and Humanism</b>	Religious responsibility: What does it mean to grow up? <b>Judaism and Zoroastrianism A/F</b>
Notes from SACRE members						

Lesley Prior: for LB of Harrow, November 2015



# APPENDIX **E**

## Contributors

## Membership of the Agreed Syllabus Conference 2016

A special thanks to everyone who took part in developing this syllabus

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Religious traditions and Christian churches	Julie Crow (CHAIR), Humanist Mercedes Afnan, Baha'i Mike Bishop, Christian (Free Church Federal Council) Neville Ransley, Christian (Catholic) Ciara O'Flaherty, Christian (Catholic) Vijay Hirani, Hindu (Swaminarayan) Varsha Dodhia, Jain Gill Ross, Jewish Doreen Samuels, Jewish Zafar Khalid, Muslim Asad Omar, Muslim Phiroza Gan-Kotwal, Zoroastrian Malcolm Deboo, Zoroastrian
Church of England	Mary Abbott Revd. Matthew Stone
Teachers' Associations	Manju Radia Alison Stowe Teri-Louise O'Brien
Harrow Councillors	Cllr Camilla Bath Cllr Ghazanfar Ali Cllr Kareema Marikar

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Harrow Council Officers	Patrick O'Dwyer, Divisional Director Education Services  Rachel Bowerman, Senior School Improvement Adviser (to January 2016)
Agreed Syllabus Consultant	Lesley Prior
Clerk	Vivian Wright
Harrow Teachers' Working Party	Mary Abbott Tiffany Denny Nikhil Kalidas Atter Kalsi Sejal Kapadia Fariha Khan Heena Mistry Teri-Louise O'Brien Nadia Quillfeldt Aaisha Sabir Alison Stowe Joy Turner

