



# AGREED SYLLABUS 2025

Religious Education in the London Borough  
of Richmond upon Thames

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### Translations

The spellings used in the syllabus are those adopted by The School Curriculum and Assessment Authority (SCAA) for the materials produced by the Faith Communities Working Groups in 1994. It should be recognised, however, that variants exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

## FOREWORD

### Foreword by the Chair of SACRE

I am proud to introduce the 2025 Agreed Syllabus for Religious Education in the London Borough of Richmond, which revises and updates the syllabus to mirror the changes in educational understanding and practice since our previous published syllabus in 2020. This syllabus has been written to reflect the diversity of beliefs and cultures within the borough and recognises that many people will hold other world views



Our SACRE members have considered carefully the terminology and language used, listening to our members who represent other faiths, and aiming to use terms which are current in our local faith communities.

The world in which our children and young people are growing up will offer them a myriad of opportunities, but these opportunities carry their own challenges. We strongly believe that the teaching of RE in our schools has the power to promote good relations between people of different religious beliefs and worldviews and help our children and young people to grow in their understanding of the need for tolerance and social cohesion in our society. We want to encourage our children and young people to recognise their responsibility to care for the world in which they live and feel empowered to take positive steps to tackle the crisis of climate change.

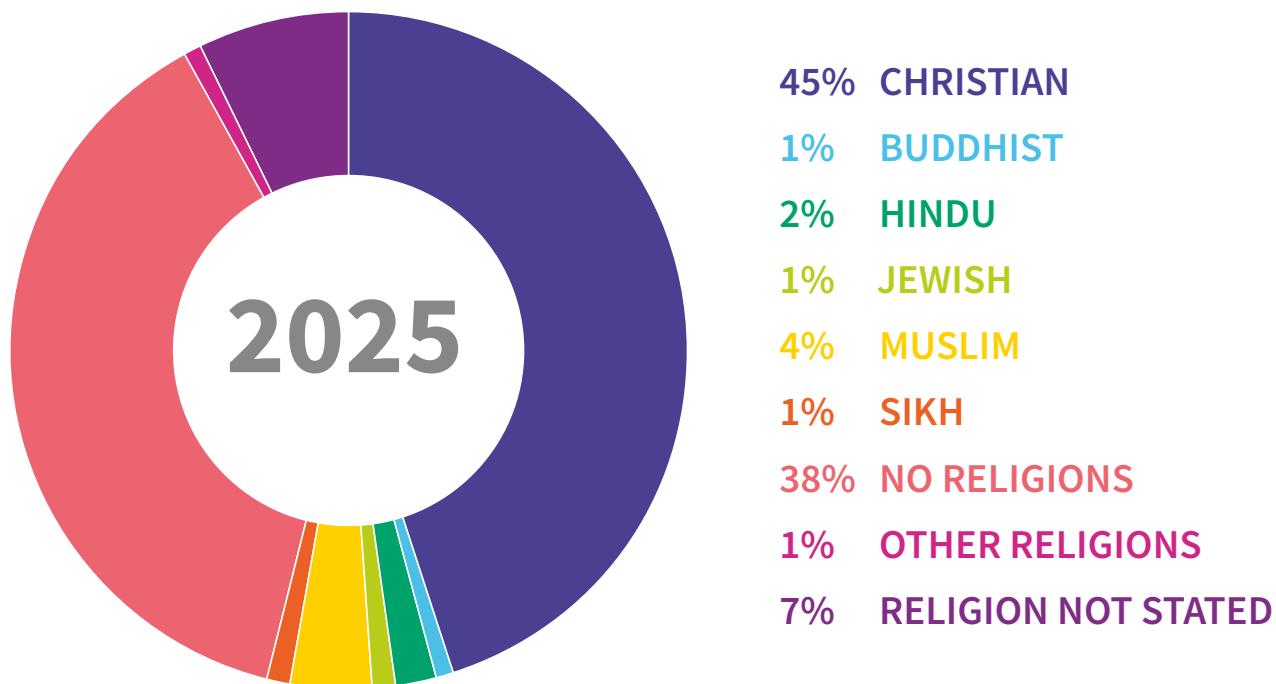
Our Agreed Syllabus is designed to be a starting point rather than a scheme of work, so we encourage teachers to share your RE resources and lesson plans with each other. Please see below for the details of how you can do this.

This Agreed Syllabus represents a great deal of discussion and drafting, and I am grateful for the efforts made by our clerk and members of SACRE to bring it to fruition. Our coming together in conference has been both challenging and stimulating, and we hope that this experience will be similarly encountered by the teachers and students as they follow the programme of the syllabus.

**Cllr Penny Frost**

## Religion and Belief in Richmond upon Thames

This is the most recent data available, based on the 2021 census.



Religion	2011	2021	% change
People not stating Religion	8.5	7.1	-1.4
People stating religion as Christianity	55.4	45.3	-10
People stating religion as Muslim	3.3	4.3	1.0
People stating religion as Hindu	1.6	2.1	0.5
People stating religion as Sikh	0.9	1.0	0.2
People stating religion as Buddhist	0.8	0.8	N/A
People stating religion as Jewish	0.8	0.6	-0.2
People stating religion as Other Religions	0.5	0.7	0.2

# Agreed Syllabus for Religious Education

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## **INTRODUCTION**



## INTRODUCTION

### The statutory framework for Religious Education

Section 78 (1) of the 2002 Education Act states that pupils in maintained schools and nurseries should follow a balanced and broadly based curriculum which ‘promotes the spiritual, moral, cultural, social, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life’.

Ofsted states that the core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

### The legal requirements for Religious Education

- 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 schools, Religious Education must be taught in accordance with the Agreed Syllabus.
- These requirements 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.
- All academies are required, through their funding agreements, to teach Religious Education: in academies without a religious character, this could be the locally Agreed Syllabus; for denominational academies with a religious character, this will be in line with the denominational syllabus; in non-denominational faith academies this can be either, depending on the wishes of the sponsors and what is agreed with the Secretary of State.

### Local Intent

Locally we celebrate the richness of the beliefs, worldviews and cultures that make up our borough, and we are proud that the teaching of RE through our Agreed Syllabus will promote mutual understanding, tolerance and community cohesion as the foundation of the future for all our young people.

SACRE Members believe that the intent of Religious Education in the London Borough of Richmond upon Thames is to provide accurate, balanced information about Religion and worldviews. This is in order to help children and young people to make a systematic enquiry into significant human questions which religion and worldviews address, enabling pupils to:

- celebrate differences in belief systems
- be educated to be world citizens and embrace diversity
- acknowledge the difference between being religiously educated and being educated about

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religion, the former enabling people to express their own views and to reflect sensitively and respectfully

- engage in questioning because good quality Religious Education is question led.

### The Revision of the Richmond upon Thames Agreed Syllabus

The current Religious Education Agreed Syllabus has been revised taking into account recent national non statutory guidance on Religious Education. The syllabus will continue to provide:

- clear guidance for all key stages: Foundation Stage, Key Stage 1, Key Stage 2, Key Stage 3, Key Stage 4 and Key Stage 5 (in schools where there is a Sixth Form)
- clear guidance on continuity and progression
- guidance for planning
- help to develop pupils' skills in Religious Education.

### The Status of Religious Education within the Curriculum

The 1988 Education Reform Act identified the special status of Religious Education as part of the basic curriculum taught alongside the National Curriculum in all maintained schools.

The Agreed Syllabus Conference must recommend local procedures for the local authority and provide an Agreed Syllabus which reflects the needs of the local area, but which also recognises wider developments in education as a whole and in Religious Education in particular.

The Agreed Syllabus 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.

### The range of religious groups in the UK

Groups such as Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá'í faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community. Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religious and non-religious worldviews.

### Curriculum Time for Religious Education

In order to deliver this Agreed Syllabus, the following time allocations are suggested. These can be delivered flexibly:

- Nursery – no statutory requirement
- 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 for statutory non examined RE. This applies to all Sixth Forms which were designated as school sixth forms in 1992.

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.

Collective Worship does not count as part of the taught curriculum and therefore cannot be included as part of the recommended time allocated for teaching the Agreed Syllabus.

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## The Aims of Religious Education

In the London Borough of Richmond upon Thames Religious Education should help children and young people to learn about and learn from religious and spiritual insights, beliefs and practices and shared morals and ethics. This should embrace the following three areas:

### Substantive Knowledge - it should:

- develop knowledge, understanding and awareness of Christianity and other major world faiths, including Buddhism, Hinduism, Islam, Judaism and Sikhism as well as ethical non-theistic traditions, such as non-religious worldviews
- enhance awareness, understanding of and responses to 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
- recognise the significance of interfaith dialogue and the important contribution religion can make to community cohesion by promoting discernment and combating religious prejudice.

### Disciplinary Knowledge – it should:

- offer opportunities for pupils to make use of the ways of knowing when encountering religions and worldviews
- develop the skills of the theologian, social scientist and philosopher in developing substantive knowledge
- ensure that pupils develop the ways of knowing alongside the other forms of knowledge in RE.

### Personal Knowledge – it should:

- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life
- enable the development of a sense of identity and belonging and the ability to flourish within pluralistic societies, locally, nationally and internationally

- foster respect for, and sensitivity to, individuals and communities of different faiths and beliefs.

The substantive knowledge outlined in the Richmond upon Thames Agreed Syllabus for Religious Education gives core concepts which pupils will encounter through their study of RE from Early Years Foundation Stage to Key Stage 5.

This substantive knowledge is designed to be delivered to pupils through the disciplinary knowledge, with both of these outlined in the Research Review 2021 [Research review series: religious education - GOV.UK](#). This disciplinary knowledge or ways of knowing is how pupils will encounter the substantive knowledge for the religions and non-religious worldviews they will encounter in their learning journey.

Disciplinary knowledge enables pupils to learn the tools of scholarship that help them explore the complexity and diversity of religion. The ways of knowing are ways into learning about the substantive knowledge in terms of its theological basis, the impact on action and thought and to ask questions of meaning and purpose.

For example, using the theological ways of knowing a pupil can be presented with a prayer from a religious tradition and identify the substantive knowledge it tells the believer about the nature of the divine, for example, Shahada in Islam or The Shema in Judaism.

Using sociological ways of knowing pupils may look at actions or data to illuminate the substantive knowledge, for example, how do Christians celebrate Christmas in light of their belief in the Incarnation?

Using philosophical ways of knowing enables pupils to develop an understanding through answering such questions as is the idea of God's self-existence a coherent one in the concept of Tawhid?

The use of disciplinary knowledge allows pupils to use concepts such as prayer, worship, holy books and pilgrimage as a lens through which to visit the substantive knowledge. It also affords pupils the opportunity to view the ways in which religions



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and non-religious worldviews are represented by followers, ensuring that this is accurate, appropriate and suitable. The use of disciplinary knowledge enables pupils to think about, to question and to discern the perspective they are encountering.

### Promoting Personal, Social and Health Education (PSHE) through Religious Education

Religious Education plays a significant part in promoting Citizenship Education through:

- developing pupils' knowledge and understanding about the diversity of national, regional and ethnic identities, as well as religious and non-theistic world views both in their own locality and in Great Britain as a whole
- fostering mutual respect and understanding
- enabling pupils to think about contemporary spiritual, moral, social and cultural issues, including the importance of resolving conflict peacefully and fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.
- 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 religious and other beliefs and teachings 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.

It is recognized that the forms of knowledge in Religious Education are different from those in PSHE and Citizenship and therefore RE is not a vehicle for the delivery of PSHE.

### Fundamental British Values

(With thanks to the East Riding Syllabus for Religious Education, from which these ideas are largely taken) Schools should actively promote the British values of:

- democracy
- the rule of law
- individual liberty
- mutual respect
- tolerance of those with different faiths and beliefs.

[Department for Education Publication: 'Promoting fundamental British values as part of SMSC in schools - Departmental advice for maintained schools'](#)

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### Equality Assurance in Religious Education: Indicators of Good Practice

(with thanks to the Runnymede Trust)

- 1 Diversity of religious and other beliefs, observance and outlook amongst pupils is treated sensitively as a valuable resource: they are encouraged to reflect on their own experience and questioning and religious observance or non-observance in their families and communities and to learn from each other.
- 2 Common elements, concerns and values in human experience and in religious and other traditions are emphasised, for example with regard to stages of life and the celebration of festivals, and to the moral and spiritual teachings and insights which are reflected in stories and doctrines. This is done without compromising the integrity and distinctiveness of individual faiths and beliefs.
- 3 There is awareness that religions and worldviews contain a diversity of doctrinal and ethical teachings and forms of worship. Claims such as 'Christians believe' or 'All Hindus' are not made indiscriminately.
- 4 Pupils recognise that all religions and worldviews have teachings and stories which seek to promote tolerance and justice and to reconcile racial, ethnic and national conflicts.
- 5 Pupils are aware that adherents of religions and other worldviews do not always live up to the high expectations embodied in their own ethical and spiritual traditions, for religions and other worldviews can be associated with intolerance and oppression.
- 6 Religions and other belief systems are shown to be worldwide and not limited to Europe and the West. Examples of their teachings and practices are drawn from a wide range of ethnic, social and cultural backgrounds and not restricted to one particular country. The lives of individual adherents offered for study are also drawn from a wide range of ethnic, social and cultural backgrounds.

- 7 Members of local faith and belief communities who visit a school reflect a diversity of ethnic backgrounds.
- 8 Pupils visit a variety of religious and belief groups and places of worship and care is taken to ensure that such visits do not reinforce negative attitudes.
- 9 The study of particular faiths and worldviews is based primarily on believers' own definitions and understandings, care being taken to avoid applying inappropriate categories and assumptions from other traditions. Dating systems such as BCE (Before the Common Era) and CE (Common Era) are used.
- 10 Media, online and other popular representations of religions and worldviews are considered critically and attention is paid to the effect which negative reporting can have on particular faith communities and on the self-image of individual pupils.

### Promoting Community Cohesion through Religious Education

Religious Education has a vital role to play in promoting respect for, and understanding of, the different religions and belief systems which are represented not only within the London Borough of Richmond upon Thames, but also the wider world. At the heart of this 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 worldviews.

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

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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 community spirit in Religious Education will address three key questions:

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

as key elements of personal knowledge within Religious Education.

**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 Richmond upon Thames
- London and the South East
- England and the rest of Great Britain
- Europe and the wider world.

**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 Richmond Upon Thames and surrounding areas
- 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 history and variety of faiths and beliefs in Great Britain and how it shapes the religious landscape today
- consider and analyse the portrayal of religion and belief in national and international media, and develop discernment of how religions are represented in social media and online
- 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.



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# The Educational Framework for Religious Education in Richmond upon Thames

**This Agreed Syllabus recommends that, when planning units, the number of religions or belief systems in any individual unit should not exceed:**

- Two in Key Stage 1 and Key Stage 2
- Three in Key Stage 3 (although it is recognized 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 or other 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, the other major religions of Buddhism, Hinduism, Islam, Judaism and Sikhism and non-religious belief systems, such 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.

There is a legal requirement for schools to report on pupils' progress in Religious Education through the systems of assessment they have in place.

### Progression in the Richmond upon Thames Agreed Syllabus

As pupils progress through their religious education journey using the Richmond upon Thames Agreed Syllabus they will encounter core concepts for the religions and non-religious worldviews. The syllabus views knowledge as the basis of progression across the Key Stages. This will enable them to know and remember more in a study of religious education in Richmond upon Thames .

For each of the religions and non-religious worldviews in the Richmond upon Thames Agreed Syllabus there are specific core concepts that should form the basis for planning and assessment, so that pupils will encounter these in greater depth throughout their journey.



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<b>Substantive Core Concepts</b>	
<b>Buddhism</b>	
<b>Buddha</b>	the awakened one who shows Buddhists the path to awakening
<b>Dhamma</b>	the teachings of the Buddha
<b>Sangha</b>	the community
<b>Christianity</b>	
<b>God</b>	one God
<b>Trinity</b>	Father, Son and Holy Spirit
<b>Creation</b>	the act of creation by God
<b>The Fall</b>	the split between humans and God caused by sin
<b>Incarnation</b>	that Jesus is God in human form
<b>Gospel</b>	the teachings and actions of Jesus
<b>Salvation</b>	Jesus's death mends the rift between humans and God caused by the Fall
<b>Kingdom of God</b>	the everlasting world where God rules
<b>Hinduism</b>	
<b>Brahman</b>	the ultimate reality
<b>Atman</b>	the spark of Brahman in every living creature
<b>Ahimsa</b>	non-violence to any living creature
<b>Moksha</b>	release from Samsara
<b>Samsara</b>	the cycle of the atman moving from one body to another until attaining moksha
<b>Dharma</b>	duty
<b>Ashrama</b>	stage in life
<b>Karma</b>	good and bad actions

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<b>Substantive Core Concepts</b>	
<b>Islam</b>	
<b>Tawhid</b>	the oneness of Allah
<b>Iman</b>	faith
<b>Ibadah</b>	worship
<b>Akhlaq</b>	ethical behaviour
<b>Judaism</b>	
<b>God</b>	the belief in one God
<b>The Torah</b>	The Word of God as Jewish holy scripture
<b>The People</b>	the chosen people of God with whom He has made promises through Abraham, Noah and Moses
<b>The Land</b>	God promised a land for His chosen people
<b>Non-religious worldviews</b>	
The importance of reason, evidence and science as the basis for deciding what is true and not true	
The promotion of human welfare and human flourishing (and that of other sentient creatures) as the basis for morality	
The importance of a secular state that is religiously neutral but promotes and protects human rights, and the freedom of religious and non religious belief.	
<b>Sikhism</b>	
<b>Guru</b>	enlighteners who brought and bring the eternal word of God
<b>Panth</b>	the path to salvation following the way of the Guru
<b>God</b>	one God, eternal

# Agreed Syllabus for Religious Education

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## FOUNDATION STAGE



## FOUNDATION STAGE

It is important for young children to approach their early learning experiences in Religious Education with an openness and interest, and to feel free to talk about their interaction with religion and, if appropriate, of religious experience in their own lives.

It is also important for teachers to create an environment in which children can appreciate that everyone is equal, where diversity is celebrated, and that they can understand that everyone's needs should be treated fairly and equally.

Within this learning environment, diversity of belief, culture and religion should be regarded as positive, and children should feel that they are able to express their point of view and beliefs in safety.

The curriculum for the Foundation Stage should be the basis for all future learning. This will be achieved by supporting, promoting and developing children's positive attitudes and dispositions and their learning in:

- Personal, Social and Emotional Development (PSED)
- Communication and Language (C&L)
- Literacy (Lit)
- Understanding the World (UTW)
- Expressive Arts and Design (EAD)

Religious Education programmes of study can support the requirements of the Early Years Foundation Stage (EYFS).

## Overarching Principles

Religious Education should be delivered in line with the overarching principles of EYFS:

- Every child is unique
- Children require positive relationships
- Environments should enable children's development
- Each child will develop and learn differently

Children arrive in Early Years settings with different levels of religious knowledge and different levels of response to religious and non-religious beliefs, practices and actions. In order to develop their early

learning skills, teachers should help the children to reflect upon and articulate their understanding of self, family, community and the world around them. By starting with the child's own experience, it is essential to explore themes such as:

- self and others
- celebrations and commemorations
- symbols and ritual
- living things
- right and wrong



## FOUNDATION STAGE

### Self and Others

Pupils should know and understand about their own culture and beliefs and those of others so that they begin to ask and explore questions relating to these aspects of their lives.

#### Reception Learning Intentions

Pupils begin to:

- develop a sense of what it is to be a member of a community with differing beliefs
- develop an ability to express their own beliefs and ideas in a supportive environment
- be aware of other people's beliefs and ideas.

#### So that, linked to the Early Learning Goals, they:

- Listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions (Listening, Attention and Understanding)
- Make comments about what they have heard and ask questions to clarify their understanding (as above)
- Participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary (Speaking)
- Express their ideas and feelings about their experiences using full sentences, including use of past, present and future tenses and making use of conjunctions, with modelling and support from their teacher (as above)
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class (People, Culture and Communities)
- Explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories, non fiction texts and – when appropriate – maps (as above)



## FOUNDATION STAGE

### Festivals and Celebrations

Pupils should be given the opportunity to explore how different religions and belief systems mark significant dates and events. They should begin to understand and identify key features associated with celebrations and commemorations within different religions and belief systems. By involving families and other members of the local community in supporting the class or group, aspects of celebrations and commemorations can be introduced through food, decoration, books, storytelling and the home corner, and these can help lay the foundation for future learning about a

named festival. For example:

- Christianity: Christmas and Easter and Sunday services in churches
- Buddhism: Wesak
- Hinduism: Diwali and Holi
- Islam: Ramadan and Eid ul Fitr
- Judaism: Rosh Hashanah, Hannukah and Shabbat
- Sikhism: Baisakhi and Diwali
- Humanism: Birthdays and other family occasions

#### Reception Learning Intentions

Pupils begin to:

- explore different celebrations and commemorations and learn to work together
- ask and respond to questions about religious and other celebrations and commemorations as a stimulus to talk about why such events are significant
- share their own experiences and feelings with one another

#### So that, linked to the Early Learning Goals, they:

- listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions
- make comments about what they have heard and ask questions to clarify their understanding
- participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary

- express their ideas and feelings about their experiences using full sentences, including use of past, present and future tenses and making use of conjunctions, with modelling and support from their teacher
- know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class
- explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories, non-fiction texts and - when appropriate - maps
- demonstrate understanding of what has been read to them by retelling stories and narratives using their own words and recently introduced vocabulary
- use and understand recently introduced vocabulary during discussions about stories, non-fiction, rhymes and poems and during role-play

## FOUNDATION STAGE

### Symbols and Ritual

This helps children to begin to identify symbols and rituals that are part of everyday life, for example:

- rituals and routines in everyday life (e.g. washing)
- experiencing varieties of ways in which life can be lived (e.g. routines about punctuality)
- starting to recognise symbols that convey key messages (e.g. 'smiley face' on a piece of work)
- rituals in religion (e.g. prayer)
- stories with meaning (e.g. fables)
- in places of worship or other special places and during certain events
- sharing key artefacts and special objects.



#### Reception Learning Intentions

Pupils begin to:

- respond creatively and imaginatively to new experiences
- use role-play to develop their knowledge and understanding of rituals
- talk about their own experiences.

#### So that, in line with the Early Learning Goals, they:

- Listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions.
- Make comments about what they have heard and ask questions to clarify their understanding.
- Participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary.
- Offer explanations for why things might happen, making use of recently introduced vocabulary from stories, non-fiction, rhymes and poems when appropriate.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.
- Explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories, non-fiction texts and – when appropriate – maps.
- Invent, adapt and recount narratives and stories with peers and their teacher.
- Sing a range of well-known nursery rhymes and songs.
- Perform songs, rhymes, poems and stories with others, and – when appropriate – try to move in time with music

## FOUNDATION STAGE

### Living Things

This will help children to explore various aspects of caring and sharing, and of their relationship and the relationship of others with their immediate environment, particularly the natural world. They can begin to appreciate and value nature, growth, and new life through looking after and caring about animals, plants and trees and water. For example, by experiencing the growth of seeds, they recognise the cycle of life and death and their responsibilities towards the world around them.

There are many examples of activities to support this part of their learning. Wherever possible, stories about creation and religious and non-religious attitudes to the natural world should be included.

#### Reception Learning Intentions

Pupils begin to:

- ask questions about aspects of the world
- listen to stories and start to form an opinion
- participate in a variety of experiences indoors and outdoors and respond to them.

#### So that, in line with the Early Learning Goals, they:

- Explore the natural world around them, making observations and drawing pictures of animals and plants.
- Know some similarities and differences between the natural world around them and contrasting environments, drawing on their experiences and what has been read in class.
- Understand some important processes and changes in the natural world around them, including the seasons and changing states of matter.

### Right and Wrong

Children will start exploring questions about right and wrong, fairness and justice so that they can begin to understand the concept of boundaries. This may include learning about faith communities and their rules, as well as other ethical codes and practices. Responding to stories about moral issues helps children to learn about cause and effect, as well as the feelings of themselves and others.

#### Reception Learning Intentions

Pupils begin to:

- respect and accept each other
- find out about caring for each other, including showing respect for each other's property
- discover rules and boundaries and the consequences of not observing them
- develop a positive attitude to others that follow different rules and customs (such as dress and food)
- understand about happiness and unhappiness, and of cause and effect.

#### So that, in line with the Early Learning Goals, they:

- Listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions.
- Make comments about what they have heard and ask questions to clarify their understanding. Hold conversation when engaged in back-and-forth exchanges with their teacher and peers.

## FOUNDATION STAGE

- Participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary.

Offer explanations for why things might happen, making use of recently introduced vocabulary from stories, non-fiction, rhymes and poems when appropriate.

Express their ideas and feelings about their experiences using full sentences, including use of past, present and future tenses and making use of conjunctions, with modelling and support from their teacher.

- Show an understanding of their own feelings and those of others and begin to regulate their behaviour accordingly.
- Explain the reasons for rules, know right from wrong and try to behave accordingly.
- Work and play cooperatively and take turns with others.
- Show sensitivity to their own and to others' needs.

Early Learning Goals as set out in the DfE Early Years Foundation Stage Statutory Framework for Group and School Based Providers: [EYFS statutory framework for group and school-based providers](#)



# Agreed Syllabus for Religious Education

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## KEY STAGE 1



## KEY STAGE 1

Throughout Key Stage 1, pupils explore Christianity and also Buddhism, Hinduism, Islam, Judaism, Sikhism as well as non-religious belief systems such as 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
- 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 different technologies 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.
- It is suggested that 36 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met.
- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as 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 non-religious belief systems.
- Material from other religions and non-religious belief systems may also be included where and when this is appropriate.
- As a general rule, when planning each unit, the number of religions or non-religious belief systems in any individual unit should not exceed two in Key Stage 1.
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit.
- All units of work should be initiated by a key question.

## KEY STAGE 1

### Disciplinary Knowledge in Key Stage 1

**During Key Stage 1, teachers should give pupils the opportunity to:**

- talk about people and things that are special and important to them and to others
- use religious and non-religious words and phrases to recognise and name features of religious and non-religious life and practice
- recall religious and non-religious stories, identify religious and non-religious objects, artefacts and symbols which are important to different people
- experience what it means to be religious and non-religious through art, drama and music and evaluate and reflect upon those experiences.

### Personal Knowledge in Key Stage 1

**During Key Stage 1, teachers should give pupils the opportunity to:**

- give reasons for their likes and dislikes and identify what has an influence on their lives and on the lives of others
- begin to be able to express and explain another person's point of view
- apply to their own lives the moral ideas that they have had, heard about and discussed in class
- share things they find interesting, or puzzling.





## KEY STAGE 1

# Substantive Knowledge in Key Stage 1

## Living the Faith

### Christianity – God, Gospel, Kingdom of God

Pupils will build on previous learning in the Foundation Stage. Through a variety of activities, they will begin to develop an understanding of what it might mean to be a Christian and explore different Christian ways of life. Creation, care of animals and environmental issues can be a focus, as well as stories from the Old and New Testament. Topics covered:

- the place of prayer and reflection in family life
- moral teachings, such as care of the natural world
- rules and regulations, such as the two Great Commandments
- pilgrimage

### Other Religions and Beliefs

#### Buddhism – Buddha, Dhamma, Sangha

- religious ceremonies practised in the home and wider faith community
- giving dana to the monks
- listening to chanting
- the Jataka stories
- living the Noble Eight-fold Path

#### Hinduism – Dharma, Brahman, Karma

- religious ceremonies practised in the home
- stories of the Gods and Goddesses

#### Islam – Tawhid, Ibadah, Akhlaq

- living the Five Pillars
- religious dress and diet rules practised in the home and wider faith community
- stories from the Qur'an and other Muslim sources, such as the Hadith

#### Judaism – God, The People, The Torah

- religious practice in the Jewish home
- stories from the Hebrew scriptures, particularly the Torah
- the importance of rules given in the Torah

#### Sikhism– Guru, Panth

- religious ceremonies practised in the home
- the Five Ks
- 10 Gurus – Guru Granth Sahib

#### Non-religious Worldviews

- family and community celebrations in the home and beyond

### Learning outcomes should include a pupil's ability to:

- reflect on their own uniqueness
- explore the roles and responsibilities of special people within a religious or non-religious belief system
- explore aspects of identity and what it means to be religious or non-religious
- observe and comment upon religious and non-religious rituals and ceremonies.

## KEY STAGE 1

### Buildings and Places

#### Christianity – Kingdom of God

Pupils should be given the opportunity to visit places of worship, either in their community, or as a special journey away from their local area. Visits should have a focus, either the building itself, an act of worship, a rite of passage ceremony or a key aspect of Christian belief or teaching.

- visits to local churches and other Christian places of worship
- talk to local priests, ministers and other Christian leaders and members of local Christian communities

#### Other Religions and Beliefs

##### Buddhism - Sangha

- visit to a Buddhist Temple
- talk to monks, nuns and/or members of the local Buddhist community

##### Hinduism - Dharma, Ashrama, Atman, Karma

- visit to a Mandir
- talk to a local pandit and/or members of the local Hindu community

##### Islam - Ibadah

- visit to a Mosque
- talk to a local imam and/or members of the local Muslim community

##### Judaism – The People

- visit to a Synagogue
- talk to a rabbi and/or members of the local Jewish community

##### Sikhism – Guru, Panth

- visit to a Gurdwara
- talk to a granthi or the members of the local Sikh community

##### Non-religious Worldviews

- Many humanists like to get together for discussion and social activities, and tend to meet in community halls, cafes and other public spaces.

#### Learning outcomes should include a pupil's ability to:

- explain the concept of sacred or significant places for individuals and communities
- give reasons for the respect shown to symbols and artefacts in their usual surroundings
- develop personal responses to local places of worship and other significant locations for the community
- develop an understanding about how and why such places should be treated with respect.



## KEY STAGE 1

### Important Times and Days

#### Christianity – Kingdom of God, God, Incarnation, Salvation

Discuss and explore aspects of the principal festivals, celebrations, commemorations, seasons and prayer customs:

- Sunday observance
- Eucharist/Holy Communion/the Lord’s Supper/Mass
- Daily Prayer
- Advent, Christmas and Epiphany
- Lent, Holy Week and Easter
- Pentecost
- Harvest Festival
- Baptism and Dedication
- Weddings
- Funerals

#### Other Religions and Beliefs

Discuss and explore aspects of the principal festivals, celebrations, commemorations, seasons and prayer customs:

#### Buddhism – Sangha, Buddha

- Puja
- Wesak
- Kathina Day (and Loy Krathong)
- New Year

#### Hinduism – Dharma, Brahman, Ashrama

- Diwali
- Holi
- Weddings

#### Islam – Iman, Ibadah, Akhlaq

- Salat
- Ramadan and Eid ul Fitr
- Eid ul Adha
- The Birth of the Prophet Mohammad pbuh
- Salat ul Jumah (Friday Prayers)
- Birth and Naming Ceremonies
- Weddings

#### Judaism – God, The People

- Shabbat
- Pesach
- Rosh Hashanah
- Hannukah
- Sukkoth
- Weddings

#### Sikhism – Guru, Panth

- Birthday of Guru Nanak
- Baisakhi
- Weddings
- Last rites of passage – Antim Sanskar
- Birth and naming ceremonies

#### Non-religious Worldviews

- Birthdays
- Secular celebrations of Christmas and Easter
- Weddings

#### Learning outcomes should include a pupil’s ability to begin to:

- share the experience of celebrating
- join in and experience religious celebrations
- appreciate the special nature of religious and other festivals; and explore symbols and artefacts used in religious and non-religious festivals, celebrations and commemorations.

## KEY STAGE 1

### Sacred Texts

#### Christianity

The Bible – God, Creation, The Fall, Incarnation, Gospel, Salvation, Kingdom of God

- its books and stories, and how it is used in public worship and private devotions
- well known Christian prayers and other texts used for worship

#### Other Religions and Beliefs

##### Buddhism - Dhamma

- Tripitika
- Dhammapada

##### Hinduism – Brahman, Atman, Dharma, Karma

- Ramayana

##### Islam – Iman, Ibadah, Akhlaq, Tawhid

- how and why the Qur'an is in Arabic and is treated as the word of Allah and its use in the Mosque and in the home
- the Hadith

##### Judaism- God, The People, The Torah

- The Torah and how it is used in worship in the Synagogue
- Siddur prayer book for Jews

##### Sikhism - Guru, God

- Guru Granth Sahib
- Mool Mantra

##### Non-religious Worldviews

- secular stories with a moral meaning or message, such as traditional tales.

#### Learning outcomes should include a pupil's ability to begin to:

- understand the effect of religious and other important books in the lives of different individuals, including themselves if this is appropriate
- experience a wide range of stories and other writings used to communicate beliefs
- learn to associate particular texts with religious and non-religious celebrations, commemorations and festivals
- observe the use of religious and non-religious writings in worship and in the home
- consider the respect that should be shown to sacred and other significant texts.



# Agreed Syllabus for Religious Education

## KEY STAGE 2



## KEY STAGE 2

Throughout Key Stage 2, pupils learn about Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism, as well as non-religious belief systems such as 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 ideas, 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:**

- encounters with religions and other world views 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.

### Checklist for Religious Education at Key Stage 2

- Religious Education must be taught in every year group.
- It is suggested that 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met.
- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as 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 non-religious belief systems.
- Material from other religions and non-religious belief systems may also be included where and when this is appropriate.
- As a general rule, when planning each unit, the number of religions or non-religious belief systems in any individual unit should not exceed two in Key Stage 2, as a general rule.
- Care should be taken to ensure that across the Key Stage, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

## KEY STAGE 2

### Disciplinary Knowledge in Key Stage 2

**During Key Stage 2, teachers should give pupils the opportunity to:**

- identify the key aspects of religious and non-religious beliefs, especially the people, stories and traditions that influence the beliefs and values of others
- analyse the variety of practices and ways of life in religious and non-religious belief systems, and understand how these stem from and are closely connected with particular teachings
- recognise and comment upon the similarities and differences within and between religions
- investigate the significance of religion in local, national and global communities
- consider the meaning of a range of religious and non-religious expressions of belief, understand why they are important and note links between them
- describe and begin to respond to religious and non-religious responses to ultimate, moral and ethical questions
- use specialist vocabulary in communicating their knowledge and understanding
- locate and interpret information about religious and non-religious life stances from a range of sources.

### Personal Knowledge in Key Stage 2

**During Key Stage 2, teachers should give pupils the opportunity to:**

- reflect on what it means to belong to a religious or non-religious community, communicating their own and other responses
- respond to the challenges of commitment both in their own lives and within religious and non-religious traditions, recognising how commitment to a religion or other belief system is shown in a variety of ways
- discuss their own and others' views of religious and non-religious truth and belief, expressing their own ideas
- reflect on ideas of right and wrong and their own and others' responses to them.
- reflect on sources of inspiration in their own and others' lives.



## KEY STAGE 2

# Substantive Knowledge in Key Stage 2

## Living the Faith

### Christianity – God, Incarnation, Salvation, Kingdom of God

Pupils will be given the opportunity to explore aspects of Christianity that support learning about, and from, living the faith as a Christian, drawing on a variety of denominations and traditions. Beliefs and values will also be addressed in this unit.

#### Christian Commitment

Include studying stories about Christians and Christian organisations from the past and present day that demonstrate the life and teaching of Jesus, ‘Love one another as I have loved you.’

These are some examples that can be considered, but there are many others.

#### Significant People

- Jesus and people associated with the origins of Christianity
- Significant Christian figures from history
- Significant Christian figures from today (international, national and local figures)

#### Organisations

- Christian Aid
- Salvation Army
- CaFOD
- Tearfund

#### Occasions

- Rites of Passage: Baptism and Dedication, First Communion, Confirmation
- Ordination
- Weddings and Partnerships
- Funerals
- Pilgrimage to sites of significant Christian importance

#### Important times

- Worship
- Prayer (how and why Christians pray)

#### Other religions and beliefs

Pupils will be given the opportunity to explore aspects of other religions that support learning about, and from, living the faith as a member of that faith. Pupils should learn about and from at least two other world faiths.

Beliefs and values will also be addressed in this unit.

### Buddhism – Buddha, Sangha

#### Significant people

- The Buddha and his followers
- King Ashoka
- The Dalai Lama

#### Occasions

- Worship at home and at the Temple
- Samanera (when a boy enters the monastery)

#### Important times

- Meditation

#### Religious dress

- Saffron robes

#### Dietary laws

- Vegetarian

### Hinduism – Samsara, Atman, Brahman, Ashrama, Ahimsa, Karma

#### Significant people

- The role of the pandits at the shrine

#### Occasions

- Introduction to Samskaras

#### Rites of passage

- Birth ceremony
- Initiation / Sacred Thread
- Kumbh Mela



## KEY STAGE 2

### Important times

- Worship in the home
- Puja

### Dietary laws

- Vegetarian

### Islam – Tawhid, Iman, Ibadah, Akhlaq

#### Significant people

- Stories from the Qu’ran which include Prophet Muhammad and other prophets

#### Organisations

- Mosque as a place of learning Muslim Aid/ Islamic Relief Zakah (concept of giving)

#### Occasions

- Rites of passage
- Birth ceremony (naming the child)
- Weddings
- Funerals
- Hajj (pilgrimage) Umrah
- Ramadan

#### Important times

- Prayer: in the home at the mosque

#### Religious dress

- For prayer: Hijab

#### Dietary laws

- Rules of Halal/Haram

### Judaism – God, The People, The Torah, The Land

#### Significant people

- Stories from the Hebrew Bible about the founders Abraham, Isaac, Jacob, Moses, Rebecca, Rachel, Esther and Leah
- Prophets

#### Occasions

- Rites of passage: Birth and naming ceremony (Circumcision) Bar/Bat Mitzvah and Bat Chayil
- Weddings
- Mourning and remembrance

### Important times

- Shabbat (Sabbath): in the home
- At the Synagogue

### Religious dress

- For worship: Cap (Kippah) Prayer shawl (Tallit) Tefillin

### Dietary laws

- Rules of Kashrut and Kosher foods

### Sikhism– God, Guru, Panth

#### Significant people

- Stories of the Gurus, in particular Guru Nanak and Guru Gobind Singh

#### Occasions

- Birth ceremony
- Initiation 5 Ks

#### Important times

- Prayer: in the home, in the Gurdwara

#### Religious dress

- 5 Ks: Kesh (uncut hair) Kanga (wooden comb)
- Kachera (underwear)
- Kara (bracelet)
- Turban to cover uncut hair
- Dietary laws
- Vegetarian
- Langar (communal kitchen)

### Non-religious Worldviews

#### Significant people

- Scientists who have increased our knowledge and understanding of the world, or thinkers, writers and philosophers who have expanded our ideas and understanding of ourselves.

#### Occasions

- Non-religious baby namings or welcomings
- Non-religious coming-of-age ceremonies (in some countries)
- Birthdays, family celebrations and anniversaries
- Non religious weddings

## KEY STAGE 2

- Non-religious funerals

### Dress

- Humanism is not a religion, and there are no authorities or rules that would or could impose particular styles of dress on the non-religious.

### Dietary laws

- Many non religious people are thoughtful and ethical consumers who respect the environment and animal welfare, and/or take into account issues such as fair trade. There are more vegetarians and vegans amongst humanists than in the general UK population.–

## Buildings for Worship

### Christianity – The Fall, Incarnation, Gospel, Salvation, Kingdom of God

Pupils will be given the opportunity to visit different Christian places of worship and to learn about denominations. They explore the architecture and learn about and from the objects found in the church visited.

Pupils should be encouraged to explore buildings used for worship by various denominations.

Key features of such buildings might include some of the following:

- Baptistry (Font and Paschal Candle)
- Altar
- Cross or Crucifix
- Pulpit and lectern
- Nave and Chancel
- Organ
- Candles
- Statues
- Stained glass

The local priest / minister is usually helpful in talking to pupils and focusing on the aspect of Church liturgy that is most suitable to the visiting class.

## Other religions and beliefs

### Buddhism – Buddha, Sangha

#### Temple or Vihara

The role of the Buddhist temple is a place for people to gather to celebrate festivals and to spend time together. It is also a place to listen to the teachings of Buddhism, to study and to meditate.

- The statue of the Buddha
- Flowers
- Lights and incense

### Hinduism – Brahman, Samsara, Dharma, Karma

#### The Mandir

Like the home, the mandir, is a place of prayers and religious ceremonies. The mandir is also the focus of the prasad, events for children, education and fundraising.

- The statues of the Gods
- The prayer hall
- The architecture
- Rules for dress

### Islam – Tawhid, Akhlaq, Ibadah

#### Mosque

The role of the Mosque includes daily worship, prayer, social, educational and welfare issues. During a visit you could focus on the following items:

- The Dome and Minaret
- The place for preparation for prayer Wudu (washing)
- Shoes
- Prayer hall
- Separation and prayer place for women
- Mihrab and Minbar

### Judaism- God, The People, The Torah

#### Synagogue

## KEY STAGE 2

The role of the Synagogue as a place of study as well as a place of worship. This may be a Progressive or an Orthodox Synagogue (Richmond upon Thames is Orthodox). You could focus on the following items:

- Place of the Bimah (central if Orthodox)
- Ark containing the scrolls
- Menorah
- Ner Tamid (Eternal Light)
- Star of David

### Sikhism– Guru, Panth, God

#### Gurdwara

The gurdwara meaning gateway to the Guru is a place of worship and community gathering for Sikhs. Sikhs come together for prayer and to listen to the reading of the Guru Granth Sahib as well as the langar, a kitchen providing food for everyone

- The prayer or worship hall
- The rules of dress
- The Langar (sharing of food)
- The Nishan Sahib (flag)
- The Guru Granth Sahib and Romalla (covering)

### Non-religious Worldviews

South Place Ethical Society owns Conway Hall in London

## Important Times and Days

The focus of this work should be on the ways that individuals, families and other groups, including faith communities, express their beliefs and values, and mark key events of importance to them.

The Christian festivals of Christmas and Easter should be prominent. It is more appropriate to cover festivals at the time they occur, but this is not always practical. Therefore, schools should decide what is appropriate, taking account of the need to cover aspects of the world's religions and other belief systems during the academic year.

Pupils should be introduced to the concepts of

celebration and commemoration. Pupils will be able to learn about the beliefs of a particular religion or non-religious belief system through an exploration of relevant events. They will learn about the various meanings of these events to religious and non-religious people, the ways in which they are marked in different contexts, including other parts of the world, and what they may learn about their own lives and communities from them.

## Christianity – Incarnation, Salvation, Kingdom of God

The year of the Church:

- Advent
- Christmas
- Epiphany
- Lent
- Easter
- Ascension
- Pentecost
- Trinity

How are these times associated with the Life of Christ? How are these times celebrated within the family and community? Stories, signs and symbols associated with the event.

Other lesser festivals and Saints Days as appropriate.

## Other religions and beliefs

### Buddhism - Sangha

- Wesak
- New Year
- Kathina Day (and Loy Krathong)
- Dhammacakka Day

### Hinduism – Dharma, Brahman

- Diwali (lights)
- Holi (colour)
- Raksha Bandhan (knot of protection)

## KEY STAGE 2

### Islam – Tawhid, Ibadah, Iman

- Ramadan and Eid ul Fitr
- Hajj and Eid ul Adha
- Ashura (celebration of creation)

### Judaism – God, The People, The Torah

- Rosh Hashanah and Yom Kippur - the new year and the day of atonement
- Pilgrim festivals
- Pesach (Passover)
- Shavuot
- Sukkot (Tabernacles)
- Simchat Torah (Torah-Law)
- Historical festivals
- Purim (Lots)
- Hanukkah (Lights)

### Sikhism – God, Guru, Panth

- Baisakhi (New Year)
- Bandi Chhor Diwas - Day of Liberation
- Hola Mohalla Mela
- Birthday of Guru Nanak

### Non-religious Worldviews

- Darwin Day (12 Feb)
- United Nations Day (24 Oct)
- World Humanists Day (21 June)
- Human Rights Day (10 December)
- National, civic or local holidays, festivals, and events, and commemorations of historic events such as Remembrance Day

These are celebrated in entirely secular ways: taking breaks from work, getting together with friends and family, and exchanging cards and presents



## KEY STAGE 2

### Sacred Texts

Pupils will be introduced to the sacred writings of Christianity and other major world religions, as well as texts significant to those who are not religious.

Religious literature records traditional stories of beliefs and values. Holy books record stories relevant to the faith. These books give codes and rules, explanations and help the reader make the decision whether or not to follow them.

The focus of this work should be on the relationship between literature of the faiths and the beliefs, values, practices, customs and lifestyles of believers and society. It should use material taken directly from the sacred text and study its meaning and effect on the lives of believers.

Pupils will discover the messages within sacred texts and develop their understanding of this type of material and its effect on people's lives. They will be able to think about the significance of important words in their own lives that allow opportunities for spiritual and moral development.

### Christianity – God, Creation, The Fall, Incarnation, Gospel, Salvation, Kingdom of God

- The Bible - Old Testament and New Testament

### Other religions and beliefs

#### Buddhism - Dhamma

- Theravada scriptures:
- Tripitaka (the Pali Canon), including the Vinaya Pitaka and the Sutta Pitaka
- Mahayana scriptures:
- Heart Sutra (Pranajaparamita)
- Lotus Sutra (Saddharma Pundarika)

#### Hinduism – Brahman, Atman, Ashrama, Dharma, Ahimsa, Karma

- Vedas, a collection of hymns praising the Vedic gods
- Ramayana, long epic poems about Rama and Sita
- Mahabharata, which includes the Bhagavad Gita
- Puranas, a collection of stories about the different incarnations and the lives of saints

#### Islam – Tawhid, Iman

- The Qur'an
- The Hadith

#### Judaism – God, The People, The Torah

- The Torah
- The Talmud

#### Sikhism– Guru, God, Panth

- The Guru Granth Sahib
- The Daily Prayer Book

#### Non-religious Worldviews

Humanists do not have sacred texts, but may find inspiration and wisdom in

- non-religious fables
- traditional tales
- children's stories
- fiction that explores human nature, the human condition and moral dilemmas
- books about other people's lives.

# Agreed Syllabus for Religious Education

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## KEY STAGE 3



### KEY STAGE 3

Throughout Key Stage 3, pupils extend their knowledge and understanding of Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism, as well as non-religious belief systems such as 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 world views.

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, non-religious, cultural and philosophical groups, who can express a range of convictions or religious and ethical issues
- visits, where possible, to places of major religious significance, locally, nationally and even internationally
- opportunities through different technologies 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
- chances to explore the connections between Religious Education and other subject areas, such as the arts, humanities, literature and science.

## KEY STAGE 3

### Checklist for Religious Education at Key Stage 3

- Religious Education must be taught in every year group.
- It is suggested that 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met.
- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as 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 non-religious belief systems.
- Material from other religions and non-religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religions and non-religious belief systems in any individual unit should not exceed three 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, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

**You should design the schemes of learning to develop the following key elements.**

- Beliefs and values
- Morality
- Deity
- Worship
- Beliefs about the nature of humanity

### At Key Stage 3:

There should be three core units that build on the themes studied in Key Stages 1 and 2.

#### Unit 1 Living the faith Core

#### Unit 2 Building and places

#### Unit 3 Important times, ceremonies and seasons

At Key Stage 3, beliefs, values and sacred texts will underpin the learning from the core units.





## KEY STAGE 3

### Disciplinary Knowledge at Key Stage 3

**During Key Stage 3, teachers should give pupils the opportunity to:**

- investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
- analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
- investigate and explain why people belong to faith communities and explain the diversity of religion
- analyse and compare the evidence and argument used when considering issues of truth in religion
- start to discuss and evaluate how religious beliefs and teaching inform answers to ultimate questions and ethical issues
- apply a wide range of religious vocabulary consistently and accurately
- interpret and evaluate a range of sources, texts and authorities

### Personal Knowledge at Key Stage 3

**During Key Stage 3, teachers should give pupils the opportunity to:**

- reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned argument
- evaluate the challenges and tensions of belonging to a religion in the contemporary world, expressing their own ideas
- express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
- reflect and evaluate their own and others' beliefs about world issues such as wealth and poverty, prejudice, justice and peace, and the environment.



## KEY STAGE 3

# Substantive Knowledge at Key Stage 3

## Living the faith

### Christianity – God, Creation, The Fall, Incarnation, Gospel, Salvation, Kingdom of God

Pupils should be given the opportunity to study the key concepts, terminology and historical perspective of Christianity.

#### Beliefs

- The nature of God
- The life and work of Jesus Christ
- The Gospels
- The Creeds

#### Practices

- Rituals and ceremonies
- Public worship (including Eucharistic worship)
- Sacred texts (biblical and non-biblical)

#### Life

- Individual lifestyles
- Influence in local and national life in Great Britain
- Significant people

#### The Arts

- The expressions of Christianity through music, art and drama

#### As a World Religion

- How Christianity spread
- Denominational differences
- Christianity in non-European countries

## Other religions and beliefs

Pupils should be given the opportunity to study the key concepts, terminology and historical perspective of other religions and belief systems.

#### Beliefs

- The nature of God and ultimate reality
- Founders and holy people
- Key beliefs
- Holy and sacred texts

#### Practices

- Rituals and ceremonies
- Public worship
- Private worship

#### Life

- The lifestyle of individuals
- Food and dress customs
- Family life
- Influence on local and national life

#### The Arts

- The expression of religion through literature, art, music, drama appropriate to the rules that apply to the named religion

#### The world religion

- The spread of the religion
- Its differences between contrasting traditions
- The religion in Great Britain and in a European and/or non-European country

## KEY STAGE 3

### Buildings and places

#### Christianity – God, The Fall, Incarnation, Gospel, Salvation, Kingdom of God

This will build on previous knowledge and understanding of buildings and religious places for worship and community use. It will include a study of holy places associated with Christianity in the Holy Land and other parts of the world. Key elements of worship, prayer, praise and readings will be studied in the context of building and place.

The meaning of key terms and concepts should be included such as:

- the body of Christ
- the community of all believers
- the Ecumenical movement
- denominational features
- how buildings reflect liturgy and worship
- how the contents of buildings are symbolic of worship
- how buildings can be adapted.
- the place of pilgrimage
- the purpose of pilgrimage.

#### Other religions and beliefs

This will build on previous knowledge and understanding of buildings and places of religion for worship and community use. It will include a study of holy places.

Key elements of worship, prayer, praise and readings will be studied in the context of building and places.

#### Buddhism – Buddha, Sangha

- Worship at the Vihara
- Worship at the Stupa (place of relics)
- The offering of flowers, light, incense and chanting
- Meditation

- The Buddhist Monastery - monks and lay people

#### Hinduism – Brahman, Atman, Ahimsa, Dharma, Karma

- Worship in the home (Puja)
- The Mandir community focus for Arti, Havan and Bhajan community worship
- Role of divine worship
- Role of Pujaris (temple priests)
- Distribution of Prashad at a gathering
- Katha – recitation of scripture
- Varanasi, Gangorti and Ayohya as places of pilgrimage

#### Islam -Tawhid, Iman, Ibadah, Akhlaq

- The role of the Mosque, Iman and Qur'an
- Jumu'ah prayers
- Communal prayer and teaching
- Community use (Ummah)
- Denominational differences
- Mecca and Medina as places of pilgrimage

#### Judaism – God, The People, The Land, The Torah

- The Synagogue (Shabbat and festivals)
- The importance of home in Jewish life
- Denominational differences
- Jerusalem (Western Wall)

#### Sikhism – Guru, Panth, God

- Worship in the home
- Akhand Path
- The Gurdwara - the community centre as well as the place of worship
- Sewa
- Community worship
- Features of the Gurdwara
- Role of Granthi

## KEY STAGE 3

- The importance of the Sangat (Community)
- Amritsar (The Golden Temple) as a place of pilgrimage

### Non-religious Worldviews

- The oldest surviving Ethical Society, South Place Ethical Society, owns Conway Hall in London

## Important times, ceremonies and seasons

### Christianity -God, Incarnation, Gospel, Salvation, Kingdom of God

During this unit pupils should extend their knowledge and understanding of holy days and liturgical events in the Church's year. Festivals and rites of passage may have been studied in primary school. Now pupils can use the Bible and other resources to explore the inner meaning of the principal festivals such as Christmas, Easter, Advent and Lent to extend their understanding of the religious celebrations of these times. The focus should be on the ways faith communities express their beliefs and values, and pupils should be able to evaluate the importance of commitment to Christianity as expressed in ceremonies marking special times such as birth and death.

- Christmas: the concept of incarnation, God taking on a human identity
- Easter: the concept of salvation, the study of the death and resurrection of Christ
- Ascension: the great commission to the Apostles
- Pentecost: the coming of the Holy Spirit, the concept of Trinity
- Times for preparation, reflection, repentance and forgiveness: Advent and Lent
- Special weeks: Week of Prayer for Christian Unity, Christian Aid week
- Birth: denominational differences of birth ceremonies
- Death: funerals and memorial services

- Sacramental worship: Baptism, First Communion, Confirmation, Eucharist, anointing the sick, penance, marriage and ordination

### Other religions and beliefs

During this unit, pupils should extend their knowledge and understanding of holy days and other significant days within the tradition being studied.

Festivals and rites of passage may have been studied in primary school. Now pupils can use holy books, sacred texts and other resources to explore the inner meaning of the principal festivals of the chosen tradition to extend their understanding of the faith celebrations. The focus should be on ways communities express their beliefs and values, and pupils should be able to evaluate the importance of commitment to the named religion or belief system as expressed in ceremonies marking special times such as birth and death.

### Buddhism – Buddha, Dhamma, Sangha

- Wesak - celebrating the birth, enlightenment and Parinibbana (death) of the Buddha
- Birth ceremony (similar to Hindu)

### Hinduism – Samsara, Atman, Karma, Brahman, Ahimsa, Ashrama, Moksha

- Raksha Bandhan – a festival of thanks giving for brothers and sisters
- Samasara ceremony to mark stages of life.

### Islam – Tawhid, Iman, Ibadah, Akhlaq

- Feast days and family events
- Muslim calendar - Hijrah
- Hajj / Eid ul Adha
- Ramadan / Eid ul Fitir
- Lailat ul-Qadr
- Birth ceremonies
- Marriage
- Death rites and customs
- Five pillars

## KEY STAGE 3

### Judaism – God, The Torah, The People, The Land

- Sukkot the Feast of Tabernacles, celebrated in the autumn, teaching about God's protection
- Shavuot, Harvest thanksgiving with special reference to God giving the Torah to Moses
- Shabbat (Sabbath) weekly celebration in the home and synagogue
- Brit Milah - circumcision at eight days
- Bar or Bat Mitzvah - becoming an adult and taking on responsibility for yourself
- Marriage and family life
- Funeral and memorial traditions

### Sikhism – God, Guru, Panth

- Festivals celebrating the Guru's life or martyrdom
- Baisakhi
- Birth ceremony (naming)
- Amrit (5Ks)
- Weddings
- Death rituals

### Non-religious Worldviews

Many of those with non-religious worldviews celebrate Easter and spring holidays, Christmas and winter holidays, in entirely secular ways: taking breaks from work, getting together with friends and family, and exchanging cards and presents.



# Agreed Syllabus for Religious Education

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## KEY STAGE 4



## KEY STAGE 4

The Religious Education programme of study will ensure that throughout this phase, students will build on their established understanding and abilities. They will analyse and interpret a wide range of philosophical and ethical concepts in increasing depth.

Students will have the opportunity to investigate issues of diversity within religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They will expand and balance their evaluations of the impact of religions on individuals, communities and societies locally, nationally and globally.

Students will understand the importance of dialogue between and among different religions and beliefs. They will gain understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have of the role of religion in the world.

Whilst there is no legal requirement that students must sit public examinations, they deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited. Therefore, when developing a suitable scheme of work for Key Stage 4, it is possible to use GCSE courses in Religious Studies. The GCSE course is usually taught over two years.

Students will use no more than two religions during the preparation for this external examination. The two religions should be Christianity and another religion. Many GCSE syllabuses also entail the study of non-religious worldviews as part of their programme of study.

## General requirements 14 to 19

Religious Education is a statutory subject for all registered students, including students in the school sixth form.

Schools must provide Religious Education to every student in accordance with legal requirements.

Richmond upon Thames recommends that all students at Key Stage 4 who want to take a GCSE course should be given the opportunity to do so.

It is recommended 40 hours a year should be devoted to Religious Education in Key Stage 4 and

curriculum plans should clearly show how this time requirement is met.

Post-16 students should be given opportunities to follow A level courses, but there must be provision for Religious Education for all students in sixth forms. A suggested 12 hours per year in Year 12 and 8 hours per year in Year 13. Teachers must acknowledge the importance of Christianity as well as incorporating other world religions and non-religious worldviews.

## KEY STAGE 4

### Strategies for teaching and learning

#### Key concepts

There are a number of key concepts that underpin the study of Religious Education. Students need to understand these concepts in order to deepen and broaden their knowledge and understanding.

#### Beliefs, teachings and sources

- Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context
- Understanding and analysing beliefs, values and attitudes in relation to the human quest for meaning

#### Practices and ways of life

- Explaining and evaluating the impact of religions and beliefs on how people live their lives
- Analysing the ways in which the impact of religions and beliefs can vary according to context

#### Expressing meaning

- Interpreting and evaluating many different sources and forms of religious, spiritual, moral and cultural expression

#### Identity, diversity and belonging

- Explaining and analysing viewpoints on issues connecting personal and communal identity

#### Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity

#### Values and commitments

- Producing evidence and arguments about

moral values and how they can relate to beliefs and experience

- Evaluating their own and other people's values to make informed, rational and imaginative choices

### Knowledge in Religious Education

**During Key Stage 4, teachers should give students the opportunity to:**

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience taking account of their own sense of identity, experience and commitment
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing a well-substantiated conclusion
- develop their understanding of principal methods by which religions and spirituality may be interpreted
- draw upon, interpret and evaluate forms of creative expression in religious life
- use specialist vocabulary to evaluate the power and limitations of religious language.
- reflect on, express and justify their own opinions taking into account what they have learnt about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes to recognise their rights and responsibilities taking into account what they have learnt about religion
- relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills of critical enquiry, creative problem solving and communication in a variety of media



# Agreed Syllabus for Religious Education

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## KEY STAGE 5



## KEY STAGE 5

# Agreed Syllabus for Religious Education 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 religious and non-religious world views to be included, recognising that schools will need to consider the requirements of public examination syllabuses.

By law, those students 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:

- It is suggested 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.
- In Key Stage 5, the Agreed Syllabus does not specify the number of religious and non-religious world views 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 religions and non-religious world views.
- 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 religious and non-religious world

views in any individual unit should not exceed three 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).

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.
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects.
- Religious Education included within a day
- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion.



Agreed Syllabus for  
Religious Education

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# SPECIAL SCHOOLS



## 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 Education and Health Care Plan (EHCP) 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 religious and non-religious world views through visitors and visits to places of worship
- opportunities to experience and to handle religious and other artefacts, particularly those which engage the different senses
- contexts in which to explore religious and non-religious world views 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 religious and non-religious world views 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, IT 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

## SPECIAL SCHOOLS

### 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
  - Nursery – no statutory requirement
  - 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 for statutory non-examined RE
- Within each phase or Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious worldviews 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 religious and non-religious world views
- 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 religious and non-religious world views 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 EHCPs
- Care should be taken to ensure that, across each phase or Key Stage, aspects of each of the religious and non-religious world views are developed, though this is not required within each individual unit



# Agreed Syllabus for Religious Education

## APPENDIX



## APPENDIX A

### Skills

Many more general skills can support pupil learning. This is a list of skills and processes often developed in Religious Education.

#### Investigation

- Asking relevant questions
- Knowing how to use different types of sources
- Knowing what may constitute evidence for understanding religion(s)

#### Interpretation

- The ability to draw on meanings from artefacts, art work, 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, experiences, ultimate questions, belief and practices

#### Empathy

- The ability to consider thoughts, feelings, relationships, experiences, ultimate questions, belief and values of others
- Developing the power of imagination to identify feelings of love, wonder, forgiveness and sorrow
- The ability to see the world through the eyes of others, and to see issues from their point 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 teachings and individual conscience

### Analysis

- Distinguish between opinion, belief and fact
- Distinguish between features of different religions

### Synthesis

- Linking significant features of religion together with coherent pattern, connecting different aspects of life into a meaningful whole

### Application

- Making associations between religions and individual community, national and global 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 conviction and concern, and to respond to religious issues through a variety of media.

In Foundation and Key Stage 1, teachers can help their pupils to use periods of quiet and silence for reflection. They will develop opportunities for discussion and develop listening and speaking skills.

Different experiences can help with life skills, particularly if started or learnt at this early stage and they can develop as pupils progress through the Key Stage.

The teacher should be able to comment on pupils' difficulties and suggest ways in which these skills can progress. This should continue into the 14 to 19 curriculum, when teachers should include assessment tasks to measure students' skills in expressing themselves confidently.

It is recognized that the subject of R.E can be contentious. Students may hear or use offensive or prejudicial terms relating to religious beliefs or practices. It is important that teachers enable discussion to take place and allow for views to be challenged, in a balanced and acceptable way.



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