

Living Difference

Revised 2011

The Agreed Syllabus for Hampshire,
Portsmouth and Southampton



Hampshire
County
Council



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Living Difference Revised

**The Agreed Syllabus for
Hampshire, Portsmouth and
Southampton**

January 2011

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Contents

	Page nos
Foreword	
Preface	1
Quick start-up guide	2
The legal requirements	3
The status of religious education within the curriculum	4
Time for religious education	4
Acknowledgements	5
 Section 1:	
The curriculum and religious education	
Introduction: the basis of the revision of the Agreed Syllabus	7
National guidance on the curriculum	8
<i>Every Child Matters</i>	8
Values and purposes	8
Aims of the curriculum	9
Changes in the curriculum affecting religious education	9
 Section 2:	
Overview of the Agreed Syllabus	
The purpose of religious education	13
Introduction to the Agreed Syllabus: <i>Living Difference</i>	15
Engaging with concepts	17
Hierarchy of concepts	18
Progression through the concepts	19
The skills of enquiry	21
A methodology for enquiry into concepts	22
The cycle beginning with Communicate or Enquire	26
Fields of enquiry	28

Section 3:

Attainment target and level descriptors

Attainment target	31
Interpreting religion in relation to human experience	31
Assessing attainment at the end of a key stage	32
Levels of attainment	33
Performance descriptions	37
Performance descriptions across subjects	37

Section 4:

Programmes of study

Students with special educational needs	41
Introduction	43
Teaching methods	44
A model for sequencing enquiry and skills in the programme of study for students with special educational needs	46
Knowledge, skills and understanding for students with special educational needs	47
Foundation Stage	49
Introduction	51
Teaching and learning	51
Hierarchy of concepts	53
Key Stage 1	57
Introduction	59
Hierarchy of concepts	60
A model for sequencing enquiry and skills in the programme of study at Key Stage 1	62
Knowledge, skills and understanding	63
Key Stage 1 units of work	65
Recommended content for the Foundation Stage and Key Stage 1	67
Christianity	68
Buddhism	70
Hinduism	72
Islam	74

Judaism	76
Sikhism	78
Key Stage 2	81
Introduction	83
Hierarchy of concepts	84
A model for sequencing enquiry and skills in the programme of study at Key Stage 2	86
Knowledge, skills and understanding	87
Key Stage 2 units of work	90
Recommended content for Key Stage 2	93
Christianity	94
Buddhism	96
Hinduism	98
Islam	100
Judaism	102
Sikhism	104
Key Stage 3	107
Introduction	109
Hierarchy of concepts	110
A model for sequencing enquiry and skills in the programme of study at Key Stage 3	112
Knowledge, skills and understanding	113
Key Stage 3 units of work	116
Recommended content for Key Stage 3	121
Christianity	122
Buddhism	124
Hinduism	126
Islam	128
Judaism	130
Sikhism	132

Key Stage 4	135
Introduction	137
Hierarchy of concepts	138
A model for sequencing enquiry and skills in the programme of study at Key Stage 4	140
Knowledge, skills and understanding	141
Religious education and religious studies within the Key Stage 5/Post-16 curriculum	143
Hierarchy of concepts	145
Introduction	146
A model for sequencing enquiry and skills in the programme of study at Key Stage 5/Post-16	147
Suggested material for a Key Stage 5/Post-16 curriculum	148
 Section 5:	
Lists of concepts	
A Concepts	151
Examples of concepts common to all human experience	151
B Concepts	152
Examples of concepts that are common to many religions and that are used in the study of religion	152
C Concepts	153
Examples of concepts that are particular to specific religions	153
Christianity	154
The Bahá'í Faith	156
Buddhism	158
Hinduism	159
Islam	161
Judaism	162
Sikhism	163
Humanism	164

Section 6:

Learning across the curriculum: The contribution of religious education

Promoting spiritual, moral, social and cultural development through religious education	165
Personal, learning and thinking skills	168
Community cohesion	170
Promoting citizenship through religious education	171
Promoting personal, social and health education through religious education	172
Promoting social and emotional aspects of learning	173
Religious education in a cross-curricular setting	174
 Bibliography	 177
 County RE Centre publications for sale	 178

Foreword

This revised version of *Living Difference*, the Agreed Syllabus for religious education in Hampshire, Portsmouth and Southampton, replaces the original document introduced in 2004. It builds on the original syllabus and its conceptual enquiry approach to religious education (RE) enriched by the skills of philosophical enquiry, and by refining the guidance given on the basis of its first five years of implementation.

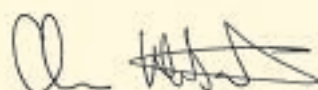
This revision is further evidence of the continuing fruitful partnership between Hampshire, Portsmouth and Southampton. We are especially grateful to the Chairs of the three statutory conferences and the teachers and Standing Advisory Councils for Religious Education (SACRE) members who formed the working group ensuring a document that seeks to meet the needs of religious education in the 21st Century. It confirms our commitment to an education that values religious and cultural difference. It seeks to empower our pupils and students, and address rights, respect and responsibilities within the communities we serve. It is intended to provide the basis of effective teaching and learning in religious education and, as a result, enhance understanding and collaboration across the diversity of belief and practice within our local communities and the wider world.



John Coughlan
Director of Children's Services
Hampshire County Council



Julian Wooster
Director of Children's Services
Portsmouth City Council



Clive Webster
Executive Director for Children's Services and Learning
Southampton City Council

Preface

Living Difference was introduced as the Agreed Syllabus for Hampshire, Portsmouth and Southampton in 2004. The 1996 Education Act requires that an agreed syllabus must be reviewed by the Agreed Syllabus Conference every five years.

In order to maintain continuity with the previous syllabus, the three Local Authorities (LAs) of Hampshire, Portsmouth and Southampton, which were formed in 1997, have worked together to produce this revised Agreed Syllabus, *Living Difference*.

The Agreed Syllabus Conferences were set up in 2009 to begin work on the review of the syllabus. Schools in all three authorities were consulted through a questionnaire sent to all schools in 2006 and through a qualitative survey involving a percentage of teachers in 2008 – 2009, in order to establish the impact of *Living Difference* on pupils'/students' learning. The findings of the questionnaire and qualitative survey were used to inform the review. An Agreed Syllabus Working Party was established and, within that, a writing group who have made the amendments within this revised version of *Living Difference*. SACRE members and schools and colleges across all three Local Authorities were represented on these working groups.

Living Difference is the Agreed Syllabus for Hampshire, Portsmouth and Southampton. It is the statutory guidance on the locally agreed curriculum for religious education. This curriculum consists of:

- the purpose statement (page 13)
- the methodology for conceptual enquiry (pages 21 – 29)
- the skills of enquiry (pages 21 – 24)
- the fields of enquiry (pages 28 – 29)
- the attainment target (page 31)
- the levels of attainment (pages 33 – 36)
- the programmes of study (pages 41 – 149).

Quick start-up guide

? How can I find my way around this syllabus ?

Start here.

Legal requirements
Pages 3 – 4

Concepts explained
Pages 17 – 20

The **Cycle** can be found on page 22.

Methodology
Pages 21 – 30

Levels of attainment
Pages 31 – 40

Programmes of study
Pages 41 – 149

SEN Pages 41 – 48
KS1 Pages 57 – 80
KS3 Pages 107 – 134
Post-16 Pages 143 – 150

Foundation Pages 49 – 56
KS2 Pages 81 – 106
KS4 Pages 135 – 142

Concepts
Groups and religious examples
Pages 151 – 164

More information on schemes of work can be found in the primary and secondary *Living Difference* handbooks and on the **HIAS RE** websites.

Cross-curricular RE
Pages 165 – 176

The legal requirements

The Education Act 1996 requires that:

- religious education should be taught to all pupils/students other than those in nursery classes and except for those withdrawn at the wish of their parents. Teachers' rights are safeguarded, should they wish to withdraw from the teaching of religious education
- religious education in all county and voluntary controlled schools should be taught in accordance with an agreed syllabus
- an agreed syllabus should *reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions in Great Britain*
- an agreed syllabus *must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils*
- an Agreed Syllabus Conference must be convened every five years to review the existing syllabus.

The Department for Children, Schools and Families (DCSF) (now DfE) guidance, *Religious education in English schools: Non-statutory guidance 2010*, states that:

- “Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the Schools Standards and Framework Act 1998.

The key document in determining the teaching of RE is the locally agreed syllabus within the LA concerned. ... Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. LA must, however, ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.”

The status of religious education within the curriculum

Section 352 of the Education Act 1996 identifies the distinctive place of religious education as part of the basic curriculum alongside the National Curriculum. Religious education is to have equal standing in relation to the core and foundation subjects within the school. It differs from the subjects of the National Curriculum only in that it is not subject to national prescription in terms of attainment targets and programmes of study. It is a matter for the Agreed Syllabus Conferences to recommend locally prescribed procedures for the local authority.

Time for religious education

It is recommended that the following minimum hours should be devoted to religious education, and the programmes of study in *Living Difference* have been designed with these time recommendations in mind:

Collective worship is not part of the taught day and cannot be considered as part of the recommended time for teaching the Agreed Syllabus

- Reception classes: approximately 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: 45 hours per year
- Key Stage 5: there is no recommended minimum time allocation.

The requirement to teach religious education does not apply to nursery classes but it does apply to children in Reception classes in the Early Years Foundation Stage.

Acknowledgements

Grateful thanks go to members of the working party and others who have contributed to the shaping of this document:

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Section I

The curriculum and religious education

Introduction: the basis of the revision of the Agreed Syllabus

Since the introduction of *Living Difference* as the Agreed Syllabus for Hampshire, Portsmouth and Southampton in September 2004 and the handbooks for primary and secondary phase schools in 2006, specific activity has taken place both locally and nationally that has influenced this statutory review of *Living Difference* and revisions that have been made.

- Locally, between 2004 and 2009, Hampshire, Portsmouth and Southampton have monitored the implementation of *Living Difference* in a number of ways. Most importantly through:
 - the regional development groups and county steering groups
 - a quantitative questionnaire survey of all Hampshire, Portsmouth and Southampton schools
 - an independent qualitative survey of selected teachers, through interviews.

All of these mechanisms have resulted in findings that show that *Living Difference* has had a positive impact on pupils'/students' achievement and attainment.

- Nationally, between 2006 and 2009, both the secondary and primary curricula were revised. The curriculum is focused on the experience of children and young people and stresses the importance of enquiry and conceptuality in learning in order to progress pupils' and students' development. These characteristics of learning, in relation to pupils'/students' progress and attainment were echoed in the Office for Standards in Education's (OfSTED) long reports on RE, *Making sense of religion*, in 2007, and *Transforming religious education*, in 2010.

Living Difference has not been changed in any fundamental way, but, as a result of the activities detailed above, has been refined to reflect them. The changes undertaken nationally in relation to how the curriculum and teaching and learning should be approached have created alignment with *Living Difference* and endorse the findings of the local monitoring procedures undertaken. On the following pages and later in this section of this revised Agreed Syllabus, the national guidance and nature of the changes to the curriculum are introduced. The section on the programmes of study (see pages 41 – 149), presents the statutory local guidance as to how the three aims of the curriculum (*successful learners, confident individuals, responsible citizens*) can be effectively implemented by following the *Living Difference* approach.

National guidance on the curriculum

Every Child Matters

The policy that underpins the curriculum is based upon the Government's *Every Child Matters* (2003)

(www.dcsf.gov.uk/everychildmatters/about/ – 25 June 2010)

and the *Children's Plan* (2007)

(www.dcsf.gov.uk/childrensplan/downloads/The_Childrens_Plan.pdf
– 25 June 2010)

The *Every Child Matters* aims are that children and young people should:

- *Be healthy*
- *Stay safe*
- *Enjoy and achieve*
- *Make a positive contribution*
- *Achieve economic well-being.*

Religious education can address the five aims of *Every Child Matters* in the way exemplified in *Living Difference – the primary handbook*, Chapter 6, pages 112 – 116 (Hampshire County Council, 2006) and *Living Difference – the secondary handbook*, Chapter 6, pages 61 – 65 (Hampshire County Council, 2006).

Values and purposes

From the above five aims of *Every Child Matters* follow the *Values* and *Purposes* statements of the National Curriculum.

“Foremost is a belief in education, at home and at school, as a route to the spiritual, moral, social, cultural, physical and mental development, and thus the well-being, of the individual. Education is also a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development. Education should reflect the enduring values that contribute to these ends. These include valuing ourselves, our families and other relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Education should also

reaffirm our commitment to the virtues of truth, justice, honesty, trust and a sense of duty.

At the same time, education must enable us to respond positively to the opportunities and challenges of the rapidly changing world in which we live and work. In particular, we need to be prepared to engage as individuals, parents, workers and citizens with economic, social and cultural change, including the continued globalisation of the economy and society, with new work and leisure patterns and with the rapid expansion of communication technologies.”

(<http://curriculum.qcda.gov.uk> – 25 June 2010)

Aims of the curriculum

The statements above underpin the three aims of the National Curriculum across all phases.

(<http://curriculum.qcda.gov.uk/key-stages-1-and-2/aims-values-and-purposes/index.aspx> – 25 June 2010)

The three aims of the curriculum, are:

- successful learners who enjoy learning, make progress and achieve
- confident individuals who are able to live safe, healthy and fulfilling lives
- responsible citizens who make a positive contribution to society.

Changes in the curriculum affecting religious education

The secondary and primary curricula emphasise the importance of addressing how subjects, including religious education, should contribute effectively to:

- the overall development of the learner
- enquiry-based learning
- skills progression
- co-operative learning
- a coherent interdisciplinary curriculum
- conceptual coherence.

The secondary curriculum

The revised programmes of study share a common format:

- an importance statement that describes why the subject matters and how it can contribute to the aims of the curriculum
- key concepts that identify the big ideas that underpin the subject
- key processes that identify the essential skills and processes of the subject
- range and content that outlines the breadth of subject matter from which teachers should draw to develop knowledge, concepts and skills
- curriculum opportunities that identify opportunities to enhance and enrich learning, including making links to the wider curriculum.

(http://curriculum.qcda.gov.uk/uploads/overview_doc_tcm8-1839.pdf
– 25 June 2010)

The secondary curriculum is designed to promote greater flexibility and coherence.

The primary curriculum

The *Independent review of the primary curriculum* (Sir Jim Rose, 2009) report stated that:

“The new curriculum must be underpinned by an understanding of the distinct but interlocking ways in which children learn and develop – physically, intellectually, emotionally, socially, culturally, morally and spiritually – between the ages of 5 and 11. Among other things, a well-planned, vibrant curriculum recognises that primary children relish learning independently and co-operatively; they love to be challenged and engaged in practical activities; they delight in the wealth of opportunities for understanding more about the world; and they readily empathise with others through working together and through experiences in the arts, literature, religious education and much else.”

(http://publications.teachernet.gov.uk/eOrderingDownload/Primary_curriculum_Report.pdf, page 9 – 25 June 2010)

It was recommended that key features of the primary curriculum should include:

- recognising the continuing importance of subjects and the essential knowledge, skills and understanding they represent
- providing a stronger focus on curriculum progression
- strengthening the focus on ensuring that, by the age of seven, children have a secure grasp of literacy and numeracy skills, and that they need to make good progress thereafter

- strengthening the teaching and learning of information and communication technology (ICT) to enable them to be independent and confident users of technology by the end of primary education
- providing a greater emphasis on personal development through a more integrated and simpler framework for schools
- building stronger links between the Early Years Foundation Stage and Key Stage 1, and between Key Stage 2 and Key Stage 3 in offering exciting opportunities for learning languages for seven to eleven-year-olds.

(www.dcsf.gov.uk/primarycurriculumreview/ and http://publications.teachernet.gov.uk/eOrderingDownload/Primary_curriculum_Report.pdf, page 8 – 25 June 2010)

Key concepts and essential knowledge

The secondary RE curriculum emphasises the importance of *key concepts* (and processes). In the proposed primary RE curriculum these were called *essential knowledge*. In this syllabus, *Living Difference*, these are called *Fields of enquiry* (see pages 28 – 29). They are:

- *Beliefs, teachings and sources*
- *Practices and ways of life*
- *Expressing meaning*
- *Identity, diversity and belonging*
- *Meaning, purpose and truth*
- *Values and commitments.*

Key skills

In the secondary phase these are called *personal, learning and thinking skills* (PLTS) and are categorised under the headings of:

- *Independent enquirers*
- *Creative thinkers*
- *Team workers*
- *Self-managers*
- *Effective participants*
- *Reflective learners.*

(<http://curriculum.qca.org.uk/key-stages-3-and-4/skills/plts/index.aspx> – 25 June 2010)

See pages 22 – 24 (*The skills of enquiry*) and pages 168 – 169 (*Personal, learning and thinking skills*) illustrating how these key skills can be developed through the conceptual enquiry approach of this syllabus.

For the primary phase, learning and thinking skills were identified. These skills include children learning how to:

- communicate
- investigate
- create and develop
- evaluate.

The National Curriculum: Primary handbook, 2010 (page 13),
DCSF/QCDA
(www.qcda.gov.uk/curriculum – 25 June 2010)

Section 2

Overview of the Agreed Syllabus

The purpose of religious education

The purpose of religious education (RE) in Hampshire, Portsmouth and Southampton is to support students in developing their own coherent patterns of values and principles, and to support their spiritual, moral, social and cultural development.

This entails encouragement of each student to interpret and respond to a variety of concepts, beliefs and practices within religions and to their own and others' cultural and life experiences.

Successful outcomes will depend upon careful choice and use of teaching and learning strategies. It is essential that the process of teaching and learning must be applicable to learning for life, in a broad sense, as well as within the context of RE.

It is important that students progressively develop the capacities to interpret, evaluate and respond to differing values and beliefs. This can be achieved through extending their thinking and analytical skills and their creative, imaginative and emotional development.

A further purpose for RE is to foster mutual understanding between students of differing religious and cultural backgrounds.

The process of teaching and learning at each key stage is addressed in the *programme of study*.

The content of the curriculum at each key stage is addressed in the *breadth of study*.

This approach to religious education in Hampshire, Portsmouth and Southampton schools is consistent with the United Nations Convention on the Rights of the Child, particularly Articles 12, 14 and 30, and supports the work of Rights Respecting Schools.

Article 12

Children have the right to say what they think should happen, when adults are making decisions that affect them, and to have their opinions taken into account.

Article 14

Children have the right to think and feel what they want, and to practise their religion as long as they are not stopping other people from enjoying their rights. Parents should guide their children on these matters.

Article 30

Children have the right to learn and use the customs and language of their families, whether these are shared by the majority of people in the country or not.

Introduction to the Agreed Syllabus: *Living Difference*

This Agreed Syllabus is the legal document to be followed for the teaching of religious education in Hampshire, Portsmouth and Southampton schools from January 2011. In Hampshire, Portsmouth and Southampton schools it is a legal requirement to teach according to this Agreed Syllabus and it provides the basis on which the Standing Advisory Councils for Religious Education (SACREs) of Hampshire, Portsmouth and Southampton and the Office for Standards in Education (OfSTED) will determine the effectiveness of the delivery of religious education.

This Agreed Syllabus supersedes the previous Agreed Syllabus for religious education in Hampshire, Portsmouth and Southampton: *Living Difference*, 2004.

Living Difference identifies that people following different beliefs actually **live** them out; we encounter different interpretations of the world and this has practical effects. We have to understand how and why people live differently from each other and respect their right to do so. *Living Difference* identifies that respecting **difference** requires us to engage with difference confidently. We need to identify how and why we have different beliefs, attitudes and practices from other people. By doing this, we can gain respect from others. The skills of enquiry section of the programme of study seeks to develop both of these complementary capacities. The attainment target summarises the capacities to be developed by students. The educational and social relevance of this project should be clear by recognising that the world our students inherit will be increasingly affected by globalisation, within which acknowledging and negotiating difference will be necessary to ensure social harmony and humanitarian aims.

Accepting difference does not imply agreement; nor does it imply that all difference is acceptable. It is important that students make reasoned and informed judgements about difference and that these are based on beliefs and values that they sincerely hold, and that they can express and defend in reasoned debate. Teachers have a responsibility for helping students to develop their beliefs and values, in relation to those values that society prizes. As a result, the Agreed Syllabus places particular importance upon the spiritual, moral, social and cultural development of students.

This Agreed Syllabus is based upon understanding and responding to the key concepts within the major religious traditions and non-religious beliefs represented in Great Britain. It aims to inform pupils in primary schools and students in secondary schools of how these concepts present differing understandings of human experience and ways in which religions view the purpose of life. In response, pupils and students are encouraged to develop their own concepts to interpret their own experiences and explain the experiences of others in the wider world.

The key concepts of the major religious traditions and belief systems are expressed in their beliefs and practices and in relation to key events and individuals in their history. These beliefs, practices, events and individuals provide the means to understanding and engaging with the key concepts. For example, exploring the meaning of the Five Ks in Sikhism leads to an understanding of Khalsa. Exploring the Five Pillars in Islam leads to an understanding of tawheed, jihad and umma. Exploring pilgrimage in Hinduism leads to an understanding of yoga, bhakti and moksha. Exploring the life of the Buddha in Buddhism leads to an understanding of dukkha, anicca, tanha and anatta. Exploring the teachings of and events in the life of Jesus Christ in Christianity leads to an understanding of incarnation, resurrection and atonement. Exploring the Shoah in Judaism leads to an understanding of Shekhinah, Covenant and redemption.

Engaging with concepts

Living Difference introduces pupils and students to a particular approach to religious education which focuses them on engaging with and enquiring into concepts. In this document concepts are understood to be big ideas that have developed in human language enabling us to interpret and communicate human experience. They are tools for making sense of the world. The sense we make of the world is dependent upon our concepts. Within religious traditions people use distinctive concepts to express their experience and their understanding of the world.

Living Difference divides concepts into three broad groups. Each group contains individual concepts of greater and lesser complexity.

At different key stages students are progressively introduced to different groups of concepts, as follows:

A concepts that are common to all human experience

For example, remembering, specialness, celebration, rights, duty, justice

B concepts that are shared by many religions and are used in the study of religion

For example, God, worship, symbolism, the sacred, discipleship, stewardship, martyrdom

C concepts that are specific to particular religions

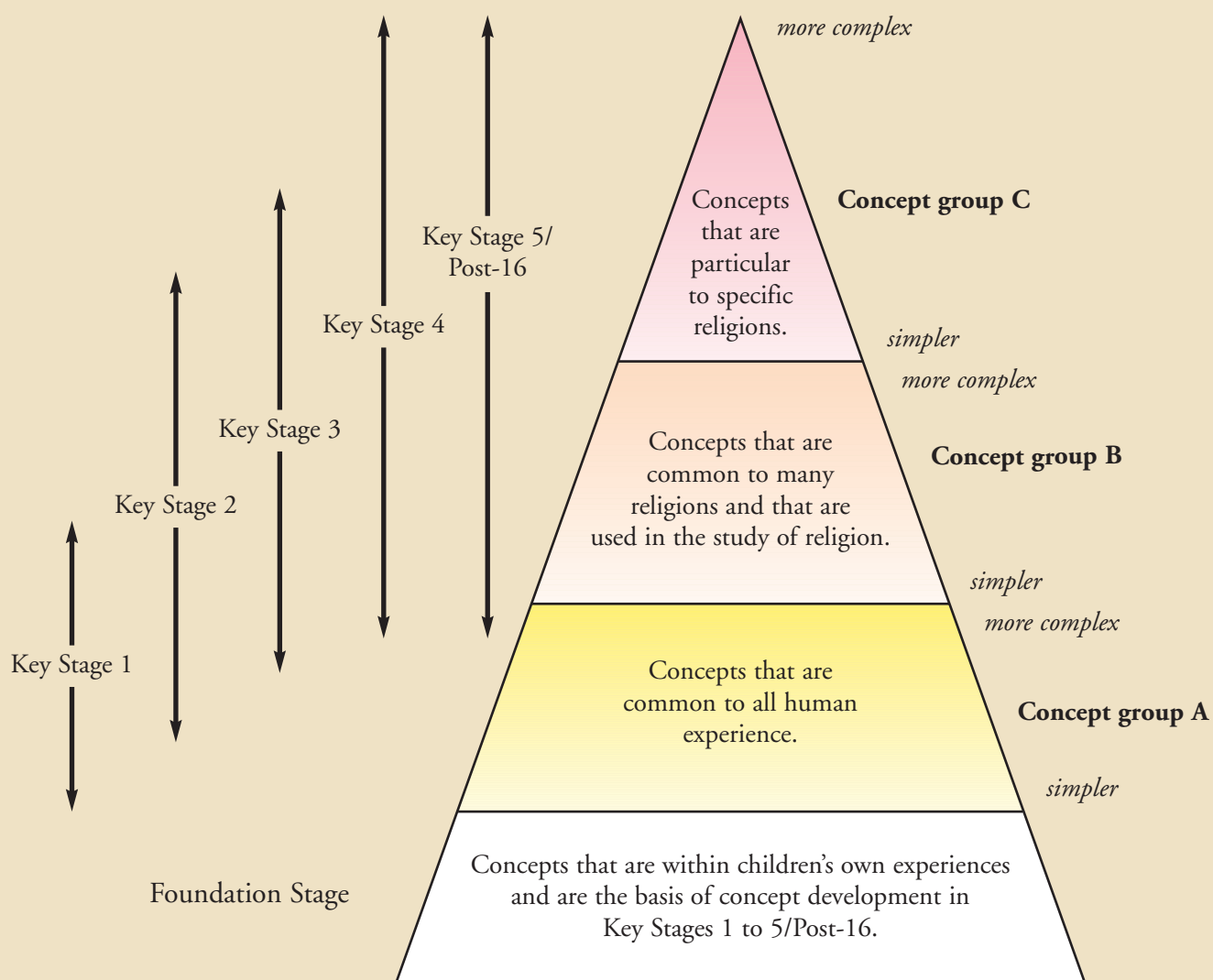
For example, dukkha, Trinity, tawheed, redemption, Khalsa, moksha, Torah.

It is expected that as pupils/students move through the key stages they would engage with all three groups of concepts and move from simpler concepts to more complex concepts. It is important that all three groups of concept should be introduced to students from Key Stage 2 onwards.

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

- = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
- = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
- = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Progression through the concepts

1 Foundation Stage and Key Stage 1

Pupils will engage with simple group A concepts that are part of their experience at this age such as *special, belonging, remembering*. This is important because such familiarity enables them to think at greater depth and progress in their capacity for enquiry into more complex concepts at a later stage. It provides a foundation upon which they can progress to enquiring into concepts in groups B and C with which they do not have that familiarity. By Year 2, pupils should engage with some group B concepts that can be presented more simply such as *worship* or *God*.

2 Key Stage 2

Pupils at Key Stage 2 will engage with more complex A concepts such as *community, freedom* and *identity*. By Years 5 and 6, pupils will engage with more complex group B concepts such as *prophecy, myth* and *sacred* and a few group C concepts such as *umma, resurrection, dukkha, mitzvot*.

3 Key Stage 3

Students at Key Stage 3 will engage with increasingly more complex group A concepts such as *prejudice* and *justice* in which they will enquire into different and varied interpretations of each concept. They will also engage with more demanding group B concepts such as *discipleship, martyrdom* or *Covenant* and more group C concepts from specific religious traditions, for example in Christianity: *Trinity, incarnation*, in Buddhism: *Nirvana, karuna*, in Hinduism: *darshan, karma*, in Islam: *tawheed, Akhirah*, in Judaism: *Shekhinah, redemption*, and in Sikhism: *Guru* and *sewa*. At this stage it is important to distinguish between key concepts specific to one religious tradition and other kinds of terms that describe a particular belief or particular practices within a tradition. (For example, students will engage with terms such as *salat* and *Hajj* in order to enquire into key Islamic concepts such as *tawheed, jihad* and *umma*).

4 Key Stage 4

Students at Key Stage 4 will be working with the full range of concepts. They will have built the capacity to engage with enquiry at a high level. All students, whether engaged on examination courses or non-examination courses, are required to be working with the enquiry methodology of the Agreed Syllabus.

5 Key Stage 5/Post-16

Students have an entitlement to religious education up to the point when they leave full-time education. It is expected that all Key Stage 5/Post-16 students are given the opportunity to move towards a mature understanding of the distinctive beliefs and practices of different faiths. The process requires that students progress towards an understanding of the unique relationship between concepts that are held in each religion (or other world view) and develop their capacity to critically analyse the conceptual frameworks of different religious and non-religious world views. It is anticipated therefore that students of this age are able to appreciate the clusters of concepts at work in, for example, the belief in the Five Pillars of Islam or the use of the Bible in Christianity.

The skills of enquiry

Enquiry lies at the heart of the Hampshire, Portsmouth and Southampton Agreed Syllabus. Developing the skills of enquiry in children and young people is an important part of the work of the teacher of religious education. The methodology as illustrated in the elements of the cycle of learning: **Communicate, Apply, Enquire, Contextualise** and **Evaluate**, offers a secure process by which to enable pupils/students to progress in their ability to *interpret religion in relation to human experience* (the attainment target).

When planning an individual cycle of learning, whether beginning with **Communicate** or **Enquire**, the pupils/students are embarking on a journey of enquiry into a key concept. This is why the process is called *conceptual enquiry*; enquiry into concepts which have been significant in helping human beings express and explain human experience in different contexts throughout time.

Moving round the cycle, pupils/students develop and refine skills through engaging with the specific elements of the cycle of learning. Examples of the skills are shown in the table on the following pages.

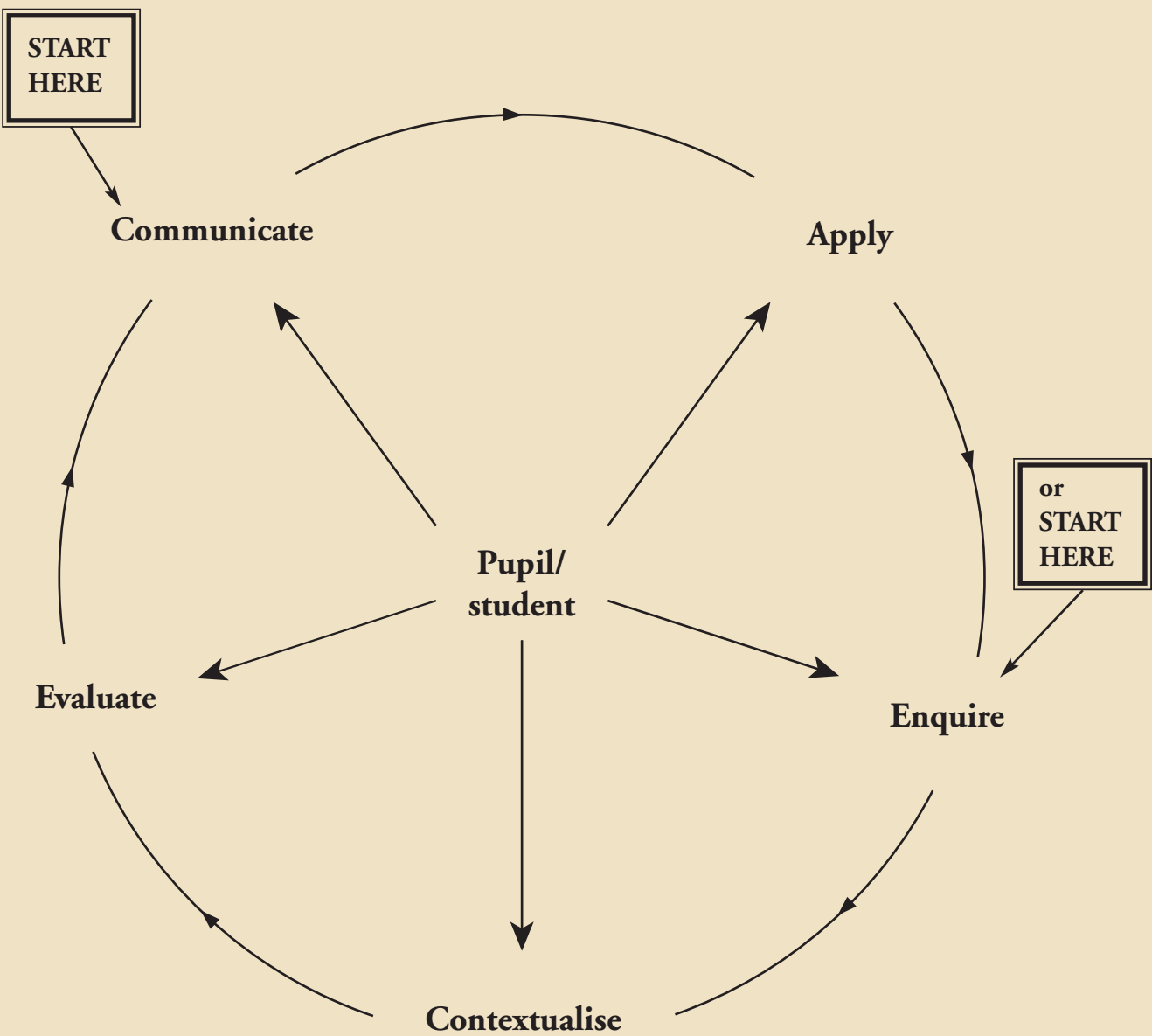
How the teacher can facilitate the formation of skills of enquiry

A cycle of enquiry takes place over several sessions. The whole movement around the cycle is driven by the skills of enquiry which the teacher facilitates. The teacher's role is to facilitate the children's/young people's enquiry through dialogue and through activities which generate dialogue. In this way there will be a gradual development of thinking and reasoning skills over time.

When pupils/students engage in dialogue they construct their own understanding of complex issues. The teacher should use probing questions at all stages of the cycle, to facilitate the formation of higher-order thinking in the pupils/students. These will be open questions which invite the children/young people to think and reason carefully together. For example: *Does everyone agree with ...?, Can we think of an example that would support/counter that point of view?, Would that always be the case?, What would follow from your suggestion ...?*

Becoming a skilful facilitator of children and young people's enquiry allows them to engage with complexity.

A methodology for enquiry into concepts



The importance of enquiry in a plural democracy: the contribution of RE to community cohesion

Religious education lends itself to an enquiring and philosophical approach. In a world where truth is contestable, young people need skills to debate, discern and engage with difference confidently. Religious education conducted through enquiry can help young people develop their own sense of identity, belonging and personal world view. The young person will gain confidence in coming to appreciate the plurality of religious and non-religious belief. Forming classrooms into communities of enquiry offers a safe framework for children and young people to explore both common and contestable areas of expression. The teacher is the guide for the journey.

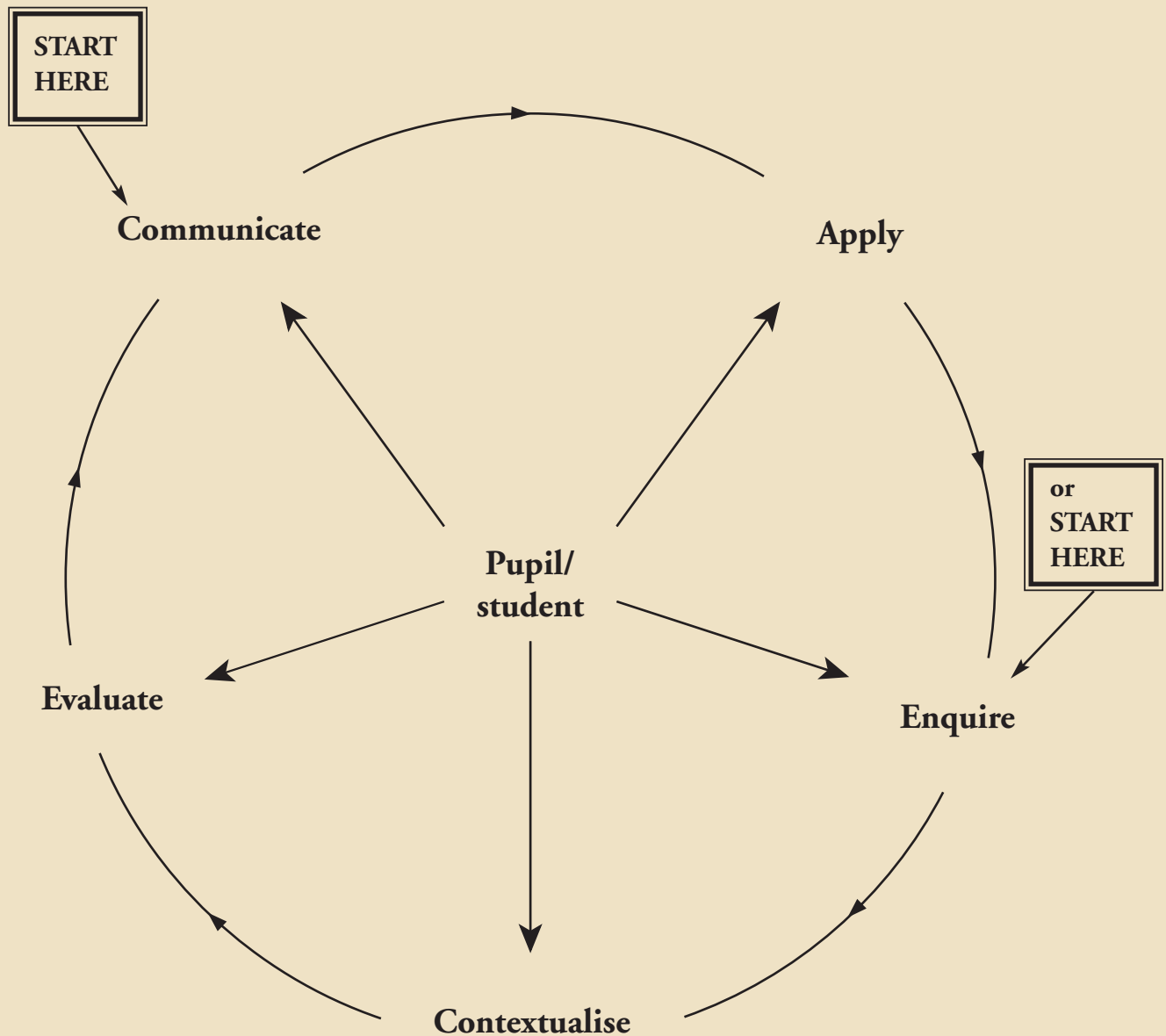
Examples of enquiry skills which will be developed at each stage of the cycle of learning

Communicate	<ul style="list-style-type: none">● Reflect on their own experience of, and responses to, the concept.● Respond to others' ideas and situations.● Recognise human experience which may be different from their own.
Apply	<ul style="list-style-type: none">● Express how their responses to the concept may be applied in specific situations.● Identify the issues raised in applying their responses to specific situations.● Recognise some of the difficulties or problems involved in developing a coherent set of beliefs and values.
Enquire	<ul style="list-style-type: none">● Recognise the complexity of concepts.● Frame questions (problematising the concept).● Define and analyse concepts by forming criteria.● Construct explanations.● Give good reasons and distinguish good from bad reasons.● Construct inferences (if ... then ...).
Contextualise	<ul style="list-style-type: none">● Explore the interpretation of concepts.● Recognise that differing religious, social and cultural contexts influence interpretations and raise sometimes controversial issues that demand further engagement.

Examples of enquiry skills which will be developed at each stage of the cycle of learning

	<ul style="list-style-type: none">● Express and communicate their understanding of why context influences interpretation of a concept.● Build capacity to compare different interpretations of concepts by giving examples.
Evaluate	<ul style="list-style-type: none">● Show sensitivity to the interpretations of the concept in the context.● Form an evaluative judgement about the significance of the concept within the given context and without.● Discern and clarify the reasons behind different judgements, including their own and those of others.● Recognise specific characteristics which make a difference in forming a judgement.● Express the value the concept has beyond the context.

A methodology for teaching and learning



Pupils/students can be guided to enter into the process at key points. There are two obvious starting points – pupils'/students' own responses (**Communicate**) or the enquiry into concepts (**Enquire**). Pupils/students are, however, required to complete all the elements of the sequence in order to make sense of the concept in focus and its implication for themselves and others.

The cycle beginning with Communicate or Enquire

When constructing a unit of work it is important to consider which concept should lead the enquiry and how it contributes to an overall progression in learning in RE. There is no requirement to cover any fixed number of concepts when studying a religious tradition. When beginning to plan a cycle the teacher will identify the concept for that cycle. At primary level a cycle will follow one concept and will constitute a unit of work covering approximately six to eight hours, preferably explored in a blocked unit of time. At secondary level a cycle may take a more variable amount of time. As a general rule a cycle will take three to five lessons. It is the depth of the enquiry that is important.

The enquiry can start at **Communicate** where pupils/students give their own response to a concept of which they have some personal experience. This enables both the pupils/students and teacher to appreciate the breadth and variety of interpretation of any given concept. By starting with the learner's experience of the concept, both teacher and pupil/student are acknowledging that they are intrinsically involved in this process of enquiry from the outset.

If the enquiry for a cycle was investigating the concept of *community* a key question to open the enquiry might be: *What does community mean to me?*

In the next element, **Apply**, pupils/students might be asked to respond to their view of the concept in different situations. The enquiry has now moved on because pupils/students are being required to see the potential challenges and difficulties of the concept when placed in different situations. These examples may come from the pupil/student or be given to them to consider. Questions that might facilitate exploration of this element might include: *Can you think of a time when you did not want to be part of a community? What difference did it make?*

At **Enquire**, pupils/students may reflect collaboratively about how their grasp of the concept may have progressed. They now engage with the concept from a different, more complex perspective. The spirit of enquiry should remain open at this stage. Through introducing stimuli for pupils/students to raise and engage with further questions, the teacher is the facilitator for moving pupils/students towards a deeper understanding of the complexity of the concept. Questions to facilitate the enquiry might include: *What do you think links these images to the concept of community? What do you think is distinctive about this community? (eg: Brownies, Cubs, The Salvation Army).*

It can be more effective to begin the cycle at **Enquire** when:

- the concept is beyond the experience of the pupils/students
- the concept is particularly complex
- the groundwork for **Communicate** and **Apply** has already been explored in relation to a previous concept. For example, when a cycle on the concept of *umma* has begun with a **Communicate** and **Apply** using the sub-concept of *community*. Doing a subsequent cycle on the concept of *sangha* no longer requires an introduction using the sub-concept of *community*.

If the cycle of enquiry starts at **Enquire** the teacher's role is to enable pupils/students to engage with the range/depth of different understandings of the concept at the outset, paying particular attention to how the pupils/students respond to the concept.

At **Contextualise** pupils/students are required to examine the application of this concept to a specific religious situation. For example, pupils/students may investigate the activities of a local religious community, Christian, Muslim, Sikh, etc (non-religious material may also be included here if it enhances the enquiry).

Effective contextual material allows the enquiry to deepen. The context may be a case study, news article, scenario, etc. It enriches understanding of the concept by placing it in a real, precise situation which raises issues and questions. This enables pupils/students to appreciate alternative viewpoints and see how the concept informs certain beliefs and practices of the religious group or tradition, for example: *What issues about community are raised in this context? How is The Salvation Army's, or other religion's, idea of community different from or similar to our own? What questions and problems might this raise about different interpretations of the concept of community?*

The context should be a specific situation in which the concept is placed in order to raise issues and promote discussion. The context should open up how the concept affects beliefs and practices.

At **Evaluate**, pupils/students are asked to make informed, evaluative judgements about the concept in two ways: firstly, from the viewpoint of a believer: **Evaluate within**, then by giving their own point of view: **Evaluate without**. This should involve collaboration and dialogue prompted by questions such as:

What would a member of The Salvation Army (or Sikh or Buddhist, etc) argue is the significance of the concept of community?

How do pupils/students wish to respond to The Salvation Army's (or other's) interpretation of the concept of community?

*What interpretation of the concept of **community** do pupils/students hold and how similar or different are they from one another?*

For further guidance see *Living Difference – the primary handbook*, Chapter 2, pages 7 – 16, and *Living Difference – the secondary handbook*, Chapter 3, pages 15 – 32.

Fields of enquiry

The term *fields of enquiry* refers to what in the proposed primary curriculum was called *essential knowledge* and what in the secondary curriculum is called *key concepts* (see page 11 of this document) as outlined below.

In order to cover these fields of enquiry it is necessary to determine which key concepts (groups A, B and C) can best be used within each field. The following classification illustrates how fields of enquiry and key concepts can be aligned. A concept may fall within one or more fields of enquiry.

- **Beliefs, teachings and sources**

Group A: *change, wisdom, authority, interpretation*

Group B: *God, salvation, scripture*

Group C: *redemption, resurrection, incarnation, Torah, Covenant, moksha, Nirvana*

- **Practices and ways of life**

Group A: *giving, charity, benevolence, celebration, commitment*

Group B: *initiation, discipleship, stewardship, pilgrimage*

Group C: *mitzvot, Amrit, communion, eucharist, darshan, Covenant*

- **Expressing meaning**

Group A: *hope, love, justification, interdependence*

Group B: *symbolism, ritual, myth*

Group C: *sacrament, holy matrimony, samskars (Hindu ceremonies)*

- **Identity, diversity and belonging**

Group A: *belonging, community, identity, diversity, difference*

Group B: *rites of passage ceremony, ordination, worship*

Group C: *baptism, church, umma, sangha, Khalsa, Israel, varna*

- **Meaning, purpose and truth**

Group A: *truth, purpose, destiny, fate, free will, chance, change*

Group B: *revelation, faith, transcendence, prophesy*

Group C: *dharmā, maya, omnipotence, theism, monism, panentheism*

- **Values and commitments**

Group A: *toleration, justice, forgiveness, freedom, compassion, obedience*

Group B: *sacred(ness), prophethood, martyrdom, repentance*

Group C: *atonement, reconciliation, agape, karuna, sila, ahimsa, shirk, jihad, khalifah*

Fields of enquiry also encompasses those religions that have to be covered by law. (This includes the study of Christianity and other principal religions represented in Great Britain.) The DCSF, in the guidance it provided in *Religious education in English schools: Non-statutory guidance 2010*, also recommended the study of a non-religious tradition and the study of a religion represented locally.

In Hampshire, Portsmouth and Southampton it is recommended that fields of enquiry should be approached through drawing on the three groups of concepts (see page 17) in order to develop pupils'/students' capacity to *interpret religion in relation to human experience*.

Foundation Stage (Year R) pupils are required to engage with aspects of Christianity and the other religion being explored in Key Stage 1.

At **Key Stage 1** pupils are required to study Christianity and one other religion, and possibly a non-religious world view.

At **Key Stage 2** pupils are required to study Christianity and two other religions, and possibly a non-religious world view.

At **Key Stage 3** students are required to study Christianity and no less than two other religions which, preferably, have not been studied in the previous key stages, and possibly a non-religious world view.

At **Key Stage 4** it is recommended that students study Christianity and up to two other religions, and possibly a non-religious world view.

Section 3

Attainment target and level descriptors

Attainment target

The attainment target for *Living Difference* is:

Interpreting religion in relation to human experience

The attainment target emphasises the importance of interpretation of concepts. This can be understood in broader and more refined terms according to the age and ability of students.

- **At Foundation Stage** *interpret* can be understood as *engaging with* and *responding to*.
*For example, engaging with and responding to the concept of **celebration** in a unit of work on special food.*
- **At Key Stage 1** *interpret* can be understood as *making sense of*.
*For example, making sense of the concept of **remembering** in a unit of work on Passover.*
- **At Key Stage 2** *interpret* can be understood as *making sense of* but pupils will also recognise that there may be a variety of interpretations of a concept, so *interpret* can mean *differentiating between*.
*For example, different understandings of the concept of **freedom** in a unit of work on Passover.*
- **At Key Stage 3** *interpret* can be understood as *making sense of* and *differentiating between*, but students also need to be challenged to *give a coherent explanation of*.
*For example, religion specific concepts such as **mitzvot** in a unit of work on Judaism.*
- **At Key Stage 4** *interpret* can be understood as *making sense of*, *differentiating between*, and *giving a coherent explanation of* but students also need to be challenged to *examine critically*.
*For example, religion specific concepts such as **Covenant** and **redemption** in a unit of work on Judaism within a GCSE syllabus.*

Assessing attainment at the end of a key stage

The attainment target for RE, the programme of study and the breadth of study set out the knowledge, skills and understanding that students of different abilities and maturities are expected to have by the end of the key stage. The attainment target consists of eight level descriptions of increasing difficulty, plus a description for exceptional performance above Level 8. Each level description describes the types and range of performance that students working at that level should characteristically demonstrate.

The level descriptions provide the basis to make judgements about pupils'/students' performance at the end of Key Stages 1, 2 and 3. At Key Stage 4, national qualifications are the main means of assessing attainment in RE.

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

In deciding on a pupil's/student's level of attainment at the end of a key stage, teachers should judge which description best fits his or her performance. When doing so, each description should be considered alongside descriptions for adjacent levels. There are no national statutory assessment requirements in RE, but schools may wish to report progress in terms of levels of attainment. See *Living Difference – the primary handbook*, Chapter 6, pages 99 – 125, and *Living Difference – the secondary handbook*, Chapter 6, pages 59 – 98.

The levels of attainment correspond to the elements in the cycle of learning. The level descriptors should inform the intended learning outcomes for each cycle of learning. This, over time, will ensure progression in learning. (For guidance on developing intended outcomes see *Living Difference – the primary handbook*, Chapter 3, pages 29 – 30, and *Living Difference – the secondary handbook*, Chapter 3, pages 17 – 18, and Chapter 6, especially pages 61 – 71.)

Levels of attainment

Level 1

Enquire	Pupils can identify and talk about key concepts studied that are common to all human experience. (Group A concept)
Contextualise	They can recognise that the concept is expressed in the practices of the religion studied.
Evaluate	They can evaluate the concepts by talking about their importance to believers in simple terms, and by identifying an issue raised.
Communicate	They can talk about their own responses to these concepts.
Apply	They can identify how their responses relate to their own lives.

Level 2

Enquire	Pupils can describe in simple terms key concepts studied that are common to all human experience. (Group A concept)
Enquire	They can identify and talk about concepts that are common to many religions and used in the study of religions. (Group B concept)
Contextualise	They can simply describe ways in which these concepts are expressed in the context of the practices of the religion studied.
Evaluate	They can evaluate the concepts by describing in simple terms their value to believers and by talking about an issue raised.
Communicate	They can describe in simple terms their responses to these concepts.
Apply	They can identify simple examples of how their responses relate to their own lives and those of others.

Level 3

Enquire	Pupils can describe key concepts that are common to many religions and that are used in the study of religions. (<i>Group B concept</i>)
Contextualise	They can describe how these concepts are contextualised within some of the beliefs and practices of the religion studied.
Evaluate	They can evaluate the concepts by describing their value to believers and by identifying and describing an issue raised.
Communicate	They can describe their own responses to the concepts.
Apply	They can describe examples of how their responses are, or can be, applied in their own lives and the lives of others.

Level 4

Enquire	Pupils can explain key concepts that are common to many religions and that are used in the study of religions. (<i>Group B concept</i>)
Enquire	They can describe some key concepts that are particular to the specific religions studied. (<i>Group C concept</i>)
Contextualise	They can explain how these concepts are contextualised within the beliefs and practices of the religions studied.
Evaluate	They can evaluate the concepts by explaining their value to believers and by identifying and describing some issues which they raise.
Communicate	They can explain their own response to the concept.
Apply	They can explain examples of how their responses to the concepts can be applied in their own lives and the lives of others.

Level 5

Enquire	Students can explain key concepts that are particular to the specific religions studied. (Group C concept)
Enquire	They can explain some connections between different concepts.
Contextualise	They can accurately contextualise them within key beliefs and practices of the religion in which they are expressed.
Evaluate	They can evaluate the concepts by explaining their value to believers and by identifying and explaining some important issues which they raise.
Communicate	They can explain their own responses to religious concepts.
Apply	They can explain significant examples of how their responses do, or would, affect their own lives and the lives of others.

Level 6

Enquire	Students can give more detailed explanations of a range of key concepts specific to the religions studied. (Group C concept)
Contextualise	They can accurately contextualise them within key beliefs and practices of different branches of the religion in which they are expressed, and explain connections between different concepts.
Evaluate	They can evaluate the concepts by giving more detailed explanations of their value to believers and by explaining significant issues they raise.
Communicate	They can explain their own responses to religious concepts with a justification for their response.
Apply	They can give well-chosen examples of how their responses would affect their own lives, those of others, and wider society.

Level 7

Enquire	Students can give coherent, detailed explanations of a wider range of key concepts specific to the religions studied. (<i>Group C concept</i>)
Contextualise	They can accurately contextualise them within the beliefs and practices of different branches of the religion in which they are expressed. They can analyse some conceptual differences and similarities across religions. They can explain how concepts within a religion are related to one another.
Evaluate	They can evaluate the concepts by giving coherent explanations of the importance of the concepts to the lives and values of believers and by identifying and explaining issues that affect the wider society.
Communicate	They can give a coherent explanation for their own responses to religious concepts with a justification .
Apply	They can apply their responses by giving some evidence of how their responses would affect their own lives, those of others, and wider society. Students are beginning to draw on a range of sources to appropriately present and evidence their arguments .

Level 8

Enquire	Students can interpret a wide range of key concepts specific to the religions studied. (<i>Group C concept</i>)
Contextualise	They can accurately contextualise them within the beliefs and practices of different branches of the religion in which they are expressed, and analyse conceptual differences and similarities within and across religions. They can give more complex explanations as to how concepts within a religion are related to one another.
Evaluate	They can evaluate the concepts by justifying how and why the concepts are important to the lives and values of believers and by analysing how issues arising will affect the wider society.
Communicate	They can give a detailed explanation for their own responses to religious concepts with a justification for their responses based upon a coherent argument .
Apply	They can apply their responses by giving carefully selected supportive evidence of how their responses would affect their own lives, those of others, wider society and global affairs. Students are drawing on a wider range of appropriately selected sources to present and evidence their arguments .

Performance descriptions

The performance descriptions outline early learning and attainment before Level 1 in eight levels, from P1 to P8.

The performance descriptions can be used by teachers in the same way as the National Curriculum level descriptions to:

- decide which description best fits a pupil's performance over a period of time and in different contexts
- develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long, medium and short-term planning
- track linear progress towards attainment at religious education Level 1
- identify lateral progress by looking for related skills at similar levels across their subjects
- record pupils' overall development and achievement, for example, at the end of a year or a key stage.

Performance descriptions across subjects

The performance descriptions for P1 to P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate. Subject-focused examples are included to illustrate some of the ways in which staff might identify attainment in different subject contexts.

P1 (i)

Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example, startling at sudden noises or movements*. Any participation is fully prompted.

P1 (ii)

Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example, becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group celebrations and acts of worship*.

P2 (i)

Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and man-made environments*. They begin to show interest in people, events and objects, *for example, leaning towards the source of a light, sound or scent*. They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff*.

P2 (ii)

Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed an experience or interaction*. They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music*. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact*. They co-operate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures*.

P3 (i)

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

P3 (ii)

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

Performance descriptions in religious education

From Level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

P4

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

P5

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

P6

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

P7

Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P8

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

Section 4

Programmes of study

STUDENTS WITH SPECIAL EDUCATIONAL NEEDS

Students with SEN

Introduction

All students in **mainstream schools** must be taught religious education unless their parents or carers have requested their withdrawal from RE lessons. According to the Education Act (1981) students in **special schools** must be taught religious education “*so far as is practicable*”.

It is recognised that the programmes of study and end of key stage descriptions for a particular key stage may not reflect realistic expectations for some students with special educational needs.

Teachers will be sensitive to, and aware of, the distinctive needs of individual students and may select material from the key stage which is appropriate to their educational needs and capacities. Teachers should feel free to use material from a lower or higher key stage where this is more appropriate to the developmental needs of individual students.

For some students this will involve work which is pre-Key Stage 1, where the students’ understanding will be working at the threshold of religious awareness. In such cases, the emphasis is likely to be on sensory experience, personal response and interaction, and the development of a simple awareness of religion through the senses.

“As in all good educational practice, teaching methods and students’ activities should be differentiated so that all students are able to make progress and consolidate their learning. The term SEN covers a wide range of abilities, from students working at slightly below age-expected levels to students who are working at low P-Levels and are unlikely to progress beyond these. Because the learning cycle is concept-based, it is designed to help students to make sense of the world in which they live at their own level. Some concepts must be introduced before students can engage effectively with others. However, it may well be the case that some students will not develop to the level where concepts explicitly relating to religions can be addressed. There is much value in ensuring that the pupils are given learning experiences that help foster the development of certain concepts – such as special, belonging and sharing. These form part of a planned progression for the exploration of concepts that are important building blocks for both social and academic development, and those that might lead to spiritual and moral development.”

RE and the SLD school, by Simon Harmer, September 2010

Students with SEN

Teaching methods

Where possible, it is good practice to embed the programme of study into the wider curriculum, in order to maximise opportunities to make connections and consolidate learning. To help to make learning relevant, it makes sense to work outward from the student's own experience and maintain close links with personal and social development, through programmes such as SEAL (social and emotional aspects of learning).

Teaching should be stimulating and engaging, providing students with opportunities to access religious education. In the process of progression around the cycle, the emphasis is likely to begin with sensory experiences inviting a personal response and for some children interaction. Teachers' knowledge of students' individual needs will guide appropriate use of teaching resources, for instance, awareness of food allergies, sensitivity to noise, scents (eg: from joss sticks), bright lights, etc. A range of strategies to ensure inclusive teaching of religious education might include:

- use of artefacts, big books, posters, DVDs/videos and artwork
- use of art and craft to enable children to express their ideas
- music to create an atmosphere or for expression of ideas and emotions
- visual and tactile stimuli which contribute towards a stimulating sensory environment – for example, thought should be given to lighting, seating arrangements and students' comfort
- visitors – ensure prior briefing as to children's capabilities, delivery, etc
- visits to places of worship, museums or art galleries
- use of drama, role play, gesture or dance
- use of IT such as digital cameras, interactive whiteboards, websites.

Teachers will be sensitive to the religious beliefs of students and their families when undertaking any of the above activities.

Although it is not possible to address here the wide variety of abilities and needs – medical, therapeutic, emotional, as well as cognitive learning difficulties – of all students with special educational needs, certain principles can be applied which will enable teachers to create an appropriate RE curriculum.

Teachers of students with special educational needs should:

- include the five elements of the cycle of learning
- focus on the teaching of concepts (such as *celebrating, happy and sad, remembering*)

Students with SEN

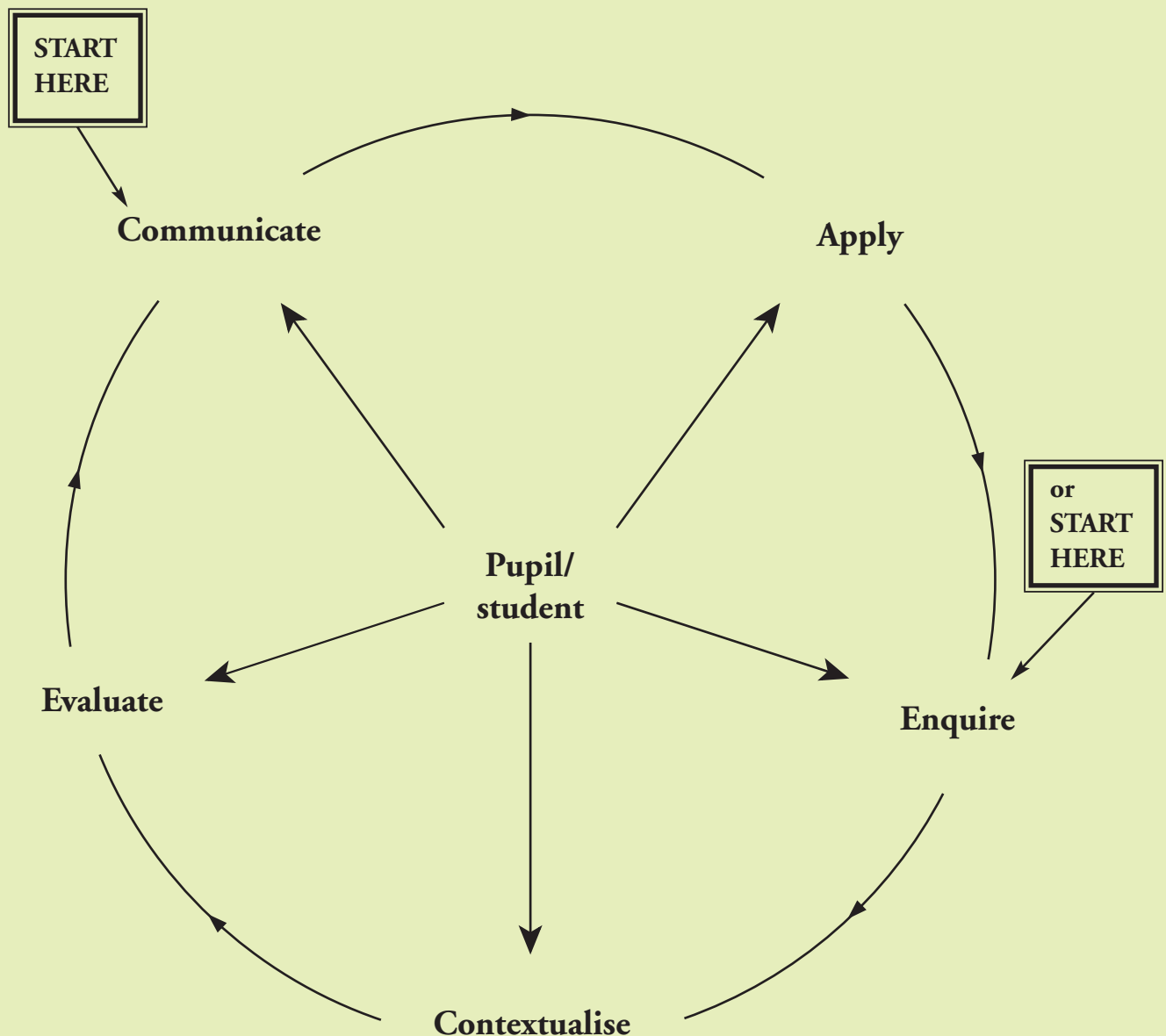
- apply experiential teaching and learning activities to engage students' senses of sight, touch, smell, sound and movement.

Judgements can be made in relation to the P-Levels or the eight level scale (see pages 38 – 40) according to abilities.

Appropriate provision should be made for students who need to use:

- means of communication other than speech, including computers, technological aids, lip-reading or communication systems such as Makaton
- non-sighted methods of reading such as Braille or non-visual or non-aural ways of acquiring information
- technological aids in practical and written work – touch-screens, voice-recognition software
- aids or adapted equipment to allow access to practical activities within and beyond school.

A model for sequencing enquiry and skills in the programme of study for students with special educational needs



The cycle provides a sequence for learning.

The two possible starting points might be **Enquire** or **Communicate**.

Teachers should develop all five elements of the programme of study in order to enable students to engage with the concepts within their own experience and the experiences of others. For full descriptions of the five elements in the cycle, see pages 26 – 28.

For further guidance see *Living Difference – the primary handbook*, Chapter 2, pages 10 – 15.

Knowledge, skills and understanding for students with special educational needs

Students should be given the opportunity to:

- **enquire** into, and engage with, simple concepts that are common to human experience (*for example, **specialness**, **celebration**, **remembering***)
- **contextualise** each concept within religious practice or stories (*for example, with a focus on the concept of **celebration**, celebrating the story of Rama through lighting diva lamps, smelling joss sticks, handling a statue of Rama, eating Indian sweets, listening to Indian music*)
- **evaluate** each concept or express a reaction to the concept (*for example, do we like celebrating or not? What, how and why do we like celebrating? How does it make us feel?*)
- **communicate** their own responses to each concept (*for example, using Makaton symbols or through signing, gesture or speaking to communicate how they feel about celebrations*)
- **apply** each concept to experiences in their lives and those of others (*for example, share photographs of birthday or Christmas celebrations at home and sing or talk about the celebration and the feelings evoked*).

If the students are able to follow the requirements of a particular key stage then they should have access to the material identified in that key stage. However, it is recognised that the programme of study for a particular key stage may not reflect realistic expectations for some students with special educational needs.

The following units of work may, therefore, be more appropriate:

Concepts	Possible units of work
<i>Belonging</i>	<i>Special places, Special clothes, Our world</i>
<i>Birth</i>	<i>Birthdays (including Jesus' birthday)</i>
<i>Celebration</i>	<i>Harvest, Christmas, Easter, Eid-ul-Fitr, Holi, Divali, Birthdays, Special times.</i>
<i>Change</i>	<i>Harvest, Journeys, Our world</i>
<i>Feelings</i>	<i>Ourselves</i>
<i>Good/Bad</i>	<i>Divali, Holi</i>
<i>Happy/Sad</i>	<i>Easter, Special places</i>
<i>Precious</i>	<i>Water</i>

Students with SEN

Concepts	Possible units of work
<i>Remembering</i>	<i>Harvest, Christmas, Easter, Eid-ul-Fitr, Holi, Divali, Birthdays, Special times</i>
<i>Ritual</i>	<i>Eid-ul-Fitr, Community</i>
<i>Specialness</i>	<i>Special times, Special places, Special clothes, Special books</i>
<i>Story</i>	<i>Special books</i>
<i>Symbol</i>	<i>Light, Trees, Food, Fire, Water</i>

Concepts can be explored within discrete units in RE or integrated with other areas of learning, eg: a cross-curricular topic on *Buildings* could link to the concept of ***special places***.

FOUNDATION STAGE

Foundation Stage

Introduction

The Foundation Stage focuses on the distinct needs of children aged three to the end of Reception, which is the first year in infant or primary school. There is a legal requirement to teach religious education to Reception class children within the Foundation Stage according to the local Agreed Syllabus. (Education Reform Act 1988)

Living Difference is a sound tool for meeting the statutory requirements for the Early Years Foundation Stage (EYFS) framework. Within the EYFS there are six areas of learning and development. These areas are:

- *Personal, social and emotional development*
- *Communication, language and literacy*
- *Problem solving, reasoning and numeracy*
- *Knowledge and understanding of the world*
- *Physical development*
- *Creative development.*

There are 13 strands within the six areas of learning and development. In each of these strands of learning there is a nine-point scale used for assessment purposes. Each point denotes an early learning goal (ELG).

“The statutory early learning goals establish expectations for most children to reach by the end of the Reception year. By the end of the EYFS, some children will have exceeded the goals, while others will be working towards some or all of them.”

Practice guidance for the Early Years Foundation Stage,
May 2008, DCSF, page 11

Teaching and learning

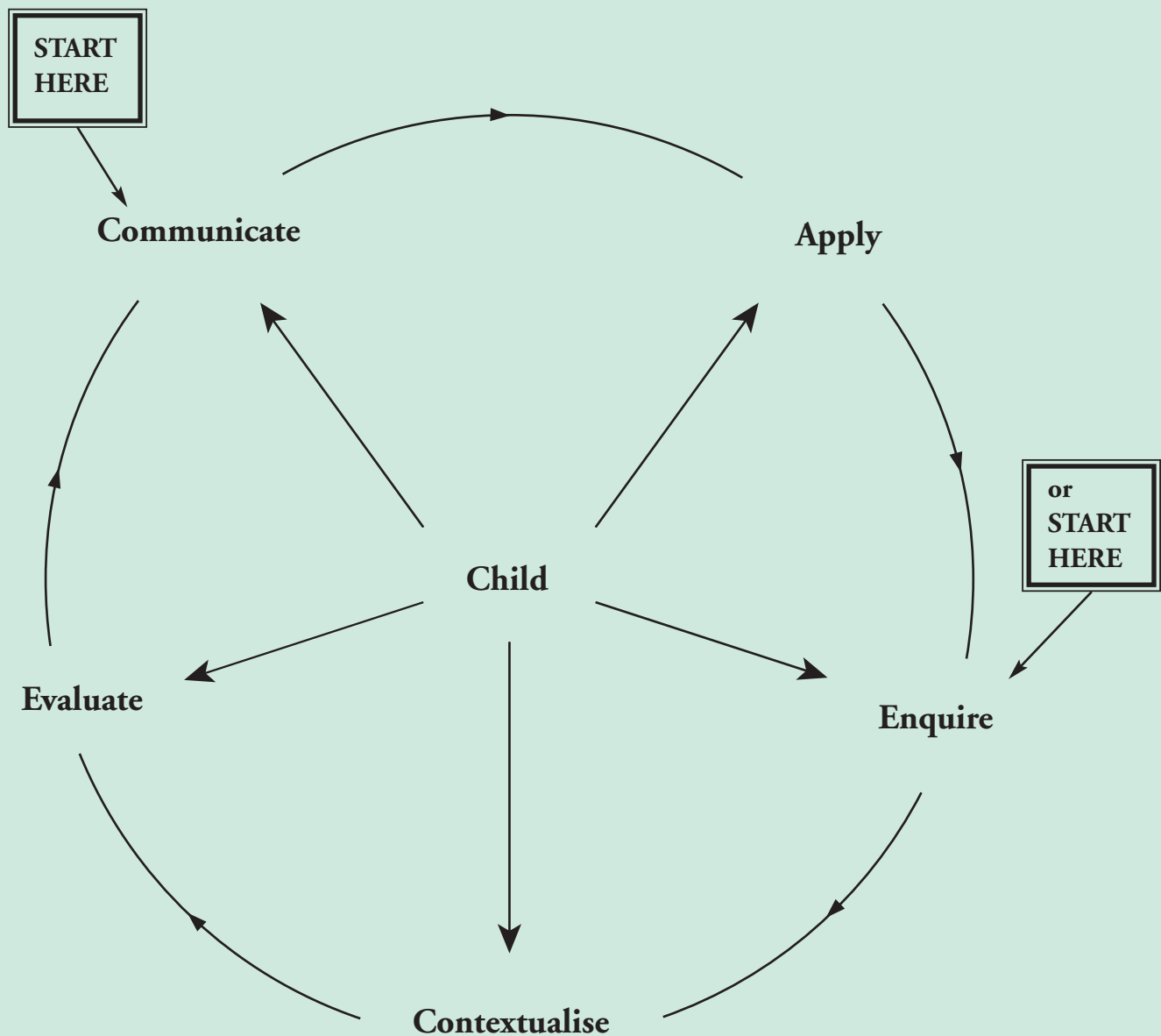
The Foundation Stage precedes Key Stage 1 and as such provides the basis on which children can start to develop the ways of learning during Key Stage 1. Curriculum planning for RE for Reception year children in the Foundation Stage should ensure continuity and progression in children's learning towards and throughout Key Stage 1.

The Agreed Syllabus methodology (see cycle diagram on page 52) offers opportunities for both adult-led and enhanced, child-initiated learning activities.

“The EYFS requires providers to ensure a balance of child-initiated and adult-led play-based activities. Providers should use their judgment and their knowledge of the children in their care in deciding what the balance should be.”

Practice guidance for the Early Years Foundation Stage,
May 2008, DCSF, page 7

Foundation Stage






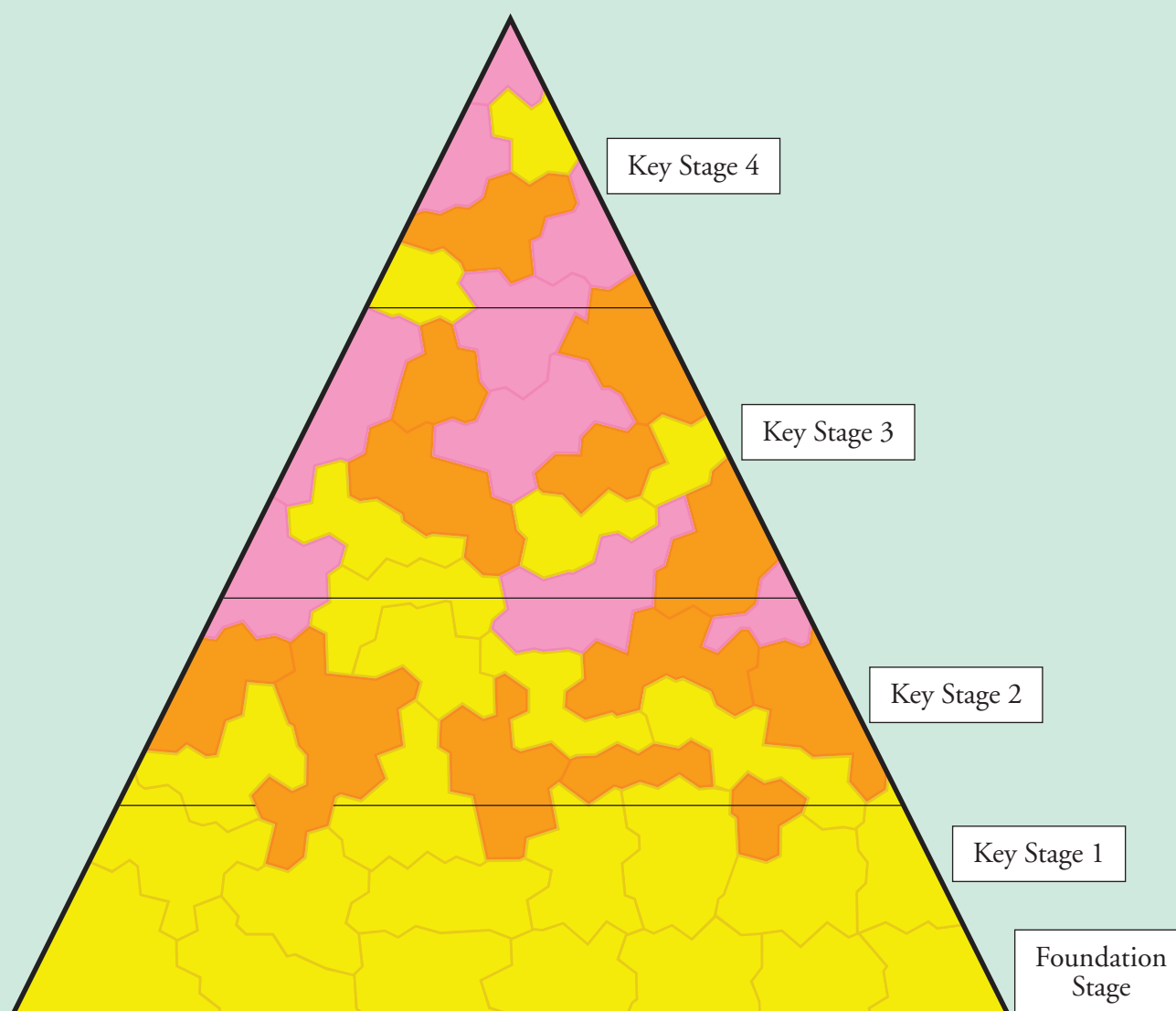
For full descriptions of the five elements in the cycle, see pages 26 – 28.

For further guidance see *Living Difference – the primary handbook*, Chapter 2, pages 10 – 15.

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

-  = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
-  = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
-  = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Foundation Stage

At the Foundation Stage, the focus is solely on A concepts, where pupils will engage with concepts within their own experience. These concepts are also evident in religious practice and belief. Suitable examples of concepts for Foundation Stage children might include *belonging*, *celebration* and *special*.

Foundation Stage

Each unit of work for RE in a Reception class should be driven by an enquiry into a concept. Concepts that are particularly appropriate for Reception children might be ***belonging***, ***celebration*** and ***specialness***. These concepts provide a foundation to concept development in the remaining key stages and are readily accessible in the context of children's experiences. For some Reception classes, it may be useful for children to explore the same concept more than once, within a different context, eg: special clothes and special people. It is recommended that five to six units of work are taught annually (see *Living Difference – the primary handbook*, Chapter 7, pages 128 – 131, and the HIAS RE website www.hants.gov.uk/education/hias/re and Portsmouth City Council website www.school-portal.co.uk/GroupHomePage.asp?GroupId=162416 for examples). These should include a Christmas unit, an Easter unit, both of which could focus on the concept of ***celebration***, and two units which focus on the religion explored within Key Stage 1 at the school.

The elements in the cycle of learning relate effectively to the six areas of learning in the EYFS, as illustrated in the chart overleaf.

Foundation Stage

RE development according to <i>Living Difference</i>	<i>Practice guidance for the EYFS</i> (early learning goals)
<p>Key concept: Celebration</p> <p>Step 1 – Communicate: <i>What is our experience of celebration?</i></p> <ul style="list-style-type: none"> ● Children talk about any celebrations they have had. ● Children listen to a story about a celebration. Have a celebration with the class. 	<ul style="list-style-type: none"> ● Use talk to organise, sequence and clarify thinking, ideas, feelings and events. (Language for Communication and Thinking – LCT 7) ● Listen with enjoyment and respond to stories. (LCT 4) Respond to significant experiences, showing a range of feelings when appropriate. (Emotional Development – ED 4)
<p>Step 2 – Apply: <i>How do celebrations make us feel?</i></p> <ul style="list-style-type: none"> ● Talk about feelings at a celebration. <i>Do celebrations make you feel happy? Are there some times when a celebration is not good? (eg: when the music is too loud, when they have food I don't like, when I have a tummy ache).</i> 	<ul style="list-style-type: none"> ● Have a developing awareness of their own needs, views and feelings, and be sensitive to the needs, views and feelings of others. (ED 5)
<p>Step 3 – Enquire: <i>What do we need for a celebration?</i></p> <ul style="list-style-type: none"> ● Using pictures or a range of items, discuss with the class what is needed for a celebration (eg: <i>friends and family, special food, something nice to wear, songs to sing, something special to think about</i>). ● Identify, draw, paint or create a collage of features of a celebration. 	<ul style="list-style-type: none"> ● Investigate objects and materials by using all of their senses as appropriate. (Knowledge and Understanding of the World – KUW 4) ● Tries to capture experience, using a variety of different media. (Creative Development – CD 3)
<p>Step 4 – Contextualise: <i>How do Jews celebrate Shabbat?</i></p> <ul style="list-style-type: none"> ● Using a Jewish persona doll, tell the children how she/he celebrates the beginning of Shabbat every Friday evening. ● Role play a Shabbat meal with the class. 	<ul style="list-style-type: none"> ● Begin to know about their own cultures and beliefs and those of other people. (KUW 6)

Foundation Stage

RE development according to <i>Living Difference</i>	<i>Practice guidance for the EYFS</i> (early learning Goals)
<p>Step 5 – Evaluate: <i>Is celebrating Shabbat important to Jews?</i></p> <ul style="list-style-type: none"> ● Use the Jewish persona doll to suggest that, if she/he was ill and in bed, she/he would not be able to celebrate Shabbat. <i>Would it matter? How would she/he feel?</i> Children express their responses. 	<ul style="list-style-type: none"> ● Have a developing respect for their own cultures and beliefs and those of other people. (ED 6) <p>Source: nationalstrategiesstandards.dcsf.gov.uk</p>

Recommended content

The recommended content for the Foundation Stage is provided on pages 67 – 79.

KEY STAGE I

Key Stage I

Introduction

Pupils will begin developing an understanding of religious and non-religious experience by exploring and reflecting on their own experiences and feelings. This reflection provides opportunities for stimulating their imagination and for developing their views about life.




Pupils will develop curiosity about their feelings and about people, objects, places and events around them. They will ask questions, some simple, some profound. They should be encouraged to continue to ask questions and recognise that there are different answers to these questions.

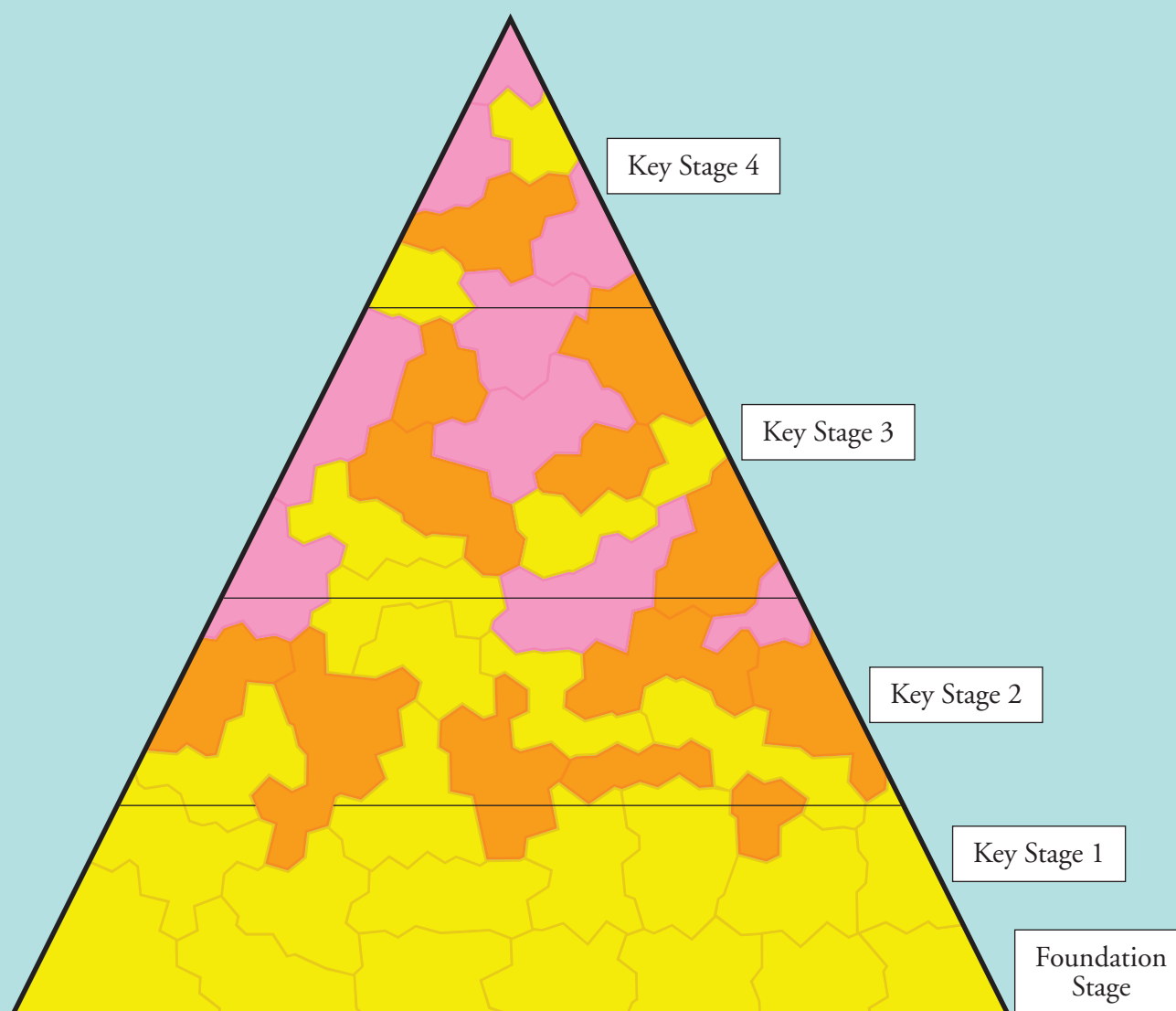
The pupils' personal experiences of religion will vary greatly. They should be encouraged to explore and share such experiences. Initial exploration will be through sense-experiences and a greater awareness of feelings about what is special and precious. Their experiences will enable them to become aware that certain people, objects, places, clothing, foods and times have special importance. In this way they will start to recognise the concepts which are common within religious and non-religious experience.

At this key stage the enquiry into religion will be concerned with developing simpler concepts and a familiarity with a range of religious material, particularly stories. As they develop towards the end of the key stage the pupils should begin to make some simple connections between aspects of the religions they are studying. Work should be planned to ensure the pupils' experience is enriched by a wide range of encounters with religion which will help them form a view of the world that they can apply to their own experiences.

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

-  = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
-  = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
-  = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Key Stage 1

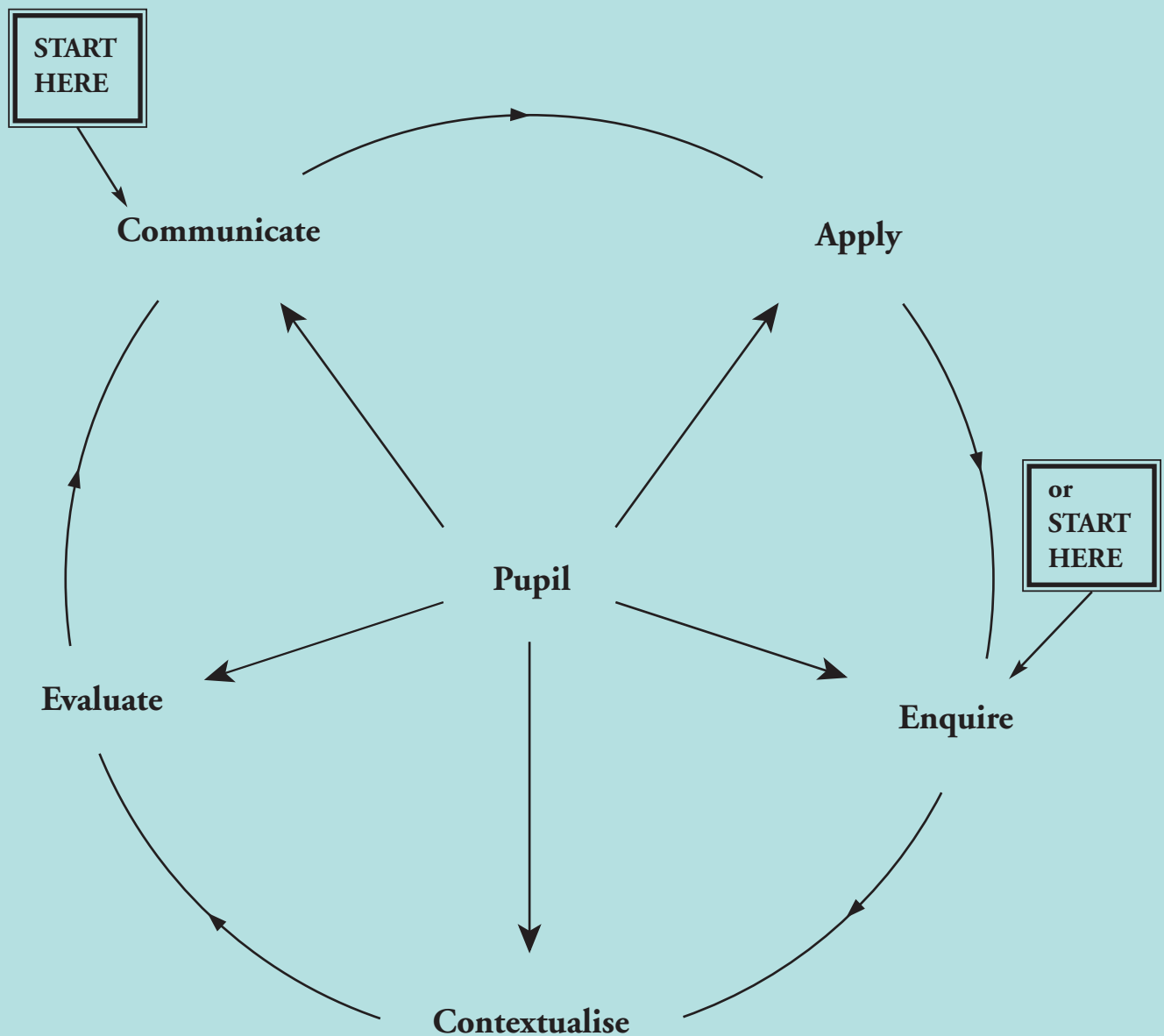
At Key Stage 1, the main focus is on A concepts, where pupils will engage with concepts within their own experience. These concepts are also evident in religious practice and belief, for example, *happy and sad*, *remembering* and *thanking*.

Older pupils within the key stage (Year 2) can also explore B concepts, for example *God* and *symbol*.

Key Stage 1

At **Key Stage 1** pupils engage with concepts within their own experience that are also evident in religious practice and belief (A concepts), *for example, **belonging, celebration, specialness***. Pupils will be introduced to terms specific to religions (eg: Shabbat) but the focus for enquiry into concepts will be rooted in those within their own experience (*for example, **celebrating** is the focus concept but Shabbat is a Jewish example of this*). More able or older pupils within the key stage can explore concepts that are common to many religions and that are used in the study of religion (B concepts), *for example, **symbols, worship***.

A model for sequencing enquiry and skills in the programme of study at Key Stage 1



This diagram explains the process of learning which will enable pupils to respond to, understand and interpret the concept in focus.

It is important that pupils engage with all five elements in relation to the identified concept within each unit of work. This will enable pupils to make sense of the concept and its implication for themselves and others.

There are two obvious starting points for Key Stage 1 pupils, **communicating** their own responses to the concept or **enquiring** into the concept. For full descriptions of the five elements in the cycle, see pages 26 – 28.

For further guidance see *Living Difference – the primary handbook*, Chapter 2, pages 10 – 15.

Key Stage I

The process of enquiry and skills should be applied to investigating different concepts

This is the application of enquiry and skills to A concepts

Knowledge, skills and understanding

1 Enquiry and skills

Pupils should be taught how to:

- a enquire** into, and engage with, concepts that are important in their own experience and in religion (*for example, **belonging, remembering, celebration, symbols, God, worship***)
- b contextualise** the concept within religious practices (*for example, how and what Jews remember at Passover or how Christians celebrate Jesus' birthday*)
- c evaluate** the importance and value of the concept within religious practices (*for example, do pupils think it is important for the Jews to remember the story of the Jews leaving Egypt? Why/why not? Why do Christians celebrate Jesus' birthday if Jesus cannot be there, or is he there?*)
- d communicate** their own responses to the concept (*for example, what is important about remembering or celebrating for them?*)
- e apply** the concept to their own and others' experience (*for example, when, with whom, and how do they remember, celebrate, etc?*).

2 Knowledge and understanding of concepts that are common to human experience

Pupils should be taught how to:

- a** recognise concepts used to express religious and non-religious experience (*for example, **belonging, remembering, celebration***)
- b** identify and describe the way a concept is expressed in religious practices and beliefs (*for example, remembering at the Seder meal, celebrating at Divali, belonging at a Christian baptism and baby naming*)
- c** comment upon what they think about a concept and the way it is expressed in the religious practice and beliefs introduced (*for example, is it important to remember and is it helpful for Jews to have a meal to help them to remember?*)
- d** express their own responses to a concept (*for example, do pupils think it is important to remember some things? What things? Why?*)
- e** talk about how a concept is expressed in their own lives (*for example, how do they remember the day they were born?*).

Key Stage I

This is the application of enquiry and skills to B concepts

3 Knowledge and understanding of concepts that are common to many religions and that are used in the study of religion

Pupils should be taught how to:

- a recognise concepts that are common to many religions (*for example, symbol, God, worship, ritual, creation*)
- b identify and describe how a concept is expressed in more than one religion (*for example, the symbol of light at Divali and Advent, images of God in Hinduism and Christianity, worship in Judaism and Christianity*)
- c comment upon what they think about the religious practice and beliefs introduced (*for example, what do pupils think about the way Hindus and Christians use light to help them to remember something important?*)
- d express their own responses to a religious concept (*for example, what do pupils think of when they look at a candle flame? Why?*)
- e talk about a concept in life or in their own lives (*for example, when and why is the symbol of a candle flame used to help pupils to remember something or someone important? Are there other things they use as symbols to remember something or someone important?*).

4 Breadth of study

During the key stage, pupils should be taught knowledge, skills and understanding through the study of:

- a Christianity and one other religion
- b concepts that are common to all human experience. These will include:
 - *remembering*
 - *celebration*
 - *specialness*
 - *belonging*
- c concepts that are common to many religions and that are used in the study of religion. These will include:
 - *symbol*
 - *God.*

Key Stage 1

units of work

Suggested units of work about religions	Potential concepts to develop
Christianity	
Jesus' birthday	<i>Celebration/birth/God</i>
Stories Jesus told	<i>Teaching/storytelling</i>
People Jesus met	<i>Authority/change</i>
Key events in Jesus' life	<i>Authority</i>
Sad and happy at Easter	<i>Changing emotions</i>
Palm Sunday	<i>Welcoming</i>
Church	<i>Specialness/worship</i>
Advent	<i>Symbol of light/remembering/looking forward</i>
Buddhism	
The Buddha	<i>Specialness</i>
Wesak	<i>Remembering/celebration</i>
Stories the Buddha told	<i>Teaching/storytelling/authority</i>
Key events in Buddha's life	<i>Change</i>
Hinduism	
Krishna's birthday	<i>God/specialness/celebration/remembering</i>
Raksha Bandhan	<i>Belonging/celebration/symbol</i>
Divali	<i>Symbol of light/remembering/celebration/good and bad</i>
Ganesh	<i>Power/good and bad/worship/God</i>
Holi	<i>Celebration/good and bad/worship/remembering</i>
Hindu stories	<i>God/good and bad/power</i>
Islam	
The life of Muhammad (pbuh)	<i>Authority/angels/God/specialness</i>
The Qur'an	<i>Authority/God/specialness</i>
Ramadan and Eid-ul-Fitr	<i>Celebration/remembering/belonging</i>
Hajj and Eid-ul-Adha	<i>Journey/specialness/belonging/remembering/ritual</i>

Key Stage 1

units of work

Suggested units of work about religions	Potential concepts to develop
Judaism	
Hannukah	<i>God/symbol of light/remembering/celebration</i>
Passover	<i>God/belonging/celebration/ritual/remembering</i>
Jewish stories	<i>God/power</i>
Shabbat	<i>Remembering/creation/belonging</i>
Sikhism	
Guru Nanak's birthday	<i>Specialness/celebration/remembering</i>
Key events in Guru Nanak's life	<i>Guru/teachings/change/authority</i>
Stories of the Gurus	<i>Authority/remembering/power/God</i>
Baisakhi	<i>Remembering/celebration/belonging/ritual</i>
Suggested units of work which can draw on one or more religions	Potential concepts to develop
Harvest/Sukkot	<i>Celebrating/thanking/God/change</i>
Bread	<i>Symbol/remembering/celebration</i>
Symbol of light	<i>Symbol/remembering/celebration</i>
Celebrating new life	<i>Celebration</i>
Eggs for Easter	<i>Symbol of new life</i>
Water	<i>Symbol/specialness/life giving</i>
Special places	<i>Peace/specialness/worship/belonging</i>
Special books	<i>Ritual/specialness/authority</i>
Special clothes	<i>Belonging/ritual</i>
God talk	<i>God/worship/prayer</i>

Recommended content for the Foundation Stage and Key Stage 1

The religious traditions

Two religions should be studied, one of which must be Christianity.

The following pages identify recommendations about material that would be appropriate for the Foundation Stage and Key Stage 1, remembering that appropriate material should be selected that will enable pupils to engage with particular concepts.

Foundation Stage and Key Stage 1

Christianity

Beliefs, values and teachings

Pupils should explore aspects of:

Ideas of God

- The Christian ideas of God as Creator and loving Father/parent, eg:
 - *as expressed in stories, songs, prayers, pictures, poems.*

Jesus

- Key stories Christians tell about Jesus, eg:
 - *his birth*
 - *his visit as a child to the temple*
 - *his disciples and friends*
 - *he was a teacher who told stories*
 - *he died and rose again.*
- Ways in which Christians understand Jesus, eg:
 - *he is God made man*
 - *he is a special person for Christians*
 - *he is called Son of God*
 - *following Jesus affected, and still affects, people's lives.*

The Bible

- The Bible is a special book for Christians, eg:
 - *it is different from other books and is treated in special ways*
 - *Christians read it to learn about their faith and it has authority for them.*

Christian values

- The importance of key values, eg:
 - *the Two Great Commandments: love God and love your neighbour*
 - *Jesus' teaching about forgiveness, love and the importance of caring for others and sharing.*

Foundation Stage and Key Stage 1

Christianity

Expressions of faith

Pupils should explore aspects of:

Festivals and celebrations

- **Christmas, eg:**

- *stories about the birth and other stories linked to the meaning of Christmas, for example, Baboushka*
- *symbols associated with the time of Advent and Christmas, for example, crib, christingle, Advent candles*
- *the themes associated with Christmas, for example, birth, light, journey.*

- **Holy Week and Easter, eg:**

- *stories about Jesus' death and resurrection and other stories linked to the meaning of Easter, for example, The selfish giant, Badger's parting gifts*
- *symbols and celebrations associated with Holy Week and Easter, for example, Easter garden, lighting the Paschal Candle, cross*
- *the themes associated with Holy Week and Easter, for example, new life, loss and joy, remembering.*

- **Harvest, eg:**

- *the celebration of God's creation and the importance of sharing*
- *symbols and festivities associated with harvest, for example, harvest supper, harvest loaf.*

The church and worship

- **The church as a community, eg:**

- *church as a special place*
- *keeping Sunday as a special day*
- *worshipping together*
- *special leaders*
- *important rites of passage including baptism, weddings.*

- **How Christians worship, eg:**

- *special features of churches, for example, cross, stained glass windows, font, pulpit, candles*
- *prayer and reflection, for example, use of special prayers, silence, music*
- *remembering Jesus through the sharing of bread and wine.*

Foundation Stage and Key Stage 1

Buddhism

Beliefs, values and teachings

Pupils should explore aspects of:

The Buddha

- **Key features of the life of the Buddha, eg:**

- *he was a human being (not a god)*
- *Siddattha Gotama, his birth and upbringing as a prince*
- *stories about the Buddha's life, for example, Siddattha and the swan.*

Buddhist teachings and values

- **Buddhist beliefs, eg:**

- *people should be kind, generous, truthful and patient*
- *they should try not to hurt any living thing, steal or tell lies*
- *quiet reflection and meditation are important*
- *it is important to be aware of thoughts and feelings and how they affect behaviour.*

Foundation Stage and Key Stage 1

Buddhism

Expressions of faith

Pupils should explore aspects of:

The Buddhist community

- **Important features of the Buddhist sangha (community), eg:**
 - *it lives out the teachings of the Buddha*
 - *it is made up of ordained monks, nuns, priests and lay people*
 - *all members support each other.*
- **The stories, symbols and celebrations associated with Wesak, eg:**
 - *celebrating the birth, enlightenment and death of the Buddha.*

Stories and symbols

- **The importance and meaning of Buddhist stories and symbols, eg:**
 - *the Buddha image, the values it communicates such as peacefulness and generosity*
 - *the Jataka Tales, accounts of the lives of previous Buddhas*
 - *important symbols, the lotus flower, the wheel, the bodhi tree.*

Foundation Stage and Key Stage 1

Hinduism

Beliefs, values and teachings

Pupils should explore aspects of:

Ideas of God

- The different ways in which Hindus represent Brahman (God), eg:
 - *Krishna, Rama, Shiva, Ganesh, Lakshmi.*
- Important Hindu stories about the Gods, eg:
 - *Rama and Sita, the childhood of Krishna, Ganesh.*

Hindu values

- The importance of key values, eg:
 - *devotion to God*
 - *respect for all people and living things*
 - *love and loyalty between members of the family, such as the respect shown for grandparents*
 - *vegetarianism.*

Foundation Stage and Key Stage 1

Hinduism

Expressions of faith

Pupils should explore aspects of:

Festivals and celebrations

- The stories, symbols, foods and celebrations associated with important festivals, eg:
 - *Divali, Holi, Janmashtami, Raksha Bandhan.*
- The celebrations associated with important rites of passage, eg:
 - *birth, marriage.*

Worship

- The pattern and significance of forms of worship, eg:
 - *the practice of performing puja at shrines in the home*
 - *the ceremony of Arti*
 - *the blessing and serving of prashad after prayer.*

Foundation Stage and Key Stage 1

Islam

Beliefs, values and teachings

Pupils should explore aspects of:

Ideas of God

- **Allah is the One True God, eg:**

- *He is One and has no partners*
- *He is the Creator who provides all good things*
- *each person has two angels to watch over them*
- *some of the names given to God such as: The Trustworthy, The Most Great.*

- **The Qur'an is the revealed book for Muslims, eg:**

- *it is treated with respect*
- *stories from the life of Prophet Muhammad (pbuh*)*
- *stories about other Prophets, eg: Ibrahim (pbuh*).*

*pbuh: This refers to the phrase “*peace be upon him*” and is used by Muslims every time they mention the name of the Prophet Muhammad (pbuh) and the other Prophets. The Arabic is “*salla-llahu alaihi wa sallam*” – literally “*peace and blessings of Allah upon him*”

Islamic values

- **The importance of key values, eg:**

- *home and family life for children*
- *respect for each other, parents, elders and children*
- *honesty and good manners*
- *responsibility for all creation.*

Foundation Stage and Key Stage 1

Islam

Expressions of faith

Pupils should explore aspects of:

Salat (prayer)

- **Daily salat is important for Muslims, eg:**
 - *salat can take place almost anywhere*
 - *the call to prayer, the actions of prayer, the prayer mat, the subhah (beads used in worship)*
 - *wudu (cleanliness before one can pray) is essential.*

Festivals and celebrations

- **The stories, symbols and celebrations associated with important Muslim festivals, eg:**
 - *Eid-ul-Fitr, the celebration of the completion of Ramadan (the month of the fast)*
 - *Eid-ul-Adha, the celebration of sacrifice which occurs during the time of the Hajj (pilgrimage)*
 - *remembering the story of the Prophet Ibrahim (pbuh*) and Isma'il (pbuh*).*

Foundation Stage and Key Stage I

Judaism

Beliefs, values and teachings

Pupils should explore aspects of:

Ideas of God

- **Jews believe God is One, eg:**
 - *God is the Creator*
 - *God cares for all people.*

Torah

- **The importance of the Torah in Jewish life, eg:**
 - *Sefer Torah and the Yad (pointer)*
 - *important stories in the Torah such as: Creation, Noah, Moses, Joseph*
 - *the festival of Simchat Torah.*

Jewish values

- **The importance of key values, eg:**
 - *the Ten Commandments*
 - *“love your neighbour as yourself” (Leviticus 19).*

Foundation Stage and Key Stage I

Judaism

Expressions of faith

Pupils should explore aspects of:

Festivals and celebrations

- The stories, symbols and celebrations associated with important festivals and celebrations, eg:
 - *Shabbat and the Friday night meal*
 - *Hannukah*
 - *Sukkot*
 - *Pesach (Passover).*

The Jewish home

- Aspects of life within a Jewish home, eg:
 - *the Mezuzah and the Shema*
 - *kosher food*
 - *special clothes: tallit (prayer shawl), kippah (head covering).*

Foundation Stage and Key Stage 1

Sikhism

Beliefs, values and teachings

Pupils should explore aspects of:

Sikh ideas

- The belief in one God and only one God who is, eg:
 - *supreme truth*
 - *the creator of all things.*
- All human beings are equal before God, and that this is shown in the way Sikhs, eg:
 - *share everything*
 - *all sit, eat and worship together in the Gurdwara, and welcome people of all backgrounds and religions.*

The Gurus

- The importance of the Guru Granth Sahib – the holy book of the Sikhs, eg:
 - *it is placed on a takht (throne)*
 - *it is never touched by unwashed hands.*
- Key stories about the Gurus, eg:
 - *Guru Nanak, his birth, the story of the poor carpenter and the businessman*
 - *Guru Gobind Singh, his birth.*

Sikh values

- The importance of key values, eg:
 - *the family, the role of parents in bringing up children*
 - *sharing as expressed in the langar (shared meal) in the Gurdwara.*

Foundation Stage and Key Stage I

Sikhism

Expressions of faith

Pupils should explore aspects of:

Special symbols and ceremonies

- The importance of the symbols of belonging, the Five Ks, ie:
 - *kesh* (uncut hair), *kangha* (comb), *kara* (steel wrist-band), *kachera* (shorts) and *kirpan* (sword).
- Special ceremonies, eg:
 - *the naming ceremony, marriage.*

Festivals and worship

- The stories, symbols and celebrations associated with key festivals, eg:
 - *birthdays of Guru Nanak and Guru Gobind Singh*
 - *Baisakhi*
 - *Diwali.*
- Worship in the Gurdwara, eg:
 - *worshippers remove their shoes and cover their heads*
 - *they participate in singing, playing music and praying*
 - *they read, listen and show respect to the Guru Granth Sahib.*

KEY STAGE 2

Key Stage 2

Introduction

Pupils will begin to observe relationships between religious activities and to organise and categorise information they gather as they encounter different concepts. They will begin to use technical terms more consistently and be able to interpret religious concepts in a simple way.




They will need little encouragement to widen their own horizons, observing the way people behave, and exploring their reasons for doing so. Many will still find difficulty in appreciating the feelings and experiences of religious believers; but they may begin to evaluate what it means to belong to particular religious traditions.

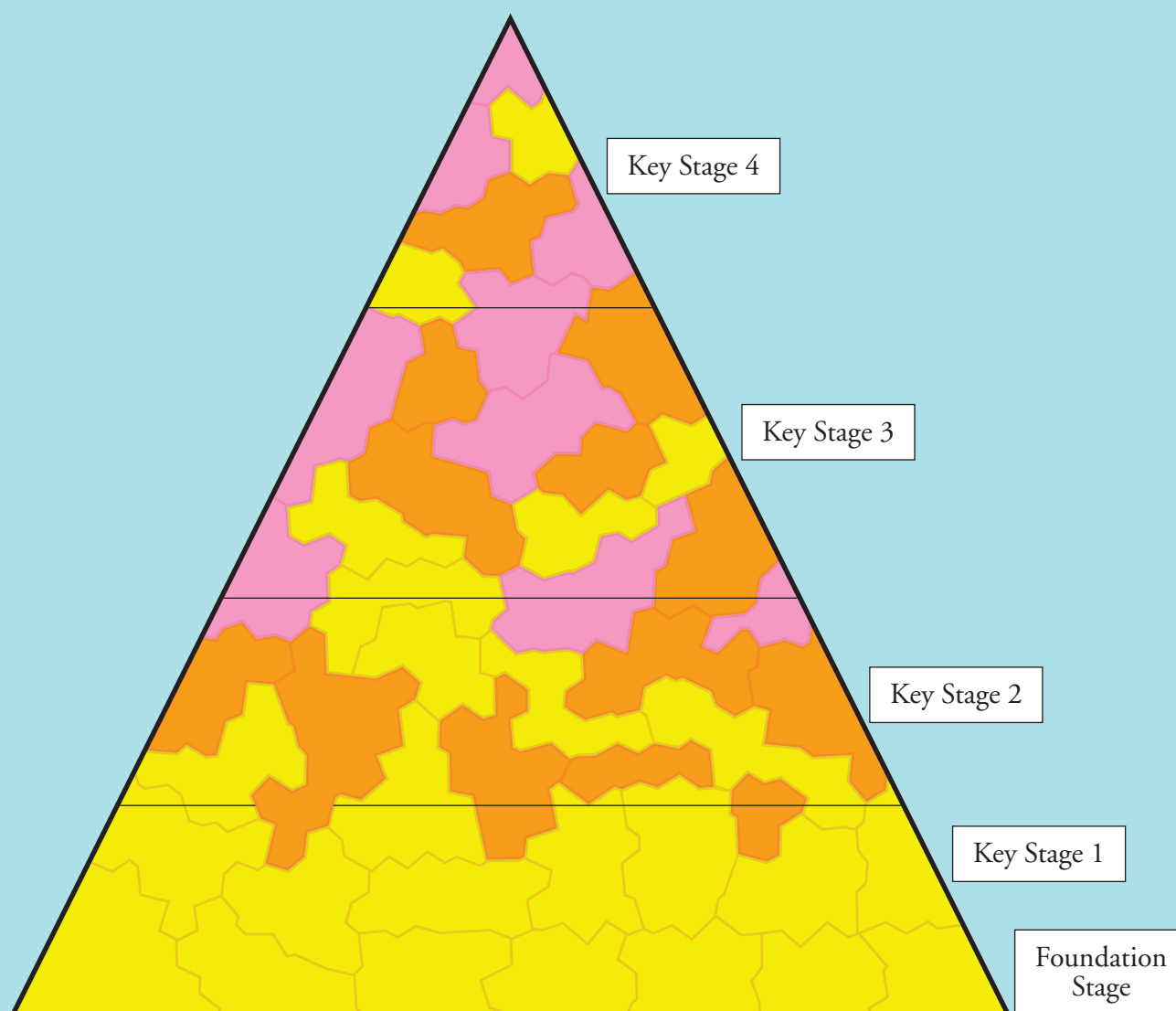
Of special importance at this stage is the further development of skills of enquiry which will later help towards a more mature understanding of religion. Pupils will explore, at a simple level, the way in which language is used to convey ideas – through symbol and myth. They might focus on ways in which religions use symbols, rituals, music and art to express concepts.

They should also be encouraged to widen their understanding of life experiences and, in particular, will begin to see immediate, personal and local questions as aspects of wider, more universal ones. They should begin to identify and make their own responses to some of the issues that arise in their own and others' experience. They should be encouraged to develop their ability to ask and pursue more perceptive questions.

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

-  = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
-  = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
-  = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Key Stage 2

At this stage, the focus on B concepts will increase as pupils progress through the key stage.

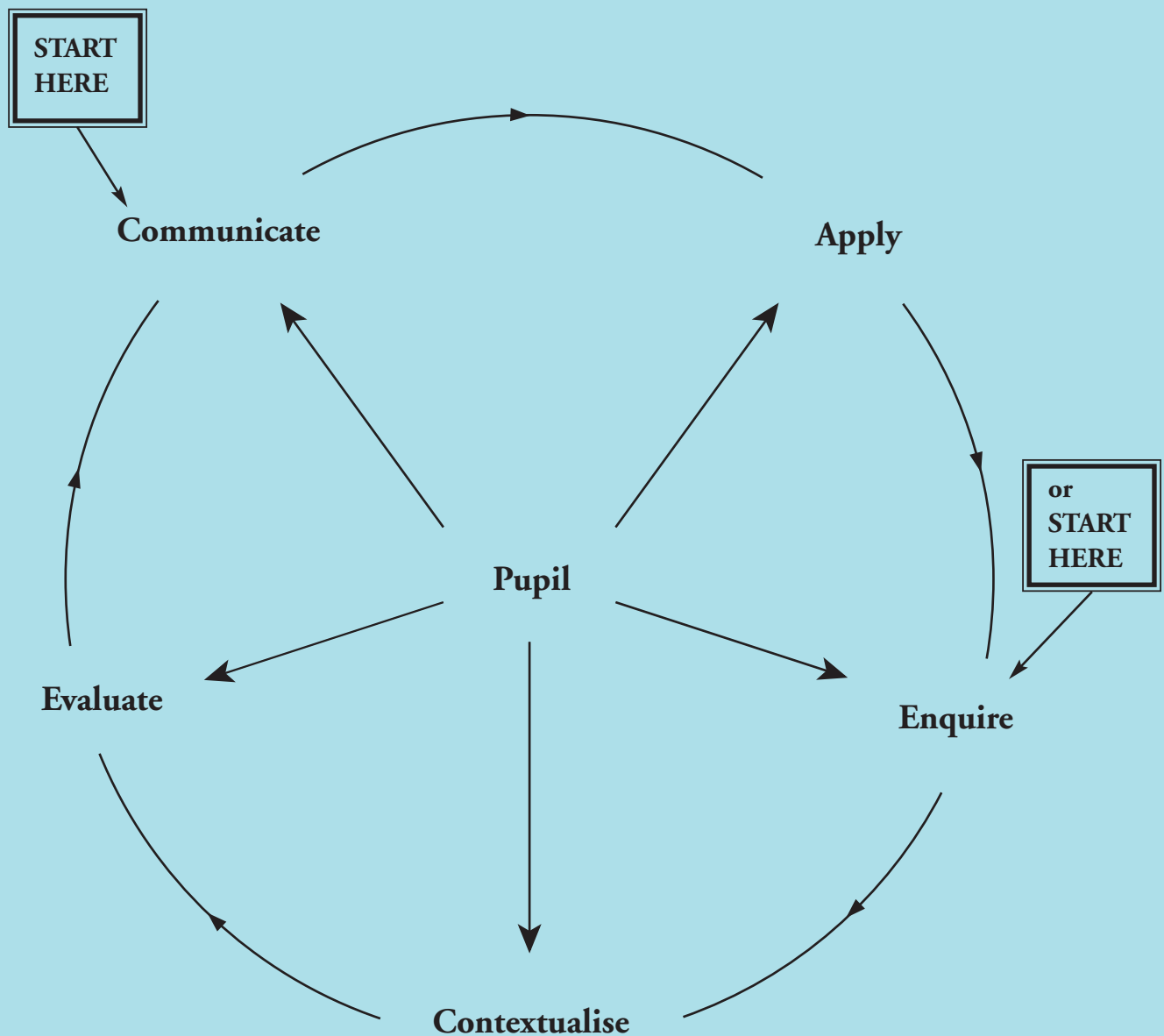
There will continue to be some cycles focusing on A concepts, although these will be made more complex and sophisticated, the higher in the key stage.

In Year 6 some pupils will be introduced to C concepts.

Key Stage 2

At **Key Stage 2** pupils have a broader perspective on life's experiences. They can engage with concepts relating to their own and others' experiences that are also evident in religions (A concepts), *for example, freedom, authority, sacrifice*. They will continue to investigate concepts that are common to many religions and that are used in the study of religion (B concepts), *for example, holiness, pilgrimage and rites of passage*. Through their study of religions pupils will encounter concepts that are specific to particular religions (C concepts), *for example, Trinity, moksha, mitzvot*.

A model for sequencing enquiry and skills in the programme of study at Key Stage 2



This diagram explains the process of learning which will enable the pupil to respond to, understand and interpret the concept in focus.

It is important that pupils engage with all five elements in relation to the identified concept within each unit of work. This will enable pupils to make sense of the concept and its implication for themselves and others.

There are two obvious starting points for Key Stage 2 pupils – pupils **communicating** their own responses to the concept or **enquiring** into the concept. For full descriptions of the five elements in the cycle, see pages 26 – 28.

For further guidance see *Living Difference – the primary handbook*, Chapter 2, pages 10 – 15.

Key Stage 2

Knowledge, skills and understanding

1 Enquiry and skills

Pupils should be taught how to:

- a enquire** into concepts that are significant in religions and human experience (*for example, **freedom, sacrifice, creation, authority, holiness, God, Torah, Trinity***)
- b contextualise** the concept within religious practices and explore diversity of practice and belief (*for example, how different Christians demonstrate the authority of the Bible, or comparing Hindu and Christian beliefs about God*)
- c evaluate** the concept within one or more religions (*for example, what are the pupils' opinions about the way the Torah scroll is treated and the authority it has?*)
- d communicate** their own understanding of, and response to, the concept (*for example, what or who has authority in their lives? Or what does freedom mean to each pupil?*)
- e apply** their own understanding of the concept to situations in their own and others' lives (*for example, if pupils believe something or someone has authority, how does that affect the way they behave towards it or them? Or how does belief about God affect the way people behave?*).

*This is the application of
enquiry and skills to
A concepts*

2 Knowledge and understanding of concepts that are common to all human experience

Pupils should be taught how to:

- a** describe concepts that are important to both religious and non-religious people (*for example, **sacrifice, peace, freedom, community, reflection***)
- b** explain how a concept is expressed in one or more religions (*for example, how Buddhists and Christians create situations in which to feel peaceful*)
- c** explain their views about how a concept is expressed in religions (*for example, what do pupils think about meditation or confession as a way to help a person to feel at peace?*)
- d** describe and explain their own responses to a concept (*for example, what do pupils think about peace and being peaceful?*)
- e** describe when and how a concept has applied to experiences in their own or others' lives (*for example, do pupils have times when they want to feel peaceful and how do they achieve it? What stops them feeling peaceful?*).

Key Stage 2

This is the application of enquiry and skills to B concepts

3 Knowledge and understanding of concepts that are common to many religions and that are used in the study of religion

Pupils should be taught how to:

- a describe and explain concepts that are common to many religions (*for example, deity, sacred, myth, symbol, ritual, rites of passage, pilgrimage*)
- b describe and explain how a concept is expressed in different ways in Christianity and one (or more) other religions (*for example, how different denominations in Christianity regard pilgrimage and the significance of the Hajj to Muslims*)
- c describe and explain their own opinions about the way religious concepts are expressed (*for example, what do pupils think about the value of Christians making a pilgrimage to Lourdes or Muslims making a pilgrimage to Makkah?*)
- d describe and explain their own views about a concept (*for example, do pupils value the idea of going on a journey to remember something significant?*)
- e describe and explain when and how a concept has applied to events or experiences in their own or others' lives (*for example, pupils describe where, when and why they have been or would like to go on a journey to remember something significant – such as to the house where dad was born or a revered football ground*).

This is the application of enquiry and skills to C concepts

4 Knowledge and understanding of concepts that are particular to specific religions

Pupils should be taught how to:

- a describe and explain concepts that are particular to specific religions (*for example, Trinity in Christianity, moksha in Hinduism, sangha in Buddhism, Khalsa in Sikhism, mitzvot in Judaism, or umma in Islam*)
- b describe and explain how a concept is expressed in religion (*for example, how Christians explain the Trinity in visual form, or some different ways in which Jews show that they are keeping mitzvot (the laws) – such as the strict rules of Shabbat followed by Orthodox Jews*)
- c explain their own opinions about a concept and the religious beliefs and practices associated with the concept (*for example, what opinions do pupils have about mitzvot (the laws) and why and how they are followed?*)
- d explain their own responses to a concept (*for example, how do pupils interpret and explain the idea of laws, guidance and authority?*)

Key Stage 2

It is expected that pupils will be introduced to Christianity and one other religion in Years 3 and 4 and Christianity and a different religion in Years 5 and 6

- e describe and explain how a concept can be applied to situations in their own and others' lives (*for example, in what situations do they think laws, guidance and authority are important, and in what situations do they think laws are restricting?*).

5 Breadth of study

During the key stage, pupils should be taught knowledge, skills and understanding through the study of:

- a Christianity and two other religions
- b concepts that are common to all human experience (A concepts). These will include the concepts of:
 - *community*
 - *sacrifice*
 - *identity*
 - *authority*
- c concepts that are common to many religions and that are used in the study of religion (B concepts). These will include:
 - *holiness/sacredness*
 - *God/deity*
 - *rites of passage*
 - *symbol*
 - *ritual*
 - *worship*
- d include concepts that are particular to specific religions (C concepts) such as:
 - *Trinity* and *incarnation* in Christianity
 - *Buddha* and *sangha* in Buddhism
 - *Brahman* and *samsara* in Hinduism
 - *tawheed* (the oneness of Allah) and *umma* in Islam
 - *Torah* and *mitzvot* in Judaism
 - *Khalsa* and *langar* in Sikhism.

Key Stage 2

units of work

Suggested units of work about religions	Potential concepts to develop
Christianity	
Stories of the birth of Jesus	<i>Interpretation/incarnation/prophecy</i>
Advent	<i>Prophecy/ritual/symbol</i>
The Magi	<i>Prophecy/interpretation/symbol</i>
Jesus' message	<i>Authority/interpretation/faith</i>
Jesus: what Christians believe about him	<i>Incarnation/authority/Trinity/salvation</i>
Paschal Candle	<i>Symbol/ritual/resurrection/salvation</i>
The empty cross	<i>Symbol/resurrection</i>
The events of Holy Week	<i>Suffering/sacrifice/loyalty</i>
The Christian story	<i>Belief/interpretation/salvation</i>
The Bible	<i>Authority/identity/ritual</i>
Buddhism	
The Buddha	<i>Peace/symbol/dharma/karuna/prajna</i>
Wesak	<i>Buddha/Nirvana</i>
Sangha	<i>Community/bhavana/ritual</i>
Hinduism	
Divali	<i>Light as a symbol/good and evil/avatar</i>
Holi	<i>Good and evil/avatar/ritual/fire</i>
Mandir	<i>Devotion/murti/community</i>
Mahashivratri	<i>Shiva/symbol/samsara/devotion</i>
Islam	
Muhammad (pbuh) and the Qur'an	<i>Authority/Islam/risalat/sacred</i>
Eid-ul-Adha	<i>Umma/remembering/ritual/symbol</i>
Eid-ul-Fitr and Ramadam	<i>Sacrifice/submission/Islam/ritual</i>
Mosque	<i>Umma/Islam/ibadah/iman/community/identity/ritual</i>
The Five Pillars of Islam	<i>Authority/submission/ibadah/Islam</i>

Key Stage 2

units of work

Suggested units of work about religions	Potential concepts to develop
Judaism	
Hannukah	<i>Identity/symbol of light/ritual/Shekhinah</i>
Passover	<i>Freedom/Covenant/Israel/symbol/ritual</i>
Torah	<i>Mitzvot/Covenant/authority/holy/teachings</i>
Purim	<i>Freedom/good and evil/identity</i>
Sikhism	
Baisakhi	<i>Identity/community/symbol/Amrit/jot/Khalsa</i>
Guru Nanak	<i>Guru/mukti/authority/wisdom</i>
The Guru Granth Sahib	<i>Sacred/authority/Guru</i>
Gurdwara	<i>Khalsa/Amrit/langar/community/worship</i>
The Gurus	<i>Nadar/authority</i>

Key Stage 2 units of work

Units which have potential for exploring religious and non-religious experience from one or more religions	Potential concepts to develop
Light	<i>Symbol/ritual</i>
Water	<i>Symbol/ritual/myth</i>
Trees	<i>Symbol/ritual/myth/cycle of life</i>
Flight	<i>Symbol/myth</i>
Prayer	<i>Sacred/communication/ritual/worship</i>
Sacred writings	<i>Authority/communication/ritual/identity</i>
Community and belonging	<i>Identity/ritual/ceremony</i>
Creation and the environment	<i>Purpose/creation/myth/interpretation</i>
Rites of passage	<i>Ritual/symbol/initiation/death</i>
God talk	<i>God/interpretation/faith</i>
Places of worship	<i>Sacred/worship/community</i>
Angels	<i>Interpretation/imagery/holy</i>

Recommended content for Key Stage 2

The religious traditions

Three religions will be studied, one of which must be Christianity.

The following pages identify recommendations about the material which it would be appropriate to include at Key Stage 2, remembering that materials should be selected that will enable the pupils to engage with the identified concept in each unit.

Key Stage 2

Beliefs, values and teachings

Christianity

Pupils should explore aspects of:

Ideas of God

- **The Christian idea of God as Father, Son and Holy Spirit and as Creator, Saviour, Comforter, Almighty, eg:**
 - *in stories, songs, pictures, prayers, creeds.*
- **The Christian story of salvation, eg:**
 - *creation, fall, separation from God, salvation through Christ, the coming of the Holy Spirit.*

Jesus

- **Aspects of Jesus' life as told in the Gospel stories, eg:**
 - *baptism and temptations*
 - *teaching about the Kingdom of God*
 - *his friends, disciples and enemies*
 - *the events of the last week of his life and the resurrection stories*
 - *stories which point to his divinity, for example, miracles, transfiguration, nativity*
 - *Jesus as a Jew.*
- **Christian beliefs about Jesus, eg:**
 - *that he is God made man*
 - *that he is Son of God, Saviour, Messiah, Christ*
 - *that he is still present.*

The Bible

- **The nature, importance and significance of the Bible for Christians, eg:**
 - *as a source for Christian belief and teaching*
 - *that it includes many books and is divided into the Old and New Testaments*
 - *that the Old Testament originates from the Jewish tradition*
 - *that it includes different kinds of literature, for example, history, law, poetry, story*
 - *some Christians read it daily*
 - *that different Christians interpret it in different ways.*

Christian values

- **The main sources of teaching about values, eg:**
 - *the Ten Commandments*
 - *the Two Great Commandments*
 - *the Sermon on the Mount.*
- **Christian teaching about the importance of specific values, eg:**
 - *love, forgiveness, self-sacrifice, justice, commitment.*

Key Stage 2

Christianity

Expressions of faith

Pupils should explore aspects of:

Festivals and celebrations

- **Christmas, Holy Week and Easter, eg:**
 - *the story, celebrations, symbols and meanings associated with Christmas, Holy Week and Easter.*
- **How other key events in Jesus' life, and the history of the Church, are celebrated and remembered, eg:**
 - *Advent, Epiphany, Lent, Pentecost, Harvest.*

Worship and rites of passage

- **Examples of worship of at least two contrasting Christian denominations, eg:**
 - *Anglican eucharist, Catholic Mass, Lord's Supper, Pentecostal worship, Quaker meetings, Orthodox worship, Reformed worship.*
- **How buildings, artefacts, rituals and symbols play a part in different forms of Christian worship, eg:**
 - *icons, stations of the cross, baptistry, rosary, chalice, pulpit.*
- **The importance and place of prayer for Christians, eg:**
 - *some prayers and their meanings, especially the Lord's Prayer*
 - *the ways in which different Christians pray and any artefacts or means they use, for example, movement and dance, silent prayer, rosaries, icons, music.*
- **Rites of passage in different churches, eg:**
 - *the way different Christians celebrate rites of passage: birth, initiation, marriage, death.*

Key Stage 2

Buddhism

Beliefs, values and teachings

Pupils should explore aspects of:

The Buddha

- Stories about Gotama Buddha and how he found an answer to suffering, eg:
 - *his birth and upbringing*
 - *the four signs and the great renunciation*
 - *years in the forest*
 - *enlightenment, teaching and passing away.*

Buddhist teaching

- Stories that illustrate Buddhist values, eg:
 - *The Monkey King*
 - *Kisagotami.*
- Aspects of Buddhist dhamma (teachings), eg:
 - *all Buddhists try to develop loving kindness and compassion*
 - *the four noble truths which include the noble eightfold path*
 - *that Buddhism does not involve belief in God(s).*

Key Stage 2

Buddhism

Expressions of faith

Pupils should explore aspects of:

The Buddhist community

- **The distinctive features of the Buddhist sangha (community), eg:**
 - *it is made up of ordained and lay people*
 - *the lives of monks, nuns, priests – teaching and leading by example*
 - *symbols of the community, such as the robe, bowl, shaven head*
 - *the importance of self-discipline and meditation*
 - *how Buddhists involve themselves in the community, for example, supporting the monastic sangha.*

Festivals and symbols

- **The stories, symbols, celebrations and significance of the festival of Wesak, eg:**
 - *the celebration of the birth, enlightenment and death of Buddha.*
- **The symbolism and meaning of images within Buddhism, eg:**
 - *lotus flower*
 - *wheel of life*
 - *bodhi tree*
 - *the Jataka Tales*
 - *Kathina ceremony.*

Key Stage 2

Hinduism

Beliefs, values and teachings

Pupils should explore aspects of:

Ideas of God

- **That Brahman (God) is one but can be worshipped in many forms, eg:**
 - *Vishnu, Shiva, Krishna, Rama, Hanuman, Lakshmi, Ganesh, Kali, Durga*
 - *the concept of avatar (incarnations of Vishnu).*
- **Important Hindu stories of the Gods, eg:**
 - *Rama's exile and return (Ramayana), the childhood of Krishna (Puranas), Durga, Lakshmi and the descent of Ganga.*

Respect for life

- **The importance of respect for life, eg:**
 - *respect for God, other people, the cow and all forms of life*
 - *ahimsa (non-violence) and its implications (eg: vegetarianism).*

The cycle of life

- **The ideas associated with the cycle of life, eg:**
 - *atman (the idea of the individual soul)*
 - *the endless cycle of creation, preservation and destruction*
 - *samsara (reincarnation, the cycle of birth and death).*

Key Stage 2

Hinduism

Expressions of faith

Pupils should explore aspects of:

Worship

- **Puja at home and in the mandir (temple), eg:**
 - *the family shrine*
 - *the Arti ceremony*
 - *the role of murtis (divine images) in worship*
 - *the Havan (fire ceremony)*
 - *yoga, meditation and mantras.*
- **Festivals: the stories, symbols and celebrations associated with important festivals, eg:**
 - *birthdays of Rama (Ramnavami) and Krishna (Janmashtami)*
 - *Divali*
 - *Raksha Bandhan*
 - *the Nine Nights Festival (Navratri)*
 - *the Night of Shiva (Shivaratri) or Mahashivratri.*

Religious symbols

- **The significance and meaning of important symbols, eg:**
 - *Aum (the sacred sound of the universe)*
 - *the lotus flower (purity emerging from impurity)*
 - *the swastika (representing well-being and good fortune).*

The Hindu community

- **The diversity within Hinduism, eg:**
 - *that different communities dedicate their mandir (temple) to different deities and celebrate festivals in different ways.*

Key Stage 2

Beliefs, values and teachings

Islam

Pupils should explore aspects of:

Ideas of God

- **Muslims believe that Allah is the One True God, eg:**

- *has no partners*
- *provides all things*
- *gives guidance through messengers and books*
- *cannot be compared to anything else*
- *has 99 names.*

Allah as the creator

- **Muslims believe that, eg:**

- *human beings are the best of His creation*
- *angels are created by Allah*
- *it is forbidden to regard anything as being equal to, or a partner to, Allah (shirk).*

The Qur'an and guidance

- **The Qur'an is the revealed book for Muslims, eg:**

- *how the Qur'an was revealed*
- *stories from the life and traditions of the Prophet Muhammad (pbuh*), the final prophet and recipient of the final revelation*
- *stories from the Sunnah and the Hadith*
- *stories of other Prophets associated with written revelation, eg: Ibrahim (Abraham), Musa (Moses), Dawud (David) and Isa (pbuh*) (Jesus).*

*pbuh: This refers to the phrase “peace be upon him” and is used by Muslims every time they mention the name of the Prophet Muhammad (pbuh) and the other Prophets. The Arabic is “salla-llahu alaihi wa sallam” – literally “peace and blessings of Allah upon him”

Islamic values

- **The importance of key values, eg:**

- *aspects of family life, such as home life for children, leadership, role of parents, respect for elders and the wise, preparing for festivals*
- *social life, including the role of the mosque*
- *the importance of honesty and good manners*
- *the unity of the umma (Muslim community).*

Key Stage 2

Expressions of faith

Islam

Children should explore aspects of:

The Five Pillars of Islam

- The pattern, meaning and symbolism associated with the Five Pillars of Faith, ie:
 - *shahadah* (the declaration of faith)
 - *salat* (prayer)
 - *sawm* (fasting) and *Id-ul-Fitr*
 - *zakah* (purification of wealth by obligatory contributions)
 - *Hajj* (pilgrimage) to Makkah and *Id-ul-Adha*.

Family and social life

- Aspects of life within a Muslim home and mosque, eg:
 - *birth and naming of children*
 - *how people greet each other*
 - *halal food laws*
 - *dhikr* (the reciting of the names of Allah) and the use of the *subhah* (the beads used in worship).

The mosque

- The significance, use, artefacts and symbolism of the mosque, eg:
 - *the role of the imam*
 - *the importance of the Qiblah – direction of the Ka'bah in Makkah*
 - *the main features of the mosque: mihrab, minbar, ablution area*
 - *the significance of Jumu'ah* (Friday congregational prayers)
 - *the role of the mosque as a welfare, social and religious centre.*

Key Stage 2

Beliefs, values and teachings

Judaism

Pupils should explore aspects of:

Ideas of God

- **Illustrations of the nature of God, eg:**
 - *from psalms, songs and prayers in the siddur (prayer book)*
 - *the love of God, illustrated through stories in the Tenakh (Jewish Bible)*
 - *stories showing God's oneness, love, care, goodness and power.*
- **How these ideas are expressed, eg:**
 - *mezuzah, tallit, tefillin and kippah*
 - *the first four of the Ten Commandments*
 - *psalms, songs and prayers*
 - *stories from the Torah.*

Torah

- **The importance of the Torah in Jewish life, eg:**
 - *Sefer Torah*
 - *the first five books of the Tenakh*
 - *contents: rules and laws, sayings and stories*
 - *stories about God giving the Torah on Mount Sinai.*
- **How the importance of the Torah is expressed, eg:**
 - *the Sefer Torah and the work of the scribe*
 - *reading of the weekly portion*
 - *the annual cycle of readings*
 - *regular Torah study*
 - *the festival of Simchat Torah.*

Jewish values

- **The importance of key values set out in the Torah, eg:**
 - *love of the stranger and hospitality*
 - *“love your neighbour as yourself”*
 - *the Ten Commandments.*

Key Stage 2

Judaism

Expressions of faith

Pupils should explore aspects of:

Family life

- **Important features of Jewish family life, eg:**

- *the mezuzah identifies the Jewish home*
- *Shabbat and the Friday night meal*
- *the importance of gratitude expressed in, for example, blessings before and after meals*
- *kashrut/kosher (food laws) and the kitchen.*

Festivals and celebrations

- **The stories, symbols and celebrations associated with important festivals, eg:**

- *Rosh Hashanah and Yom Kippur*
- *Pesach (exodus and freedom – the miraculous crossing of the Red Sea)*
- *Shavuot (giving of the Torah) – the story of Ruth*
- *Sukkot (the festival of God's protection)*
- *Purim and Hannukah.*

- **Worship and the community, eg:**

- *the place and significance of the menorah and the Ark*
- *the synagogue as a community centre and place of prayer and study, its main features and components, and the role of the rabbi.*

- **The symbolism and significance of important rites of passage, eg:**

- *Brit Milah (circumcision) and girls' naming ceremony*
- *Bar and Bat Mitzvah*
- *marriage.*

Key Stage 2

Beliefs, values and teachings

Sikhism

Pupils should explore aspects of:

Sikh ideas

- **The way God is described in the Mool Mantra, eg:**
 - *Creator and sustainer*
 - *Truth*
 - *One and only one*
 - *without fear.*
- **The belief in karma (reincarnation and the law of cause and effect).**
- **All human beings are equal in the eyes of God and people should therefore treat each other as equals.**

The Gurus

- **The importance of the Guru Granth Sahib, eg:**
 - *it contains the teachings of Guru Nanak and other Gurus and saints from all over India*
 - *its guidance is treated as that of a living Guru*
 - *at festivals and special occasions there is a complete unbroken reading from the Guru Granth Sahib (Akhand Path).*
- **Key stories about the ten Gurus, eg:**
 - *Guru Nanak, the first Guru – his call, journeys and teachings*
 - *Guru Arjan, the first martyr – built the Golden Temple*
 - *Guru Gobind Singh – founded the Khalsa (the Sikh community)*
 - *Guru Teg Bahadur – defender of the faith.*

Sikh values

- **The importance of key values, eg:**
 - *sewa (service to all)*
 - *kirat karma (working honestly to earn one's living)*
 - *vand chhakna (sharing with others)*
 - *all human beings are equal*
 - *respect for all creation*
 - *respect for all beliefs and religions.*

Key Stage 2

Sikhism

Expressions of faith

Pupils should explore aspects of:

Worship, holy days and ceremonies

- **The pattern and importance of worship in the Gurdwara, eg:**
 - *it consists of kirtan (hymns), ardas (prayer) and langar (a shared meal)*
 - *how respect is shown to the Guru Granth Sahib.*
- **The stories, symbols, celebrations and meanings associated with important holy days, eg:**
 - *birthdays of Guru Nanak, Guru Gobind Singh (Baisakhi)*
 - *the GURPURBS – key anniversaries.*
- **The pattern and significance of important ceremonies, eg:**
 - *naming, turban tying, Amrit ceremony, marriage, death.*

Gurdwara

- **A place of worship which extends a welcome to men and women of all races and creeds. Its features include, eg:**
 - *sangat (congregation/community)*
 - *langar (common shared meal)*
 - *the Granthi, who reads the Guru Granth Sahib and explains the text.*
- **The significance and meaning of, eg:**
 - *Ik Onkar (there is one God) which appears at the beginning of each major composition in the scriptures*
 - *khanda, the symbol of the Khalsa (the community)*
 - *the Five Ks (representing the Khalsa): kesh (uncut hair), kangha (comb), kara (steel wrist-band), kachera (shorts) and kirpan (sword).*

KEY STAGE 3

Key Stage 3

Introduction

This key stage is to be clearly distinguished from the previous stage, but the work done will be a direct progression of work already undertaken. Thus students should be given the opportunity to continue to develop necessary concepts for handling larger and more comprehensive categories for the material they explore. In particular, they will begin to explore the beliefs which underlie religious practice and start to draw them together in their appropriate religious context.




This is an appropriate stage for students to begin to build up a framework of understanding particular religions, viewing them as a whole and being able to relate behaviour, experience and belief to each other. They should begin to understand, for example, how a variety of different practices all point towards central key concepts informing beliefs and values, and how these in turn shape and inform basic attitudes towards life. They should, at this stage, continue to develop their understanding of the nature of symbolism.

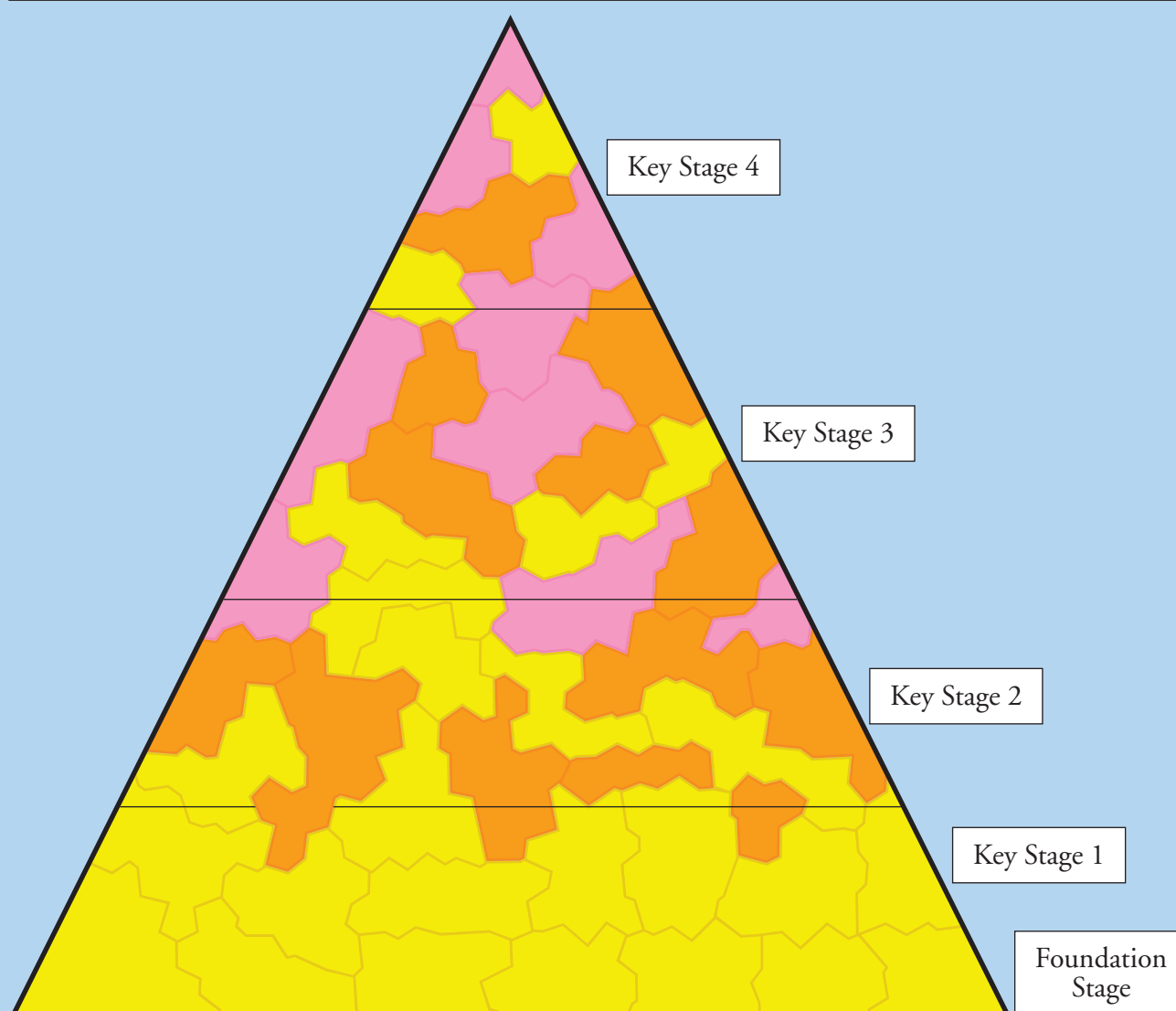
It is also an appropriate stage for students to further develop their critical appraisal of some of the aspects of religion and life experiences they have been studying. This will apply not only to rules and codes of behaviour, but also to key concepts influencing basic beliefs and attitudes. They should have the opportunity to sharpen their ability to raise perceptive questions and, in particular, to discuss them constructively with others.

They should now be able to reflect more clearly on the experience of being human. They should be able to relate this experience to and beyond their own concerns and begin to think in more abstract terms. They should be able to apply their responses to religious concepts to their own and others' lives. Thus they will begin to develop an understanding of key concepts which underpin religious beliefs, for example, justice, salvation and jihad. These concepts will, however, continue to be developed through concrete examples and within contexts that raise issues concerning how human experience is interpreted and what values are held.

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

-  = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
-  = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
-  = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Key Stage 3

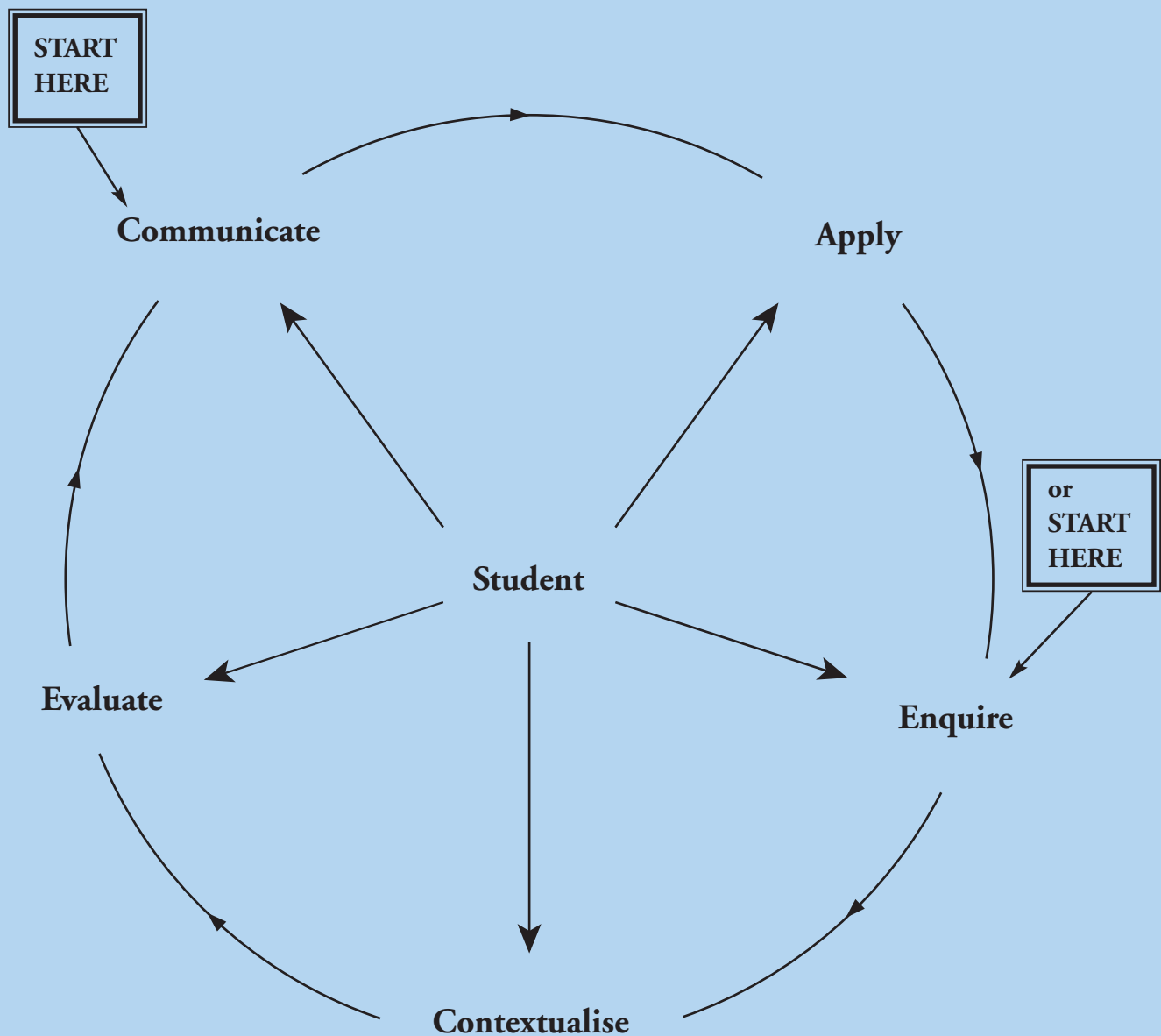
While there is a great degree of flexibility in terms of the concepts used in this key stage, there is an expectation that if true progression is to take place, there will be more emphasis on C concepts.

It is perfectly acceptable to approach a C concept at the **Communicate** and **Apply** parts of the cycle through a related A or B concept. For example, *love* can be used to provide a foundation for the enquiry into *Agape*, or *community* for *Umma*.

Key Stage 3

At **Key Stage 3** units of work may require students to examine a number of different concepts. They will examine concepts that are common to all human experience (A concepts), *for example, **justice, love, compassion** and **evil***. They will investigate concepts that are used in the study of religion (B concepts), *for example, **God, salvation** and **free will*** and, through their study of religions, they will examine concepts particular to specific religions (C concepts), *for example, **jihad, resurrection** and **darshan***.

A model for sequencing enquiry and skills in the programme of study at Key Stage 3



This diagram explains the process of learning which will enable the student to understand, interpret and respond to the concepts in focus.

Each of the five elements will be addressed for each concept included within a unit of work. Teachers should become familiar with the five elements within the process and apply them within lessons and across all units of work. There are two obvious starting points, **Enquire** and **Communicate**, to complete the circuit of enquiry. It is expected that the full circuit of enquiry will be completed with each concept studied. For full descriptions of the five elements in the cycle, see pages 26 – 28.

For further guidance see *Living Difference – the secondary handbook*, Chapter 3, pages 15 – 32.

Key Stage 3

Knowledge, skills and understanding

1 Enquiry and skills

Students should be taught how to:

- a enquire** into religion and human experience through the study of key concepts (*for example, justice, love, compassion, evil – God, salvation, free will – Guru, jihad, resurrection, darshan*)
- b contextualise** each concept within religious diversity, and identify issues that arise (*for example, ways in which love is expressed in the teachings of Jesus and compassion in the teachings of the Buddha – ways in which Christians express their experience of God's presence – the importance of darshan in Hindu devotion*)
- c evaluate** each concept (*for example, compare and contrast Jesus' teaching on love and the Buddha's teaching on compassion, comment on their usefulness – comment on how evil and suffering can be explained, if God is experienced as present in the world – comment on the significance and value of darshan in Hindu devotion and what issues are raised by it*)
- d communicate** and justify their own opinion, in response to religious concepts, beliefs and practices (*for example, how do students interpret the ideas of love and compassion? How do students respond to the idea that God can be present in the world? Do students think they can be seen by God? How, and by whom, do they think their thoughts and actions can be seen?*)
- e apply** their own response to each concept to situations in their own lives, in society and in the wider world (*for example, who do students think is deserving of love and compassion and who do they think they could love and be compassionate to? In students' own experiences and those of others, in what ways could evidence of God's presence be claimed or contested? How do students interpret the idea of being seen in their own life, and in society, does it matter and affect people's actions?*).

Key Stage 3

*This is the application of
enquiry and skills to
A concepts*

2 Knowledge and understanding of concepts that are common to all human experience

Students should be taught how to give a detailed explanation of:

- a significant concepts common to all human experience (*for example, **compassion, wisdom, love, sacrifice, good, evil, belief, faith, trust, authority, guidance, justice, inspiration***)
- b how a concept is expressed in specific religious teachings and practices, identifying relevant situations (*for example, justice in the context of Jews putting God on trial in a concentration camp during the Holocaust*)
- c their own evaluation of a concept and how the concept has been interpreted (*for example, students give an informed opinion on whether Jews were right to put God on trial*)
- d their own interpretation of a concept (*for example, students communicate their own response to the idea of justice*)
- e how they apply their interpretation of a concept within their own lives and within society (*for example, students identify in what situations they have experienced or witnessed justice and injustice, and where they identify justice and injustice in society and the world*).

*This is the application of
enquiry and skills to
B concepts*

3 Knowledge and understanding of concepts common to many religions and important in the study of religions

Students should be taught how to give a detailed explanation of:

- a concepts common to many religions and used in the study of religion (*for example, **the sacred/sacredness, transcendence, immanence, salvation, God, creation, free will and predestination, divine judgement, the afterlife***)
- b the way in which a concept is used to interpret and respond to specific events and situations in the world (*for example, salvation as understood by Christians in the third world, as depicted in the Haitian hunger cloth, in relation to wealth and poverty, Christian and Hindu understandings of creation and suffering, in relation to natural disasters and human conflict*)
- c their own evaluation of a concept and how a concept has been interpreted (*for example, students give an informed opinion on whether the Haitian hunger cloth gives a valuable interpretation of salvation, or how plausible they find Christian and Hindu explanations of creation and suffering*)
- d their own response to a concept (*for example, students communicate their own response to the idea of salvation, creation, or causes of suffering*)

Key Stage 3

- e how their response to a concept is applied in their own lives and can be applied within society (*for example, students identify whether they have been in situations where they or others needed to be helped or saved, and whether salvation is an important concept for the world today using specific examples. Students explain how their response to the idea of creation or human suffering can make sense using specific examples*).

This is the application of enquiry and skills to C concepts

4 Knowledge and understanding of concepts specific to particular religions

Students should be taught how to give a detailed explanation of:

- a concepts within a particular religion and its belief system, and the way they are expressed in its teachings and practices (*for example, **Guru** and **Khalsa** in Sikhism, **jihad** and **umma** in Islam, **Torah** and **Zion** in Judaism, **dukkha** and **anatta** in Buddhism, **incarnation** and **resurrection** in Christianity, **darshan** and **maya** in Hinduism*)
- b the way in which these concepts are used to interpret and respond to specific events and situations in the world (*for example, jihad in the context of Muslim responses to secularisation and materialism*)
- c their own evaluation of the worth and purpose of these concepts, and how these concepts are interpreted (*for example, students give an informed opinion on different ways in which Muslims pursue jihad in western society*)
- d their own response to these concepts (*for example, students communicate their own response to the idea of jihad, self-striving and opposing corruption*)
- e how their response to these concepts is applied in their own lives/can be applied within society (*for example, students identify ways in which they and others strive to live a better life and oppose corruption, how they do that, and ways in which they do not*).

The breadth of study at KS3 will ensure that students are introduced to a religion that they have not studied at KS2, where possible

5 Breadth of study

During the key stage students will be taught knowledge, skills and understanding through enquiry into units of work on Christianity and no less than two other religions, focusing on key concepts within the religions.

By the end of Key Stage 3 students should have had the opportunity to enquire into concepts from groups A, B and C from all the fields of enquiry. (See pages 28 – 29.)

Key Stage 3

units of work

Suggested units of work on Christianity and the other major religions	Potential concepts to develop
Christianity	
Christian identity	<i>Christ/Church/sin/salvation/sacrament/incarnation/creation/forgiveness/obedience/authority/diversity</i>
The vision of Jesus	<i>The law/love/forgiveness/obedience/God/judgement/the Kingdom of God</i>
What do Christians believe?	<i>Trinity/sin/salvation/incarnation/obedience/repentance/forgiveness/sacred/creation</i>
How do Christian beliefs affect people's lives?	<i>Agape (love)/forgiveness/sacrament/judgement/justice and injustice/salvation</i>
Buddhism	
Buddhist identity	<i>Anatta/dukkha/tanha/dharma/Buddha/Nirvana/sangha/community/meditation/selflessness/compassion</i>
The vision of the Buddha	<i>Dukkha/karuna (compassion)/anatta/Nirvana/dharma/sangha/wisdom/discipline/liberation</i>
Buddhism today	<i>Bodhisattva/authority/guidance/sangha/diversity/ritual/symbol</i>
Hinduism	
Hindu identity	<i>Karma/yoga/dharma/darshan/guna/atman/Brahman/devotion/duty/conduct</i>
How well do we know the rules of the game of life?	<i>Moksha/puja/Brahman/atman/samsara/karma/yoga/salvation/devotion/service</i>

Key Stage 3

units of work

Suggested units of work on Christianity and the other major religions

Potential concepts to develop

Islam

Muslim identity

Tawheed/shirk/jihad/umma/iman/submission/authority/community/striving

How can we make sense of Islam?

Risalah/akhirat/yawmuddin/Allah/Qur'an/tawheed/beliefs/sacred

Judaism

Jewish identity

Covenant/redemption/mitzvot/mashiach/Torah/Shekhinah/Israel/kiddush/authority/obedience/responsibility/hope

Jewish responses to the Holocaust

Shekhinah/Covenant/redemption/evil/anti-semitism/genocide/suffering/denial

Sikhism

Sikh identity

Khalsa/Guru/sewa/panth/langar/niguna/jot/service/devotion/equality/selflessness

Why are symbols important in Sikhism?

Ik Onkar/Khalsa/Amrit/Guru Granth Sahib/symbol/ritual/identity

Key Stage 3

units of work

Suggested supplementary units of work

Potential concepts to develop

Inspirational figures

For example:

Gandhi	<i>Equality/ahimsa/authority/justice/conviction</i>
Che Guevara	<i>Liberation/justice/authority/conviction/violence</i>
Martin Luther King	<i>Equality/love/conviction</i>
Bob Geldolf	<i>Justice/equality/greed</i>
Charles Darwin	<i>Evidence/faith/authority/reason</i>
Corrie ten Boom	<i>Faith/justice/conviction</i>
Helen Prejean	<i>Faith/commitment/justice/death</i>
Sojourner Truth	<i>Prejudice/equality/faith</i>
Aung San Suu Kyi	<i>Freedom/conviction/justice/peace/human rights</i>

Symbol, myth and ritual

For example:

Symbol and myth in Hinduism and Christianity (with reference to Shiva and Adam and Eve)	<i>Trimurti/Shiva Nataraj/Ganga/maya/fire/water/reality/interpretation/symbol/myth/sin/authority/obedience</i>
Religious and non-religious ritual	<i>Shrine/sacred/pilgrimage/memorial/identity/Hajj/umma/jihad/faith/sacrament</i>

The concept of the *sacred*

For example:

What is sacred?	<i>Holy/God/sacred/transcendence/presence/power/fear/awe</i>
Sacredness in Christianity	<i>Creation/God incarnate/Holy Spirit/logos/sacrament</i>

Key Stage 3

units of work

Suggested supplementary units of work	Potential concepts to develop
Religion and community	
For example:	
Jewish responses to the Holocaust	<i>Shekhinah/Covenant/redemption/evil/anti-semitism/genocide/suffering/denial/justice</i>
Indigenous people	
● of Australia	<i>Totem/dreamtime/ritual/timelines/ancestors/sacred/symbol/myth/environment</i>
● of North America	<i>Ritual/symbol/myth/sacred earth/spirit/authority/environment</i>
Buddhist community	<i>Sangha/dharma/Buddha/sila/bhavana/meditation/identify/authority/ritual/diversity/monasticism/activism/gender</i>
Religion and change	
Is religion changing and will it survive?	<i>God/belief/faith/conviction/incarnation/secularisation/peace/conflict/evidence/reason</i>
Islam in western society	<i>Iman/jihad/tawheed/shirk/umma/akhlaq/ritual/identity/conflict/cohesion/unity/difference/harmony/negotiation</i>
Buddhism today	<i>Bodhisattva/authority/guidance/sangha/diversity/ritual/symbol</i>

Recommended content for Key Stage 3

The religious traditions

Not less than three religions will be studied, one of which must be Christianity.

The following pages identify recommendations about the material which it would be appropriate to include at Key Stage 3, remembering that material should be selected in order to engage students with the identified concepts.

Key Stage 3

Christianity

Beliefs, values and teachings

Students should explore aspects of:

Belief of God

- **The nature of God as the Holy Trinity, eg:**
 - *God as Father*
 - *God as the incarnate Son as shown in the incarnation and resurrection*
 - *God as the Holy Spirit guiding, comforting and giving understanding and insight.*
- **Christian belief about where evidence for God can be seen, eg:**
 - *in scripture, personal experience and reason.*
- **Beliefs about God and humanity, eg:**
 - *the pattern of creation and humanity made in God's image*
 - *the fall and sin*
 - *God's relationship with Israel*
 - *salvation through Christ.*

Jesus

- **Jesus is an historical figure as shown in the evidence in contemporary and other writings, eg:**
 - *Josephus.*
- **Key Gospel stories about the life of Jesus, eg:**
 - *how different writers express their ideas about Jesus' identity*
 - *selected passages pointing to Jesus' humanity and divinity: birth, baptism, temptations, transfiguration, miracles, rejection, suffering, death, resurrection, ascension*
 - *Jesus' fulfilment of Old Testament prophecies.*

The Bible

- **The nature, importance and significance of the Bible for Christians, eg:**
 - *as the revealed Word of God*
 - *as a source of authority*
 - *containing a variety of types of literature including: history, poetry, story, law, prophecy.*
- **How Christians interpret the Bible in different ways, eg:**
 - *some see it as literally true*
 - *others see sections as allegorical and symbolic*
 - *that the Bible was written for different audiences in a variety of styles, for different purposes.*

Christian values

- **How personal and collective Christian values are a response to Jesus' teaching, eg:**
 - *love, forgiveness and repentance.*
- **How Christians believe their lives are transformed by being *in Christ*, eg:**
 - *as expressed through the sharing of bread and wine*
 - *through conversion.*

Key Stage 3

Christianity

Expressions of faith

Students should explore aspects of:

Worship and celebrations

- **How different Christians express their beliefs and values through diverse forms of worship and celebration, eg:**
 - *two contrasting denominations in terms of their styles of worship, celebration of major festivals and rites of passage*
 - *the meaning and use made of ritual, artefacts, music, preaching, prayer, dance, etc, in Christian worship and celebration.*

Expressions of belief

- **How Christian beliefs and values are expressed in different ways, eg:**
 - *the use of symbolism in art, architecture and music, for example, hunger cloths, icons, church buildings, contemporary Christian music*
 - *the distinctive character of the expression of faith in particular communities, for example, Taize, the Corrymeela community, Iona.*
- **How the Bible is used, eg:**
 - *in public worship*
 - *for private study and devotion*
 - *as a guide in decision making.*
- **How Christian values are reflected in, eg:**
 - *personal relationships, for example, individual responsibility, roles in the family, love of neighbour*
 - *social action and global issues, for example, crime, the environment, poverty, injustice*
 - *individuals, groups and organisations motivated by Christian values*
 - *the work of the Church.*

Key Stage 3

Buddhism

Beliefs, values and teachings

Students should explore aspects of:

The Buddha

- **Stories from his life, eg:**
 - *his discovery of how to overcome suffering and unhappiness*
 - *his renunciation*
 - *his enlightenment*
 - *his compassion and wisdom.*
- **A supreme example to his followers, with reference to episodes in his life.**

Buddhist teaching

- **Key Buddhist teachings, eg:**
 - *the three universal truths*
 - *wisdom and compassion in Buddhist teaching*
 - *the four noble truths which include the noble eightfold path*
 - *the purpose of meditation*
 - *kamma/karma (the law of cause and effect) – for every intentional good or bad thought, word or deed, there is an effect*
 - *nibbana/Nirvana – the state of secure perfect peace.*

Key Stage 3

Buddhism

Expressions of faith

Students should explore aspects of:

The Buddhist community

- **Buddhists try to, eg:**

- *learn and practise the dhamma/dharma*
- *become free from greed, hatred and ignorance*
- *develop loving kindness and compassion*
- *support the monastic sangha and temple*
- *accumulate merit*
- *practise ethical living.*

- **In addition, the ordained will, eg:**

- *practise bhavana (meditation and mental development)*
- *obey the rules of their order, the Vinaya*
- *study texts, teach and counsel*
- *conduct services and the daily office.*

- **The importance of the Three Jewels: Buddha, Dhamma and Sangha.**

- **Buddhists try to help alleviate suffering by, eg:**

- *giving hospitality*
- *being sympathetic*
- *giving generously*
- *teaching by example.*

Buddhist practices and symbols

- **The meaning and significance of important practices and symbols, eg:**

- *festivals and daily ceremonies*
- *meditation – the purpose of meditation*
- *the diversity of different images of the Buddha and their significance*
- *symbols which express Buddhist teaching, such as the wheel of becoming and the lotus flower.*

Key Stage 3

Hinduism

Beliefs, values and teachings

Students should explore aspects of:

Key beliefs

- The central beliefs of Hinduism, eg:
 - Brahman as the impersonal, formless, absolute and supreme being
 - God is worshipped in diverse forms and/or is believed to be formless
 - the concept of **avatar**, especially the incarnations of Vishnu
 - key concepts including: atman, seva, karma, dharma, samsara, moksha.

Scriptures

- Some texts from scriptures illustrating key beliefs and how they are used by adherents, eg:
 - the Vedas
 - the Upanishads
 - the Bhagavad Gita
 - the Ramayana
 - the Puranas.

Key values

- The importance of righteous conduct as expressed within the family and community, eg:
 - the importance of seva (service)
 - ahimsa (non-violence) and its implications, eg: vegetarianism
 - self-discipline: vows, yoga, fasting.

Key Stage 3

Hinduism

Expressions of faith

Students should explore aspects of:

Worship

- **Worship in the home and in the mandir (temple), eg:**
 - *the Arti ceremony, bhajan and kirtan (singing), havan (sacred fire)*
 - *visiting holy people from India*
 - *the nature and function of the mandir in India and Great Britain*
 - *puja in the home.*
- **Pilgrimage in India, eg:**
 - *Varanasi (Banares), Vrindavan.*

The Hindu way of life

- **Roles within the family, eg:**
 - *defined by gender and age*
 - *the duties within the extended family*
 - *the importance of women in the family and in the transmission of traditions.*
- **Hindu society, eg:**
 - *varna, the traditional four-fold classification of society*
 - *jati (caste) as a kinship system and support group*
 - *Hinduism exemplified in significant figures such as Mahatma Gandhi*
 - *the diversity which exists within Hinduism.*
- **Journey of life, eg:**
 - *ashramas: four different stages of life and their associated duties*
 - *samskars: ceremonies associated with initiation (sacred thread), death (funeral and cremation), birth, marriage.*

Key Stage 3

Beliefs, values and teachings

Islam

Students should explore aspects of:

Muslim ideas

- **The concept of *Islam*, eg:**
 - *peace through willing obedience and submission to the will of Allah.*
- **Allah is the One True God, eg:**
 - *has no partners, and nothing is comparable to Him*
 - *as the Creator, signs of His creation*
 - *provides all things*
 - *gives guidance through messengers and books.*
- **Akhirah – life after death, eg:**
 - *this life is a trial and preparation for the hereafter*
 - *all deeds are recorded by the angels*
 - *human accountability to Allah for all actions*
 - *day of judgement and the rewards of paradise/punishments of hell.*

Qur'an and guidance

- **Sources of guidance, eg:**
 - *the Qur'an, the revealed book treated with respect*
 - *the Prophet Muhammad (pbuh*) – his key role as the final Prophet and recipient of the final revelation*
 - *stories from Sunnah, Hadith and Sirah (biographical writings on Muhammad)*
 - *messengers of Allah as exemplars*
 - *key events in the life of Muhammad (pbuh*).*

*pbuh: This refers to the phrase “*peace be upon him*” and is used by Muslims every time they mention the name of the Prophet Muhammad (pbuh) and the other Prophets. The Arabic is “*salla-llahu alaihi wa sallam*” – literally “*peace and blessings of Allah upon him*”

Islamic conduct

- **Islamic conduct is based on, eg:**
 - *obedience to Allah and the idea of khalifah (being custodians)*
 - *Islamic culture: respect for people of other faiths, lives of influential Muslims, and how they are motivated by Islamic beliefs and values*
 - *jihad: personal struggle to achieve self-improvement in the way of Allah.*

Key Stage 3

Islam

Expressions of faith

Students should explore aspects of:

The Five Pillars

- **Pattern, symbolism, significance and meaning associated with the Five Pillars of Faith, ie:**
 - *shahadah*
 - *salat and wudu*
 - *sawm and Eid-ul-Fitr*
 - *zakat and khums*
 - *Hajj and Eid-ul-Adha.*

Muslim way of life

- **The importance of the Jumu'ah and the mosque, eg:**
 - *attendance at Friday congregational prayers*
 - *the role and importance of the mosque in the community*
 - *du'a – prayers of supplication.*
- **Activities and relationships, eg:**
 - *family life: distinctive features of the home, and the conduct of family members, including hygiene, diet, modesty and sexual relations*
 - *social life: the role of the mosque, the importance of honesty and good manners, the Islamic concepts of **umma**, **social justice** and **equity**.*

Key Stage 3

Judaism

Beliefs, values and teachings

Students should explore aspects of:

Ideas of God

- Jewish beliefs about God, eg:

- *ideas about God expressed through the Shema, psalms, songs, stories and the Covenant*
- *judgement and forgiveness*
- *God's attributes and names*
- *Shekhinah (God's presence) and God's action in history.*

Torah and Tenakh

- The importance of the Torah and Tenakh, eg:

- *the Sefer Torah, its symbolism and the work of the scribe*
- *contents of the Torah*
- *the importance of the Torah seen through worship, Shavuot and the study of the Torah*
- *laws and rules (613 mitzvot) which set out how people should live*
- *the contents of the Tenakh, with examples*
- *the Hebrew text – its use in Orthodox and Progressive traditions.*

Jewish values

- The importance of key values, eg:

- *tefillah (self-judgement or prayer)*
- *repentance*
- *tzedaka (social justice).*

Key Stage 3

Judaism

Expressions of faith

Students should explore aspects of:

Jewish family and tradition

- **The central importance of the family and tradition, eg:**
 - *kashrut and the Jewish kitchen*
 - *Brit Milah, Bar/Bat Mitzvah, weddings, funerals, mourning*
 - *the symbols and significance of Shabbat and the Friday night meal*
 - *festivals: Pesach, Shavuot and Sukkot*
 - *the importance of Jerusalem*
 - *symbols such as the Magen David, menorah, mezuzah.*

Jewish worship

- **The pattern and meaning of Jewish worship, eg:**
 - *place of the Ark, temple and synagogue in Jewish tradition*
 - *the role of the synagogue and the rabbi*
 - *the Sabbath service and the symbolism and importance of synagogue worship.*

Jewish identity

- **The importance of the sense of identity in the Jewish tradition, eg:**
 - *Jewish vision for the future – the Messianic Age and the rebuilding of the Temple*
 - *Israel today*
 - *religious diversity, past and present*
 - *responses to anti-semitism – The desolation of the Holocaust (Shoah).*

Key Stage 3

Beliefs, values and teachings

Sikhism

Students should explore aspects of:

Sikh ideas

- **Concepts of *God*, eg:**

- *One, Truth, Creator, without form or enmity, beyond time, not incarnated, self-existent*
- *descriptions of God in the Mool Mantra.*

- **Principles for living, eg:**

- *kirat karma (earning one's living by one's own honest effort)*
- *vand chhakna (sharing one's time, talents and earnings)*
- *sewa (service).*

The Gurus

- **Outline of the lives and teachings (gurbani) of the ten Gurus and their significance.**

- **The nature and significance of the Guru Granth Sahib, eg:**

- *the revelation of God's message*
- *how it is respected and treated in the Gurdwara*
- *Akhand Path (the continuous reading of the Granth)*
- *the manji (platform), chanani (canopy) and chauri (fan) used to show the importance of the Granth*
- *living in obedience to the words of the Granth.*

Sikh values

- **The importance of key values, eg:**

- *equality*
- *religious tolerance and acceptance of all religions*
- *service to the sick*
- *human rights*
- *concern for the environment*
- *that Sikhs reject the caste system.*

- **Kurahit (prohibitions), eg:**

- *that Sikhs should never use tobacco, alcohol or harmful drugs, commit adultery or eat meat that has been ritually slaughtered.*

Key Stage 3

Sikhism

Expressions of faith

Students should explore aspects of:

Worship and ceremonies

- **The pattern and significance of worship, eg:**

- *the main Sikh morning and evening prayers*
- *Nam Simran (contemplation on the divine name)*
- *the special status given to the Japji Sahib (opening hymn of the Guru Granth Sahib)*
- *prayers can be said at the home or at the Gurdwara, and are led by either men or women*
- *worshippers remove their shoes and cover their heads, participate in singing, playing musical instruments and praying*
- *listening to hymns from the Guru Granth Sahib.*

- **The pattern or key rites of passage, eg:**

- *birth and naming ceremonies*
- *initiation ceremonies and the use of Amrit*
- *marriage in the presence of the Guru Granth Sahib, its vows and obligations, the importance of the linking of families*
- *death – the teachings on attitudes towards death.*

Gurdwara and the Sikh community

- **The significance of the Gurdwara in the life of the Sikh community, eg:**

- *the origin, meaning and significance of the Five Ks*
- *Nishan Sahib (the flag flown at Gurdwaras)*
- *the place that houses the Guru Granth Sahib, and where Sikhs worship God and share langar (the common meal)*
- *a focus for life within the Khalsa (the Sikh community)*
- *the importance of the Golden Temple in Amritsar.*

KEY STAGE 4

Key Stage 4

Introduction

At Key Stage 4 it is a legal requirement to study RE. Many schools choose to offer a GCSE short course for all students, and a GCSE full course for some. Alternatively, where applicable, some schools may wish religious education to be included in a humanities GCSE course. It is also possible to construct a course that has an inter-disciplinary focus, offering opportunities to address life issues relevant to many subject areas. Conceptual enquiry, the methodology of *Living Difference*, provides the vehicle for delivering such a course.

In schools where some students are not studying religious studies or religious education to GCSE specification the school's own course should be provided, which could be certificated by the school, applying the enquiry and skills identified for Key Stage 4 in the Agreed Syllabus.




The short course GCSE is designed to be delivered in 5% of curriculum time, identified as 70 hours across Key Stage 4. In the case of a certificated course, the minimum recommended time is 45 hours per year. It is a legal requirement to include religious education in both Years 10 and 11.

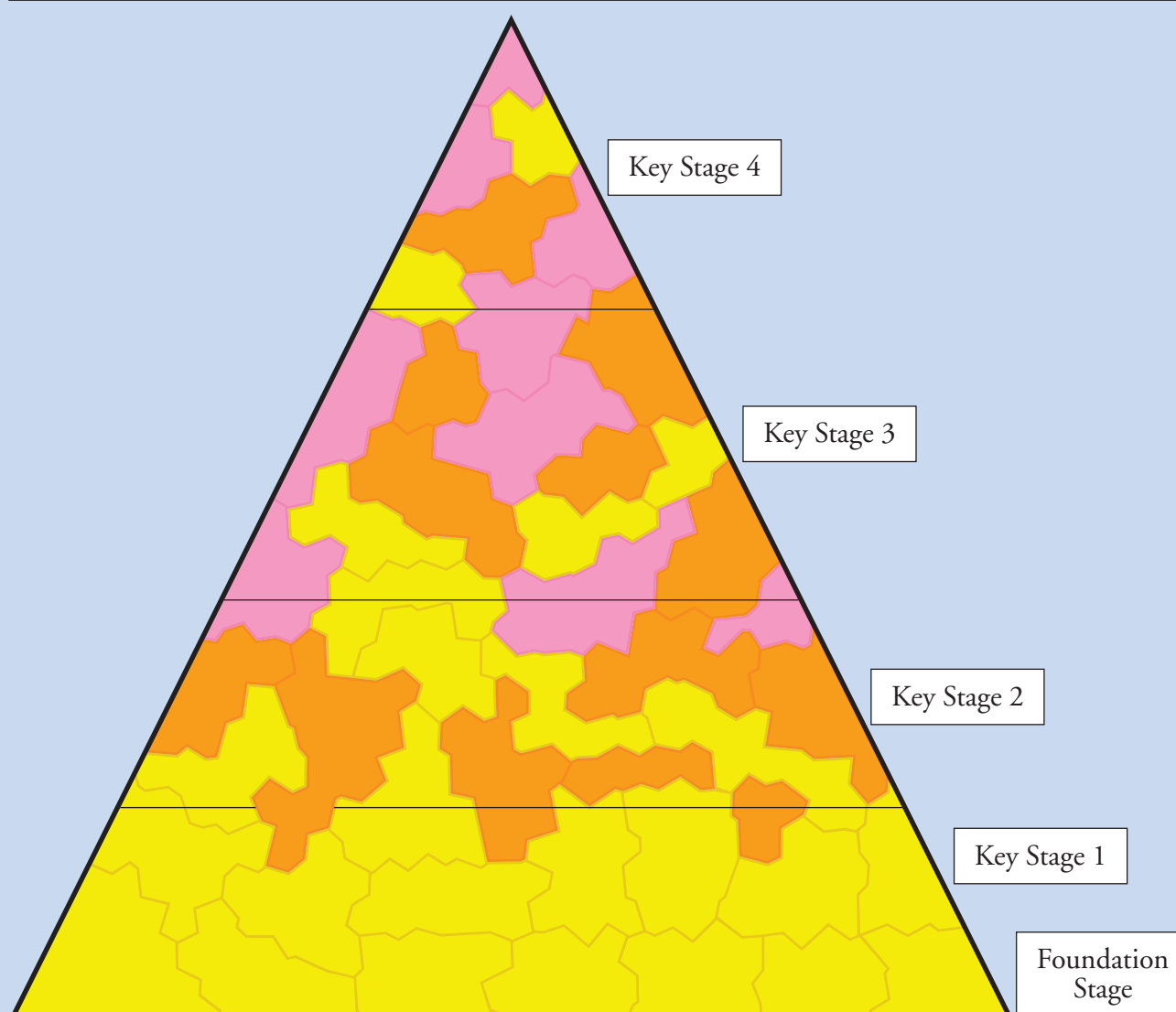
Knowledge and understanding and breadth of study will depend on the GCSE course followed or the certificated course that the school provides, but it is recommended that courses followed at Key Stage 4 will include the study of two religions.

All students at Key Stage 4 should engage with the model for enquiry and skills within the programme of study identified for Key Stage 4.

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

-  = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
-  = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
-  = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Key Stage 4

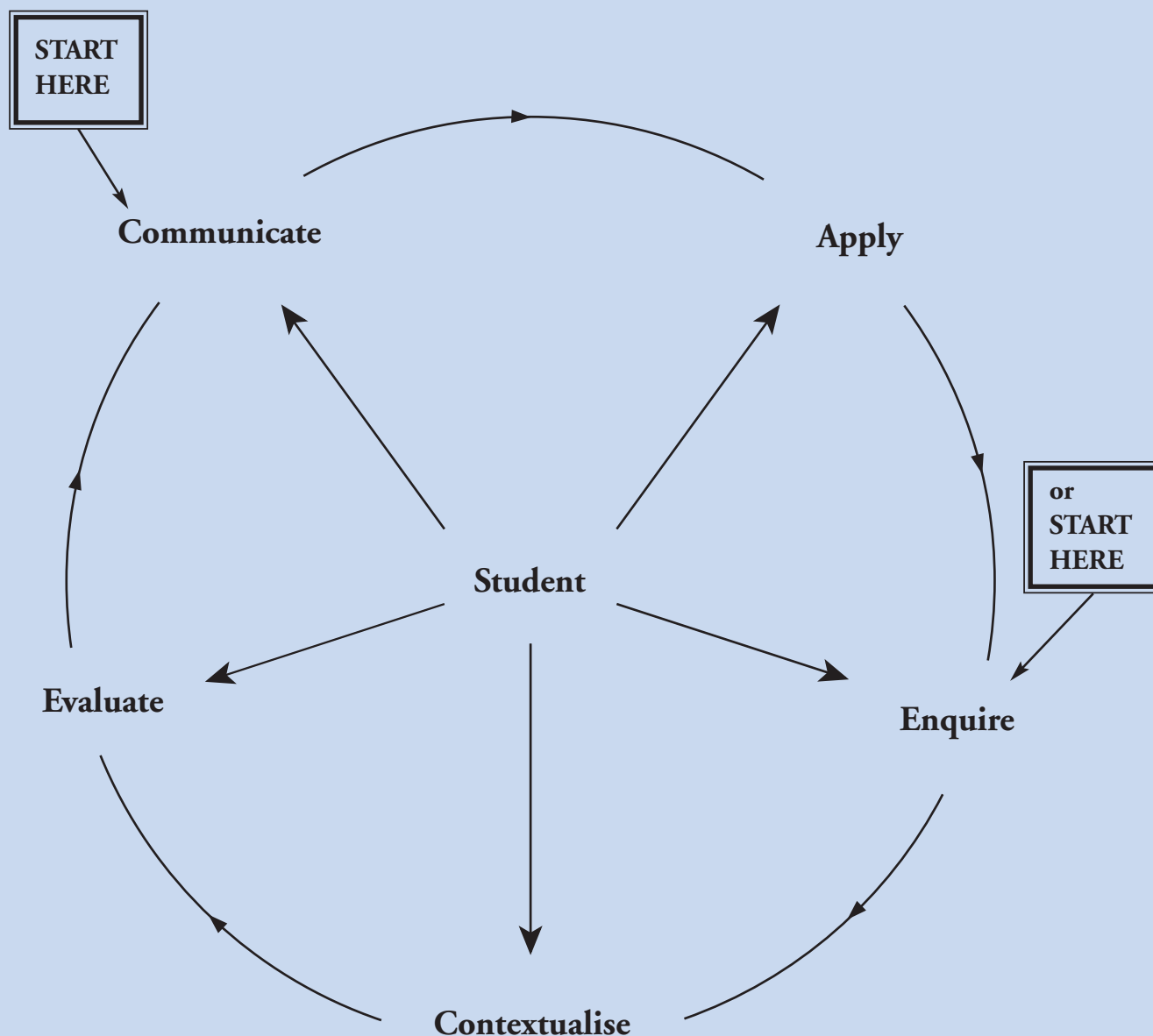
At Key Stage 4, there will still be some focus on C concepts. The extent of this will, in part, depend on the GCSE specification followed. For many aspects of the specifications, A and B concepts may be more relevant as the key concept, but would be developed in more complex and sophisticated cycles, which would include links to C concepts. For example, a cycle may be devised with **conflict** as the key concept, and may be explored through investigation of *Lesser jihad* and *Just War theory*.

Key Stage 4

At **Key Stage 4** units of work relating to GCSE specification will require students to examine the inter-relationship between a range of concepts. These will be drawn from concepts common to all human experience (A concepts), *for example, **peace and justice, poverty and wealth, prejudice and equality***. They will also be drawn from concepts that are used in the study of religions and across religions (B concepts), *for example, **God, sacredness and transcendence***, and they will be drawn from concepts particular to specific religions (C concepts), *for example, **Messiah, incarnation, karma and moksha***.

Students will be expected to compare and contrast the meanings of these concepts and distinctive interpretations of them, for example, how different religions interpret the concepts of **God, justice and equality** and **poverty**. It is important for students to recognise that common conceptual language is interpreted in particular distinctive ways by different religious traditions and within specific religions.

A model for sequencing enquiry and skills in the programme of study at Key Stage 4



This diagram explains the process of learning which will enable the students to further develop their skills and capacity for enquiry at Key Stage 4. This will operate in the context of the course specification followed.

Teachers should become familiar with the five elements within the process and apply them within lessons and across all units of work. For full descriptions of the five elements in the cycle, see pages 26 – 28.

For further guidance see *Living Difference – the secondary handbook*, Chapter 3, pages 15 – 32.

Key Stage 4

Knowledge, skills and understanding

1 Enquiry and skills

Students should be taught how to:

- a enquire** into religious and human experience through the study of key concepts (*for example, **peace and justice, poverty and wealth, prejudice and equality, death and the afterlife, the nature of God, sacred writings, Jesus as Messiah, karma and moksha***)
- b contextualise** each concept within religious and secular settings and examine issues that arise (*for example, put Christian understanding of a Just War, pacifism and violent and non-violent protest into different situations and contexts, apply Hindu teachings on karma and reincarnation to the way people live in modern society*)
- c evaluate** a range of views about each concept (*for example, evaluate different interpretations of Biblical teachings and texts on violence, war and peace applied to specific situations and events, evaluate the plausibility of Hindu teachings on karma and reincarnation*)
- d communicate** their own views about each concept with supportive evidence and argument (*for example, what are students' opinions about different Christian interpretations of Biblical teachings and texts on violence, war and peace, what are students' opinions about the idea of a person's past deeds governing how they should be reborn*)
- e apply** their informed, personal opinions of each concept to other situations in life, society and the wider world (*for example, do students think it is ever right to be violent or go to war? Do students think that their deeds have an effect on their destiny?*).

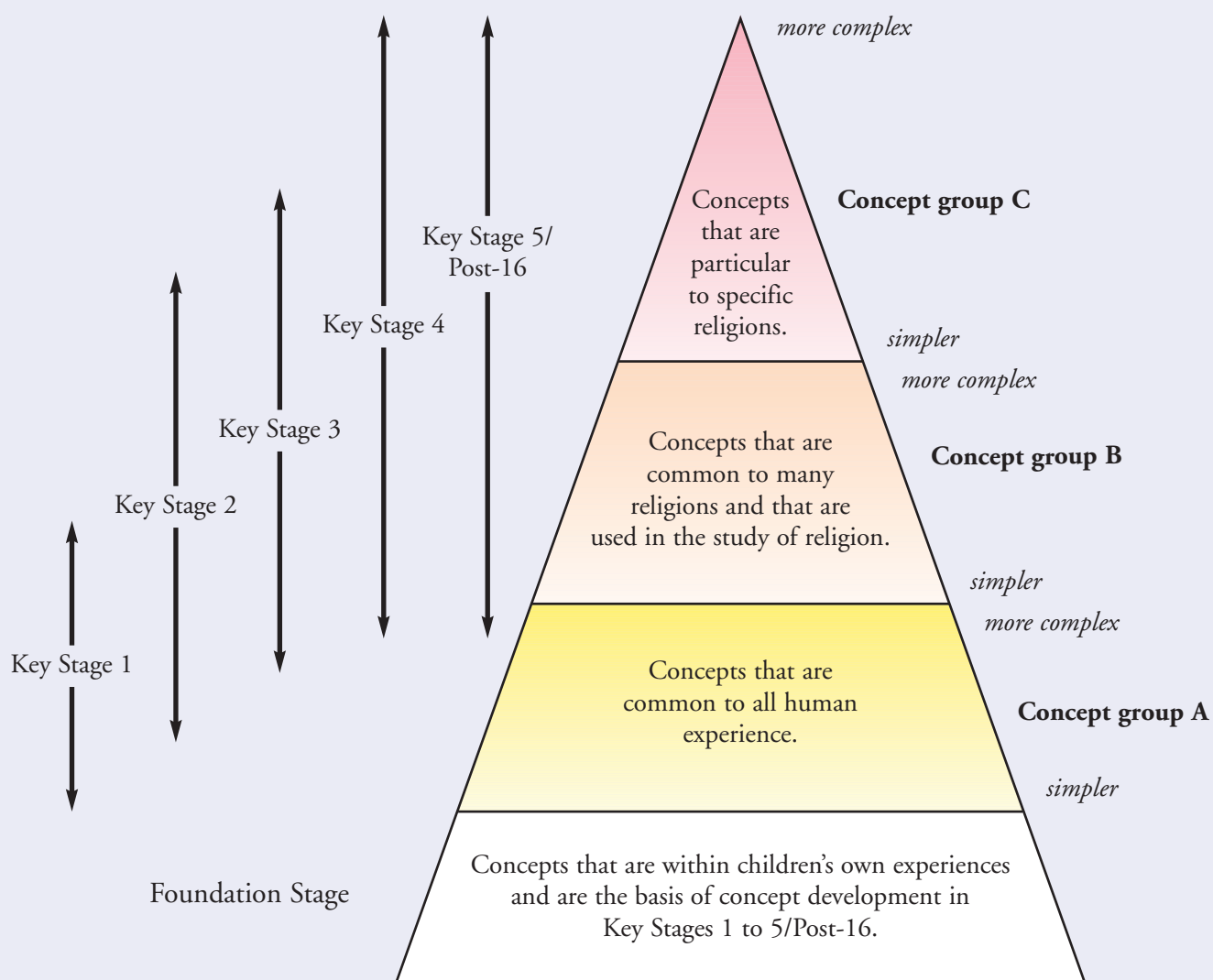
Knowledge and understanding, and breadth of study, will be identified according to the GCSE syllabus or a certificated course offered by each school.

RELIGIOUS EDUCATION AND RELIGIOUS STUDIES WITHIN THE KEY STAGE 5/POST-16 CURRICULUM

Hierarchy of concepts

This diagram illustrates how concepts can be applied within the key stages.

- = Group A concepts are concepts that are common to all human experience. See page 151 for examples.
- = Group B concepts are concepts shared by many religions and are used in the study of religion. See page 152 for examples.
- = Group C concepts are concepts specific to particular religions. See pages 153 – 164 for examples.



Key Stage 5/ Post-16

Introduction

It is a requirement that all 16 – 19-year-old students in maintained schools and colleges should study religious education as part of the curriculum. Wherever possible, schools should seek to offer all such students the opportunity to take an AS or A-Level or GCSE course in religious studies. In addition, there is the option of offering a GCSE short course in religious education.

The Agreed Syllabus applies to all registered students in school sixth-forms, sixth form colleges and further education colleges – especially taking into consideration 14 – 19 developments, with the introduction of Diplomas. The DCSF's revision of Circular 1/94, in *Religious education in English schools: Non-statutory guidance 2010*, states that "Agreed Syllabus Conferences should include in their agreed syllabuses a requirement that RE should be taught at the following ages through accredited qualifications so that schools provide:

- for all pupils aged 14 – 16, at least one course in RE or RS leading to an approved qualification
- for all pupils aged 16 – 19, courses in RE or RS leading to an approved qualification that represents progression from 14 – 16".

The aim of religious education post-16 remains the same as that of Key Stages 1 to 4 and can utilise the model for conceptual enquiry similar to that presented earlier in the Agreed Syllabus. (See next page.)

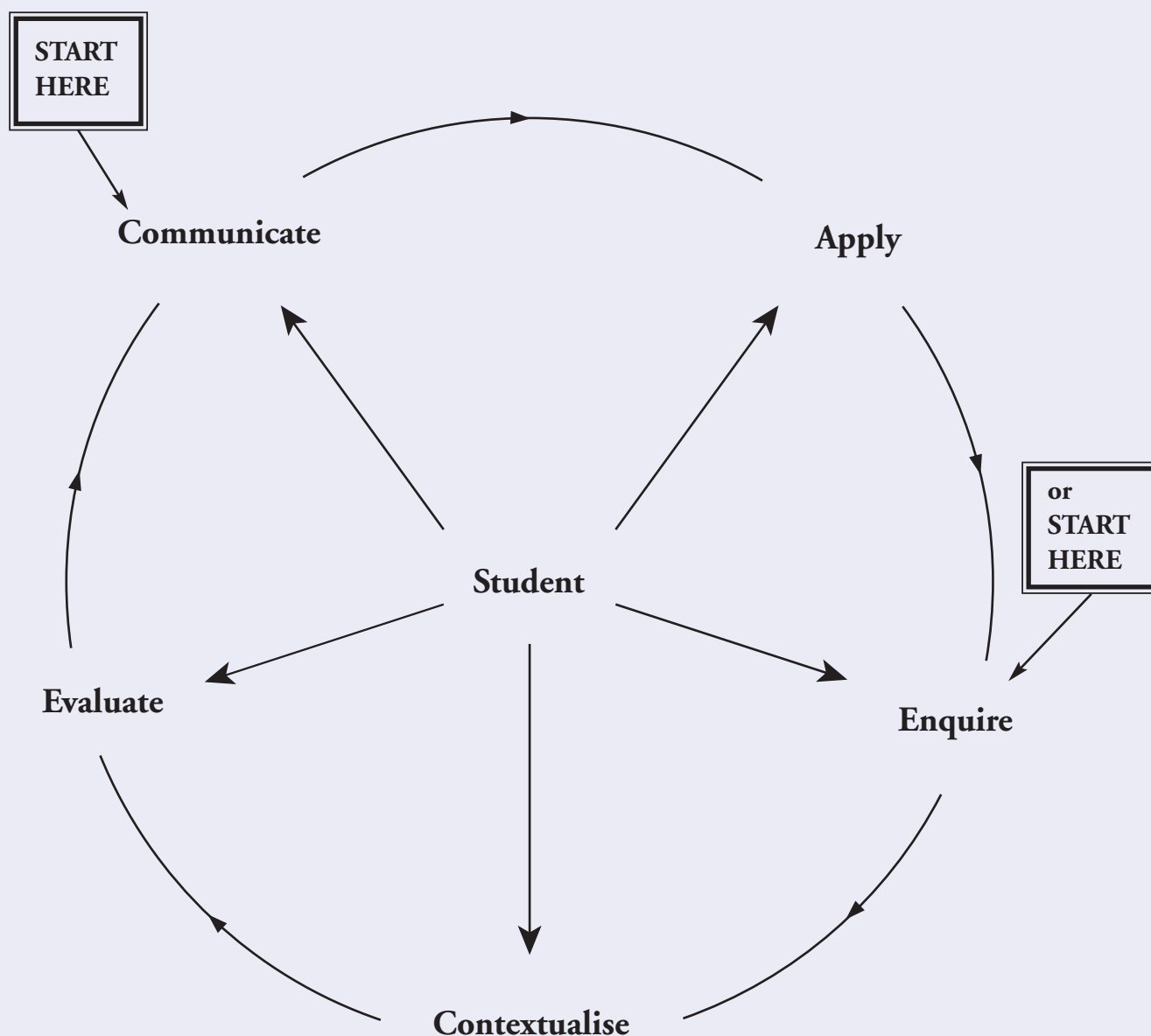
However, no specific attainment targets, end of key stage descriptions or prescribed programmes of study are identified.

Religious education post-16 provides an opportunity for students to develop and extend work from earlier key stages. At this point in their education, many students develop a positive interest in religious and philosophical ideas. Students may also find that many technical and vocational disciplines insist on awareness of cultural diversity and ethnicity.

They should have the opportunity to recognise and reflect on their own beliefs and values in the context of exploring a diversity of ideas and issues. Religious education can make a significant contribution to the students' spiritual, moral, social and cultural development (or *Every Child Matters*) as they prepare for life beyond school or college. Students may select from a structured programme which allows for the flexibility to respond to personal, local or global issues that arise from their enquiry.

There is no prescribed or recommended time allocation for religious education post-16, but a sufficiently coherent and identifiable programme should be offered in order to ensure that students receive a worthwhile curriculum experience.

A model for sequencing enquiry and skills in the programme of study at Key Stage 5/Post-16



Suggested material for a Key Stage 5/ Post-16 curriculum

There are a number of ways of incorporating religious education within the Post-16 curriculum.

- **A-Level, AS Level and GCSE courses in religious studies or religious education.**

The model of conceptual enquiry can be applied directly to any AS or A-Level RS syllabus. Following the methodology, examination board teaching resources, support materials and mark schemes implicitly encourage teachers to adopt a conceptual approach towards the syllabus. Students are encouraged to **Communicate** their own views about key concepts using balanced argument and evaluation. They are encouraged to **Apply** these arguments *to other situations in life, society and the wider world* through the use of examples to back up points. Independent research skills are essential to **Enquire** *into religious and human experience through the study of key concepts*. Students must also be able to **Contextualise** and **Evaluate** the concepts throughout all written work.

- **Religious education as a component of other 16 – 19 initiatives, including technical and vocational courses.**

For instance, BTEC National Certificate/Diplomas in Public Services, Health and Social Care, Child Care and Development, Sport and Media. Many employers now require that students leaving college have an understanding of cultural diversity and ethnicity. For example, the Police Service and Fire Service, Children's Services, the media industry and teaching. Also, many BTEC Sport students who intend to move onto BEd degrees find AS/A-Level religious studies extremely helpful to be able to offer as a second subject, as well as being considered a vigorous academic discipline.

- **Modules within General Studies/Citizenship/Sociology/Philosophy/Critical Thinking/English/Applied Science courses, either to examination level or as a core course.**

Many of these courses have significant curriculum overlaps. Many employers now insist that students entering employment have a thorough understanding of cultural diversity, ethnicity and ethics. Over the last few years, many students entering the medical professions and/or social services have impressed employers with their clear grasp of ethics and religion within contemporary society.

- **Religious education *days* based on a theme incorporating a variety of speakers, workshops, films and practical activities.**

For example, an annual event at St Vincent College in Gosport is the *Resistance and Rebellion Day* whereby students from secondary schools

are invited in to the sixth form college to look at, and consider the impact of, religion as a tool for positive political change.

- **Residential religious education courses.**

For example, those available through Villiers Park and The Wheatsheaf Trust.

- **A project-based flexible learning approach, which gives students time to develop particular interests. There may be constructive opportunities to integrate projects with other courses.**

Recent 14 – 19 developments are encouraging Diplomas for Level 2 to Level 3 students. Also, the AQA Extended Project allows students the flexibility to choose their own research projects and prepare extended essays of their choice. For example, in recent Extended Projects students have chosen the following subject combinations: Archaeology and Religious Studies, looking at archaeological evidence for creation stories, and Biology and Religious Studies, looking at the ethics of breastfeeding.

Section 5

Lists of concepts

A concepts

Examples of concepts common to all human experience

- *Celebration*
- *Birth*
- *Teaching*
- *Storytelling*
- *Change*
- *Changing emotions*
- *Symbol of new life*
- *Welcoming*
- *Specialness*
- *Symbol of light*
- *Remembering*
- *Looking forward*
- *Family*
- *Belonging*
- *Power*
- *Journey*
- *Creation*
- *Thanking*
- *Life giving*
- *Peace*
- *Interpretation*
- *Authority*
- *Suffering*
- *Loyalty*
- *Belief*
- *Identity*
- *Good and evil*
- *Fire*
- *Devotion*
- *Community*
- *Sacrifice*
- *Submission*
- *Freedom*
- *Wisdom*
- *Cycle of life*
- *Communication*
- *Purpose*
- *Death*
- *Imagery*
- *Forgiveness*
- *Justice*
- *Love*
- *Hope*
- *Prejudice*

B concepts

Examples of concepts that are common to many religions and that are used in the study of religion

- *God*
- *Worship*
- *Symbol*
- *Angels*
- *Ritual*
- *Creation*
- *Prophethood*
- *Sacred*
- *Holy*
- *Myth*
- *Ceremony*
- *Initiation*
- *Rites of passage*
- *Prophecy*
- *Pilgrimage*
- *Martyrdom*
- *Discipleship*
- *Stewardship*
- *Faith*
- *Salvation*
- *Covenant*

C concepts

Examples of concepts that are particular to specific religions

Key concepts particular to specific major religions, Bahá'í and Humanism are set out on the following pages.

Christianity

- **Trinity:** The doctrine of the three-fold nature of God as Father, Son and Holy Spirit. Three persons (or forms) in one God.
- **Incarnation:** The doctrine that God took human form in Jesus Christ and the belief that God in Christ is active in the Church and the world through the Holy Spirit.
- **Church:** The whole community of Christians in the world throughout time. Also a particular congregation or denomination of Christianity. Also, the congregation of a particular church or worshipping community.
- **Salvation:** The belief that all believers will be saved and live in God's presence.
- **Atonement:** Reconciliation between God and humanity through Christ, restoring a relationship broken by sin.
- **Sin:** Act or acts of rebellion against the known will of God. An understanding of the human condition as being severed from its relationship with God because of disobedience.
- **Resurrection:** The rising from the dead of Jesus Christ, leading to the rising from the dead of all believers at the Last Day, and the belief in the new, or risen, life of Christians.
- **Redemption:** The effect of the deed of Jesus Christ in setting people free from sin through his death on the cross.
- **Repentance:** The acceptance of our unworthiness before God and recognition of the need to be saved from sin by his love.
- **Reconciliation:** The uniting of believers with God through the sacrifice of Jesus Christ. The process of reconciling Christians with one another.
- **Grace:** The freely given and unmerited favour of God's love for humanity. The means to salvation through faith in Jesus Christ.
- **Logos:** The Word. The pre-existent Word of God incarnate as Jesus Christ.
- **Agape:** The love of God for humanity, which Christians should seek to emulate.

- ***Sacrament:*** An outward sign of a blessing given by God (Protestant) or the actual presence of God (Catholic). In the Roman Catholic Church these represent a means to salvation.

A unit of work on Christianity, or one including the Christian tradition, would be expected to draw on some of these key concepts. Further beliefs and practices included should be related back to the key concepts.



The Bahá'í Faith

The essential message is that of Unity. There is only one God and only one human race. All the world's religions represent stages in the revelation of God's Will and purpose for humanity.

Because the Bahá'í Faith is not as well known as the other world religions included in this section more elaborate descriptions of key concepts are provided below.

Unity: Belief that the purpose of religion is to establish unity and concord amongst the peoples of the world. Recognition of the oneness of humanity is the foundation for peace, justice and order. It implies an organic change in the structure of society.

One world government: Humans have progressed past the stages of hunter-gatherer family units, past tribal allegiances and city states. The next step is global. People cannot go back to a former way of life and cannot cut all links to other parts of the world. Therefore one world government is essential at this stage of human development.

International auxiliary language: As the world becomes more interdependent, a single, universally agreed-upon auxiliary language and script must be adopted and taught in schools worldwide, as a supplement to the languages of each country. The adoption of such a language will improve communication among nations, reduce administrative costs, and foster unity among peoples and nations.

Equality between men and women: The teaching states that men and women are equal, and that the equality of the sexes is a spiritual and moral standard that is essential for the unification of the planet and the unfoldment of peace. While the Bahá'í teachings assert the full spiritual and social equality of women to men, the notion of equality does not imply sameness and there are some aspects of gender distinctiveness or gender differentiation in certain areas of life.

God – the unknowable essence: A Single, All-Powerful, Indivisible God. There is a single, limitless deity who knows all (omniscient) and is in all places (omnipresent). He is so great that no single person or religion can fully understand him, which is why messengers have revealed varying aspects of his totality through the ages and why different religions have differing ideas about him. God has no form, as defining a form for him would limit him.

The everlastingly enduring soul: The soul does not die; it endures everlastingly. When the human body dies, the soul is freed from ties with the physical body and the surrounding physical world and begins its progress through the spiritual world. Bahá'ís understand the spiritual world to be a timeless and placeless extension of our own universe – and not some physically remote or removed place.

Progressive revelation: Religious history is seen as a succession of revelations from God and the term *progressive revelation* is used to describe this process. Thus, according to Bahá'ís, progressive revelation is the motive force of human progress, and the Manifestation of Bahá'ullah is the most recent instance of revelation.

Universal education: Because ignorance is the principal reason for the decline and fall of peoples and the perpetuation of prejudice, no nation can achieve success unless education is accorded to all its citizens, both men and women. Education should promote the essential harmony of science and religion.

A unit of work on the Bahá'í Faith, or one including the Bahá'í tradition, would be expected to draw on some of these key concepts. Further beliefs and practices included should be related back to the key concepts.

Buddhism

- **Dukkha:** Suffering or *dis-ease*. The unsatisfactoriness of worldly existence.
- **Tanha:** *Thirst* or craving. Attachment to desiring.
- **Anicca:** Change, the continual changing nature of worldly existence.
- **Anatta:** The lack of a substantial and unchanging self, soul or identity.
- **Nirvana (nibbana):** Enlightenment. The extinguishing of ignorance and attachment that binds one to worldly existence.
- **Karma (kamma):** The state of rebirth through one's attachment to the world and the self.
- **Buddha:** Enlightened or awakened one. One who sees things as they really are.
- **Sangha:** The Buddhist community. Sometimes used specifically about the monastic community.
- **Dhamma (Dharma):** Teachings of the Buddha. Also, the Truth about the way things are.
- **Bhavana:** Mental culture or mental development/discipline. Also, meditation/formal training. The seventh and eighth steps on the eightfold path, or middle way, taught by the historical Buddha.
- **Karuna:** Compassion, one of the two (inter-related) aspects of enlightenment.
- **Prajna:** Wisdom. The second of the aspects of enlightenment. The first three steps on the eightfold path, or middle way, taught by the historical Buddha.
- **Sila:** Ethical conduct. The fourth, fifth and sixth steps on the eightfold path, or middle way, taught by the historical Buddha.
- **Upaya:** Skilfulness/skill in means. An attribute of the Buddha. Also, the ability to adapt the teachings to an audience, and one's actions and advice to individuals and situations.

A unit of work on Buddhism, or one including the Buddhist tradition, would be expected to draw on some of these core concepts. Further beliefs and practices included should be related back to the key concepts.

Hinduism

- **Brahman:** Ultimate Reality, the formless understanding of God.
- **Avatar:** An incarnation (or descent) of God. For example, followers of Vishnu believe he was incarnated in 10 different forms, of which the most famous are Rama, Krishna and the Buddha.
- **Atman:** The presence of ultimate formless reality in a person or living being.
- **Brahmin:** The highest caste entrusted with the knowledge of the Vedas.
- **Brahma:** The Hindu God responsible for creation and creative power. One of the trimurti (the three deities who control the gunas: the three functions of creation, preservation and destruction).
- **Vishnu:** The Hindu God responsible for the preservation of creation. One of the trimurtis.
- **Shiva:** The Hindu God responsible for the destructive aspect of creation. One of the trimurtis.
- **Murti:** The manifestation of God in a particular form and with a particular function.
- **Darshan:** Literally *seeing*. Refers to being seen by God, and thus blessed. Hindus refer to *going for darshan* when going to the mandir (temple) for worship.
- **Samsara:** The created world, ultimately temporal and limited – even illusory. It consists of nama-rupa (name and form). It is the cycle of life, death and rebirth.
- **Maya:** The form and nature of the created world, ultimately illusory or masking the true reality.
- **Guna:** Rope or quality. Specifically refers to the three qualities that make up and influence matter: sattva (goodness), rajas (passion) and tamas (ignorance).
- **Moksha:** Liberation or release from samsara.
- **Yoga:** The paths (marg) to moksha.
- **Bhakti yoga:** The yoga of loving devotion.
- **Jnana yoga:** The path of knowledge.
- **Karma yoga:** The path of ethical works or actions.
- **Karma:** The law by which one's actions result in a higher or lower rebirth according to whether one's actions have good or bad effects.

- ***Vedas:*** The ancient scriptures that contain the revealed knowledge of reality.
- ***Dharma:*** Religious duty, according to one's status or place in society (see jati). It also refers to the intrinsic quality of the self (see karma).
- ***Varna:*** Colour. This refers to the four vedic sub-divisions in Hindu society. These are Brahmins (priests), Kshatriyas (ruling or warrior class), Vaishyas (merchant class), and Shudras (labouring class).
- ***Jati:*** Usually translated as caste. This refers to the occupational kinship group to which one belongs in Indian society. It is a form of social regulation and hierarchy derived from that of varna.
- ***Abimsa:*** Non-violence.

A unit of work on Hinduism, or one including the Hindu tradition, would be expected to draw on some of these key concepts. Further beliefs and practices included should be related back to the key concepts.

Islam

- **Islam:** Submission to the will of Allah, leading to peace.
- **Muslim:** One who submits.
- **Tawheed:** The oneness of God and His creation.
- **Risalah:** Prophethood, the messengers of Allah.
- **Akhirah:** Life after death, the hereafter.
- **Yawmuddin:** The day of judgement.
- **Jihad:** Individual striving towards Allah (greater jihad), preventing the corruption of Allah's creation (lesser jihad).
- **Shirk:** Forgetfulness of Allah, putting someone or something as being equal to or above Allah.
- **Umma:** The community of Muslims worldwide.
- **Iman:** Faith.
- **Ibadah:** Worship.
- **Akhlaq:** Ethics governing conduct, character and attitudes.

A unit of work on Islam, or one including the Muslim tradition, would be expected to draw on some of these key concepts. Further beliefs and practices included should be related back to the key concepts.

Judaism

- ***Mitzvah/ mitzvot (pl):*** Commandment in Torah.
- ***Torah:*** Law, teaching. The five books of Moses.
- ***Shekhinah:*** The presence of God.
- ***Zion:*** Expression of perfection in the Messianic Age.
- ***Mashiach:*** Messiah, the anointed one to deliver the world into the Messianic Age.
- ***Israel:*** One who struggles with God. This refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
- ***Rabbi:*** Ordained teacher of Torah (the Law). Often the religious leader of a Jewish community.
- ***Kedusha:*** Holiness – *You should be holy, for I, the Lord your God, am holy.*
- ***Tzelem Elokim:*** In the image of God.
- ***Covenant:*** The agreement made between God and the Jewish people involving promise and obligation.
- ***Redemption:*** God's promise, in the Covenant, to release the world from its fallen, sinful state.

A unit of work on Judaism, or one including the Jewish tradition, would be expected to draw on some of these key concepts. Further beliefs and practices included should be related back to the key concepts.

Sikhism

- ***Niguna:*** Concept of God as One and formless, without attributes.
- ***Ik Onkar:*** The symbol representing God as One.
- ***Bani/shabad:*** The word of revelation.
- ***Nam simran:*** Personal meditation.
- ***Haumai:*** The human condition of self-reliance.
- ***Manmukh:*** Self-centredness.
- ***Gurmukh:*** God-centredness.
- ***Sewa:*** Service as an essential response to gurmukh.
- ***Langar:*** The community meal expressing unity and equality of humankind, not just Sikhs.
- ***Guru:*** God manifest, as in Guru Granth Sahib.
- ***Nadar:*** The grace of the Guru.
- ***Panth:*** The Sikh community.
- ***Khalsa:*** Fellowship of those who have taken Amrit (both men and women).
- ***Amrit:*** The Sikh rite of initiation into the Khalsa. Also the sanctified sugar and water liquid (nectar) used in the initiation ceremony.
- ***Jot:*** The divine light indwelling everyone.
- ***Mukti:*** Liberation from the world and union with God.
- ***Maya:*** The illusion that the world has an essential reality instead of being temporary. The implication being that the soul has no true dwelling in the world.

A unit of work on Sikhism, or one including the Sikh tradition, would be expected to draw on some of these key concepts. Further beliefs and practices included should be related back to the key concepts.

Humanism

Humanism is not a religion. It does, however, share many of the concepts held by the world religions, such as a number of those listed below, but without a belief in God.

- ***Value of life:*** Seeking to make the best of the one life humans have by creating meaning and purpose.
- ***Rationalism:*** Explanation of human and natural phenomena based on reason, verifiable evidence and scientific method.
- ***Moral values:*** Derived from human knowledge and experience alone. Central to civilised living for both individuals and societies.
- ***Responsibility:*** Self-reliance and independence of thought. Responsibility of humans for their own destiny. Treating others in a way one would like to be treated. Care for the environment, now and for the future.
- ***Evolution:*** Acceptance that human beings have evolved naturally over millions of years as have all other forms of life.
- ***The human spirit:*** Nourished and fulfilled in the appreciation of natural beauty, in human creativity and through human relationships.
- ***The human heritage:*** Respect for the inheritance of human achievement – intellectual, philosophical, artistic, technological and scientific.
- ***Human co-operation:*** Importance of international agreements such as those on Human Rights, the Rights of the Child, and Protection of the Environment.

The support for voluntary organisations which seek to help people (eg: Amnesty International, Samaritans, Citizens Advice Bureau).
- ***Toleration:*** Need for mutual understanding and respect between all human groups. This involves opposition to extremes of belief which seek to impose their own creeds on others and thereby deny basic human freedoms.
- ***Secularism:*** Impartiality towards, and equal treatment of, individuals and groups with different religious and non-religious beliefs.

Section 6

Learning across the curriculum

The contribution of religious education

Promoting spiritual, moral, social and cultural development through religious education

RE provides opportunities to promote spiritual, moral, social and cultural (SMSC) development.

***Spiritual* development through:**

- discussing and reflecting upon key questions of meaning and truth such as the origins of the universe, life after death, good and evil, the being of God, and values such as justice, honesty and truth
- learning about, and reflecting upon, important concepts, experiences and beliefs which are at the heart of religious traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions perceive the value of human beings, and their relationships with one another, with the natural world, and with God.

***Moral* development through:**

- enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence on moral choices of family, friends and the media, and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- considering what is of ultimate value to students and believers through studying the key beliefs and teachings from religion on values and ethical codes of practice
- studying a range of moral issues, including those that focus on justice, to promote racial and religious respect and the importance of personal integrity.

Social development through:

- considering how religious beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising diversity of viewpoint within and between religions.

Cultural development through:

- promoting cultural understanding from a religious perspective through encounters with people, literature, the creative and expressive arts, and resources from differing cultures
- considering the relationship between religion and cultures and how religious beliefs contribute to cultural identity and practices
- promoting racial harmony and respect for all, combating prejudice and discrimination.

There have been further developments in identifying how spiritual and moral development contributes to curriculum aims.

Spiritual development may be described as young people gaining personal insights from their experience of learning, enabling them to reflect on the significance of their learning, and to connect it profoundly, creatively and healthily to themselves, other people, society and the environment.

Children who are developing **spiritually** are likely to be:

- successful learners, who:
 - are creative, resourceful and able to identify and solve problems
 - have enquiring minds and think for themselves to process information, reason, question and evaluate
 - know about big ideas and events that shape our world
- confident individuals, who:
 - have a sense of self-worth and personal identity
 - relate well to others and form good relationships
 - are self-aware and deal well with their emotions
 - are open to the excitement and inspiration offered by the natural world and human achievements
- responsible citizens, who:
 - have a strong sense of their own place in the world.

Moral development may be described as young people gaining a sense of moral values from their experience of learning, enabling them to think and act responsibly, courageously and compassionately towards themselves, other people, society and the environment.

Children who are developing **morally** are likely to be:

- successful learners, who:
 - have enquiring minds and think for themselves to process information, reason, question and evaluate
 - understand how they learn, and learn from their mistakes
 - are able to learn independently and with others
- confident individuals, who:
 - relate well to others and form good relationships
 - have secure values and beliefs, and have principles to distinguish right from wrong
 - take managed risks and stay safe
- responsible citizens, who:
 - are well prepared for life and work
 - are able to work co-operatively with others
 - respect others and act with integrity
 - understand their own and others' cultures and traditions
 - appreciate the benefits of diversity
 - challenge injustice, are committed to human rights and strive to live peaceably with others
 - sustain and improve the environment, locally and globally
 - take account of the needs of present and future generations in the choices they make
 - can change things for the better.

The spiritual and moral aspect is important not only as a legal purpose of education but also because of the way it enriches teaching and learning.

Personal, learning and thinking skills

Enquiry-based learning offers many opportunities for students to develop the personal, learning and thinking skills (PLTS) necessary for life-long learning. Students can develop these skills at any point in the cycle of enquiry of this Agreed Syllabus, for example, *creative thinking* when they **Apply** or **Enquire**, and *team-working* when they **Evaluate**. Building on the table in *The skills of enquiry* section (pages 21 – 24) we can see that following the cycle in its entirety, will by its nature produce *independent enquirers* in RE, and these skills can be transferred to all areas of the curriculum. The table below shows how the skills of PLTS are woven into the process with appropriate teacher interventions.

The RE teacher working with <i>Living Difference</i> will seek to develop:	Who have the capability to:	By working with the cycle of learning the teacher, as facilitator, will give students the opportunity to:
Independent enquirers	<ul style="list-style-type: none"> ● problem solve ● explore ● analyse ● empathise ● argue with reasons 	<ul style="list-style-type: none"> ● use higher-order questioning ● build evaluation skills ● enable the construction of informed judgments
Creative thinkers	<ul style="list-style-type: none"> ● generate ideas ● explore possibilities ● ask questions ● connect ideas ● question assumptions ● try alternatives 	<ul style="list-style-type: none"> ● generate imaginative ideas ● envisage consequences and possible solutions to questions relating to belief and identity
Team workers	<ul style="list-style-type: none"> ● collaborate ● agree ● adapt ● consider others ● be responsible ● be supportive 	<ul style="list-style-type: none"> ● build on each other's ideas through collaborative enquiry ● recognise the contribution that everyone in their class has to offer

The RE teacher working with <i>Living Difference</i> will seek to develop:	Who have the capability to:	By working with the cycle of learning the teacher, as facilitator, will give students the opportunity to:
Self-managers	<ul style="list-style-type: none"> ● build relationships ● seek challenges ● be flexible ● work towards goals ● persevere ● organise time ● manage risks ● work under pressure ● seek advice ● manage emotions 	<ul style="list-style-type: none"> ● experience self-regulation in terms of their enquiry in the classroom community ● become self-managers as they take more creative risks with their thinking and planning ● develop their capacity to think and research independently
Effective participants	<ul style="list-style-type: none"> ● discuss ideas ● seek resolutions ● present a case for action ● propose ways forward ● identify improvements ● influence and negotiate solutions and compromises 	<ul style="list-style-type: none"> ● consider different points of view and learn to put their own views across persuasively as they engage with questions about concepts in religious belief and practice ● have their contributions valued ● see the consequences of their actions and follow up through participating responsibly in the community of the school
Reflective learners	<ul style="list-style-type: none"> ● make assessments on themselves and others ● identify opportunities ● set goals ● review progress ● ask for feedback ● deal with praise, setback and criticism ● evaluate experiences ● communicate learning to an audience 	<ul style="list-style-type: none"> ● become confident in giving and receiving critical comments about their ideas

Community cohesion

The following quote provides an overview about the contribution of RE towards community cohesion.

“RE makes an important contribution to a school’s duty to promote community cohesion. It provides a key context to develop young people’s understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination. Effective RE will promote community cohesion at each of the four levels outlined in DCSF guidance.

- **The school community** – RE provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored.
- **The community within which the school is located** – RE provides opportunities to investigate patterns of diversity of religion and belief and forge links with different groups in the local area.
- **The UK community** – a major focus of RE is the study of diversity of religion and belief in the UK and how this influences national life.
- **The global community** – RE involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

RE subject matter gives particular opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos and champions democratic values and human rights.”

Religious education in English schools: Non-statutory guidance 2010,
DCSF, pages 7 – 8

Religious education can contribute to community cohesion at all levels. The process of working with the cycle of learning in *Living Difference* is particularly helpful because at all stages of the enquiry pupils and students are encouraged to question stereotypes and challenge assumptions. They are encouraged to work both collaboratively and independently to reach informed conclusions about values, beliefs and traditions. They are enabled to consider the significance and affects of difference and engage in dialogue which contributes to their developing ability to formulate a balanced and fair-minded judgement. (For an example of community cohesion using the cycle of enquiry see: *Is difference good for us? The Hampshire and its neighbours social cohesion project*, 2007/2008, on the HIAS RE Moodle website:

<http://hias.hants.gov.uk/re/course/view.php?id=29> .

Promoting citizenship through religious education

Religious education plays a significant part in promoting citizenship through, for example:

- **developing students' knowledge and understanding** regarding the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- **enabling students to think** about topical spiritual, moral, social and cultural issues, including the importance of resolving conflict fairly
- **exploring the nature of civic obligation and national loyalty**, and the basis for wider international obligations
- **enabling students to justify and defend** orally, and in writing, personal opinions about such issues, problems and events.

Promoting personal, social and health education through religious education

Religious education plays a significant part in promoting personal, social and health education (PSHE) through, for example:

- **developing confidence and responsibility and making the most of their abilities** by being taught what is fair and unfair, right and wrong, and being encouraged to share their opinions
- **developing a healthy, safer lifestyle** by being taught religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, the purpose and value of religious beliefs and sensitivities in relation to sex education, and enabling students to consider and express their own views
- **developing good relationships and respecting the differences between people** by being taught about the diversity of different ethnic groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life, and meeting and encountering people with beliefs, views and lifestyles that are different from their own.

Promoting social and emotional aspects of learning

The enquiry-based learning approach of *Living Difference*, implemented through skilful teacher facilitation, offers many opportunities to support the development of social and emotional aspects of learning (SEAL) in both the primary and secondary phases. Elements of the cycle of learning of *Living Difference* that have particular potential for developing aspects of SEAL are **Communicate** (when pupils/students have opportunities to express their own responses to a particular concept and share their own experiences), **Apply** (when pupils/students consider how responses to a concept affect their own and others' lives), **Enquire** (when pupils/students investigate the concept in depth and work towards interpreting its meaning). There is particular potential to identify common ground between SEAL and learning in RE when pupils/students are enquiring into a group A concept – that are common to all human experience (for example, *belonging, community, devotion*). There might also be potential for some group B concepts – that are common to religions and used in the study of religion (for example, *worship, symbol(ism), ritual, myth*) and some group C concepts – that are particular to specific religions (for example, *dukkha, jihad, sewa, bhakti, resurrection, moksha, karma*). All involve emotional literacy.

Religious education in a cross-curricular setting

Following a period of mass globalisation impacting on several generations of people in the UK, there can be a sense of uncertainty for young people in schools. Transforming classrooms into communities of enquiry into concepts in religious education enables young people to explore the major ideas and challenges facing individuals in society today and offers scope for linking across the curriculum in a number of ways identified below.

- **Identity and cultural diversity**

By using a cycle of enquiry in religious education, children and young people can address questions of identity and belonging, becoming more confident in their own identity and open to living with difference and cultural diversity.

- **Healthy lifestyle**

Pupils and students familiar with using a cycle of enquiry are well placed to examine lifestyle choices within religious beliefs about relationships and ethical issues. Being in an open enquiry environment facilitates the growth of confident, emotionally healthy individuals.

- **Community participation**

Through enabling a genuine encounter with belief and religions, pupils and students learn to value the significance of following a religion for many people in the modern world. Using the cycle of enquiry of this Agreed Syllabus, considering different points of view and learning to express their own views contributes to an appreciation of their responsibility to participate in the community at all levels, for example, involvement in inter-faith events.

- **Enterprise**

Using a cycle of enquiry encourages students to generate and explore ideas creatively and imaginatively. It enables them to evaluate their understanding of concepts and make judgments on the basis of evidence. This provides young people with the necessary skills to be enterprising in the world.

● Global dimension and sustainable development

Enquiry in religious education brings global issues into the classroom. Pupils and students have the opportunity to communicate with members of faith communities from the local, national and international community. This helps them to develop a critical understanding of the nature of religious and other beliefs, and their own responsibility in ensuring a sustainable future.

● Technology and the media

Creative use of new technologies and media can be used to give pupils and students a meaningful and tangible experience of religious belief and practice, and enable them to share their views with the wider world.

● Creativity and critical thinking

Every stage of the cycle of the enquiry gives pupils and students the opportunity to develop creative and critical thinking, and facilitating creative and critical cross-curricular work through the use of higher-order questioning skills.

In the primary curriculum, schools have been considering ways in which they can develop and create a more meaningful curriculum for their pupils. The DCSF's non-statutory guidance for RE states that RE can be integrated with other subjects where appropriate, or taught discretely.

"Schools are not required to teach subjects separately or to use their given titles, though there can be advantages in so doing. One subject can also be combined with another, or it can be taught in separate lessons, or a mixture of provision used, depending on the objectives of the curriculum being followed."

Religious education in English schools: Non-statutory guidance 2010,
DCSF, page 31

RE managers will want to consider carefully which RE units they may wish to stand alone, if necessary, and which they may wish to integrate purposefully within the curriculum. It is recommended that RE leaders consult with other subject leaders or curriculum planners to consider and locate where useful links can be made with RE and other areas of learning. There is an emerging pattern of ways that schools are identifying possible avenues for developing links, all of them legitimate and worthwhile. They include:

- developing learning around a **concept** that can be meaningfully explored within RE and one or more other areas of learning such

as geography, history or science. Examples with potential might be *change, interpretation, remembering, freedom*

- developing learning around a **context** that can be meaningfully explored within several areas of learning such as exploring *symbol* within a unit on *Water* so that pupils can enquire into the symbolic use of water in religious practice alongside their river study for geography and their investigations into the water cycle for science
- developing learning around **skills** that can be meaningfully explored within a number of areas of learning. The focus might be on the concept of *freedom* within a unit of work for RE on *The Jewish festival of Passover*. Pupils could have opportunities to develop their skills in literacy, art, music and ICT through activities that will also reinforce their learning in RE.

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County RE Centre publications for sale

The Hampshire RE team produce a range of publications to support *Living Difference*. A list of the current titles is set out below.

Key Stage	Title
FS/KS1	<i>RE in the Foundation Stage</i> (concepts: <i>celebrating birthdays, celebrating new life, celebration, power, special</i>)
	<i>Stories Jesus told</i> (concept: <i>storytelling</i>)
	<i>The festival of Holi</i> (concept: <i>remembering</i>)
	<i>Easter for infants</i> (includes CD-ROM) (concepts: <i>celebration, welcoming and sad and happy</i>)
KS1	<i>Story</i> (includes CD-ROM of text) (concept: <i>story</i>)
KS1/2	<i>Angels</i> (includes CD-ROM of images) (concept: <i>angels</i>)
Levels 1 – 3	<i>Harvest</i> (includes CD-ROM) (concepts: <i>thankfulness, celebration and bread as a symbol</i>)
	<i>Change and transformation</i> (includes CD-ROM) (concepts: <i>change and transformation</i>)
KS2	<i>God talk</i> (concept: <i>God</i>)
	<i>Jewish festivals: Sukkot and Hannukah</i> (concepts: <i>ritual and symbol</i>)
	<i>Hindu festivals: Divali and Mahashivratri</i> (concepts: <i>good and evil and devotion</i>)
	<i>Synagogue – a virtual tour</i> (includes CD-ROM) (concepts: <i>identity, ritual and authority</i>)
	<i>A visit to a mosque</i> (includes DVD) (concepts: <i>umma, symbol and submission</i>)
	<i>Myth</i> (includes CD-ROM of text) (concept: <i>myth</i>)
	<i>The Christian story</i> (includes CD-ROM of text) (concept: <i>salvation</i>)
Level 4	
Level 4/5	<i>Jesus through art</i> (includes picture pack and CD-ROM) (concepts: <i>imagery/icon and love/agape</i>)
Level 4/5	<i>The Hindu temple</i> (includes DVD) (concepts: <i>devotion/bhakti and ritual/darshan</i>)
KS2/3	<i>Leadership and prophethood</i> (includes CD-ROM) (concepts: <i>leadership and prophethood</i>)

These publications are available from the County RE Centre,
Falcon House, Monarch Way, Winchester, Hampshire, SO22 5PL
Tel: 01962 863134 Fax: 01962 842762
E-mail: re.centre@hants.gov.uk