RE NEW Wiltshire's Agreed Syllabus for 2025

Wiltshire Council

Message from Kathryn Davis, Director of Education & Skills

I am pleased to introduce the new Wiltshire Agreed Syllabus for Religious Education (RE). This new locally agreed syllabus delivers important and inspiring guidance on the approach to teaching RE across all key stages in Wiltshire and has been constructed to help schools sequence their RE curriculum in a way that is coherent and meaningful. The syllabus encourages an enquiry-based and multi -disciplinary approach through theology, philosophy, and the social sciences, helping to better engage our young people and allow them to deal with an increasingly complex world.

RE prepares our children for the diversity of people, cultures, faiths, and relationships, which is present to them locally, nationally, and globally, and this syllabus will help our schools deliver a balanced, open-minded and comprehensive religious education curriculum.

The syllabus has been developed by dedicated and enthusiastic members of Wiltshire's Standing Advisory Council on Religious Education (SACRE) and I would like to formally thank them for their important work in creating the agreed syllabus, and for their wider work supporting the effective provision of RE and collective worship in Wiltshire schools

Kathryn Davis

Director of Education & Skills

Message from Celia Hicks, Chair of Wiltshire SACRE

I am delighted to recommend this new Agreed Syllabus for RE, a forward-thinking and inclusive framework designed to meet the needs of our diverse and evolving society. Rooted in a worldview approach, this syllabus encourages pupils to explore profound questions about life, belief, and identity through an enquiry-based model that promotes critical thinking and personal reflection.

Adapted from the Dorset Agreed Syllabus, and developed with gratitude for their collaboration, Wiltshire's version has been carefully tailored to reflect our local context. It draws on extensive research and consultation with a wide range of stakeholders—including faith representatives, RE specialists, educators, and SEND professionals – to ensure it is both academically rigorous and accessible to all learners.

This syllabus marks a significant pedagogical shift, embracing a multidisciplinary approach that supports progression and deepens understanding across key stages. It is our hope that this new framework will empower children and young people to engage meaningfully with the world around them, fostering respect, curiosity, and a sense of belonging.

Celia Hicks

Chair of Wiltshire SACRE

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Aims of RE

Wiltshire's new Agreed Syllabus for Religious Education (RE) represents an exciting evolution in how we approach the subject, retaining the enquiry-based pedagogy of previous syllabi while embracing a more explicit Religion and Worldviews framework. This approach encourages pupils to explore religion and worldviews through multiple disciplines—theology, philosophy, and the social sciences—enabling them to understand how belief systems shape individuals' experiences of themselves, others, and the wider world.

The syllabus provides sample enquiry questions to illustrate how learning can be structured around big ideas, promoting deep thinking and meaningful dialogue. The term worldviews is used inclusively to refer to both religious and non-religious perspectives, recognising that all belief systems offer ways of interpreting life and the world. This helps avoid any implied hierarchy or preference and reflects the dynamic, diverse, and personal nature of lived belief.

A key aim of the syllabus is to equip pupils with the tools to appreciate the complexity and fluidity of belief, acknowledging how culture, interpretation, and individual experience shape religious and non-religious worldviews. It encourages schools to engage with challenging questions and support pupils' personal and spiritual development, making RE a vital part of their journey toward becoming thoughtful, informed, and respectful citizens.

Designed to align with the principles of Intent, Implementation, and Impact, the syllabus supports schools in embedding RE as a distinct and integral part of the whole school curriculum. It offers a robust framework for planning, teaching, and assessing RE in ways that are inclusive, engaging, and transformative.

'The key purpose for RE in a religion and worldviews approach is for pupils to understand how worldviews work in human experience, including their own, through the study of religion and belief' **(Religion and Worldviews in the Classroom: developing a Worldviews Approach. RE Council of England and Wales, Draft Handbook 2022)**

The Agreed Syllabus for RE aims to support the development of pupils' religious literacy and personal development by:

i. enabling children and young people to become discerning, respectful human beings who are aware of their own and others' beliefs and the impact of these on the ways they choose to live their lives (lived experience).

ii. providing them with substantive and cumulatively sufficient knowledge about religion and worldviews, insight into the nature of faith and belief and the skills with which to consider these.

iii. developing pupils' ability to consider religion and worldviews through different 'ways of knowing' including their personal lenses.

iv. supporting pupils to appreciate and develop their own worldview.

Teaching time

The agreed syllabus sets out what pupils are entitled to study and explore in RE from the age of 3 to post-16.

It is built on the assumption of at least 5% of a pupil's curriculum experience being focused on RE. This translates into RE teaching time as follows:

Key Stage 1: 36 hours per year

Key Stage 2: 45 hours per year

Key Stage 3: 45 hours per year

Key Stage 4: 40 hours per year

Key Stage 5: Sufficient time to deliver the school's A Level or core course – approximately 20 hours per year

When planning the timetabling of lessons, it is recommended that RE should be taught discretely and regularly – i.e. not in blocks of time over a week each term or as part of a PSHE programme. This enables pupils to 'learn more and remember more'.

Recommendations from Ofsted's Subject report series: religious education – Curriculum (17 Apr 24)

Schools should:

- ensure that there is a distinct curriculum in place for teaching RE at all key stages. They should make sure that this is rigorous and challenging and that it demonstrably builds on what pupils already know.
- carefully select the knowledge they expect pupils to gain to make sense of a complex and diverse world. They should make sure that important content and concepts are clearly identified and sequenced. They should also make sure that curriculums do not contain oversimplifications of traditions, including, where appropriate, non-religious traditions.
- balance the breadth and depth of study of religious and non-religious traditions to ensure that these are collectively enough for pupils to make sense of a complex world.
- ensure that all pupils have the opportunity to deepen their knowledge in RE over time. Leaders in secondary schools should make sure that the curriculum is designed to meet or exceed exam board specifications (rather than being driven by them).
- make sure that curriculums clearly identify how pupils will develop disciplinary and personal knowledge through the chosen substantive content.

Statutory requirements for the provision of RE

The primary legislation passed with regard to RE between 1944 and 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 (Religious Education in English Schools: Non-Statutory Guidance 2010) offered an interpretation of the legislation.

The legal requirements:

RE must be provided for all registered pupils in full-time education except those withdrawn at their parents' (or carer's) request. (Details regarding withdrawal are below).

The law relating to RE for pupils who are not yet in KS1 is different from that relating to subjects of the National Curriculum. As RE must be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups.

By the same law, RE must be provided for all pupils in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all pupils wishing to receive it).

Special schools must comply with this requirement by ensuring that every pupil receives RE which is adapted as far as is practicable.

RE must be taught in accordance with an Agreed Syllabus in Community schools, Foundation schools and Voluntary Controlled schools.

However, in Foundation and Voluntary Controlled Schools with a religious foundation, parents/carers may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school. The Headteacher, along with the governing body and the Local Authority, is responsible for the provision of RE in Foundation and Community Maintained schools and in Voluntary Controlled schools.

In Voluntary Aided schools with a religious character, RE is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. A governing body may accept a recommendation from their Diocese to adopt the Locally Agreed Syllabus.

Academies are state schools. Academy Schools based in Wiltshire are welcome to use all or some of the Wiltshire agreed syllabus for RE. If a school in Wiltshire is part of a Trust elsewhere, the Trust may contact Wiltshire council to discuss using the agreed syllabus across their Trust with permission. They are, of course, welcome to attend RE network meetings and conferences relating to the syllabus as part of the Wiltshire family.

For denominational Academies with a religious character, the RE curriculum will be in line with the denominational syllabus. However, within Wiltshire they are welcome to use all or some of the Wiltshire agreed syllabus in consultation/agreement with their Diocese, as an additional resource. They are, of course, welcome to attend RE network meetings and conferences relating to the syllabus as part of the Wiltshire family.

For non-denominational (such as Christian) faith academies, the curriculum may be in accordance with the agreed syllabus or a denominational syllabus, depending on the wishes of the sponsor and what is agreed by Government Ministers.

A Locally Agreed Syllabus must reflect the fact 'that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. ***[1996 Act, Ch 56 S375 (3).]***

In schools where an Agreed Syllabus applies, RE must be non-denominational, but teaching about denominational differences is permitted. ***[Education Act 1944 S26 (2)]***

Schools are required to provide an annual report for parents/carers on the attainment and progress of each child in RE.

Withdrawal from RE

The right of withdrawal from RE was legalised a long time ago when RE was confessional in nature. It allowed parents/carers to withdraw their children from receiving Bible based teaching from a member of clergy. The nature of RE and the subject content taught in schools is now very different. It is educational, balanced and broad and supports the building of pupils' cultural capital and understanding of the world in which we live.

This agreed syllabus has been created by teachers, councillors and representatives from all major religious and non-religious worldviews and it is hoped that parents/carers would not want to withdraw a young person from RE. However, legally, a parent/carer of a pupil may request:

- that their child be wholly or partly excused from receiving RE given in accordance with the Agreed Syllabus.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent/carer.
- on the school premises, provided that it does not entail any expenditure by the responsible authority.

A teacher may not be:

- required to teach RE (although this may not be the case in a school with a religious foundation).
- discriminated against for their religious opinions or practices.

A teacher is expected to:

- be consciously aware of the potential for their own belief and value positions to influence pupils' experience of RE and not allow this to happen;
- maintain a position of neutrality allowing pupils to explore their own worldview without prejudice;
- respect the Equality Act and uphold the Protected Characteristics therein. If a school is facing a complex issue around withdrawal from RE, please contact Wiltshire SACRE via SACRE@ wiltshire.gov.uk for support and guidance.

Spiritual development and RE

Whilst spirituality is difficult to 'pin down' – and has been likened to a bird – hold it too tightly and it chokes; hold it too loosely and it flies away – it is helpful for teachers to have a shared understanding of spirituality. It is important to understand that while spirituality for some people includes having a faith or relationship with 'the divine'/ God, spirituality is not the same as 'being religious' or having a faith.

Spiritual development includes:

- having an increased awareness of the self; knowing what makes me 'me'.
- gaining a personal understanding of one's purpose and meaning of life; a sensitivity to the views of others; how change, suffering and life affect us.
- growing an awareness of other people and the relationship between ourselves and others.
- building an appreciation of the beauty in nature/the world and noticing the strangeness and wonder contained in the 'everyday' aspects of daily life.
- exploring deep questions about life, change and death. For some this may lead to a belief in God. However, for those who don't identify as being religious or spiritual, transcendent experiences may include a sense of awe and connection to something greater than themselves.

Ofsted states that the provision for the spiritual development of pupils includes developing their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life.
- knowledge of, and respect for, different people's faiths, feelings and values.
- sense of enjoyment and fascination in learning about themselves, others and the world around them.
- use of imagination and creativity in their learning.
- willingness to reflect on their experiences.

RE provides opportunities to promote spiritual development through:

- discussing and reflecting on key questions of meaning and truth about such topics as the origins of the universe, life after death, good and evil, beliefs about God and human values such as justice, integrity, honesty and truth.
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions.
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and how they are related to human and natural sciences, thereby contributing to personal and communal identity.
- investigating and considering how religious and non-religious worldviews perceive the value of human beings, and their relationships with one another, with the natural world, and, for some, with God.
- valuing relationships and developing a sense of belonging.
- enquiring into and developing their own views and ideas on spiritual issues.

A multi-disciplinary approach is advocated that includes theology, the social sciences and philosophy

Overview

Our approach to RE is grounded in a multidisciplinary model that draws on theology, philosophy, and social sciences. This supports a richer, more inclusive understanding of religion and worldviews, equipping students with the tools to explore belief systems critically, respectfully, and academically.

Theology (Believing)

The theological strand invites students to explore religious traditions from the inside out—examining how adherents understand and interpret their faith.

It involves:

- **Engaging with sacred texts**, doctrines, and teachings from within traditions.
- Understanding **internal diversity**—how beliefs and practices vary within a single tradition.
- Exploring **the lived experience** of faith, including worship, prayer, and moral decision-making.
- Asking questions like: *What do different religions teach about the nature of God or the purpose of life? and how do believers interpret their scriptures?*

This approach helps students appreciate the **depth and coherence** of worldviews and how they shape identity and community.

Non-religious and some Dharmic communities would not subscribe to the concept of theology. When the Agreed Syllabus uses the term theology in the Appendices we are using it more widely to refer to belief systems but should have equal weighting in a balanced curriculum.

Social Sciences (Living)

This perspective examines religion and worldviews as social and cultural phenomena, focusing on how they are expressed and experienced in everyday life.

It involves:

- Studying **rituals, festivals, symbols, and community practices.**
- Exploring **the role of religion in society**, including its influence on politics, education, and social justice.
- Understanding **religious diversity and change**, including secularism and non-religious worldviews.
- Using methods from **anthropology, sociology, and psychology** to understand how beliefs shape and are shaped by human experience.

This approach helps students see religion as a dynamic and lived reality, embedded in culture and history.

Philosophy (Thinking)

The philosophical lens encourages students to think critically and reflectively about fundamental questions of existence, ethics, and knowledge.

It includes:

- Exploring **big questions** such as: *What is truth? Does God exist? What is a good life?*
- Developing skills in reasoning, **argumentation, and analysis.**
- Engaging with **ethical dilemmas** and moral reasoning from both religious and secular perspectives.
- Encouraging **dialogue and debate**, fostering respect for differing viewpoints.

This strand nurtures **independent thinking** and supports students in forming and articulating their own reasoned beliefs.

Suggested worldviews and their terminology

With the intention of affording each worldview equal respect and being mindful of reflecting each as their believers would wish (i.e. using their chosen endonym). The Agreed Syllabus uses the following terminology:

Worldview	Followers
Buddhism	Buddhists
Christianity	Christian
Humanism	Humanists
Islam	Muslims
Judaism	Jews
Neo-Paganism	Wicca, Goddess worshippers, Druids, Nordic religions, Modern Shaman, and Egyptian Pagans (Pagans may identify as any of the above or simply as Pagans)
Sanatana Dharma (formerly referred to as Hinduism)	Sanatanis (formerly referred to as Hindus)
Sikhi (formerly referred to as Sikhism)	Sikhs

Sanatana Dharma is an endonym used by many Hindus to refer to 'Hinduism'. It refers to the "eternal" truth and teachings of Hinduism. It can also be translated as "the natural and eternal way to live". On the other hand, the term Hindu or Hindu Dharma is a term given by Persians only a few centuries ago, to mean the people living beside the River Sindhu.

The term Sikhism is a Western term that was created by Europeans during the nineteenth century. It was not used by most Sikhs themselves. The term Sikhi represents religion as well as a continuous state of learning, engagement and way of life.

Structure of the syllabus

This Agreed Syllabus sets out the statutory requirements about which worldviews MUST be encountered and when.

Early Years Foundation Stage (EYFS): Reception Year (ages 4-5)

Religious Education is a legal requirement for all pupils in the Reception Year but not those in Nursery.

EYFS settings are expected to ensure pupils encounter aspects of Christianity as well as other worldviews of the settings' choosing as a foundation for later RE learning and to provide consistency. The syllabus recommends Christianity is taught in all year groups.

- Early years pupils should encounter worldviews through special people, books, times, places and objects and by visiting places of worship or significance.
- They should listen to and talk about stories.
- Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression.
- They should be encouraged to ask questions and reflect on their own feelings and experiences.
- They should have opportunities to use their imagination and curiosity to develop their appreciation of awe and wonder at the world in which they live.

RE aims to promote the spiritual development of children through exploration and reflection. Much of this will focus on a growing awareness of themselves, their lives and what is special and valuable to them and others, the culture and beliefs (religious or secular) of the people closest to them and their own, as well as on the nurturing of respect for themselves and others.

These years are vital in helping children to experience for themselves some of the human experiences that underpin religion, e.g. belonging, love and compassion; thus, giving them personal experience with which to walk the bridges between their own worlds and the worlds of religion and worldviews.

A problem-solving, questioning and philosophical approach to learning is nurtured at this stage which enables enquiry based RE both now and later.

Primary, and Secondary (Key Stages 1, 2 and 3)

Schools should plan together to ensure a breadth, depth and progression of teaching and learning across the age-phases which includes, as a minimum requirement, the study of:

KEY STAGE	WORLDVIEWS				
1	Christian people	Muslim OR Jewish people			Other world views including non – religious world views (e.g. humanism, modern paganism)
2	Christian people	Muslim people	Jewish people	Sikhi, Buddhist OR Sanatana Dharma (formerly known as Hinduism) people	Other world views including non – religious world views (e.g. humanism, modern paganism)
3	Christian people	Muslim people	Jewish people	Two of either Sikhi, Buddhist or Sanatana Dharma people	Other world views including non – religious world views (e.g. humanism, modern paganism)

However, schools need to be conscious of the depth of learning and to this end can choose how many and which worldviews they include in their Programmes of Study and when, as long as they meet the minimum syllabus requirement and consciously plan a progressive and spiral curriculum.

It is helpful to note that the proportion of time allocated to the study of each religious or non-religious worldview warrants careful consideration. **Voluntary Aided and Voluntary Controlled Church schools are expected to teach a minimum of 50% Christianity** (at the time of writing) according to the Church of England Statement of Entitlement 2019.

Key Stages 4 and 5

A core course in RE must be provided for all pupils. This syllabus requires all pupils 14-19 to be offered at least one opportunity to undertake a course in Religious Education/Studies that leads to a qualification approved under Section 96 (for example GCSE and/or A level). Which worldviews studied is for each school to decide.

Pupils with SEND

A RE curriculum suited to the needs of all the pupils in the school must be provided.

As many pupils with SEND do not learn in a linear way, the syllabus gives SEND settings the freedom to design their RE programmes of study in a way that best suits their pupils. This may include enquiry questions or may be thematic and/or sensory.

Just as the early years are vital in helping children to experience for themselves some of the human experiences that underpin religion, e.g. belonging, love and compassion; this approach may well lend itself to RE with pupils with SEND. Schools are encouraged to include a range of learning experiences relating to the number of worldviews they judge their pupils will be able to benefit from. They should not feel they have to adhere to the minimum requirements of the syllabus. The extent and nature of coverage is left to each school's discretion.

Curriculum Design

Planning the Curriculum

Planning RE for the whole school/the whole cross-phase RE learning Journey

This syllabus suggests enquiries are either 6 lessons or equivalent (half a term) long or 10-12 lessons or equivalent (a whole term) long. There could be a mix of shorter and longer enquiries, enquiries going deeper for longer as pupils get older, but the length of each enquiry is at schools' discretion.

Always first consider the WHY (Why are they learning this?), to provide focus on learning priorities.

Follow with

WHAT,

WHEN,

HOW and

HOW WELL DID IT WORK?

(How will we know if they have learned and understood?)

STEP 1 – INTENT

Which Worldview/s? When and why?

STEP 2

Think carefully about what you INTEND pupils to learn and how this fits in their overall RE learning Journey.

STEP 3 – IMPLEMENTATION

Enquiry Question and Attainment Descriptors.

These go hand in hand. Design carefully.

Your question needs to enable pupils to express what they know and employ their critical thinking skills.

STEP 4

Select the appropriate substantive knowledge for the enquiry, being mindful of different ways of knowing/lenses.

Select the appropriate disciplinary knowledge that students will use to explore this substantive knowledge.

STEP 5

Check continuity and progression

STEP 6

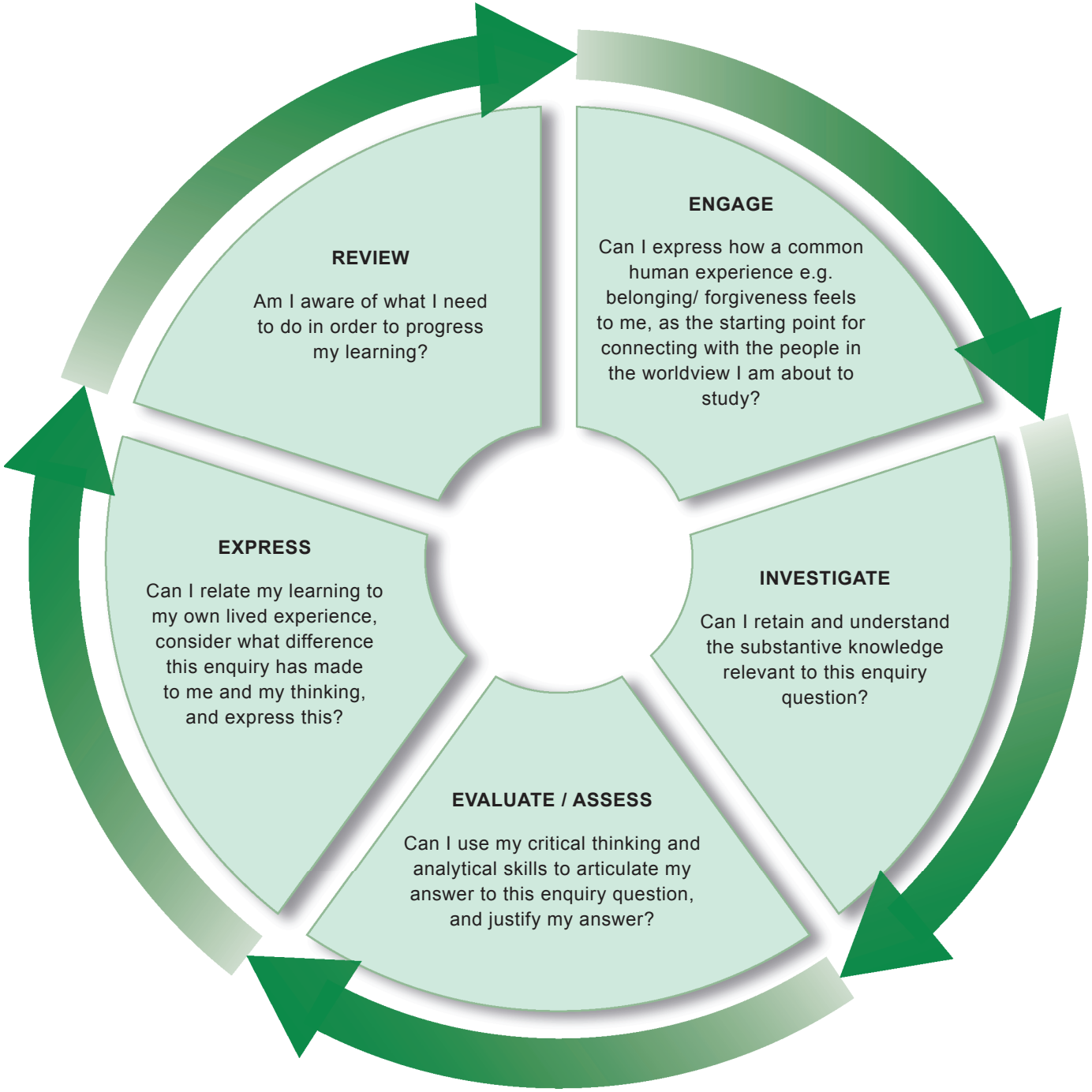
Plan and deliver the HOW, the lessons themselves and the assessment tasks

STEP 7 – IMPACT

Evaluate to inform future planning

Medium-term planning model

(Figure 1 shows the cycle of learning; engage -investigate-evaluate-express and review).



Enquiry questions KS1-4

This Agreed Syllabus advocates an enquiry model with a 'Religion and Worldviews' approach. The following suggested questions are neither statutory nor exclusive. They are designed to guide teachers as to the types of questions that lend themselves to this approach and to enable progression through golden threads. Schools may select questions that link more closely to the resources they use to support teachers in delivering the curriculum.

Core Themes (golden threads) and example questions to investigate through the Key Stages.

Theme	Questions for KS1	Questions for KS2	Questions for KS3	Questions for KS4
Views on the Existence of God – nature of God in different worldviews and relationship with the world.	• What do different people believe about God?	• Where do different ideas about God come from? • Why do some people's worldview not include a god?	• What is the nature of God in different worldviews and what is his relationship with the world? • If there is a God who made the world, why isn't it perfect? • Can we prove God's existence?	• Philosophy of non-belief… Do I need God to be a good person? • How do we reconcile the truth claims of different religions?
Origins of the universe and responsibility for the environment – creation.	• What do stories of creation teach people?	• Why do people think we should care for the environment? • Are religion and science conflicting or complementary?	• Do animals have rights? • What different things do people believe about how the world began? • What is the relationship between religion and science?	• Do religious believers have more responsibility for the environment than non-religious people? • How do beliefs about the origins of the world affect how we treat the world?

The nature of humanity – beliefs, belonging, community and spirituality.	• Who do people worship? • How do heroes of faith inspire people today? • Is everyone part of a community? • How do special places and symbols help people to show what they believe? • Festivals-how and why are they celebrated?	• How do the Founders of Faith influence today? eg. Jesus, Guru Nanak, Muhammad (PBUH). • How do heroes of faith inspire people in their actions today? • How do special places and symbols reflect belief? • Spirituality – how do religions and other beliefs inspire the arts? • Why are people drawn to ancient places? • Is being a pilgrim a good analogy for life itself? • Festivals – how do ancient stories affect celebrations (e.g. Easter, Christmas, Diwali).	• Is evil external or human or both? • Is happiness the purpose of life? • How can faith impact on a person's life? • How do differing beliefs about life after death affect the behaviour of believers? • How do religions welcome and exclude other groups?	• Can you be spiritual without being religious (and vice versa)? • How do pluralist, inclusivist and exclusivist approaches to belonging affect relationships with those of other beliefs or none?
The Journey of life – rites of passage, afterlife.	• How might a faith make a difference to families and celebrations? (eg. Shabbat, Baptism, Eid).	• What secrets do the sacred books reveal? • How does faith make a difference to rites of passage? (e.g. Baptism, Bat mitzvah, Marriage, Funerals). • Is there life after death?	• What do different world views believe about life after death and the concept of salvation? • How do beliefs affect the way rites of passage are celebrated? • Can religion help people find peace? • Does prayer make a difference?	• Why are rites of passage important? • Do non-religious ceremonies have the same importance? • Do parents have the right to make decisions for children?
Global Issues – environment, ethics, social justice, conflict, wealth and poverty, forgiveness and reconciliation.	• How do people live out their faith in your local area? (eg. Foodbank, Wildlife Trust) • How do your school values link to teachings of faith?	• How do we know what is right? • How do we build a better world?	• How does belief influence difficult moral decisions? • How does belief affect ethical decision-making? • Do animals have rights? • Should we eat meat? • Should societies strive for equality or equity for their citizens? • 'Loyalty to country' or 'loyalty to religion' – which should come first?	• Do all religious groups support human rights? • What happens when rights conflict? • Should we break the law to fight for equality? • Should religious groups challenge governments over issues of social justice?

Assessment

What are the expectations regarding attainment?

The growing autonomy of schools to determine their own assessment processes offers them the opportunity to restructure and more clearly define their expectations of pupils' learning. This includes whether to have summative assessment at the end of a unit of study, or for assessment to be centred upon formative evaluation of learning throughout the series of lessons.

Recommendations from Ofsted RE Syllabus Review 2024 – Assessment.

The Ofsted RE Review 2024 report made the following observations about assessment:

- *The curriculum maps out the journey of what it means 'to get better' at RE. So, when teachers want to know whether pupils have made progress in RE, they are asking a summative question: Have pupils learnt and remembered the RE curriculum?*
- *If pupils have learnt this curriculum, then they have made progress.*
- *Assessment models in RE that use 'scales', 'ladders' or 'levels' of generic skills to determine progress are not valid assessment models to assess specific RE curriculums.*

Schools should:

- *be ambitious for pupils to develop all aspects of knowledge: substantive, ways of knowing and personal knowledge. They should make sure that teachers have high expectations of what pupils will know and remember.*
- *provide opportunities for pupils to review and build on important knowledge over time. They should make sure that pupils use the knowledge that they gained in previous years as the curriculum becomes increasingly more complex and demanding.*
- *ensure that teaching specifically develops pupils' knowledge of the complexity of religious and non-religious traditions.*
- *develop manageable assessment methods that move beyond the simple recall of factual information. They should check that pupils recall and understand the intended curriculum over time and that the domain of their knowledge is expanding.*
- *identify what they would expect their students to know (including substantive and disciplinary knowledge) at the point at which the assessment is taking place. This should be the basis for the assessment.*

How teachers assess pupils' knowledge will depend on the context, for example teachers may observe oral contributions to class discussions as evidence of understanding or see knowledge through a piece of poetry or art.

Identifying expected knowledge as part of the curriculum design will enable staff to assess whether students have knowledge and understanding of those concepts.

This Agreed Syllabus leaves it to schools to determine the knowledge that they want pupils to learn but also offers a progression framework, outlining expectations for RE learning across Key Stages 1-4.

Schools are encouraged to develop their own processes which clearly define progression in RE learning in relation to their own Programmes of Study.

The grids below offer summary guidance as to progression and expectations at the end of each key stage.

Progress towards end of key stage expectations

	BELIEVING	LIVING	THINKING
By end of Key Stage 5	As below for Key Stage 4 using increasingly complex material.		
	National content standard: • reflect on the legal and political dimensions of worldviews, in relation to religious, ethical and social concerns. • examine the influence of religious and non-religious traditions on attitudes to the environment, to medical advances, to justice and equality in relation to gender, sex and race, and account for the changes across different contexts, using theological and philosophical methods and applying ethical theories (e.g. changing interpretation and application of ancient texts/ teachings to accommodate technological advances and societal changes). • examine their own worldview assumptions and how they affect their responses to these issues, with a growing awareness of the impact of context on their own and others' worldviews.		
By end of Key Stage 4 **See P71-73 of RE Council Handbook for 14-16/ GCSE expectations.** **https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf**	Analyse different arguments surrounding beliefs with supporting evidence. Show detailed knowledge of a range of perspectives, sources and beliefs.	Analyse and reflect on personal conclusions on how beliefs may lead to a diverse range of actions, giving a range of examples. Raise and evaluate critical questions about how belief and action relate.	Analyse strengths and weaknesses of evidence about expression of belief, drawing reasoned conclusions. Reflect on what they have learnt and how it might shape their views.
	National content standard: • examine the relationship between institutional and individual religious and non-religious worldviews by exploring ethical issues or by considering how religion/non-religion is presented in RE in comparison with lived realities. • suggest different explanations for these relationships, reflecting on questions of tradition, continuity, change, power and culture • select and apply appropriate disciplinary tools to evaluate the explanations, recognising the impact of context. • reflect on the sources of their own worldviews in the light of their learning.		

By end of Key Stage 3	Interpret the variety of beliefs that may be found within and between traditions. Explain some beliefs, giving a considered response to a range of beliefs, what might influence beliefs and the possible sources of those beliefs.	Show an understanding of the connections between beliefs and practices. Examine and respond coherently to questions exploring different ideas and practices.	Analyse and evaluate strengths and weaknesses of a range of responses to ethical and moral questions/issues.

National content standard:

- ask questions about how religions change over time and explore how significant concepts developed through the ages.
- explore how practices develop as ideas spread geographically.
- use these studies to inform their understanding of how such ideas shape cultures and worldviews and enable them to examine questions of power and influence.
- reflect on which methods were most effective in getting to the heart of the matter, and examining why they think so, reflecting on the impact of their personal worldviews on their choices and responses.

Lower KS3 (11–12 year-olds) pupils might:

- ask a question such as ‘what is religion?’ and examine a range of common features of religion carrying out some research into their importance in the lives of members of the school and local community and then reflecting on the role any of these features play in their own lives.
- analyse the information to get an insight into the flexible role of religion in people’s lives and worldviews, including their own responses.
- look at the diversity of expression of religion in people’s lives and then analyse and evaluate a range of contested academic definitions of religion, reflecting on the impact of a person’s worldview on their understanding of ‘religion’.

By end of Key Stage 2	Reflect and make connections between beliefs and concepts. Describe, discover more and begin to make connections between different beliefs and concepts.	Explain how beliefs impact on individual lives, communities and society, and how individuals, communities and society can also shape beliefs. Identify ways in which beliefs can have an impact on a believer's daily life, family, community and society. Recognise that people do not always share the same practices.	Consider different expressions of what someone 'knows' and how they know it. Ask questions about how people reason about what is real or true. Analyse and evaluate a range of philosophical answers to questions about the world around them, including questions relating to meaning and existence.

National content standard

- recognise theology, philosophy, social science as ways of exploring REWV.
- become aware of different views, such as those 'within' a worldview and those looking from the 'outside'.
- examine beliefs, teachings, ways of living with a range of methods (e.g. interview, looking at qualitative and quantitative data) and weigh up how sufficient sources are (e.g. one interview or six).
- ask a question about the difference that context makes to one's worldview. For example, after thinking about their own context, they might use and interrogate data, interviews and visual images to examine the differences it makes to be a Muslim in a Muslim majority country (e.g. Indonesia) and a Muslim minority country (e.g. UK), including opportunities and challenges, and how these shape their lived experience – not just intellectual ideas.
- Reflect on whether it is similar if someone is nonreligious (e.g. Humanist) in a secular society or a religious society. They might reflect on their own context again and consider how it influences their own worldviews.

Lower Key Stage Two (7–9-year-olds) might:

- Ask questions about meaning and purpose in life, expressing their own ideas and saying where these ideas come from.
- Explore how religious worldviews help some people make sense of life and affect how they live day to day. For example, they might talk to adherents about what it means to believe there is a God, or to believe in salvation, or submission, or karma and samsara – how these ideas can transform a person's life.
- They might examine some texts and stories that illustrate these big concepts and find out ways in which they are interpreted. They may reflect on the difference it makes to these interpretations if someone is an adherent or not, including pupils' own perspectives.

By end of Key Stage 1	Retell, recognise and find meanings in what different people believe. Recall, name and talk about what different people believe.	Explore and respond sensitively to the different ways in which people express their belief. Talk about the ways in which people express their belief. Think about their own expressions of belief.	Begin to express ideas and opinions about what they have learnt about the way people think. Explore and think about their own feelings, ideas and actions.
	National content standard • ask questions. • find things out using for example: observation, interviews, interpreting stories, texts and art, using data and recognising where it comes from. • look at examples of religious artwork from a diverse range of contexts. • connect them with some stories or teachings/texts that help to interpret the artwork. • notice and wonder why there are similarities and differences between the ways that the stories are expressed. • hear from a selection of people to explore why such art or stories/teachings are important to some people's worldviews (e.g. they may include important people, and ideas about how to live). • find out that all kinds of different people may see the stories as important, but not everyone, and that for some this will be to do with their religious beliefs. Some people will bring what they have learned from these stories, texts and teaching, into what they think and how they live.		
Within EYFS (4-5 year olds) pupils can:	Know that some stories are important to people. Know that people in our community or around the world celebrate festivals for a reason.	Notice how some things are the same and some things are different in people's homes.	
	National content standard • use photographs to observe home lives of some people from a religious tradition, from at least two different contexts. • notice some things that are the same in the homes and some that are different. • notice that some things in their own homes are the same and some are different, and that not everyone is the same.		
Pupils with SEND	It is anticipated that the majority of pupils with SEND will be able to access the RE curriculum through high quality teaching that is differentiated and personalised and through Ordinarily Available Provision for All Learners. Schools should follow their own assessment policies.		

Disciplines in worldviews - how key aspects might be seen through a multi-disciplinary approach

Worldview: Baha'i - KS2

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
God	God as the unknowable Essence, Great Spirit, the Divine. He is beyond human comprehension, but knowledge of God can be found by studying his attributes and through his prophets and messengers including Abraham, Moses, Jesus, Muhammad, and Bahá'u'lláh. (Manifestations) Bahá'ís believe that all religions are different expressions of the same God and part of a single, progressive revelation. God is the sole creator.	Daily obligatory prayer and worship -acts of devotion and praise. Fasting. Community Life. The Ringstone Symbol is often found on jewellery and in artwork. The nine-pointed star. Declaration of Faith – individual responsibility. Baha'i marriage.	What is Progressive revelation? How is it explained and how does it influence Baha'i activities? Why is service to others important?
Life after death	The soul continues to progress on its spiritual journey. Bahá'ís believe that the spiritual qualities acquired in this life, such as love, compassion, and service, will accompany the soul into the afterlife and influence its journey.	Living a good life with individual responsibility to seek truth.	

Equality	Unity and equality of men and women, races and religions.	Importance of education for girls The Baha'i Administration system. Engaging in social action.	
Key figures	The Baha'i Faith's central sacred texts are primarily the writings of Baha'u'llah, the founder of the faith. Abdu'l-Baha an exponent of the faith.	Attending to the teaching of key figures - seeking social justice and peace. Holy days _ commemoration and celebrations. Ridvan Festival. Baha'u'llahs birthday. The Youth Year of Service.	How are local traditions valued in a global outlook? Consider the engagement with wider society.
Special Places	Bahá'í Houses of Worship are designed to be places where individuals can engage in personal prayer and reflection. The temples are intended to be a place where people of all backgrounds can come together in unity and fellowship.	Temples, Baha'i centres. Haifa.	

Worldview: Buddhism – Primary

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Views about God	There is no creator God. Buddha was a human being who achieved enlightenment and can be seen as an ideal guide. Buddhists learn from the teachings of Siddartha Gautama (the Buddha).	Trying to follow the middle way (the noble eight-fold path). Belonging to the Sangha (different types) and their role in preserving the Buddha's teaching and providing spiritual support to lay people. Outward signs of respect and love for the Buddha- statues/Stupas /Vesak day.	Reflections on personal responsibility
The four noble truths (Dukkha, Samudaya, Nirodha and Magga)	Suffering is inherent. Attachment, craving and ignorance are the cause of suffering (Dukkha). Impermanence. Suffering can end and liberation is possible by following the eight-fold path. (right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration).	Ethical behaviour (e.g. being truthful, avoiding harm, showing compassion, refraining from harsh words…) Offerings. Meditation and mindfulness. Mantras and Mandalas. How Buddhist monks and nuns live their lives- groups within Buddhism, to live in the world or separately? Bodhisattvas – different examples include Avalokiteshvara and Manjushri. The prayer wheel.	Does meditation /mindfulness help? Developing and balancing wisdom and compassion.

Karma and views about afterlife	The principle of cause and effect. Actions, thoughts and words have consequences that influence future lives. Positive actions create good karma leading to positive outcomes and rebirth in higher realms and vice versa. Nirvana is the ultimate goal (enlightenment and liberation from the cycle of suffering, death and rebirth). A state of profound peace and the cessation of suffering.	Following the five precepts and their accompanying virtues (including Ahimsa). The six perfections (Mahayan Buddhism).	How does the lotus flower symbolise spiritual awakening?
The Three Refuges	The Buddha , The Dhamma and the Sangha are the three jewels that form the basis of Buddhist practice.	Showing commitment to these elements.	How might a Buddhist show commitment to the three refuges?

Worldview: Christianity – KS1

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Views of God, the Creator	One Creator God who continues to create (Source: Genesis 1, 2-4). The Creation Story. As well as believing that God created the world and everything in it, Christians believe that people are creators and have creativity given to them by God.	Harvest Festival. Global citizenship and inter- connectedness e.g. fair trade (looking after other people as part of the natural world). Oxfam, Christian Aid. The Lord's Prayer. Sunday – a day of rest, worship, prayer, Bible reading.	How does Creation show the power or love of God? Why would a Christian family be motivated to look after the world? Is worshipping on Sunday important?
Loving relationship with God	The importance of prayer. The Lord's Prayer (Matthew 6:9-13). God as a shepherd, the story of the Lost Sheep. New life: Relationship with God, people can be in this relationship because Jesus shows them how.	Sunday as a day of rest. Prayer. Worship. The importance of the global Christian community. The Church.	Why should we forgive? Can we make a new start? What role do Christian leaders have in this relationship e.g. ministers, vicars, priests?
Incarnation	Christmas: Advent and Christmas day. Nativity story. Jesus is the incarnation of God (God in human form). Jesus shows people what God is like because he is God in human form (John 14,8-9). Jesus as son of God (Luke 2: 1-20 and Matthew 1: 18- 2:12). Jesus as a boy in the Temple (Luke 2: 41-52).	How Christians mark events: - Advent calendars, wreaths, candles - Carol services - Christingle - Christmas services - Symbolism in Church at Christmas - Christmas traditions compared to Christian celebrations and meaning - Giving and receiving in the home and community	Why do Christians believe that Jesus is a gift from God? What is the symbolism of the Nativity story? How do churches use symbols during Easter and Christmas services? How are Christmas traditions similar/ different to Christians Christmas celebrations?

Salvation	Belief in the Easter events from Palm Sunday and the Last Supper to Easter Sunday. Concepts of redemption, salvation, sacrifice, resurrection and hope. Different understandings of the purpose of Jesus'. New relationship with God. Good news that people can be in this relationship with God because Jesus shows them how (John 14:6).	Good Friday services and music. Easter Sunday services and music. Palm crosses. Symbolism of bread and wine. Hot cross buns, crucifixes in Church and homes. Easter eggs. Eucharist. Prayer.	Why should we say sorry and ask for forgiveness? How does this help us make a fresh start? Why do Christians see Jesus death and resurrection as important?
Gospel	The 2 Great Commandments - Love God, Love your neighbour (Mark 12:29-31). The concept of the Messiah (Luke:2 10-11). The concept of salvation and resurrection (1 Corinthians 15: 3-4). The Bible includes: Parables e.g. Lost Sheep (Luke 15 :1-7), lost coin (Luke 15:8-10) Good Samaritan (Luke 10:25-37). Healing stories e.g. Jesus heals a paralysed man (Luke 5, 17-26). How Jesus helped others e.g. (Luke 9:0-17).	Reading Bible stories. Following Jesus' example. Putting the 2 Great commandments into practice. Using the Bible in worship, for guidance etc . . .	Why is the Bible important? Who wrote the Bible and is it true? How do people interpret the Bible differently?

Worldview: Christianity – KS2

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Creation	Genesis 1-3 Creation story and the story of Adam and Eve. The importance of the Fall and the need to restore the broken relationship with God. God rested on the 7th day (Genesis 2:2-3). Some Christians believe that God continues to create and to be creative, enabling them to grow in faith, wisdom and service.	The importance of a day of rest and worship. Christian contributions to conservation and charities which look after the natural world (e.g. Operation Noah). Forest Church.	Metaphorical vs literal approaches to the Genesis accounts (e.g. 7 days or 7 periods of time). Are science and religion in conflict (evolution/Big Bang vs Genesis accounts)?
Covenant (loving relationship with God)	Relationship with God is made possible by God whether in the Exodus in the Old Testament or through Jesus' incarnation in the New Testament. The 10 Commandments (Exodus 10:1-17) and the two great commandments (Mark 12:28-33). Jesus enables Christians to have the relationship with God he wants with them. He teaches them by his example and teaching, including parables. Sermon on the Mount (Matthew 5).	The Lord's Prayer. Case studies of people, famous and otherwise, who have been/are motivated by their Christian beliefs and faith to work for good in the world. Christian aid organisations and charities.	Why might Christians pray- thanks, forgiveness, praise, confession, guidance help? Commitment -why do some people become a Christian nun or monk, (commitment, lifestyle, meaning)? Should Christians act with love in their daily lives?

Incarnation	Jesus ‘incarnation-Emmanuel (means God with us) Matthew 1,2 & 3 Belief in the fulfilment of prophecy (e.g. Genesis 22:15, Isaiah 9:2-7 and 11:1-9). Jesus’ baptism by John the Baptist (John1). Luke 1 and 2 Hebrews 1: 1-3	Christmas celebrations in church, Christian communities (globally) and in the home. Baptism. Eucharist.	How do we interpret ‘Virgin birth’ and symbolism of aspects of the story? Christmas traditions: which are Christian and which not? Is Christmas more important than Easter?

Worldview: Humanism – Primary

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Views about God	There are no Gods or sacred texts; human reason provides answers about right and wrong. Humanists are agnostic or atheist, believing that humanism is a positive philosophy enabling people to live good and happy lives without the need for a god or gods.	Ceremonies for births, marriage, deaths celebrate life. In pursuit of fulfilment in this life humanists treasure artistic creativity and imagination and recognise the transforming power of literature, music, and the visual and performing arts. They often cherish the beauty of the natural world and its potential to bring wonder, awe, and tranquillity.	Why might humanists focus on celebrating the here and now and focus on seeking fulfilment in this life?
Views about right and wrong	Humanists believe we have free will. Humanism is ethical and morality is inherent. (Amsterdam Declaration of 2022 sets out beliefs. It affirms the worth, dignity and autonomy of the individual and the right of every human being to the greatest possible freedom compatible with the rights of others).	Humanists aim to be tolerant, have good relationships with others and respect the views of others. Support for peace, democracy, the rule of law, and universal legal human rights.	Why is respect for others important to humanists? What might you include in your own personal declaration?
Golden rule: treat others as we would like to be treated	The Golden Rule is a shared ethical principle that is a result of human evolution and has appeared in many places around the world, throughout history. Personal liberty must be combined with a responsibility to society.	Concern for human's impact on the environment. Care for others seen in pastoral care.	Should we be responsible for our own actions? What does this mean in our own daily lives?
Creation	Science and reason are used to understand the universe, humanists do not believe in a supernatural reason for existence. (e.g. big bang theory) and how life developed (evolution).	Darwin Day. Caring for the environment. Reflection and awe about the universe and humanity may be expressed through art, drama, music.	Why do humanists respect reason and scientific enquiry? Can science and belief be reconciled?

Worldview: Islam – Primary

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Allah the One Creator God	Tawhid, expressed as the first Pillar of Islam: There is no God but Allah and the Prophet Muhammad (pbuh) is his messenger. Evidenced in Shahadah and the Qur'an 2:163 The Qur'an is the direct word of God. 99 names/attributes of Allah.	There are no images of God or idols. The Qur'an is treated with reverence and respect in the Mosque and in the home. The Qur'an guides ethical and moral choices and lifestyles. Prayer and worship in the Mosque and home. Facing Makkah. Friday prayers. The Ummah.	How does faith guide ethical choices?
Relationship with God	Profound faith, trust and a striving to please and obey God.	Seeking guidance. Living according to God's teaching as revealed through the Prophet Muhamad and his example. Sadaqah and Zakah.	Reflect on what guides moral choices.

Prophets	There are 5 great prophets - Nuh (Noah) Ibrahim (Abraham) Musa (Moses) Isa (Jesus) and the Prophet Muhammad. They are revered as messengers of God, as role models and guides.	Reading the Sacred texts as dictated to the Prophet Muhammad. Eid-ul- Adha. The role of the Imam as a religious leader The role of the Madrassah.	Reflect on role models.
Akhirah	There is life after death. There is a day of judgement.	Living a good life. Halal. Following the 5 pillars (Shahada, Salah, Zakat, Sawm and Hajj. Eid -ul – Fitr. Different schools of thought within Islam.	How does Akhira motivate Muslims to live a good life?

Worldview: Judaism – Primary

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
God	There is one creator God. Source: The Torah. Genesis 1-2 Abraham, Sarah.	Shabbat practices and symbolism at home and in the synagogue. The Shema.	
Relationship with God	The Covenant – started with Abraham, still exists today and was exemplified during the Exodus from Egypt. Prophets are God's messengers.	Prayer, worship, star of David, Mezuzah, music, Tallit Kippah etc. Synagogue: Torah, Ark, Bimah, Ner Tamid. Kashrut. Rites of passage e.g. Bar and Bat Mitzvah. Passover (Pesach) in the home and synagogue, Seder meal. Rosh Hashanah and Yom Kippur. Sukkot.	Reflect on the meaning of covenant and how belief affects daily life.
Holy Books – Torah and Talmud	613 Mitzvot.	Abiding by the 613 rules.	Different interpretations of scripture.

Worldview: Sanatana Dharma – Primary

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Brahman and the nature of God	Upanishads, Vedas. Brahma – creator, Vishnu – preserver, Shiva – destroyer and stories e.g., The blind men and the elephant. The Aum symbol. Story of Svetaketu.	Worship at home and at the Mandir. Art Puja, Murtis and the Trimurti. Lifestyle choices.	How omnipresence of Brahman might influence a believer's approach to life and moral decisions.
Journey of Life - Dharma (eternal truth and duty to God)	Krishna's teaching from the Bhagavad Gita, Ramayana, Stories such as The blind men and the elephant, Rama and Sita.	Applies to all people at all times. Following Sanatana dharma = making best moral decisions at all times. Respecting all living beings and looking after the environment. Divali in UK/around the world.	Truth can be understood in different ways. Showing love and respect to others and being committed to dharma, austerity, purity, compassion and truthfulness can bring happiness.
Journey of life - Samsara (cycle of birth, life, death and rebirth)	Atman (spirit/soul).	Rites of Passage e.g. birth, marriage, death.	Santhani views about truth, meaning, morals and how beliefs link to behaviour.
Journey of life - Moksha (freedom from samsara)	Spiritual freedom from samsara so that the atman joins up with Brahma and being at one with the universe.	Gaining good karma by being morally good so as to try to break free from the cycle of rebirth.	

Nature of humanity - Bhakti (loving devotion to God)	Stories of Hanuman.	Worship – puja, aarti. Deities. Pilgrimage – eg to Varanasi (the River Ganges). Om-(Aum) The most sacred sound Meditation. Yogas (paths or practices).	
Nature of humanity - Kama (enjoyment of life) Karma (ethical behaviour)	Learning through traditional stories e.g. Rama and Sita, Hanuman, Ganesha.	Enjoying food, music, arts and respecting other living beings, as all living beings have a piece of Brahman within them. Importance of gatherings for worship, dramatic storytelling and celebrations.	Moral issues and the consequences of action in relation to karma.
Nature of humanity - Ahimsa (non-violence)	Vedas and Upanishads – interconnectedness of all life. Ahimsa – absence of harm or injury to any living being – in thought, word or deed.	Ghandi's example – Santhani approach to non-violence as best course of action. Celebrations such as Holi (good over evil).	Ahimsa as a moral value – a virtue.

Worldview: Sikhi – Primary

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
One creator God	Three core beliefs: - One God who guides and protects; Everyone is equal before God; actions are important to lead a good life. - Ik Onkar – (God is one) symbol and verses of Mool Mantar; the Khanda symbol of Sikhi faith. - Hukam - Nothing happens without the will of God (being in harmony with the will of God and thus attaining inner peace). Gurus and their teachings – Waheguru - and the Guru Granth Sahib.	The Gurdwara and rituals associated with Guru Granth Sahib at the Gurdwara (eg chanting and meditating). Having God on your mind, honest work and sharing/helping others e.g. The Langar. What might believers learn about God or how to live – eg from the story of Guru Amar Das and the Emperor?	Honour God by treating living things ith respect and kindness. What is Truth (God is Truth) and how to practise it. Sikh perspectives on moral issues, including impact of 'hukam' on approaches to life.
Sewa (serving others without expecting anything in return)	Diwan (poetry) Teachings of the Gurus – especially Guru Nanak – e.g. story of Duni Chand and the needle. Mool Mantar (statement of belief at beginning of the Guru Granth Sahib)	Worship in the Gurdwara and serving others – e.g. The Langar Charity – e.g. Khalsa Aid Examples of the influence of Sikhi people in the UK.	Sewa driving everyday thoughts and approach to life. What is most valuable in life? What is greed?

Equality and community	Everyone is equal because God is present in everyone. Teachings of the Gurus – especially Guru Nanak – e.g. the story of the Milk and Jasmine Flower Guru Gobind Singh – The Khalsa.	Music, Bhangra dancing, prayer, sharing Karah Parshad Guru Gobind Singh bestowing names Kaur, Singh - equality. Joining the Khalsa (Sikh community) The importance of The Amrit Ceremony. How '5 K's' (Kesh, Kanga, Kirpan, Kara, Kachera) as symbols of dedication to Sikhi teachings Festivals – e.g. Baisakhi (harvest and formation of Khalsa).	Spiritual lessons that can be taken from teachings and stories – such as purity and kindness. How 5Ks and Amrit are viewed today.
Cycle of life - Samsara, Karma, Atma (soul) and Mukti	Atma – divine spark. Spiritual journey and cycle of rebirth – until union with Waheguru, the divine in Mukti.	Actions and consequences, (Karma) Rites of Passage e.g. birth, marriage, death. Pilgrimage – e.g. to the Golden Temple at Amritsar.	Ethical thinking – practices for life and decision-making.

Worldview: Neo-Paganism

Neo Paganism is an umbrella term for a range of world views including but not limited to Wicca, Goddess worship, Druidism, Nordic religions, Modern Shamanism, and Egyptian Paganism. Pagans may identify as any of the above or simply as Pagans. Eclectic pagans may draw from all of these and other worldviews to create a personal belief system.

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Belief system: Highly personalised	Embraces diversity and individual interpretation – hence hard to pinpoint core beliefs. There is no sacred text, but many have living teachers (including Nature as a teacher) The main source of authority is experience, personal and shared. The ultimate authority is oneself and one's own experience of life.	Pagan rituals may include those for new babies, 'handfasting' for couples who want to publicly acknowledge their partnership, and funerals. In addition, there may, especially in Goddess spirituality, be ceremonies to mark stages in women's lives such as first menstruation and its cessation. Some Pagan worldviews hold initiation ceremonies. Rituals and practices may include meditation, yoga, singing, dancing, prayer or invocations. Creativity is very important to many Pagans, as a general approach to life. Many Pagans are poets, artists and musicians and use these skills in Pagan ceremonies.	In general, there is a love of freedom, respect for plurality and a non-judgemental approach to individual ways of living, so that people with less conventional lifestyles feel welcome in Pagan communities. Life is to be enjoyed, in ways that respect the rights of other beings to enjoy their lives too. Pagan ethics may be based on 'honour, trust and friendship' because of a shared perspective that all life is a connected part of the sacred, including all human life and all of nature. This has implications for ethical thought about how Pagans interact with the world. Time is cyclical, rather than linear. Life is a school.

The concept of self	The self is an authority on spiritual interpretation. Paganism is not dogmatic. Pagans pursue their own vision of the divine as a personal and direct experience not seeing themselves as separate from the divine.	There is a wide- spread belief that the self can be healed. Many rituals such as crystal healing, meditation and sound healing aim to achieve this. The power of intention is an important approach e.g. to dedicate a specific amount of time, or to dedicate an action or a ritual to focus on something intentionally. Love, beauty personal change may be a focus to expand consciousness and manifest change. The concept of pilgrimage is not especially developed in Paganism, though Pagans may visit places associated with Pagan practice such as Stonehenge , Avebury or Glastonbury , especially at festival times.	Personal responsibility and self – reliance. The expansion of consciousness. Some pagans believe that there is a natural justice in the way the universe is organised and that “what goes around comes around.” Some Wiccans talk about the threefold return that applies to magic – everything wished for others will come back threefold to the practitioner which is a deterrent for using magic for negative ends. Others dismiss this and hold that we should behave well towards other people without any thought of reward or punishment.
Relationship with a God/Deity	What unites most Pagan worldviews is the idea of divinity as immanent (within us or in the world rather than separate) and the sacredness of nature. Pagans may be monotheistic or polytheistic. Deities maybe male or female and not be limited by gender. Pagans pursue their own vision of the divine as a direct and personal experience; some traditions do not see any form of life as separate from the divine.	The elements and ultimate ancestors.	Pagans seek to bring “ re-enchantment” and to put the magic and wonder back into life e.g. if everything is divine, then everything is holy and the world is a place of enchantment with sacred energy available for all.

Relationship with nature	Nature is sacred and is vital to the health of the self. The self can be healed through nature or certain rituals. Humanity shares the world with others and should have a reciprocal relationship with nature as opposed to having dominion over it.	As a nature worldview Neo-Pagans seek to deepen their connection with the natural world by being within it and in tune with it as much as possible. Rituals are often dedicated to attuning participants with nature. Celebration of the wheel of the year is common. This has 8 seasonal stations that include equinoxes and solstices e.g. - Samhain (31 Oct/01 Nov) - Yule (21 Dec) - Imbolc (01 Feb) - Spring equinox c 21 March - Beltane 30 April/01 May - Summer solstice c 21 June - Lughnasadh (31 July /01 Aug) - Autumn Equinox	The interconnection and co-dependence of all things, human, animal, plant divine is a fundamental truth giving a priority to relationality and relationships. Is nature vital to the health of self? Why do some Pagans visit sites such as Stonehenge at certain times of year?

Secondary – disciplines in worldviews

(Please also refer to the previous section to understand previous learning)

Views on the existence of God – nature of God in different worldviews and relationship with the world

Worldview: Buddhism - KS3

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
There is no Creator God	Every human being has the potential to be enlightened, has Buddhahood within her/him. Source: Dhammapada 393-4	Adhering to the 8-fold path. Meditation. Taking refuge in the three jewels (Triratna). Commitment to the Sangha. Saying the Refuge prayer, Bodhisattva vows.	Reflect on personal responsibility.

The Buddha	Buddha was a guide and spiritual leader teacher who taught people how to attain a good life. Teachings: The Dharma. Includes the Middle way, the Four Noble Truths and the Eightfold Path. All human beings have the right to happiness and enlightenment.	Adhering to the 6 perfections (generosity, ethics, patience, enthusiastic perseverance, concentration and wisdom).	How can mindfulness lead to enlightenment? What does the wheel symbolise?
All people are equal and have within them the Buddha- nature	Belief that all human beings have the right to happiness and enlightenment and must take responsibility for achieving this for themselves. The 4 Noble Truths. The 3 Poisons. The 5 Precepts.	Becoming a nun/monk.	Enter into dialogue with Buddhist visitors to understand what their beliefs mean to them and what difference it makes to their lives.

Worldview: Christianity - KS3 - Views on the existence of God – nature of God in different worldviews and relationship with the world

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
The nature of God: Creator Eternal Loving Powerful All knowing	Genesis 1 (Creation of the world). Acts 17 :24-29 (Paul on God as creator). Psalm 90:2 God is eternal. Mark 12 : 28-34 Greatest commandments. 1 John 3:20 God knows everything.	Christians may express awe and humility through worship recognising God's eternal and powerful nature. Belief in an all- knowing God may encourage honesty, integrity and accountability in daily life. Christians may show their love for their neighbours through everyday interactions with people, charity work etc.	Can we prove God exists? What does it mean to say God is eternal? Is belief in God rational? What is the nature of divine love?
God communicates with the world through: Incarnation (Jesus) Holy Spirit Prophets Miracle	John 1 (Jesus as the word). Jesus 'teachings. Jesus' crucifixion and resurrection. Acts 2 (Pentecost and the Holy Spirit). Amos 3:7 God reveals his plan to the prophets. Luke 8; 22-25 Jesus calms the storm. Mark 5:21-43 Jesus heals and raises the dead.	Christians may seek guidance through prayer and scripture believing God still speaks today. They may be inspired by prophets and miracles to live with faith and hope, especially in difficult times. Pentecost is celebrated as a reminder of the Holy Spirit's presence and empowerment.	Can God be both transcendent and immanent? Can we trust the revelations of the prophets? How are miracles viewed and explained by different people?

Worldview: Humanism - KS3 - Views on the existence of God – nature of God in different worldviews and relationship with the world

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Belief that there is no God	Humanists are atheists (or agnostics). They believe that gods do not exist (or that we cannot know whether they exist or not). There is no scared text but humanists look for answers to big questions through reason and looking for evidence.	Humanists focus on human experience as the focus of life egg peace, joy, sadness, love, contentment. Ceremonies for birth, marriage and death that celebrate life.	Discuss evidence and reasons for beliefs.
Belief that people have free will.	As there is no God to judge humans each person must take responsibility for their actions and choices, for leading a good life, helping and not harming others. Humanists rely on a shared morality, respecting rights and the rule of law to guide decisions and behaviour.	Ethical and moral life choices.	Engage with humanist visitors to understand their beliefs and how they affect their lives and decisions.

Worldview: Islam - KS3 - Views on the existence of God – nature of God in different worldviews and relationship with the world

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
God, judgement and salvation	The Shahadah: There is no God but Allah and Prophet Muhammad (pbuh) is his messenger. Source: Qur'an. Surah 2:28f, 2 :115, 3:190,55:3-13, 81:29, 112	Following the teaching of the Prophet Muhammad and the Qur'an. Hajj- tawaf- showing that life revolves around Allah. The 5 Pillars – Shahadah (submission to Allah) and Prayer.	If nothing is like God and nothing can be compared to God how should people act?
Akhirah	Live life pleasing to Allah and he will reward you with Heaven. Surah 2:28 How can you deny God? Did he not give you life when you were dead and will he not cause you to die and then restore you to life?	Rites of passage – birth ceremonies. Faith into action e.g. charity.	Enter into dialogue with Muslim visitors to understand their belief and how these make a difference to their lives.
Divine destiny and freewill and omnipresence of Allah	God is omnipotent. To God belongs the East and the West … Surah 112 He created for you all the earth contains … He has knowledge of all things. Surah 2:115 He is Allah, the one, he is eternal and absolute.	99 attributes. Worship. Lifestyle choices.	Reflect on the implications of Allah's omnipotence.

Worldview: Judaism - KS3 - Views on the existence of God – nature of God in different worldviews and relationship with the world

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Views about God	There is one God who chooses the special covenant with the Jewish people. Source: The Torah (contains the laws, teaching and stories that define this relationship with God). Deuteronomy 6:4 Hear O Israel the Lord our God, the Lord is one (Exodus 20). I am the Lord your God who brought you out of Egypt …Worship no God but me. Deuteronomy 8:5 Remember that the Lord your God corrects and punishes you just as a father disciplines his children: God is to be honoured and worshipped and his Laws obeyed. Jewish people are chosen to be in this covenant with God so must respond accordingly.	Reciting the Shema. Prayer. Ethical conduct - Observing the Mitzvot (commandments) in daily life. Shabbat. Rituals e.g. wearing particular clothes, Mezuzah, fast days, Kashrut. Rites of passage – Brit Milah, Bar/Bat Mitzvah.	What is a covenant? Do all Jewish people have the same perspective?
Creation	God created the world in 6 days and rested on the 7th. Source: Genesis 1, Genesis 15:18	Stewardship and caring for the world. Observing Shabbat.	Enter onto dialogue with Jewish visitors to understand their beliefs and how these make a difference to their lives.
Israel	A spiritual homeland. The land promised by God to Israel is a biblical concept rooted in the covenant with Abraham, Isaac, and Jacob.	Geographical and political impact.	

Worldview: Sanatana Dharma - KS3 - Views on the existence of God – nature of God in different worldviews and relationship with the world

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Brahman	Brahman is the supreme God, the ultimate reality that permeates everything and is everywhere. Source: Bhagavad Gita 18:61-62, 7:7-9. BG 18:61-62 The Lord lives in the heart of every creature. Take refuge utterly in him. BG 7:7-9 Everything rests on me as pearls are strung on a thread. I am the original fragrance of the earth. I am the taste in the water. I am the heat in the fire and the sound in space. I am the light of the sun and the moon and the life of all that lives. Chandogya 4, 10, 4 Brahman is the breath of life, Brahman is joy, Brahman is in the heavens .	Puja in the home and mandir. Prayers, mantras, rituals, offerings and symbolic items and actions to seek a deeper connection with the divine. Meditation, yoga.	Engage into dialogue with Santhani visitors to understand their belief and how these make a difference to their lives.
Brahman- Trimurti	The Trimurti represents aspects of Brahman: Brahma-Creator Vishnu-Preserver Shiva-Destroyer	Ceremonies e.g. the Trimurti puja. Murtis. Arti.	

Worldview: Sikhi - KS3 –

Views on the existence of God – nature of God in different worldviews and relationship with the world

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
There is one God (Waheguru) who created the world.	Belief: God created the world and that although humans are in charge, they are caretakers and must respect all living things. Source: Guru Granth Sahib 1 The universe comes into being by God's will (GGS 376). All food is pure for God has provided it for sustenance. Source: Evening prayer. You, Lord, are the river wherein all things dwell: apart from you, nothing can be.	Lifestyle choices e.g., recycling and vegetarianism. Note caretaker efforts in different parts of the world driven by reverence for creation – charities demonstrating Sikh dharma in action.	Enter into dialogue with Sikhs to understand their perspectives on God (Waheguru), environmental issues and how these affect their decisions and lifestyle choices.
Respect for life	Teaching: Respect all living things and so respect God.	Sewa - 3 types - Tan: physical service, e.g., working in the langar - Man: mental service, e.g., studying the Guru Granth Sahib - Dhan: material service to other people, e.g., giving time to help people who are in need or local projects	How equality and service are fundamental to Sikh identity. What is 'truth'/'truthful living'?

Beliefs about life after death and the concept of salvation

Worldview: Buddhism – KS3

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Samsara Rebirth Moksha Nirvana	If someone or animal is annoying you a way to stop ill will towards them is to reflect that they may have been a close friend or relative in a past life.	Funeral customs. Lifestyle choices. Appreciation for the symbolism of the lotus flower and meditation Buddha.	How does the 8 fold path impact on the future? What does the Wheel represent (3 turnings).
Karma Dhamma	Source: The Tibetan Book of the Dead. Buddha Nikaya 11: 186 The Buddha. Teaching: The present moment is the most important focus. Enlightenment can be achieved now without waiting until another re-birth or life after this one. Doing good and gaining positive karma enable the release from re-birth to gain Nirvana.	The 8 – fold path. The 6 Perfections. The 3 Refuges.	Enter into dialogue with Buddhist visitors to understand their beliefs and how these affect their lifestyle choices now.

Worldview: Christianity – KS3 - Beliefs about life after death and concept of salvation

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Incarnation	For many Christians, Jesus' resurrection proves there is life after death for everyone who puts their faith in Jesus for forgiveness. Commitment to following Jesus'. Luke 23:42-3 Criminal on cross.	Easter story and symbols. The Eucharist/mass/communion. Funeral services. Live by the two great commandments.	What is the nature of life after death? Is life after death possible? Was it important that Jesus had human form?
Salvation	Commitment to following Jesus' teaching and example usually follows this redemption. Sheep and goats (Matthew 25:31-46) A banquet in heaven (Luke 14:15-24) The body is immortal once its raised (1Corinthians 15:42-44).	Living by the commandments and Jesus' teaching.	Why is salvation important to Christians? How does the concept of salvation affect the way Christians live their lives. What are the different Christian views on salvation and atonement?

Worldview: Humanism – KS3 - Beliefs about life after death and concept of salvation

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Afterlife	Humanists believe that the mind and consciousness end at death of the physical body. Rejection of an afterlife based on reason and lack of evidence. What is left behind are the memories that others have of them, the deeds (good and bad) that they have done, what they have built or destroyed etc.	Humanist funerals are a celebration of the deceased's life by those who knew them. No mention of a god, souls or journey to an afterlife.	Discuss evidence and reasons for beliefs. Question Humanist visitors to understand their beliefs and how these affect their lives and decisions.

Worldview: Islam – KS3 - Beliefs about life after death and concept of salvation

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
God, judgement and salvation	The nature of life after death depends on the quality of the life led on Earth. Allah will be the judge Source: The Qur'an Surah 56 You shall enter gardens watered by running streams in which you shall abide forever… the righteous shall recline on jewelled couches face to face and there shall wait on them immortal youths. As for those on the left hand they shall dwell among scorching winds and seething water; in the shade of pitch-black smoke, neither cool nor refreshing. Such shall be their fare on the day of reckoning. Teaching: Living according to Allah's will brings rewards in the life after death. Grades of Heavens and punishment.	Funeral customs. Living a good and ethical life. Following the 5 Pillars – giving thanks to Allah and working towards the afterlife.	Enter into dialogue with Muslims to understand their beliefs and how these affect life choices. What do different groups within Islam share?

Worldview: Judaism – KS3 - Beliefs about life after death and concept of salvation

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Life After Death	There is life after death and the nature of it is determined by the quality of the life lived now. Death is a passage between this world and the next. Source: Talmud. In the world to come there will be no eating, nor drinking, nor procreation, nor business, nor jealousy, nor hatred, nor competition. But the righteous will sit with crowns on their heads, feasting on the radiance of the divine presence. Job 1:20 The Lord gave and the Lord taketh away. Teaching: Live life pleasing to God, honouring the Covenant. Many Jews believe in heaven, sometimes called Gan Eden (Garden of Eden).	Jewish burial rites. Sitting Shiva (mourning period) Yahrzeit (Memorial candle) Lifestyle choices reflecting beliefs.	Groups within Judaism. Enter into dialogue with Jews to understand their beliefs and how these affect their lifestyle choices now.

Worldview: Sanatana dharma – KS3 - Beliefs about life after death and concept of salvation

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Samsara Moksha Karma Dharma	The atman (soul) is eternal and is reborn into a new body depending on the accumulated karma. The ultimate goal is to reach moksha. Source: Bhagavad Gita 2: 11-13 The wise do not grieve for the dead or the living. Never was there a time when I was not, nor you, nor these others, nor will there ever be a time when we cease to be. As the soul passes in this body through childhood, youth and old age, even so it is taking on another body. Brihadaranyaka Upanishad. As a man acts, as he behaves, so does he become. Whosoever does good, becomes good whosoever does evil becomes evil. Teaching: Freedom from Samsara is possible by equalising your karma. This is your responsibility.	Funeral customs (Varanasi). Lifestyle choices – follow Dharma to lead to a better life next time. Yogas. Individual yoga (Bhakti, Jnana, Karma, Raja) as different paths to achieve Moksha.	Enter into dialogue with Sanathani visitors to understand their beliefs and how these make a difference to their lives.

Worldview: Sikhi – KS3 - Beliefs about life after death and concept of salvation

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Reincarnation	Everyone has an immortal soul. Death is not the end but part of a cycle of birth, death and rebirth. The soul (atma) is believed to be eternal and reincarnates into a new body after death. The quality of rebirth is determined by karma. Source: Guru Granth Sahib (GGS) 793 The dawn of a new day is the message of a sunset .Earth is not a permanent home. Life is like a shadow on a wall.	Prayer. Worship at the Gurdwara. Cremation and funeral practices.	Enter into dialogue with Sikhs to understand their beliefs and how these affect their life styles.
God	The ultimate goal is to achieve mukti (liberation from this cycle and to merge with God). Source: GGS176 For several births I was a worm. For several births an elephant, a fish, a deer…Seek now union with the Lord of the universe, for now is the time… GGS 868 Our soul is the image of the transcendent God… GGS 1239 Teaching: Leading a good life and equalising your karma has the promise of being reunited with God.	Since karma influences future rebirth believers seek to do good deeds during their life. Khalsa Sewa Langar. Volunteering in the Langar.	Does karma and its influence on reincarnation always appear just? Do you need to believe in reincarnation to be motivated to do good deeds?

The nature of humanity – ethics, social justice, conflict, wealth and poverty

Worldview: Buddhism - KS3

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Buddha – nature	All people have the Buddha-nature within them so should be treated with respect and non-judgementally. All beings have the right to live in peace and equality. Source: Dhammapada 393-4 Many do not know that we are here to live in harmony – Dhammapada 6.	Living an ethical life. Buddhist aid organisations. The Sangha.	Reflect on lifestyle choices. What are the implications of the 5 precepts – harm no living thing?
Karma Dhamma	Ahimsa – avoid harming any living thing through deeds, words and thoughts. Dalai Lama – the life of all beings, human, animal or otherwise is precious and all have the same right to happiness.	Respect for all living things. Cause no harm.	How does Ahimsa cultivate peace and harmony? Enter into dialogue with Buddhists to understand their beliefs and how they affect lifestyle choices.

Worldview: Christianity - KS3 - The nature of humanity – ethics, social justice, conflict, wealth and poverty

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Creation	The importance of God creating from nothing (ex nihilo). Different creation accounts in Genesis. Trinity present at Creation. Genesis 1:27	Lifestyle choices. e.g. ethical products. Personal faith in action.	Do Christians have more of a duty than others to look after the world? Does it matter if there are different accounts of creation?
Incarnation	The importance of Jesus as a role model and in restoring the relationship with God. Matthew 7:12, Romans 12:18 John 13:34, Matthew 7:1	Following the teachings of Jesus. Prayers and invocations that acknowledge the Trinity. Making the sign of the cross.	Was it important that Jesus had human form?
Gospel	Jesus' message to humans: Love your neighbour. The Parable of the Good Samaritan (Luke 10:25-37). Concept of love and forgiveness. Matthew 5:43-48 Everyone should be treated equally. Galatians 3:28	Lives of inspiring Christians who have dedicated their lives to alleviating the suffering of others. e.g. Martin Luther King - Desmond Tutu - Elizabeth Fry.	Why is it important to treat people equally? Why are Christians called on to forgive others? Who is your neighbour? Dialogue with Christians about their beliefs, how they came to these, and what difference this makes to their lives.

Worldview: Humanism - KS3 - The nature of humanity – ethics, social justice, conflict, wealth and poverty

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Human rights and Justice	There is no sacred text. Instead, people should think for themselves and take part in democratic decisions. Humanists support the Universal Declaration of Human Rights. Humanists support the freedom of thought See Humanist Freedom of Thought Report – **https://fot.humanists.international**	Humanists lobby for and promote upholding of human rights and support changes in law that promote human flourishing. Respect for other human beings. Rejection of racism and prejudice.	Reflect on furthering the thriving of all society. What does this mean?
Human responsibility	Personal liberty must be combined with a responsibility to society.	Uphold the law. Moral and ethical life choices.	Reflect on personal conscience and moral choices. How do our life choices affect others?
Empathy and reason	A duty of care to all humanity and sentient beings. Humanity has the potential to solve problems through free enquiry, science, sympathy.	Humanist Global Charity. – **https://humanistglobal.charity**	

Worldview: Islam - KS3 - The nature of humanity – ethics, social justice, conflict, wealth and poverty

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
God, judgment and salvation	All are equal in the eyes of Allah Source: The Qur'an -Surah 49:13	Islamic aid organisations – support charities looking for social justice e.g. Islamic Aid , The Aga Khan Foundation … Teaching includes: Human rights should be upheld for all. "He is not a true believer who eats while his neighbour is hungry" Hadith.	What does it mean to follow the Ummah?
Akhirha, Divine destiny (Qadar) and freewill i.e. the omnipresence of Allah	Social justice is a core principle. Qist . While Allah knows all things, individuals are accountable for their actions . Khalifa – humans are appointed by God as stewards. This extends beyond caring for the environment to include caring for others.	Sustainable practices and behaving in a way that is fair, just and responsible. Zakat.	How does Sawm develop empathy? How do Jihad al-Akbar and Jihad al-Asghar help some Muslims strive for a just and equitable society?

Worldview: Judaism - KS3 - The nature of humanity – ethics, social justice, conflict, wealth and poverty

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Equality	Belief: All people are created by God. Source: Psalm 36:6 O Lord, you preserve both man and beast. Genesis 12:2-3 I will make you into a great nation and I will bless you… I will bless those who bless you and whoever curses you I will curse. Teaching: All people should be treated with respect.	Lifestyle choices e.g. level of integration and action taken on a personal level. Jewish aid organisations.	How do groups within Judaism - respond to local and global issues? Enter into dialogue with Jews to understand their beliefs and how these affect their lifestyle choices now.
Haskalah (Enlightenment)		Intellectual and cultural reform.	Reflect on the impact and legacy of Haskalah.

Worldview: Sanatana dharma - KS3 -The nature of humanity – ethics, social justice, conflict, wealth and poverty

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Karma	Good actions lead to positive karma and favourable rebirth, bad actions to bad karma and less desirable rebirth. Everyone is equal. Source: Bhagavad Gita 9:29 I look upon all creatures equally. Yajur Veda 13:47 No person should kill animals helpful to all. Rather, by serving them, one should attain happiness.	Lifestyle choices to create good karma. Doing good. Ahimsa. Hindu aid organisations. Sacred symbols including cows. Lives of inspiring Santhanis who have dedicated their lives to alleviating the suffering of others e.g. Gandhi.	Enter into dialogue with Sanathani visitors to understand their beliefs and how these make a difference to their lives .
Dharma	Duty, righteousness and the path of right living.	Ethical behaviour.	
Stages of life (Varnashrama-dharma)	The caste system.	Duties that are relevant during the different stages of life and castes Each varna and ashrama has specific duties. E.g. Brahmins include teachers and priests who have a duty to teach about the faith and/or to lead worship.	Current debates about the caste system versus meritocracy. What do we mean by equality? How might some people reconcile the idea that everyone is equal with the caste system?

Worldview: Sikhi- KS3 –The nature of humanity – ethics, social justice , conflict , wealth and poverty

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Equality	All people are equal. Source: Guru Gobind Singh. We need to recognise the oneness of humanity … though they use different dress according to the influence of regional customs; all men have the same eyes, ears, body and figure.	Lifestyle choices. The Langar. Sewa to foster a sense of equality. The Khalsa and Khalsa Aid and other Sikh aid organisations. The Khanda as a symbol. Standing up for others and fighting injustice. Sikh history and gurus who fought for justice-how they fought in wars that did not directly concern them.	Enter into dialogue with Sikhs to understand their beliefs and how these affect their lifestyle choices.
Respect for life	Treat all people with respect.	Seva - selfless service. Treating others with dignity and kindness.	What would you stand up for?

Origins of the universe and responsibility for the environment – the relationship between religion and science, the environment and 'creation' stories

Buddhism – KS3

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
There is no creator God	The physical world is the product of dependent origination. Creation happened naturally without the intervention of gods. (Story in tale told by Buddha in Agganna Sutta how the old-world system is reborn into the new one.)	Following the noble eightfold path focusing on right action, right living, right mindfulness… Illustrated in the Bhavachakra, the wheel of life that symbolises the cycle of existence.	Can or should this be reconciled with scientific explanations? Is it important to be aware of the consequences of personal actions both personally and environmentally?
Harm no living thing	The five precepts. Greed is at the heart of much environmental damage. Personal enlightenment comes through respecting and protecting life and minimising suffering.	Awareness of personal actions. Choosing a job which protects and respects the living world. Life choices concerning sustainability, fair trade and the good treatment of animals. Monastic orders favour self- sufficiency. Not being materialistic – sharing wealth fairly and rejecting material wealth over more important values. Supporting ethical trading.	Can greed and suffering be stopped? Should Buddhists be vegetarians /vegans or is it acceptable to simply control greed? What is sustainable development? What is personal morality?

Worldview: Christianity - KS3 - Origins of the universe and responsibility for the environment –the relationship between religion and science, the environment and 'creation' stories

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Creation and Stewardship New Covenant (Relationship with God)	God created everything and people are the caretakers/stewards of it. Source: Genesis 1, Genesis 2 -God created everything and was pleased with what he saw. Genesis 2:15 - Then God placed the man in the Garden of Eden to cultivate it and guard it. Deuteronomy 20:19 - When you are trying to capture a city, do not cut down its fruit trees even though the siege lasts a long time. Eat the fruit but do not destroy the trees; the trees are not your enemies. Luke 12:6 - Aren't 5 sparrows sold for 2 pennies? Yet not one sparrow is forgotten by God. Assisi Declarations. Teaching: People are to treat the environment with care and respect and be the stewards of it for God.	Assisi declarations (aspects). Expressing belief through environmental stewardship. Belief in the sanctity of creation may inspire living and advocacy. Churches may lead or support environmental initiatives. Lifestyle choices like reducing waste. Potentially, support for environmental and animal charities. Religious services may include themes of creation and stewardship.	Is belief in creation rational in the age of science? Can science and religion co-exist harmoniously? What responsibilities do Christians have as stewards of creation?

Worldview: Humanism - KS3 - Origins of the universe and responsibility for the environment –the relationship between religion and science, the environment and 'creation' stories

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Stewardship (for future generations)	Human beings are temporary stewards of the planet and should treat the Earth with respect. Source: Amsterdam Declaration 2022. Reykjavik Declaration on the Climate Change Crisis.	Involvement in setting up organisations like Humanist Climate Action Lifestyle choices based on looking after the world for future generations.	Enter into dialogue with Humanists to understand their beliefs regarding environmental issues and how these affect their lifestyle choices.

Worldview: Islam- KS3 - Origins of the universe and responsibility for the environment –the relationship between religion and science, the environment and 'creation' stories

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Creation	Allah created the world and it belongs to him, but he has given humans the responsibility of looking after it (Khalifa). Source: The Qur'an Surah 43:10-12 It is he who has made the earth a resting place for you and traced out routes upon it that you may find your way. Surah 49:13 You people, we have created you from male and female	Looking after the world as caretakers. Stewardship. Islamic aid organisations- support for charities looking for environmental welfare. E.g. Islamic Relief.	Why would some people think that taking care of the environment is a way of showing respect for Allah? Enter into dialogue with Muslims to understand their beliefs regarding environmental issues and how these affect their lifestyle choices.
Divine destiny and freewill i.e. Omnipresence of God	Surah 25:48 It is he who sends down water from the sky so that he may give life to dead lands and quench the thirst of man and beast.	Showing respect for Allah's creation.	Reconciling issues concerning the Hajj- coping with large numbers and being sensitive to the area.

Worldview: Judaism - KS3 - Origins of the universe and responsibility for the environment –the relationship between religion and science, the environment and 'creation' stories

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
God Creation Stewardship Haskalah (Enlightenment)	Belief: The world belongs to God who created it and has given human beings the responsibility of looking after it. Source: Genesis 1,2 Deuteronomy 20:19/22. Exodus 22:20-30/ 23:10-11 For 6 years sow your field and gather in what it produces... but in the 7th year let it rest and do not harvest anything that grows on it. Psalm 24:11 The world and all that is in it belongs to the Lord Psalm 24 (first day of the week). Leviticus 11,25:23 Teaching: Respect God by looking after the environment.	Showing respect to God's creation - lifestyle choices Mitzvah Day - local community involvement. Tu BiShvat (New Year for trees). Global involvement of Mitzvah Day.	Enter into dialogue with Jews to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.

Worldview: Sanatana Dharma - KS3 - Origins of the universe and responsibility for the environment –the relationship between religion and science, the environment and 'creation' stories

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Karma Dharma	Belief: The world was created by Brahma and all living things are to be respected. Source: Bhagavad Gita 9:29 I look upon all creatures equally. Yagar Veda 13:47 No person should kill animals helpful to all. Rather by serving them, one should attain happiness. Bhagavad Purana 7,14,9 A householder should regard deer, camels, donkeys, mice, snakes, birds and bees as his sons: for what difference is there between his sons and them? Teaching: Respect all living things.	Lifestyle choices - involvement in environmental activities e.g. recycling. Vegetarianism ahimsa.	Hindu aid organisations - support charities looking for environmental welfare. Lives of inspiring Santhanis who have dedicated their lives to alleviating the suffering of others. Enter into dialogue with Santhanis to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.

Worldview: Sikhi - KS3 - Origins of the universe and responsibility for the environment –the relationship between religion and science, the environment and 'creation' stories

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Creation	God created the world and that although humans are in charge they are caretakers and must respect all living things. Source: Guru Granth Sahib 1 The universe comes into being by God's will GGS 376. All food is pure because God has provided it for our sustenance. Evening prayer: You, Lord are the river wherein all things dwell; apart from you, nothing can be.	Lifestyle choices e.g. recycling and, for some, vegetarianism. Caretaker efforts in UK and different parts of the world (Sewa international). Family and community.	Enter into dialogue with Sikhs to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.
Respect for life	Respect all loving things and so respect God.	Sewa: - 3 types. Tan- physical service e.g. working in the langar. Man: mental service e.g. studying the Guru Granth Sahib. Dhan: Material service to other people e.g. giving time to help people who are in need or local projects.	

The relationship between belief and practice – celebrations, worship, inter-faith dialogue

Worldview: Buddhism - KS3

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
4 Noble truths and the 8 – fold path	Karma. Samsara. The Middle Way.	Temples- mediation, prayer, offerings, puja. The role of Gompas and Viharas. Shrines. Sites of pilgrimage. Artefacts. Mediation, practices mindfulness and taking refuge. Festivals (holy days).	What does it mean to pay homage?
Buddhas, bodhisattvas and arhats	Seeking enlightenment, liberation and the end of suffering.	Learning from the life of the Buddha. The Sanga.	Reflect on positive role models.
The three marks of existence	Impermanence Dukkha (dissatisfaction) Anatta (people can and do change in life).	Ethical and moral life choices.	

Worldview: Christianity - KS3 - The relationship between belief and practice – celebrations, worship, inter-faith dialogue

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Nature of God	Trinity. Omnipresence /potence/benevolence/ presence. The Nicene Creed. The Apostles Creed.	Christians may express their beliefs through art, writing or music. The sacraments. Sacred spaces. Belief in a purposeful creation may influence how Christians make everyday choices – valuing life, acting with compassion, considering long term impact… Engaging in inter-faith dialogue: Christians may participate in conversations with people of other worldviews sharing perspectives respectfully.	Is faith more important than action in religious life? Is it possible to be spiritual without being religious?

Incarnation, crucifixion , resurrection and ascension	Luke 1 :26-35 The Angel Gabriel announces to Mary that she will give birth to Jesus, the son of God (The Anunciation). Mark 15:21-41 The crucifixion of Jesus, including the final moments and the centurion's declaration of identity. Mathew 28:1-10 The resurrection of Jesus ; women discover the empty tomb and are told he has risen. Acts 1:9-11 The ascension of Jesus into heaven and the promise of his return.	Easter and Christmas festivals and traditions .	What is the purpose of religious celebrations – remembrance, transformation or community? How do different interpretations of sacred texts affect religious practice? What is the role of tradition in shaping belief and behaviour?
Salvation and sin	Humans have sinned and need salvation. Jesus died to bring people back into a relationship with God.	Prayer – asking for forgiveness Living a good life	Can belief in salvation through Jesus be reconciled with the idea of free will?
Worship	There are many forms of worship – liturgical, non-liturgical, informal, charismatic , personal. The importance of the sacraments (eucharist and baptism).		Can religious rituals bring people closer to God, or are they symbolic? Can people experience the divine outside formal worship?

Worldview: Islam - KS3 - The relationship between belief and practice – celebrations, worship, inter-faith dialogue

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Nature of Allah	Tawhid, Merciful, Omnipotent, Benevolent, Fair and Just, Transcendent , Immanent.	Prayer and worship. Sacred spaces. Jihad , Sawm, Hajj.	Engage with a Muslim visitor to ask how belief impacts on their daily lives. Investigate different schools of thought within Islam.
Prophethood	In Islam, prophethood, or risalah, is the belief that Allah has chosen special individuals to communicate his word to humanity and guide them to a righteous life. Muslims believe that Allah sends messages through prophets, many of which are recorded in the Quran. Prophets are seen as messengers and role models, and Muhammad is considered the final prophet.	Applying the Prophet Muhammad's teaching in their daily lives. Following the five pillars . Moral and ethical behaviour. Festivals and special days. Prayer – The Shahadah.	
Holy Texts	The Qur'an is a sacred text. The Hadith. Sunnah.	Qur'an treated with reverence in the home and in the Mosque. Following the teachings of the Prophet Muhammad.	

Worldview: Judaism - KS3 - The relationship between belief and practice – Celebrations, Worship, inter-faith dialogue

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Nature of God	God as one Creator, lawgiver, judge and eternal.	Following the Torah and Talmud. Following the ten commandments. Ethical living. Rosh- Hashanah. Worship and prayer. The Ner Tamid in synagogues. The Mikveh. Observing Shabbat. Festivals.	Engage in dialogue with Jewish visitors to find out how their beliefs influences their daily lives and practice.
Covenant	A special relationship between God and the Jewish people (role of Moses and Abraham). The ark is a symbol of this covenant. Israel as a promised land.	Abiding by the 613 Mitzvot in the Torah. The Aron Kodesh, Bimah in synagogues.	

Worldview: Sanatana Dharma - KS3 - The relationship between belief and practice – celebrations, worship, inter-faith dialogue

ASPECT	BELIEVING (theology)	LIVING (social sciences)	THINKING (philosopy)
Atman & the nature of reality Brahman & the nature of God Dharma Yogas Festivals & Special days	Belief in Atman as the eternal self. The belief that Matter is Maya (an illusion) and that the spiritual is reality. Tri-murti, representations of the Divine, Avatara. Sanatanadharma – eternal duties. Varnashramadharma – duties specific to individuals. 4 Pathways to Moksha. Significance & interpretations of religious stories.	Worship of different representations Religious practices.	Ahimsa. Cow protection.

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Related documentation

National Content Standard for RE 2023

https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/

Ofsted Review of RE 2024

https://www.gov.uk/government/news/new-ofsted-report-finds-schools-need-to-add-depth-to-their-re-curriculum

RE Council Religion and Worldviews Handbook and Resources

https://religiouseducationcouncil.org.uk/rwapproach/

Theos Thinktank – Worldviews in Education 2021

https://www.theosthinktank.co.uk/comment/2021/05/12/worldviews-film

Ofsted Framework 2024

https://www.gov.uk/government/publications/school-inspection-handbook-eif/school-inspection-handbook-for-september-2023
(See sections 224 & 226 about RE and 331 onwards about SMSC);

Department for Education non-statutory Curriculum Guidance for EYFS – Development Matters (updated 2023)

https://www.gov.uk/government/publications/development-matters--2

Statutory Inspection of Anglican and Methodist Schools (SIAMS) documentation

https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/siams-inspections#siams-2023-documents--resources

Church of England RE Statement of Entitlement in Church Schools

https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

Church of England Education Office Spiritual Development in the Classroom 2019

https://www.churchofengland.org/sites/default/files/2019-11/2019-spiritual-development-interpretations-of-spiritual-developments-in-the-classroom.pdf