

EnquiRE Within

The Bournemouth and Poole
Agreed Syllabus
for
Religious Education
2011



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Foreword

EnquiRE Within, the new RE agreed syllabus for Bournemouth and Poole, is the result of many months' consultation and feedback. It follows on from the previous syllabus 'Reaching Out, Reaching Within' and hopes to continue to challenge students and teachers with stimulating learning experiences.

The development of the syllabus has involved consultation with

- students and teachers through network briefings, questionnaires, conferences and feedback invitations.
- SACRE members at separate and joint SACRE meetings and
- Faith Communities through SACRE meetings

Throughout the process, feedback has been appreciated and integrated. We hope now that this new syllabus will continue to enable students and teachers to develop the knowledge and skills essential for life in the modern world.

At this time the world can seem to be a dangerous place, students raise many questions and are more media conscious than ever. RE is a major contributor to ensuring that students develop empathy and compassion. These attitudes are crucial now if we are to challenge the various prejudices that are rife today. We need our young people to cherish themselves and others, to be the best people they can be and to challenge those in authority whose aim should be to encourage and protect us. Future generations need to be empowered to make a stand.

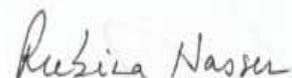
The syllabus has been written by Jan Lever (Jan Lever Education Consultancy and Training Ltd), who has been at the heart of the development of RE in Poole and Bournemouth for many years, in liaison with David Rees (Advanced Skills Teacher for RE in Poole) and Rubina Nasser (RE Adviser in Bournemouth), and in consultation with teachers and both SACREs.

The syllabus sets out to enable teachers to deliver quality RE at a time when it is most needed. Implementation of this syllabus will help students grow and develop in a way which will give them the opportunity to make a difference in the world.

After all, that should be the aim of every human being, to make a positive difference to all those they encounter.



David Rees
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1. Context and Aims

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The Context

The Bournemouth and Poole Agreed Syllabus, “Reaching Out, Reaching Within”, has been the statutory basis of RE in the two boroughs since 2005. In developing this new syllabus, a number of key considerations have been taken into account:

- The requirements of the DCSF ‘Guidance on Religious Education in English Schools’, 2010
- The findings of the Ofsted report, ‘Transforming Religious Education’, 2010
- The changing demographic of the local communities
- The range of curriculum models used in schools
- The need for flexibility in approach, balanced with sufficient structure and prescription
- The continuing emphasis on learning ‘about’ (Attainment Target 1) as well as learning ‘from’ (Attainment Target 2) religion and human experience
- The ongoing challenge to appropriately assess students’ learning and progress and to use this to inform planning
- The desire to fully support teachers in the process of translating the agreed syllabus into engaging Schemes of Learning.

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The Aims of Religious Education in Bournemouth and Poole

EnquiRE Within provides the structure by which the SACREs support teachers to:

Plan and deliver high quality RE that engages pupils in relevant questioning and exploration of their own and others' beliefs, ethics, philosophies and religions. This enquiry will enable and encourage the progression of pupils' thinking skills as well as their spiritual and moral development, and thus promote respect for themselves and others.

To achieve this, RE in Bournemouth and Poole aims to:

- Provoke challenging questions about the ultimate meaning and purposes of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human;
- Develop pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and secular world views such as Humanism or Atheism. It aims to develop pupils' awareness and understanding of beliefs, teachings, practices and forms of expression and helps them understand how these can contribute to people's identity, sense of belonging, values and commitments;
- Encourage pupils to develop their own sense of identity and belonging, to enable them to flourish individually within their communities, to act with personal responsibility and as citizens in a pluralistic society and global community;
- Enable pupils to learn from different religions, beliefs, values and traditions whilst exploring their own beliefs, those of the family from which they come and questions of meaning;
- To promote opportunities to share, explore and value religious and non-religious belief and in this way seeks to make a major contribution to pupils' spiritual and philosophical development;
- Offer opportunities for personal reflection and spiritual development, encouraging pupils to develop the ability to be still, to think deeply, to reflect and to appreciate times of stillness and silence;
- Challenge pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, values, belief, faith and ethics, as informed by religious and secular world views, and to effectively communicate their responses;
- Take an important role in preparing pupils for adult life, employment and lifelong learning. It enables them to develop respect, sensitivity and empathy for others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupil to challenge prejudice, discrimination and racism.

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The Legal Position

Governing bodies and head teachers must:

- Ensure that RE is provided as part of the school's basic curriculum, following the locally agreed syllabus, unless they are schools with a religious character which are free to determine their own syllabus;
- provide an annual report to parents/or carers informing them of their children's progress and achievements in RE.

Religious Education must be taught in accordance with the Bournemouth and Poole agreed syllabus in all:

- Community schools, and
- Foundation and Voluntary Controlled schools (SSFA 1998 paras 2(1) and 2(2) Schedule 19)

For Voluntary Aided schools with a religious character, the RE offered is to be determined by the governors in accordance with the trust deed, (SSFA 1998 Schedule 19.4).

It is hoped that Diocesan VA schools will continue to use the agreed syllabus as the basis for their RE curriculum.

All academies are required, through their funding agreements, to teach RE.

- For academies without a religious character, this will be the locally agreed syllabus
- For denominational academies with a religious character (Church of England or Roman Catholic - but also Muslim and most Jewish academies), this will be in line with the denominational syllabus.
- For non-denominational (such as Christian) faith academies, this can be either of the above, depending on the wishes of the sponsor and what is agreed by Ministers.

DCSF Guidance on Religious Education in English Schools, 2010.

Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents (s 71 SSFA 1998). This will include school children in Reception classes as well as Post-16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable.

The Education Act (2002), Section 80 (1) (a); (2) (a) (b).

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The Right of Withdrawal from Religious Education

Parents/carers have the legal right to withdraw their children from Religious Education.

Schools, therefore, are advised to inform parents/carers of this right and need to ensure they are aware of the nature and content of the RE syllabus, its learning objectives and aims.

The use of the right to withdraw should be at the instigation of the parents (or pupils themselves if they are aged 18 or over), and it should be made clear if this is from the whole of the subject or specific parts of it.

The right of withdrawal does not extend to other areas of the curriculum where it is possible for aspects of religion to be discussed e.g. in history or citizenship.

When pupils are withdrawn from RE, the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost.

Pupils will usually remain on school premises.

(Section 71, Schools Standards and Framework Act, 1998)

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2. Structure and Focus

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Structure and Focus of EnquiRE Within

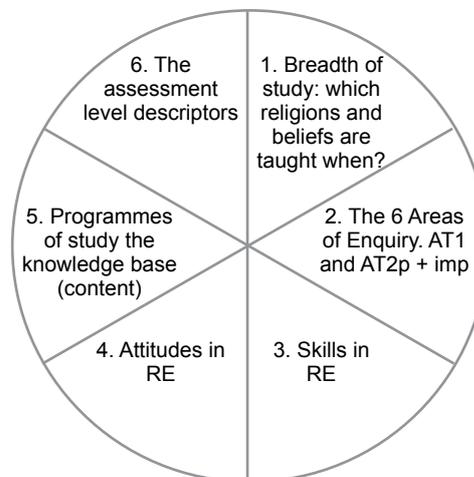
The syllabus sets out what pupils are entitled to study and explore in RE from the ages of 3-19.

It is built on the assumption that, at each Key Stage, pupils will receive the entitlement to 5% of their curriculum experience being focused on RE learning.

The Ofsted report, 'Transforming RE', points to the need for a more investigative, enquiry-based approach to RE teaching and learning. This requires the emphasis of RE to be on developing pupils' critical thinking and skills of enquiry and reflection.

Planning pupils' learning in RE is a complex process. It involves selecting relevant component parts to structure and frame an investigation/enquiry on a theme and a focus question. The structure set out here identifies the component parts of RE learning: they are separated out into somewhat artificial sections to facilitate underpinning understanding of the elements, so they can be brought together cohesively when planning a programme of RE learning, in a way that enables investigation rather than didactic teaching.

The Component Parts



1. The Breadth of Study: which religions and beliefs are taught when?
2. The Six Areas of Enquiry (conceptual strands) are grouped in 2 sets of 3 under Attainment Target 1 (Learning 'about') and Attainment Target 2 (p) (personal) and (imp) (impersonal) (learning 'from' religion and human experience).
3. Skills in Religious Education.
4. Attitudes in Religious Education.
5. Programmes of Study: The knowledge base (content) which constitutes the material used when conducting an investigation/enquiry. It is not enough to learn this as an end in itself, but rather the aim is to develop critical thinking and reflection in the process of learning 'about' and 'from' aspects of religions and philosophies.
6. The Assessment Level Descriptors.

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The starting point for planning a Scheme of Learning

There are a number of ways to approach RE planning

- a) From a content perspective. Start by considering the existing curriculum that RE is a part of and which subjects it links to. Would learning be enhanced if aspects of RE were synchronised with/planned thematically with other subject areas e.g. Humanities, Performing Arts, English, PSHE Education?
 - Do you use a Creative Curriculum model?
 - Which aspects of RE learning best fit the themes?
- b) From a specific religion/philosophy or theme from the syllabus programme of study (RE may always be delivered as a stand-alone subject or there may be a combination of discrete and thematic delivery, with mindfulness to the 5% curriculum time expectation).
- c) From a skills and attitudes perspective. Start by considering which skills and attitudes are the focus of learning? Then select the 'content'/aspects of the programmes of study which best serve the development of these skills and attitudes.
- d) From a 'Key Question to investigate' (i.e. an enquiry-focused) perspective.

All the elements of all 6 component parts must be built into the overall school Scheme of Learning for RE.

Teachers can select which aspects of each component they build into their year group's or their class' Scheme of Learning as long as it provides children with their entitlement:

- To explore a range of religions and philosophies
- To develop the skills and attitudes identified in the syllabus
- To build a body of knowledge relating to the religions and philosophies they study
- To develop critical thinking and reflection skills (skills of enquiry)
- To explore how their RE learning impacts on their own thinking, beliefs and spiritual development.

Consequently, all 6 component parts are essential.

The planning process grid (based on RE Today) will support teachers in this work.

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3. Breadth of Study

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The Breadth of Study

Which religions and philosophies are to be taught when?

In order to provide a broad and balanced Religious Education curriculum, to ensure statutory requirements are met, and to offer flexibility to schools to design an RE curriculum best suited to the needs of their pupils and considering the local demographic:

- Christianity must be studied in each Key Stage
- The other principal religions, other religious traditions represented in the United Kingdom and at least one secular and/or spiritual philosophy should be studied in the course of Key Stages 1-3. Ongoing liaison across school clusters is vital to plan progression and continuity, to avoid duplication of context and to ensure pupils receive their entitlement.

Recommended pattern

Key Stage	Year Groups	Ages	RELIGIONS AND PHILOSOPHIES	
1	1-2	5-7	CHRISTIANITY IN EVERY YEAR GROUP	Plus at least 3 of: Hinduism, Islam, Judaism, Sikhism and possibly a secular and/or spiritual philosophy, e.g. Humanism, and/or material from other religious traditions represented locally. This could include the Baha'i faith or Pagan traditions as appropriate to the school's curriculum and/or context. <div style="text-align: right; border: 1px solid black; padding: 2px;">x 4 by the end of KS2</div>
2	3-6	7-11		
3	7-9	11-14		Plus Buddhism and at least one other religion from Hinduism, Islam, Judaism and Sikhism, <i>as well as</i> a secular and/or spiritual philosophy, e.g. Humanism, in the process of considering responses to all 5 of the 'Questions' in the KS3 syllabus. <div style="text-align: right; border: 1px solid black; padding: 2px;">x 6 by the end of KS3</div>
4	10-13	14-19		Plus at least one other religion and one secular and/or spiritual philosophy, e.g. Humanism. <div style="text-align: right; border: 1px solid black; padding: 2px;">x 6 by the end of KS5</div>

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The Six Areas of Enquiry (conceptual strands)

(AT1 and AT2)

Introduction

The six areas of enquiry reflect national guidance in RE. The content of the Programmes of Study is arranged under these six areas, being mindful that these naturally interweave in the human experience. It is essential that both attainment targets feature in planning and delivering engaging, imaginative and balanced RE. There should be a 50/50 weighting overall.

Attainment Target 1 is concerned with learning about human experience as well as the study of key beliefs, concepts, practices and forms of expression found in religions. Good RE effectively balances learning about and learning from religion, beliefs and human experiences.

Attainment Target 1

Learning about Religions and Human Experience

Strand A - Beliefs, Teachings and Sources

This area of enquiry relates to specific religious and secular beliefs relating to the ultimate or the divine. Aspects for investigation may include concepts of God, gods, enlightenment, truth, soul and life after death. How do people understand and develop these beliefs within their traditions and philosophies? What are the sources of their beliefs? What are my beliefs and where do they come from?

Strand B - Practices and Ways of Life

This area of enquiry relates to specific religious and spiritual practices and ways of life. Aspects for investigation may include worship, prayer, meditation, celebration and pilgrimage, as well as religious artefacts, rites of passage, festivals and celebrations, behaviour and lifestyles. How do people put their beliefs into practice? How do I put my beliefs into practice?

Strand C - Forms of Expressing Meaning

This area of enquiry relates to the many different ways in which prophets, artists, poets, writers, architects, theologians, composers, performers and story-tellers have attempted to express their faith. Aspects for investigation may include music, religious music, pictures, symbols, metaphors, poetry, parables, stories, myths, sculpture, carving, dance, drama, buildings, creeds, prayers, rituals, calligraphy, attitudes, behaviour and lifestyles. How do people communicate their faith/beliefs/philosophies to others? How do I express my beliefs?

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Attainment Target 2 (personal (p) and impersonal (imp))

Learning from Religion and Human Experience

Attainment Target 2, learning 'from' religion and human experience can be focused on two aspects. AT 2 (p) requires the pupil to explore his own world and identify feelings and experiences relating to specific concepts relevant to the world of religion, e.g. belonging. This acts as a reference point from which to build a bridge into the world of the religion/philosophy being studied. AT 2 (imp) requires the pupil to critically reflect on the AT 1 knowledge he has gained, relate it back to his own experience and make an informed response or evaluation. (We acknowledge the work of Michael Grimmitt on personal and impersonal reflection.)

Strand D - Identity, Diversity and Belonging

This area of enquiry relates to religious and non-religious aspects of identity, personality and experience, and investigates how religion, beliefs and spirituality shape some people's personal, family and community identity. It can also explore the range of impacts such identity may have, both for individuals, and local and global communities.

Strand E - Meaning, Purpose and Truth

This area of enquiry relates to the range of human experiences, both wonderful and happy, or sad and painful. It explores how religions and philosophies impact on people's interpretation of their life experiences, the meaning they gain from them and sense of purpose they draw for their lives. It considers how lifestyle choices and decisions are influenced by the lens through which life is seen, be this religious or otherwise.

Strand F - Values and Commitments

This area of enquiry relates to moral issues in today's world. Aspects for investigation may include religious and non-religious influences on values, commitments, laws, attitudes, behaviour, moral guidelines, and the study of the sources of moral authority which might guide decision making. How do religions hope to guide believers into making moral choices? What guides and influences me in making moral choices?

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Skills in Religious Education

(apply across AT1 and AT2 as appropriate)

Learning in RE is dependent on the development of a range of skills and attitudes which enable pupils to understand the concepts within the 6 Areas of Enquiry. Careful attention should be given to the progression and development of these skills and attitudes across the age phases. This necessitates liaison between schools and a focus on continuity and successful transition. Skills and attitudes are arranged below aligned to those needed in each of the 4 steps of the 4-step planning model.

The 4-Step Planning Model

Step 1 Engagement	Step 2 Investigation	Step 3 Evaluation	Step 4 Expression
Skills Interpretation Empathy	Skills Investigation Application	Skills Discernment Analysis Evaluation	Skills Expression Reflection Synthesis
Attitudes Curiosity Appreciation Wonder	Attitudes Critical awareness	Attitudes Open-mindedness	Attitudes Self-awareness

Step 1 Skills of Engagement Interpretation Empathy	Step 2 Skills of Investigation Investigation Application	Step 3 Skills of Evaluation Discernment Analysis Evaluation	Step 4 Skills of Expression Expression Reflection Synthesis
<p>Interpretation in RE includes: the ability to draw meaning from stories, artefacts, works of art, poetry and symbolism; the ability to suggest meanings of religious texts.</p> <p>Empathy in RE includes: the ability to ponder on the thoughts, feelings, experiences, attitudes, beliefs and values of others; developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow; the ability to see the world through the eyes of others, and see issues from their point of view.</p> <p>Empathy requires a high level of emotional literacy which is supported by work on the social and emotional aspects of learning.</p>	<p>Investigation in RE includes: asking relevant questions; knowing how to use different types of sources as a way of gathering information; knowing what may constitute evidence for understanding religions.</p> <p>Application in RE this includes: making the association between religions and individual, community, national and international life; identifying key religious values and their interplay with secular ones.</p>	<p>Discernment in RE includes: explaining the significance of aspects of religious belief and practice; developing insight into people, motives, actions and consequences; seeing clearly how individuals might learn from the religions they study for themselves.</p> <p>Analysis in RE includes: drawing out essential ideas and being able to sort out their component parts; distinguishing between opinion, belief and fact; distinguishing between the features of different religions.</p> <p>Evaluation in RE includes: the ability to debate issues of religious significance with reference to evidence and argument; weighing up the respective claims of self-interest and consideration for others.</p>	<p>Expression in RE includes: the ability to explain concepts, rituals and practices; the ability to identify and articulate matters of deep conviction and concern by a variety of means - not only through words; the ability to respond to religious issues through a variety of media.</p> <p>Reflection in RE includes: the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices; the ability to use stillness (mental and physical) to think with clarity and care about significant events, thoughts and emotions.</p> <p>Synthesis in RE includes: linking significant features of religion together in a coherent pattern; connecting different aspects of life into a meaningful whole.</p>

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Attitudes in Religious Education

(apply across AT1 and AT2 as appropriate)

Attitudes such as respect for others and respect for the truth, care for all people and determination to achieve should be promoted through all areas of school life. There are some attitudes that are fundamental to religious education. These attitudes enable learners to enter fully into the study of religions, and are, in turn, fostered and deepened by the study of RE.

<p>Step 1 Attitudes of Engagement Curiosity Appreciation Wonder Respect for all</p>	<p>Step 2 Attitudes of Investigation Critical awareness</p>	<p>Step 1 Attitudes of Evaluation Open-mindedness and questioning</p>	<p>Step 1 Attitudes of Expression Self-awareness</p>
<p>Curiosity, appreciation and wonder in RE includes pupils: developing their imagination and curiosity; recognising that knowledge is bounded by mystery; appreciating the sense of wonder at the world in which they live; developing their capacity to respond to questions of meaning and purpose. Respect for all in RE includes pupils: developing skills of listening and a willingness to learn from others, even when others' views are different from their own; being ready to value difference and diversity for the common good; appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society; being prepared to recognise and acknowledge their own bias; being sensitive to the feelings and ideas of others.</p>	<p>Critical awareness in RE includes pupils: having a willingness to examine ideas, questions and disputes about religious and spiritual questions; distinguishing between opinions, viewpoints and beliefs; being prepared to re-consider existing views; developing the ability to argue respectfully, reasonably and evidentially about religious and spiritual questions; being prepared to acknowledge bias and prejudice in oneself.</p>	<p>Open-mindedness and questioning in RE includes pupils: being willing to learn and gain new understanding; engaging in argument or disagreeing reasonably and respectfully about religious, moral and spiritual questions; being willing to go beyond surface impressions; distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.</p>	<p>Self-awareness in RE includes pupils: feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule; developing a realistic and positive sense of their own religious, moral and spiritual ideas; recognising their own uniqueness as human beings and affirming their self-worth; becoming increasingly sensitive to the impact of their ideas and behaviour on other people.</p>

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The Planning Process

It is not easy to translate an agreed syllabus into a sequential, progressive series of lesson plans, that is, a scheme of learning.

Over the course of their school careers, pupils are entitled to explore all the aspects of the programmes of study relevant to the religions and philosophies they explore. The minimum number of religions and philosophies covered by the end of a pupil's time at school, according to this syllabus, is 6:

- Christianity
- Buddhism
- 3 religions from: Hinduism, Islam, Judaism, Sikhism
- 1 secular and/or spiritual philosophy, e.g. Humanism

It is, of course, preferable for pupils to have explored all 6 of the principal religions plus a secular and/or spiritual philosophy during their school careers.

Schools make their own professional judgements as to which religions/philosophies they select other than Christianity and Buddhism, taking into account their local community, the school curriculum and most importantly their pupils' learning needs.

They also need to have a 50/50 balance of AT1 and AT2 in their exploration.

This syllabus recommends a 6-part process for overall planning which includes the 4-step model for sequencing the enquiry/learning. This incorporates both attainment targets in a logical process. There are, of course, other routes to achieving the same learning intentions and it is the teachers' prerogative to use their professional creativity as to the best learning pathways for their pupils.

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The 6-part planning process (based on RE Today)

Part 1	Select the Theme	This theme...												
Part 2	Key Questions for RE (see AT2 (imp) for questions)	Raises these important questions...												
Part 3	Six areas of enquiry Select 1/2 strands from AT1 (A,B or C) and 1/2 strands from AT2 (D,E or F)	So we've selected these concepts and content in order to address the question... (Content may be taken from more than one religious tradition.)												
Part 4	Teaching and learning activities. (A good balance in planning between AT1 and AT2 is needed)	<p>The 4-Step Model</p> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>Step 1 ENGAGEMENT AT2 (p) (personal) ("learning from" my own experience) What is my own experience in my own world that might help me relate to the world of religion? What is my current view towards these questions i.e. my starting point?</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>Step 2 INVESTIGATION AT1 ("learning about") Find out the information I need to enable me to answer the key questions of this enquiry</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>Step 3 EVALUATION AT2 (imp) (impersonal) ("learning from" religion) Critically reflect on the key questions and possible answers. Substantiate with evidence from the knowledge gained in step 2.</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>Step 4 EXPRESSION AT2 (p) (personal) ("learning from" religion) Does what I've learnt in this enquiry change, strengthen or make a difference to my original starting point in step 1? What questions does this raise for me? What would I like my next enquiry/ investigation to be about?</p> </div>												
Part 5	Skills and attitudes from the syllabus list and more generic, i.e. ICT	<p>We want pupils to develop these skills and attitudes...</p> <table border="1" style="width: 100%; text-align: center;"> <thead> <tr> <th>Step 1 Engagement</th> <th>Step 2 Investigation</th> <th>Step 3 Evaluation</th> <th>Step 4 Expression</th> </tr> </thead> <tbody> <tr> <td>Skills Interpretation Empathy</td> <td>Skills Investigation Application</td> <td>Skills Discernment Analysis Evaluation</td> <td>Skills Expression Reflection Synthesis</td> </tr> <tr> <td>Attitudes Curiosity Appreciation Wonder</td> <td>Attitudes Critical awareness</td> <td>Attitudes Open-mindedness</td> <td>Attitudes Self-awareness</td> </tr> </tbody> </table>	Step 1 Engagement	Step 2 Investigation	Step 3 Evaluation	Step 4 Expression	Skills Interpretation Empathy	Skills Investigation Application	Skills Discernment Analysis Evaluation	Skills Expression Reflection Synthesis	Attitudes Curiosity Appreciation Wonder	Attitudes Critical awareness	Attitudes Open-mindedness	Attitudes Self-awareness
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Attitudes Curiosity Appreciation Wonder	Attitudes Critical awareness	Attitudes Open-mindedness	Attitudes Self-awareness											
Part 6	Levelled learning outcomes taken from the 'I can' statements	Specifically we want them to be able to...												

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An example

(acknowledge Dorset agreed syllabus)

Theme	<i>This theme . . . 'The Tree' by Gustav Klint. Year 4</i>				
Key Questions for RE	<i>Raises these important questions . . . Why is the tree an important symbol in Christianity? How have Christian artists used the tree as a symbol?</i>				
Six areas of enquiry (conceptual strands) (A to F at least two)	<i>So we've selected this concept and content in order to address the question . . . From Strand C (Forms of Expression) Christian symbolism in the Haitian Hunger Cloth From Strand E (Meaning purpose and truth) Are Jesus' teachings about justice relevant today?</i>				
Teaching and learning activities	<i>And we have devised these engaging teaching and learning activities to enable pupils to explore the question and achieve the outcomes . . . (Use the 4-step model to plan a sequence of teaching/learning.)</i>				
Skills and Attitudes From the syllabus list and more generic, i.e. ICT	<i>We want pupils to develop these skills and attitudes . . .</i>				
	<i>Engagement</i>	<i>Investigation</i>	<i>Evaluation</i>	<i>Expression</i>	<i>Others</i>
	<i>The ability to draw meaning from works of art and symbolism. Developing capacity to respond to questions of meaning.</i>	<i>Identifying key religious values. Being able to reconsider existing views.</i>	<i>Seeing how individuals might learn from religions. Willing to go beyond surface impressions.</i>	<i>The ability to identify and articulate matters of deep conviction. Sharing beliefs and ideas.</i>	
Levelled learning outcomes taken from 'I can' statements	<i>Specifically we want them to be able to . . . Level 3 strand c use religious words to describe some of the different ways in which people show their beliefs Level 3 Strand e ask important questions about life and compare my ideas with those of other people</i>				

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4. Programmes of Study (knowledge base/content) Introduction

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Programmes of Study (knowledge base/content)

This section of the syllabus is divided into four age phases:

1. The Foundation Stage (Ages 3 - 5)
2. The Primary Stage (Key Stages 1 and 2)
 - Key Stage 1 (Ages 5 - 7, Years 1 and 2)
 - Key Stage 2 (Ages 9 - 11, Years 3 - 6)
3. Key Stage 3 (Ages 12 - 14, Years 7 - 9)
4. 14 -19 entitlement.

The programmes of study constitute the specific content/aspects of each religion or philosophy to be taught.

This knowledge base could be the starting point for planning, e.g. a Scheme of Learning could be designed focussing on Hajj. This scheme would need to engage pupils in an investigation/enquiry, include the development of specific skills and attitudes, and identify the learning intentions for which they are aiming; from the level descriptors, and be clear about which concepts/strands of enquiry (A-F) are the focus. It would not be enough to simply learn the facts about Hajj. The 6-part planning process advises one strand from A-C and one from D-F is included in each sequence of lessons. These would cover all 6 Areas of Enquiry (concepts) across the whole school's Scheme of Learning.

The Programmes of Study are laid out in 6 columns, 3 for AT1 and 3 for AT2. AT2 is further divided into AT2 (p) and AT2 (imp). **Teachers are advised to look at the questions in AT2 (imp) to identify key questions for the focus of an enquiry/ investigation.**

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5. Programme of Study Foundation Stage

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Programmes of Study - Foundation Stage

Religious Education is statutory for all pupils registered on the school roll. The statutory requirement for Religious Education does not extend to nursery classes (FS 1) in maintained schools but is a legal requirement for Foundation Stage 2. It forms a valuable part of the educational experience of children throughout Key Stage 1, underpinning later Religious Education learning. It is recommended in this syllabus that FS1 delivers aspects of RE to lay foundations for FS2 learning.

The contribution of Religious Education to the Early Learning Goals

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

- Personal, social and emotional development (PSED)
- Communication, language and literacy (CLL)
- Mathematical development (MD)
- Knowledge and understanding of the world (KUW)
- Physical development (PD)
- Creative development (CD)

Religious Education can make an active contribution to all these areas but has a particularly important contribution to make to:

- Personal, social and emotional development (PSED)
- Knowledge and understanding of the world (KUW)

EnquiRE Within encourages EYFS practitioners to focus their RE on:

- Personal, Social and Emotional Development (PSED) Early Learning Goals 6,13 and 14: “Understand that people have different needs, views, cultures and beliefs, that need to be treated with respect” (13).
- Knowledge and Understanding of the World (KUW), Early Learning Goal 11: “Begin to know about their own cultures and beliefs and those of other people”.

This means that much of EYFS RE will be implicit and focused on the children’s own experience. This may or may not include experience of a religious or secular belief system and/or of belonging to a faith community.

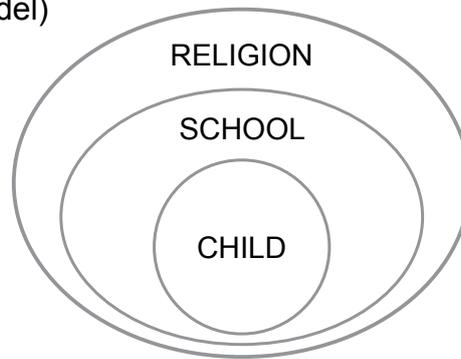
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However, as all children will have a culture unique to them, bringing this into their conscious awareness and nurturing respect for it underpins RE learning with very young children.

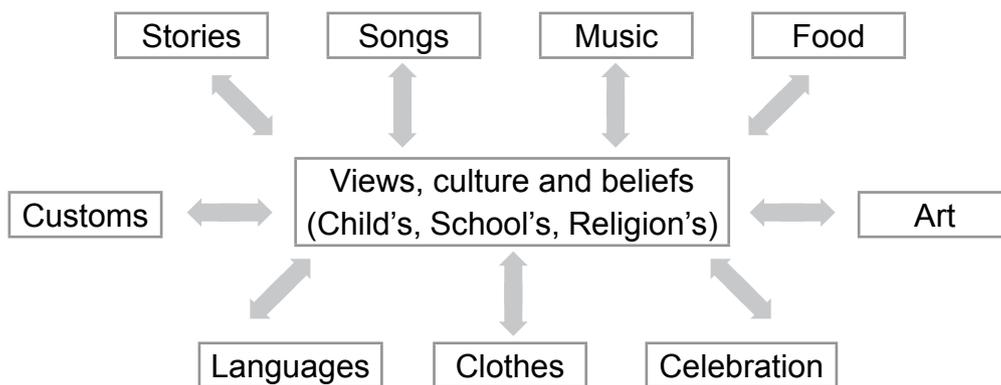
‘Culture’ refers to the socially accepted and transmitted values and behaviour patterns, arts, beliefs, ways of life of specific groups, e.g. a family or a nation. Culture is not just about religion, ethnicity or nationality, and with EYFS children, practitioners are encouraged to start where children are: first, explore the culture they experience in their homes and families, then in their school environment, then maybe in the much bigger and potentially ‘foreign’ world of a religious community. This is best explored through the eyes and experience of children in that religion.

Hence RE learning is built from: AT2 (p) ► AT1 and back to AT2 (p) and AT2 (imp).

(See the 6-part planning model)



Learning about ‘views, culture and beliefs’ could include exploring:



During the Foundation Stage, children begin to explore the explicit world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use role play, imagination and curiosity to develop their appreciation and wonder of the world in which they live.

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RE aims to promote the spiritual development of children through this 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.

The Foundation 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.

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

Learning experiences and opportunities in the Early Years Foundation Stage

Children should be provided with opportunities in RE to:

- Listen to and talk about appropriate stories
- Directly experience religion - engage with artefacts, visit places of worship (with a focus on feelings and symbols), listen and respond to visitors from faith communities;
- Get to know and use religious words accurately, e.g. God, Bible, synagogue, church, prayer
- Use all five senses - smell (incense), taste (special foods), sight and touch (religious artefacts), hearing (chants/hymns/prayers/bells)
- Make and do - make festive food, role play, dress up, dance
- Have times of quiet and stillness
- Share their own beliefs, ideas and values
- Talk about their feelings and experiences
- Use their imagination and curiosity to develop their appreciation and wonder of the world in which they live
- Begin to use ICT to explore religious beliefs and beliefs as practised in the local and wider community
- Directly experience some of the concepts that underpin religion e.g. belonging, and be encouraged to express their responses for these experiences. These can be built into the organisation, systems and ethos of the Early Years setting as well as being taught explicitly
- Develop their social skills and emotional literacy

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An example for EYFS

The 6-part planning process

Part 1 Theme	Games we play together		
Part 2 Key Questions for RE	How does it feel to play games together? Do I get a feeling of belonging and friendship? What games do Jewish children play?		
Part 3 Six areas of enquiry / conceptual strands AT1 AT2	AT1 Stand B: Practices and ways of life The Dreidel game at Chanukah. AT2 Strand D: identity, diversity and belonging. My favourite family games.		
Part 4 Teaching and learning activities: the 4-step model	<pre> graph TD S1[Step 1 Engagement AT2 (p) (Learning from within my own experiences) Play favourite family/class table games together and be aware of how this feels.] --> S2[Step 2 Investigation AT1 (learning about religion/human experience) Watch Jewish children playing the Dreidel game. How might they feel? Make Dredidels and play the game in classroom.] S2 --> S3[Step 3 Evaluation AT2 (imp) How did you feel when you played Dreidel? What do you think of the game/the Dreidel, etc.?] S3 --> S4[Step 4 Expression AT2 (p) Which of the games we have played together did you like the most? Why?] S4 --> S1 </pre>		
Part 5 Skills and attitudes	See skills and attitudes grid in previous chapter		
Part 6 Learning Outcomes	Early learning goals		
	PSED 2,6,8	CLL I	KUW II
			CD I

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6. Programme of Study Primary Stage

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Programmes of Study for the Primary Phase

During Key Stages 1 and 2 (the primary phase), pupils study Christianity in each year group, plus at least 3 other religions from Hinduism, Islam, Judaism and Sikhism. They could also study a secular and/or spiritual philosophy, e.g. Humanism.

So by the end of KS2 they will have considered at least 4 belief positions.

In Key Stage 1 pupils:

- Learn about different beliefs about God and the world around them
- Encounter and respond to a range of stories, artefacts and materials (religious and otherwise)
- Learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary
- Begin to understand the importance and value of religion for believers, especially other children, ask relevant questions and develop a sense of wonder about the world. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging
- Gain as holistic a picture as possible of the religions/philosophies they are studying

In Key Stage 2 pupils:

- Make connections between differing aspects of the teachings, practices and ways of life central to religion; learn about sacred texts and other sources and consider their meanings and interpretation
- Begin to recognise diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between religions
- Recognise the challenges involved in distinguishing between right and wrong, and consider their own values
- Communicate their ideas clearly, recognising other people's viewpoints
- Evaluate their own beliefs and values and those of others

RE Learning at Key Stages 1 and 2 will be based on the 4-step enquiry/investigation focused model, and planning will be best done according to the 6-part process outlined here.

The programmes of study are laid out in 6 columns, 3 for AT1 and 3 for AT2 (i.e. 6 conceptual strands). AT2 is further divided into AT2 (p) and AT2 (imp).

Teachers are advised to look at the questions in the AT2 (imp) section as these often make excellent key questions for the focus of an enquiry/investigation.

Primary Phase - Christianity - Key Stage 1

When planning, select from the content below, ensuring a balance between AT1 and 2 and being mindful to use an enquiry-based model. The questions under AT2 (imp) may provide the Key Question/s which form the starting point for the enquiry (see 6-part planning process).

The AT2 questions given are not exclusive and do NOT exemplify ALL the possible ways of approaching the application of the AT1 knowledge-base; rather they seek to show the nature of the AT2 (p) and AT2 (imp) questions that could sandwich the AT1 content in the enquiry-focused model.

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: One God, creator of the world Source: Genesis 1-2:4 The Creation Story.</p> <p>Teaching: Sunday is a day of rest and worship.</p> <p>People are to be caretakers of God's creation.</p>	<p>The church is a special place. Sunday worship (prayer, Bible reading, singing, reflection) Leaders of worship, e.g. vicar/priest/Minister Respect nature/animals/ environment and other people</p>	<p>Worship, prayer Sunday: day of rest and worship Harvest festival The Lord's Prayer</p>	<p>AT2 (p) Can I appreciate the amazing diversity in nature? Where do I feel like I belong? Where is my special place? How do I feel when I am there? AT2 (imp) Why is worshipping in a church special to Christians? How did I feel when I visited the church?</p>	<p>AT2 (p) What am I thankful for, especially in nature? Why? How would I feel if this was not there? Why is my special place special and important to me? AT2 (imp) Would it be acceptable for Christians to worship God in the woods instead of in a church?</p>	<p>AT2 (p) How do I try to look after my special place and the environment? Why is this important to me? What do I do on Sundays? Are they rest days for me? How do I express my thanks for the special people and things in my life? AT2 (imp) What do I think Christians should do to help protect the environment? Would God be pleased with them if they did this? Why/why not?</p>
<p>Belief: Jesus is the Son of God.</p> <p>Source: Luke 2: 1-20, Matthew 1:18-2:12 Jesus' birth Jesus' crucifixion and resurrection.</p> <p>Teaching: Jesus is to be loved, respected and thanked for coming to earth to help people understand how to live good lives. Christians should follow Jesus' example and live good lives, and be rewarded with going to heaven.</p>	<p>Celebrate: Advent/Christmas Celebrate: Palm Sunday Last Supper Good Friday Easter Sunday "Love your neighbour as yourself" Faith into action What would Jesus do (WWJD?)</p>	<p>Advent calendar/ candles. Symbols of the nativity story. Christingle. Gifts and giving Palm cross Bread, wine Hot cross buns Eggs, flowers Easter eggs</p>	<p>AT 2 (p) Who is the most special person I know? Why? Who am I special to? What is the most special gift I have ever received? What is the most special gift I have ever given to someone? What did I want the person to feel by giving them my gift? AT2 (imp) What gift would I have given to Jesus if he had been born in my town and not in Bethlehem? Why? What gift would Jesus give the world today?</p>	<p>AT2 (p) Which very special person would I like to visit me and how would I get ready for their visit? What message would I write on the card to thank them for coming? AT2 (imp) Why was Jesus welcomed by the crowds on Palm Sunday? What were they telling him? Would I have liked to be there to welcome Jesus?</p>	<p>AT2 (p) What do I do to show people who are special to me that I care about them? What else could I do? How did I feel when someone special to me went away? How do I help myself remember them? AT2 (imp) How did Jesus' friends feel when he died and when they saw him alive again? How do Christians remember Jesus now? How do they show him they respect him?</p>

A Beliefs, Teachings Sources	B Practices and ways of life	C Forms of expressing meaning	D Identity, Diversity and Belonging	E Meaning, purpose and truth	F Values and commitments
<p>Belief: Christians believe they should follow Jesus' example.</p> <p>Source: New Testament stories e.g. Zacchaeus (Luke 19:1-9).</p> <p>Teachings: Be kind and respectful to other people. (Many other New Testament examples of Jesus helping people could be used here as well as/ instead of the Zacchaeus story).</p>	<p>Meet Christians to understand how they put faith into action e.g. forgiveness</p> <p>How do Christians look after other people? Christian Charity work, e.g. Christian Aid.</p> <p>Giving to charity, e.g. Shoebox Appeal</p>	<p>Stories Singing, dancing, acting Jesus' stories</p> <p>Stained glass windows in churches tell stories.</p> <p>Work of Christian charities and faith into action in the community.</p> <p>The Lord's Prayer</p>	<p>AT2 (p) Do I know how it feels to be left out? Who is my best friend and why? How do I try to include new children who come to my school so that they feel they belong?</p> <p>AT2(imp) How did Zacchaeus feel when Jesus went to his house? Why do you think Jesus chose Zacchaeus?</p>	<p>AT2 (p) How do I try to be a good friend? What do I value most in my friends? What do they value most about me?</p> <p>AT2 (imp) Is it possible to always forgive people?</p>	<p>AT2 (p) How do I try to be kind and respectful to other children/ to my family? Does our class charter help us to be kind and respectful to each other? How could we be better at this?</p> <p>AT2 (imp) How do Christians follow Jesus' example to be kind and respectful to people? Would Jesus be pleased with how we do this in our school?</p>
<p>Belief and teachings: Christians believe they should live by Jesus' teachings.</p> <p>Source: Mark 12:29-31 The Two Great Commandments, Love God Love your neighbour as you love yourself.</p> <p>Lord's Prayer (some parts e.g. "daily bread") Matthew 6:7-13.</p> <p>Parables e.g. - The lost sheep Luke 15:1-7 - The lost coin Luke 15: 8-10 - Prodigal Son (forgiveness) Luke 15:11-32 - Good Samaritan (helping others) Luke 10:25-37</p>	<p>Meet Christians to understand how they put faith into action and celebrate life as a Christian</p> <p>How do Christians build the two great commandments into their daily lives in their local community and/or globally?</p> <p>As above. Focus could be on: Forgiveness Being kind and respectful to people Helping others</p> <p>Praying to ask for Jesus' (or God's) help to live by his teachings.</p> <p>Marriage and family life</p>	<p>The Lord's Prayer, music and the Bible as part of worship/practice at church and at home.</p>	<p>AT2 (p) How do I know how to behave well in school? What are considered good choices and what are the rewards in school? What are the consequences for making unacceptable choices in school e.g. with my behaviour or attitude to other people?</p> <p>AT2(imp) Why did the other people in the Good Samaritan Story not help the man? Why did Jesus say Christians should help everybody, even people they might not like?</p>	<p>AT2 (p) How do I know what is right and wrong? Where did I learn this? What are my beliefs about right and wrong/fair and unfair?</p> <p>AT2 (imp) When is it hard to be kind and respectful to people at school or at home and what would Jesus say to help me with this?</p>	<p>AT2 (p) Are there any causes I am really committed to? What do I really feel strongly about, e.g. local issue or some aspect of school life? What would I go to the School Council for if I wanted to improve school for pupils?</p> <p>AT2 (imp) What is the most important thing I have learnt from one of Jesus' parables/stories that helps me be a better person? How am I trying to put this into practice?</p>

Primary Phase - Christianity - Key Stage 2

When planning, select from the content below, ensuring a balance between AT1 and 2 and being mindful to use an enquiry-based model. The questions under AT2 (imp) may provide the Key Question/s which form the starting point for the enquiry (see 6-part planning process).

The AT2 questions given are not exclusive and do NOT exemplify ALL the possible ways of approaching the application of the AT1 knowledge-base; rather they seek to show the nature of the AT2 (p) and AT2 (imp) questions that could sandwich the AT1 content in the enquiry-focused model.

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<p>Belief: The Trinity. Many Christians believe God is expressed/manifested in 3 ways: 1) as Father, 2) Son (Jesus), and 3) Holy Spirit.</p> <p>Source: New Testament, e.g. Matthew 5, Jesus' Sermon on the Mount; Mark 12:28-33, The Two Great Commandments; Exodus 20, the 10 Commandments.</p> <p>Teaching: The one Creator God cares for all His creation, sent his Son to the earth to "save" people from their "sin" and show them how to live lives pleasing to God, and the essence/internal experience of God (Holy Spirit) guides, inspires and motivates Christians to "Love God and their neighbours as themselves".</p> <p>1) God the Father.</p>	<p>Honouring Sunday as day of rest and worship.</p> <p>Reading the Bible to understand how God wants me to live.</p> <p>Joining other Christians to worship and pray in church services.</p> <p>Services of worship.</p> <p>Praying privately</p> <p>Showing commitment by participating in Rites of Passage ceremonies, e.g. Adult Baptism</p> <p>Confirmation</p> <p>Marriage (1 Corinthians 13)</p> <p>Having my children baptised (infant baptism)</p> <p>Living my life by keeping the 10 Commandments and the Two Great Commandments</p> <p>Putting faith into action through helping other people, supporting charity work, becoming a missionary, becoming a monk/nun.</p> <p>Christian aid organisation/s.</p> <p>How do local Christians do this? Christian visitors/dialogue.</p> <p>How do more famous Christians do this? Lives of e.g. Mother Teresa/Martin Luther King/Brother Yun</p>	<p>The Lord's Prayer</p> <p>Expressing belief through reciting the creed/s, through art, music, sculpture etc</p> <p>Church buildings and their symbolism, e.g. stained glass windows</p> <p>Rites of Passage ceremonies</p> <p>Promises/vows</p> <p>Symbolism, e.g. water, rings</p> <p>Christian visitors/dialogue: How do you express your belief in God?</p>	<p>AT2 (p) What ceremonies have I attended? Have I ever participated in an initiation ceremony, e.g. at Brownies/Cubs; been to a wedding or a baptism?</p> <p>When do I feel a sense of belonging and what is it that gives that to me, e.g. place/people/rituals?</p> <p>AT2 (imp) Which ceremony do you think would most help Christians feel a sense of belonging to the Christian community, and what would be the best way of learning how God wants them to live their lives?</p>	<p>AT2 (p) Do I have any quiet time in my life to reflect and think about my day and my life? Would I like to have more quiet time?</p> <p>Do I believe there is a God? Do I believe there is only one God? If so, what is my picture of what God is like?</p> <p>Where have my beliefs come from?</p> <p>What is my picture of an ideal father?</p> <p>AT2 (imp) If you were a Christian how would you choose to express your belief in God, e.g. art, music, ceremonies, privately? Why would this best suit you?</p>	<p>AT2 (p) What do I do on a Sunday? Is this a special day for me? Would I like to have one day a week that is a rest day? Why/why not?</p> <p>How do I decide what is right and wrong? What do I feel really strongly about? How does this affect my decisions and how I behave?</p> <p>What would I publically campaign for/against?</p> <p>AT2 (imp) What advice would you give to a Christian who was trying to work out how to live a life that would please God? What would that Christian need to do to live a 'good' life? How would other people know this person was doing their best to lead a 'good' life?</p>

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<p>Belief: 2) Jesus is the Son of God, the incarnation of God.</p> <p>Source: Gospels of Matthew, Mark, Luke and John: Birth, Temptations, Crucifixion, Resurrection and resurrection appearances of Jesus.</p> <p>Teaching: Jesus was sent to earth by God to show people how to live 'good' lives and be rewarded with heaven. His death symbolises the death of "sin" through forgiveness, and his resurrection gives Christians proof of life after the death of the physical body. Therefore, Christians must do their best to lead 'good' lives, pleasing to God, by following Jesus' example.</p>	<p>Remembering the birth stories of Jesus Celebration of: Advent/Christmas Pilgrimage to Bethlehem Remembering the events of Jesus' life through Holy Week Celebration of: Lent Palm Sunday Good Friday Easter Sunday Dialogue with Christian people to understand what Jesus (e.g. his death and resurrection) mean to them and the impact on their lives. Do they try to forgive others? Celebrating Holy Communion/Mass/Eucharist Pilgrimage to Jerusalem</p>	<p>Symbolism of the advent candles and the Christmas story, e.g. star/shepherds/no room at the inn/wise men and their gifts/escape to Egypt. Giving and receiving gifts Lent 'giving up something', self-discipline and taking positive action. Palm Crosses Hot Cross Buns Easter Eggs Church services, hymns, music, traditions. Bread/wine/chalice/altar/Lord's table Prayer Wearing a cross Using a rosary Making sign of the cross Icons</p>	<p>AT2 (p) What is my experience of celebrating a festival or special occasion? Does my family celebrate Christmas? How do we prepare for a celebration? Why? What impact does a celebration have on me? What are some of the reasons people celebrate?</p> <p>AT2 (imp) Why is Easter Sunday the most important day of the year for many Christians? What do Christians learn about Jesus and themselves from his experience of the temptations in the wilderness?</p>	<p>AT2 (p) When has it been easy/ difficult to forgive somebody who has hurt you? How do you manage to forgive them? How hard is it to accept someone else's forgiveness without bearing a grudge?</p> <p>AT2 (imp) How was it possible for Jesus to forgive the people who crucified him? What do Christians learn from this about how they should forgive themselves and others?</p>	<p>AT2 (p) When have you sacrificed something for the sake of someone else? How difficult was it to do this and why did you do it? When is it most difficult for you to do as you are told/asked? How do these occasions feel? What usually happens?</p> <p>AT2 (imp) What do Christians learn about Jesus from a) his experience of the temptations in the wilderness or b) his experience in the Garden of Gethsemane, and how does this relate to them?</p>

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<p>Belief: Life after death is the reward for living a life pleasing to God.</p> <p>Source:(examples) The Two Great Commandments, Mark 12: 28-33; Not judging others, Matthew 7, 1-6; Jesus heals a paralysed man, Luke 5: 17-26; Jesus feeds 5000 people, Luke 9: 10-17; the final judgement, Matthew 25, 31-46.</p> <p>Teaching: Doing your best to follow Jesus' example and live by his teachings will be rewarded by life after death (heaven).</p>	<p>Honour Sunday as a day of rest and worship Celebrate Christian Festivals Participate in Rites of Passage to show commitment Pray for God's help and guidance in leading a good life, and to ask for forgiveness when things go wrong. Worship God and thank him Learn what Jesus taught about how to live a good life and how to treat other people. (Attend church services and study groups, and read the New Testament) Put Jesus' teaching into action Learn about other Christians who are putting their faith and belief into action, both locally and across the world.</p>	<p>Prayer Music Meditation Art Lifestyle choices</p>	<p>AT2 (p) What are my beliefs about the right and wrong ways to treat other people? Do I treat my friends in the same way as people I barely know? Who and what influences me regarding what is right or wrong? Is the reward and consequences system at school fair?</p> <p>AT2 (imp) If you could ask the world to live by 5 new commandments that would bring peace and happiness to everyone, what would the new commandments be?</p>	<p>AT2 (p) What do you believe happens after the death of the physical body? Is there such a thing as heaven? How do you picture this? Is there such a thing as hell? Do these exist? Some people say life on earth now is hell, others say it is heaven: what do they mean?</p> <p>AT2 (imp) Did Jesus really perform miracles?</p>	<p>AT2 (p) How easy is it to be non-judgemental? When do I make judgements about people or situations before I know all the facts? Is this a good thing? How does it feel when people judge you before knowing you?</p> <p>AT2 (imp) What difference would it make to a Christian's behaviour towards other people if he believed God would reward him with heaven if led a 'good' life?</p>

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<p>Belief: 3) God is experienced inside individuals and expressed in the world through the Holy Spirit.</p> <p>Source: Jesus' baptism, Luke 3:21-22; Pentecost, Acts 2; Jesus sends out the 12 disciples. Luke 9:1-6; Jesus heals Jairus' daughter, Mark 5: 35-43; Peter heals the lame man, Acts 3:1-10; Life in God's service, Romans 12.</p> <p>Teaching: Christians can look to the holy spirit for guidance and inspiration to motivate them to lead 'good' lives.</p>	<p>Showing commitment by publically expressing beliefs through:</p> <p>Adult baptism Infant baptism Confirmation</p> <p>Healing people Putting faith into action by helping others and the world, e.g. Christian aid organisations and the work of individuals. Fair Trade. Showing love and forgiveness</p>	<p>Art, music Worship services Symbolism of water, dove, wind, fire, anointing.</p>	<p>AT2 (p) When have you experienced feeling so excited that you need to run outside and tell the world about it? Have you had the experience of being in a group that was all experiencing the same emotion at the same time?</p> <p>AT2 (imp) Why do you think Christianity is still a strong religion 2000 years after Jesus was alive?</p>	<p>AT2 (p) When have you stuck to your point of view even when other people didn't agree with you?</p> <p>AT2 (imp) Could Jesus and Peter really heal people? Were these miracles or is there some other explanation?</p>	<p>AT2 (p) When have you experienced a strong inner feeling that your decision is absolutely the right one, an inner conviction and confidence?</p> <p>AT2 (imp) Why do some Christians put their own lives at risk by going to dangerous areas to help people, e.g. war zones? Where do they find the courage and inner strength to do this?</p>

Primary Phase - Hinduism

When planning select from the content below, ensuring a balance between AT1 and 2 and being mindful to use an enquiry-based model. The questions under AT2 (imp) may provide the Key Question/s which form the starting point for the enquiry (see 6-part planning process).

The AT2 questions given are not exclusive and do NOT exemplify ALL the possible ways of approaching the application of the AT1 knowledge-base; rather they seek to show the nature of the AT2 (p) and AT2 (imp) questions that could sandwich the AT1 content in the enquiry-focused model.

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<p>Belief: Brahman is the ultimate reality. Brahman is everywhere and in everything.</p> <p>Source: Upanishads and Vedas.</p> <p>Teaching: Treat everyone and everything with respect.</p>	<p>Hindus worship Brahman through worshipping the aspects of him represented in other murtis (images) at the mandir (temple) and at home.</p> <p>Arti Puja Prashad Vegetarianism</p>	<p>The Trimurti: Brahma: Creator Vishnu: Preserver Shiva: Destroyer</p> <p>“Om” is the symbol of Hinduism and the most sacred sound, often used during meditation.</p> <p>Meditation Yoga</p>	<p>AT2 (p) Is there anything in my home that would tell a visitor what my family believes in? Does my family celebrate any rituals or ceremonies at home?</p> <p>AT2 (imp) If you were a Hindu which murti would you prefer to have in your home, Brahma, Vishnu or Shiva? Why?</p>	<p>AT2 (p) What do I believe about the world and how I should treat it? Do I treat everyone with respect or am I more respectful to some people than others? Why/why not?</p> <p>AT2 (imp) Why is performing puja in the home important to many Hindus?</p>	<p>AT2 (p) What are my top ten favourite foods and how would I feel if I could not eat them anymore? Would any reason be important enough to make me choose to give up some of these foods?</p> <p>AT2 (imp) Why is it important to most Hindus to be vegetarian? Is this an important part of their beliefs? Why/why not?</p>

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Samsara: the wheel of life and death (reincarnation). Karma: the law of cause and effect. Moksha: the release from the wheel of Samsara.</p> <p>Source: Upanishads, Vedas.</p> <p>Teaching: Through leading a 'good' life, you will equalise your karma and be free from the cycle of samsara.</p>	<p>Ceremonies for Rites of Passage: Birth Death</p> <p>Pilgrimage to Varanasi (The River Ganges)</p> <p>Showing love and respect to others and being committed to dharma: austerity, purity, compassion and truthfulness bring happiness.</p>	<p>Yogas (paths or practices)</p> <p>Art, music, dance</p>	<p>AT2 (p) Can I recognise the cycles of birth, death, re-birth in nature, e.g. seasons, growth of plants, animals, humans? Why are these cycles important? How do I feel about these cycles of change?</p> <p>AT2 (imp) How would believing in the cycle of Samsara influence the everyday life of a Hindu person?</p>	<p>AT2 (p) Can I recognise the consequences of my decisions and actions? Does every cause have an effect?</p> <p>AT2 (imp) Does believing in karma make Hindu people think twice before they do something wrong? What would the effects of believing in karma be?</p>	<p>AT2 (p) Where is the most special place I have ever visited? Why is it so special to me? Would I like to go back there? Why/why not?</p> <p>AT2 (imp) Why does The River Ganges have such special significance to Hindus and how might it feel to be there for the first time if you were a Hindu?</p>

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Deities have human aspects including failings/weaknesses, but good prevails over evil. Ahimsa (non-violence).</p> <p>Source: Bhagavad Gita: stories from the life of Krishna. Ramayana: Story of Rama and Sita, Hanuman, Ganesha.</p> <p>Teaching: Hindus, mindful of karma, must do their best to lead 'good' lives.</p>	<p>Worship and murtis in the home.</p> <p>Celebration of: Divali Holi at home, in the community and at the mandir Marriage ceremony Family life and commitment</p> <p>Lives and examples of Hindu people. Hindu visitors, dialogue and visits to mandirs.</p> <p>Lives and example of Hindus, e.g. Gandhi (Ahimsa)</p>	<p>Divas/light Food Rangoli patterns Dance Drama Music</p> <p>Rituals and symbolism in the marriage ceremony. Colour, promises.</p>	<p>AT2 (p) What would it be like where I live with no electric light? How would this affect my life? How would I affect my life if we only had 2 hours of daylight every day? Why is light so significant and important to us?</p> <p>AT2 (imp) Would celebrating Divali at home and in the community bring a feeling of belonging to a Hindu child?</p>	<p>AT2 (p) What is your favourite story/film when good conquers evil? What are the characters like in the story? How do you know which is the good guy and which the bad guy?</p> <p>AT2 (imp) What could Hindu people do to help good overcome evil in today's world and in their own lives?</p>	<p>AT2 (p) Where is the most special place I live? What qualities and characteristics would I see in my ideal friend/ marriage partner? How do I choose my friends?</p> <p>AT2 (imp) What does the Rama and Sita story tell Hindus about love and commitment in relationships?</p>

Primary Phase - Islam

When planning select from the content below, ensuring a balance between AT1 and 2 and being mindful to use an enquiry-based model. The questions under AT2 (imp) may provide the Key Question/s which form the starting point for the enquiry (see 6-part planning process).

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A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The Shahadah; There is no God but Allah and Muhammad (pbuh) is his messenger.</p> <p>Source: The Qur'an. The revelation of the Qur'an. The life of Muhammad (pbuh).</p> <p>Teaching: Honour and obey Allah by learning his will and putting it into practice in your life. Then you will be rewarded in the next life.</p>	<p>How is the Qur'an treated in the mosque and in the home?</p> <p>Prayer and worship in the mosque and the home.</p> <p>The Immam.</p> <p>Show commitment to Allah by adhering to the 5 Pillars and participating in rites of passage ceremonies: Birth, naming Marriage Death/funeral</p> <p>The Ummah (global Muslim community)</p>	<p>The rituals and processes of washing prior to and then performing prayers (rakah). Facing Mecca. Prayer mats. Words and ceremonies, rituals.</p>	<p>AT2 (p) How do I feel when I know other people are interested in the same things as me, or when other people find the same things/values important?</p> <p>AT2 (imp) Why do Muslim people face Mecca to pray? How might it feel to think of yourself as part of a global community (the Ummah)?</p>	<p>AT2 (p) Which book do I find the most special and meaningful to me? Which book has most helped me understand the difference between right and wrong?</p> <p>AT2 (imp) Why is the Qur'an so special to Muslims? How do you know it is special? What does it contain?</p>	<p>AT2 (p) Have I ever experienced an initiation ceremony, e.g. by joining Brownies/cubs or a sports team/club, or a special celebration when I reached a certain age? Have I ever been to a birth, marriage or funeral service?</p> <p>AT2 (imp) Why is the birth/naming ceremony of a baby so significant to a Muslim family?</p>

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: It is right to pray to Allah 5 times every day (Salah), and to give to charity (Zakah).</p> <p>Source: The Qur'an.</p> <p>Teaching: Ensure you focus your life on following Allah's will, and remind yourself of this at least 5 times a day at prayer times.</p>	<p>Performing ritual washing before praying.</p> <p>The prayer ritual (rakah)</p> <p>Prayer at home and at the mosque.</p> <p>Friday prayers.</p> <p>The Ummah (global Muslim community)</p> <p>Giving to charity and helping others, e.g. Muslim aid organisations and through Zakah</p>	<p>The rakah ritual</p> <p>Facing Mecca</p> <p>Design and features of the mosque</p>	<p>AT2 (p) Do you believe there is a God? If so, do you communicate with God? How? Does anyone know what you believe?</p> <p>AT2 (imp) Why do Muslims all around the world all turn towards Mecca when they pray? Does this add to their sense of belonging?</p>	<p>AT2 (p) When and where do you find quietness and space in your day to be reflective and think about your life and beliefs? How do you do 'traffic calming' for your mind?</p> <p>AT2 (imp) How does praying at regular intervals every day help a Muslim in his/her everyday life?</p>	<p>AT2 (p) What do you do to help/support people less well-off than you? Is it right to feel a sense of duty to helping others? Why/why not?</p> <p>AT2 (imp) Why do so many Muslims make the commitment of praying 5 times a day? Why is this so important to them and how does it help them?</p>
A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: It is a Muslim's duty to fast from dawn till sunset during Ramadan (Sawm).</p> <p>Source: The Qur'an.</p> <p>Teaching: The self-discipline of fasting helps Muslims focus on Allah and reminds them of their responsibility to care for people less fortunate than themselves, e.g. those who are hungry.</p>	<p>The expectations/rules attached to fasting and breaking fast during Ramadan.</p> <p>The celebration at the end of Ramadan: Eid-ul-Fitr.</p> <p>The Qur'an was revealed during this month.</p> <p>Enter into dialogue with Muslim visitors regarding their experience of and beliefs about observing Ramadan.</p>	<p>Giving to charity</p> <p>Ramadan celebrations</p> <p>Empathising through fasting</p>	<p>AT2 (p) When do I feel fortunate and appreciative for the good things in my life? How do I show this appreciation and who to?</p> <p>AT2 (imp) How might Muslim children feel amongst their non-Muslim school friends while they were fasting during Ramadan? Would this give them a sense of identity with their Muslim friends; a sense of being different from their non-Muslim friends and would they be happy for everybody to know they were fasting and why?</p>	<p>AT2 (p) What is my food and drink intake in one average day? How do I feel when I see pictures of people starving or homeless? Why does this happen?</p> <p>AT2 (imp) Does Sawm alone show how Muslim people care for others? Which of the other 5 Pillars are also needed?</p>	<p>AT2 (p) Which charity do I feel most committed to and why? How could I support this charity? Would I be prepared to fast from dawn till sunset to remind myself of the importance of this charity and the people it helps?</p> <p>AT2 (imp) How does fasting during Ramadan help Muslim people feel appreciative? How do they show their appreciation to Allah and each other?</p>

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Muslims are expected to complete the Hajj (pilgrimage to Mecca) once during their lifetime.</p> <p>Source: The Qur'an.</p> <p>Teaching: Participating in Hajj shows obedience to Allah and reminds Muslim people that they are part of the worldwide community of Islam.</p>	<p>The preparation for Hajj</p> <p>The events and itinerary of Hajj and its significance to the participants.</p> <p>Enter into dialogue with Muslim visitors who are preparing for Hajj. What does it mean to them?</p> <p>Enter into dialogue with Muslim people who have experienced Hajj. What does this experience mean to them?</p> <p>Eid-ul-Adha celebrations</p>	<p>Prayer</p> <p>Rituals on the Hajj, e.g. stoning the pillars</p> <p>Wearing white Hajj robes</p>	<p>AT2 (p) When have I wanted to look like I fit into the group/crowd and not stand out? Why was this important to me? Do I feel like this on non-uniform days at school or do I like to stand out in a crowd? What do these opinions tell me about my sense of identity and who I am?</p> <p>AT2 (imp) What might a Muslim person feel when he puts on the white robes at the beginning of Hajj? Why/ how is this a significant moment for him?</p>	<p>AT2 (p) How would you prepare for going on a very important trip/a once-in-a-lifetime adventure? What would you take with you in your suitcase?</p> <p>AT2 (imp) What would a Muslim person pack in his suitcase when preparing to go on Hajj and why would he take these things with him?</p>	<p>AT2 (p) What is the once-in-a-lifetime experience I dream of? Why is this so significant for me? Where did the idea/dream come from? What lengths would I go to in order to make this experience a reality for me?</p> <p>AT2 (imp) Why is participating in Hajj so important to Muslims?</p>

Primary Phase - Judaism

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A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is one creator God.</p> <p>Source: The Torah The Shema (Deuteronomy 6:4-9).</p> <p>Teaching: God is to be respected and worshipped, and his Laws followed as the way to lead a 'good' life caring for family, others and the world.</p>	<p>Synagogue and home during Shabbat</p> <p>Friday evening meal, blessings. Roles of the mother and father</p> <p>The symbolism in the synagogue, the Torah, the Ark, the Bimah, Yod, Kippah, Tallith, Ner Tamid</p> <p>Marriage and family life</p> <p>Enter into dialogue with Jewish visitors about what being Jewish means to them.</p>	<p>Prayer</p> <p>Menorah</p> <p>Star of David</p> <p>Worship in the synagogue</p> <p>Mezuzah in the home</p> <p>Music</p> <p>Marriage ceremony, promises and its symbolism</p>	<p>AT2 (p) Is there any feature on the outside of your house that tells people who lives there and what they might find important in their lives/family? What symbol would represent your family if you were to make one for the outside of your house?</p> <p>AT2 (imp) What does the mezuzah on a Jewish person's house tell you about him?</p>	<p>AT2 (p) Do I believe in God? Why/why not?</p> <p>AT2 (imp) How do the Shabbat practices and symbols help Jewish people remember their beliefs in God?</p>	<p>AT2 (p) Do I have any quiet thinking time, any family time, and any rest time during my week? Would I like a special day for this? What do my Saturdays usually look like?</p> <p>AT2 (imp) benefits of keeping the Sabbath? Would this help Jewish people strengthen their belief in God and their family life?</p>

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The Jewish people have a special Covenant (bond/agreement/relationship) with God, which started with Abraham, still exists today and was exemplified during the Exodus from Egypt.</p> <p>Source: The Torah. Exodus.</p> <p>Teaching: Worship and honour the special Covenant with God by keeping his Laws.</p>	<p>Abraham</p> <p>The Exodus from Egypt</p> <p>Moses, the plagues, the escape, the journey to freedom</p> <p>The 10 Commandments (Exodus 20)</p> <p>Pesach</p> <p>The Seder Meal</p> <p>Pesach in the synagogue and at home</p> <p>Kashrut (food laws)</p> <p>Bar/Bat Mitzvah</p> <p>Chanukah</p>	<p>Covenant</p> <p>Circumcision (Brit-milah) and naming ceremony</p> <p>The symbols on the Seder Plate</p> <p>Sukkot</p> <p>Roles in the home and synagogue</p> <p>Chanukah candles, gifts, dreidel, latkes, music</p>	<p>AT2 (p) When does the Law in this country consider people to be 'adults'? When do you think you will feel like an 'adult'? What responsibilities do you have now that you didn't have 3 years ago?</p> <p>AT2 (imp) How significant is the Mar/Bat Mitzvah ceremony to a Jewish boy or girl and what differences does this make to their lives?</p>	<p>AT2 (p) Where in the world do people not live in freedom? How do you feel about this? What can you do about it?</p> <p>AT2 (imp) Why is the Exodus from Egypt still so important to Jewish people today? How does celebrating Pesach remind them of their Covenant with God?</p>	<p>AT2 (p) What are your top 10 favourite foods? How would you feel if these were no longer allowed for you? How do you decide what you eat every day?</p> <p>AT2 (imp) How would your diet be affected if you decided to follow Kashrut? Why are some Jewish people stricter about the way they keep kashrut than others?</p>

Primary Phase - Sikhism

When planning select from the content below, ensuring a balance between AT1 and 2 and being mindful to use an enquiry-based model. The questions under AT2 (imp) may provide the Key Question/s which form the starting point for the enquiry (see 6-part planning process).

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A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is one God who is everywhere and in everything.</p> <p>Source: Guru Granth Sahib. The Gurus.</p> <p>Teaching: Worship and honour God and show this by treating living things with respect and kindness.</p>	<p>Worshipping in the Gurdwara</p> <p>The Guru Granth Sahib, rituals associated with it at the Gurdwara, chauri</p> <p>Amrit Ceremony: joining the Khalsa</p> <p>Enter into dialogue with Sikh visitors to discuss their beliefs and what it means to them to be a Sikh. Have they entered the Khalsa? Why/why not?</p>	<p>Mool Mantar (statement of belief at the beginning of the Guru Granth Sahib)</p> <p>Music and prayers</p> <p>The 5 K's Kachera (under-trousers) Kangha (comb) Kesh (uncut hair) Kara (steel bracelet) Kirpan (sword)</p>	<p>AT2 (p) What judgements do you make about people from their outward appearance? What do you think people assume about you from the way you look? Do you wear any symbols that tell people about who you really are? What symbol would best represent the true you?</p> <p>AT2 (imp) Why do some Sikhs choose to join the Khalsa and others do not?</p>	<p>AT2 (p) What or who are your biggest influences? Why do you take notice of these sources of influence?</p> <p>AT2 (imp) How do you know what Sikhs think about the Guru Granth Sahib? Why is this book so important and so respected by Sikh people?</p>	<p>AT2 (p) How do you feel about how animals are treated in today's world, e.g. fox-hunting/battery hens? Do your feelings and beliefs about these issues affect how you live and how you treat animals?</p> <p>AT2 (imp) How do Sikh people put into practice their belief that all living things deserve respect?</p>

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Everyone is equal and special to God. The goal of living a 'good' life is to break free from the cycle of karma and reincarnation.</p> <p>Source: The Gurus. Guru Nanak. Guru Granth Sahib.</p> <p>Teaching: Treat all people as equals. Be mindful of karma and lead a 'good' life.</p>	<p>Worshipping at the Gurdwara</p> <p>Langar, sharing food (vegetarian)</p> <p>Celebrating Baisakhi as a community</p> <p>Celebrating Divali as a family and as a community</p> <p>Rites of Passage: Marriage</p>	<p>Music Sharing Karah Parshad</p> <p>Preparing and serving the langar</p> <p>Baisakhi rituals, e.g. flagpole</p> <p>Dancing Divas, light Food</p> <p>Marriage rituals, clothes, promises</p>	<p>AT2 (p) What was the most special meal you have shared with members of your family or friends? Was this a special occasion? Did it bring you a sense of belonging and closeness to the family/friends</p> <p>AT2 (imp) How significant is the Mar/Bat What are Sikh people remembering and celebrating at the festival of Divali? Why do Hindu people also celebrate Divali?</p>	<p>AT2 (p) Do you ever make new year's resolutions or try to turn over a new leaf at the beginning of the school year? What are some of your resolutions and were you able to keep them? Why/why not?</p> <p>AT2 (imp) Does understanding karma (cause and effect) make a difference to how Sikh people live their lives? How can Baisakhi help Sikhs to lead 'good' lives?</p>	<p>AT2 (p) What impressions of marriage and married life do you receive from the media? Which couples have the best marriages, in your opinion, and why? Would you like to get married? Why/why not? What promises would you and your partner make to each other at your wedding ceremony?</p> <p>AT2 (imp) What do the rituals during the Sikh wedding ceremony tell Sikhs about the importance of marriage?</p>

EnquiRE Within

7. Programme of Study Key Stage 3

EnquiRE Within

EnquiRE Within

Programmes of Study for Key Stage 3

During Key Stage 3, pupils deepen their understanding of Christianity and are introduced to Buddhism. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of 5 Big Issues. They carefully reflect upon the impact of religion in the world, considering both the importance of inter-faith dialogue but also tensions which exist within and between religions, and they interpret religious texts and other sources.

EnquiRE Within requires Key Stage 3 pupils to study Christianity, Buddhism and at least one other religion from Hinduism, Islam, Judaism and Sikhism as well as a secular and/or spiritual philosophy in the process of considering a range of responses to all 5 of the 'Big Issues' in the Key Stage 3 syllabus.

The 5 big issues

1. Is there a God?
2. Why is there suffering?
3. Is there life after death?
4. Human rights and social justice
5. The environment

Before the Buddhist responses can be studied, students will need to be given an introduction to this religion. This will also apply to any other religions not studied in the primary phase.

EnquiRE Within strongly advocates an enquiry-focused model of planning and delivery of RE, enabling pupils to think deeply and critically about the AT1 knowledge they are receiving. In Key Stage 3, the Key Question for the enquiry will be one of the Big Issues, but this may be broken down into further questions to enable enquiry at the appropriate level for the pupils. Several enquiries may be needed before the Big Issue question can be tackled.

Teachers may find the critical reflection questions in the AT2 (imp) sections of the programmes of study helpful in identifying such questions. The 6-part planning process is recommended along with the 4-step planning model.

It is the teachers' prerogative to choose which religious and philosophical responses their students study when considering each Big Issue.

Key Stage 3 - Introduction to Buddhism

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is no creator God. Every human being has the potential to reach his/her full potential/Buddhahood/enlightenment. Human beings are in a cycle of re-birth/reincarnation (Samsara) due to karma, and their aim is to equalise their karma to break free from re-birth and reach nirvana. Attachment is the cause of suffering.</p> <p>Source: Dhammapada 393-4. The life and teachings of Siddhartha Gautama, the Buddha.</p> <p>Teaching: Each person has the responsibility for his/her own life, happiness and enlightenment. The 3 universal truths: Anicca, Dukka, Anatta. The 4 Noble Truths.</p>	<p>The 8-fold path: Viewpoint Awareness Speech Thought Action Living Effort Concentration Meditation Life in the Sangha</p>	<p>Lotus flower Dharma Buddhist shrines Bhikkus (monks) Bhikkhunis (nuns) Bodhisattvas e.g. Avalokiteshvata Wheel Mantras Mandalas</p>	<p>AT2 (p) Do I have a sense of my own identity, of being similar and different? How is my identity affected by my sense of belonging? In which situations do I feel most that I belong? AT2 (imp) How difficult might I find it to be a member of the Sangha? Do you thing becoming a bhikku or bhikkhunis is more or less difficult than living the life you live now?</p>	<p>AT2 (p) Is my life the best it can be right now? How would I like my life to look as an adult? Do I have a sense of purpose for my life? Can I recognise moments of enlightenment AT2 (imp) What is the point of meditation?</p>	<p>AT2 (p) How do I know what my values are? Where do they come from? What/who influences me? How important is it to me to live a 'good' life? Why/why not? What is my moral code, my sense of right and wrong? AT2 (imp) What do I think Christians How might the 8-fold path make a difference to the world if many people lived by it? Could it make a difference to the quality of my life?</p>

Key Stage 3 - Big Issue 1: Is there a God? Buddhism - Is there a God?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is no creator God. Every human being has the potential to be enlightened, has Buddhahood within him/her.</p> <p>Source: Dharmapada 393-4 All people are equal and have within them the Buddha-nature.</p> <p>Teaching: All human beings have the right to happiness and enlightenment and must take the responsibility for achieving this for themselves.</p> <p>The 4 Noble Truths.</p>	<p>The 8-Fold Path</p> <p>The 3 Poisons</p> <p>The 5 Precepts</p> <p>Becoming a monk/nun</p> <p>Enter into dialogue with Buddhist visitors to understand what their beliefs mean to them and what difference these make to their lives.</p>	<p>Meditation</p> <p>Commitment to the Sangha</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists? If so, what are these beliefs?</p> <p>AT2 (imp) To what extent can I identify with the Buddhist belief that there is no creator God? Does this mean that Buddhists are atheists?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp) How does the belief in taking responsibility for your own happiness and enlightenment make a difference to Buddhists?</p>	<p>AT2 (p) What would my top 8 tips for a happy lifestyle and peaceful world be?</p> <p>AT2 (imp) How do my top tips compare to the Buddhist 8-fold path? Is your vision of happiness the same as the Buddhist view?</p>

Christianity - Is there a God?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is one eternal, creator God who cares about every living thing.</p> <p>Source: The Old and New Testaments. (Bible). Genesis 1. John 1. Acts 17:24-29. Acts 2 Mark 12:28-34. Jesus' teachings. Jesus' crucifixion and resurrection.</p> <p>Teaching: God will reward Christians with heaven (life after death) if they ask forgiveness for their 'sins', forgive others and do their best to live by the Two Great Commandments.</p>	<p>Love your neighbour as you love yourself.</p> <p>Faith is put into action in numerous ways, e.g. charity work locally and abroad, attitude and relationships with other people.</p> <p>Enter into dialogue with Christians about their beliefs, how they came to these, and what difference this makes to their lives.</p>	<p>Worship and prayer, private and communally at the church</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists?</p> <p>AT2 (imp) To what extent can I identify with the Christian belief that there is one eternal, creator God? Why does/doesn't this make sense to me?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp) How does the Christian belief in a God who knows them and cares about them make a difference to the way they live their lives?</p>	<p>AT2 (p) What would be my top 2 rules for everyone to live by in order to create a more peaceful world?</p> <p>AT2 (imp) How do my top 2 rules compare to the Christian Two Great Commandments? Is your vision of a peaceful world the same as the Christian view?</p>

Hinduism - Is there a God?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Brahman is the ultimate reality that permeates everything and is everywhere.</p> <p>Source: Bhagavad Gita 18:61-62 7:7-9. Chandogyia 4, 10, 4.</p> <p>Teaching: BG 18:61-62 The Lord lives in the heart of every creature. Take refuge utterly in him. Chandogyia 4:10, 4 Brahman is the breath of life, Brahman is joy, Brahman is the heavens.</p>	<p>The Trimurti represents aspects of Brahman: Brahma: Creator Vishnu: Preserver Shiva: Destroyer</p> <p>Puja in the home and mandir</p> <p>Enter into dialogue with Hindu visitors to understand their beliefs and how these make a difference to their lives.</p> <p>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.</p>	<p>Meditation</p> <p>Yoga</p> <p>Ceremonies, e.g. puja, arti</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists?</p> <p>AT2 (imp) To what extent can I identify with the Hindu belief that there is one ultimate reality that permeates everything? Why does/doesn't this make sense to me?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp) What understanding of Brahman do you take from the Bhagavad Gita 7:7-9 quotation? How can Brahman be in everything? How do you understand this?</p>	<p>AT2 (p) Do I ever experience the mystery and awe of the natural cycle of nature and wonder what keeps it going or how it started? How do I think the world began?</p> <p>AT2 (imp) How does the image of the Trimurti help Hindu people make sense of the different and powerful aspects of Brahman? Can I see these aspects at work in the world?</p>

Islam - Is there a God?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The Shahadah: There is no God but Allah and Muhammad (pbuh) is his messenger.</p> <p>Source: Qur'an Surah 2:28f, 2:115, 3:190, 55:3-13, 81:29,112.</p> <p>Teaching: BG 18:61-62. 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? He created for you all that the earth contains... He has knowledge of all things. Surah 2:115 To God belongs the East and West... He is omnipresent and all-knowing. Surah 112 He is Allah, the one, he is eternal and absolute.</p>	<p>Enter into dialogue with Muslim visitors to understand their beliefs and how these make a difference to their lives.</p> <p>The 5 Pillars</p> <p>Rites of Passage</p> <p>Faith into action e.g. charity work</p>	<p>Prayer</p> <p>Worship</p> <p>Lifestyle</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists?</p> <p>AT2 (imp) How is the Muslim belief in Allah reflected in family life?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp) To what extent does Muslim people's belief in Allah shape their lives?</p>	<p>AT2 (p) What is my moral code of conduct and how did I form it? Does it help me structure my life and know right from wrong?</p> <p>AT2 (imp) How does their belief in Allah help to give structure to Muslim people's lives and guide them as to how to live?</p>

Judaism - Is there a G_d?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is one creator G_d who chooses the special Covenant with the Jewish people.</p> <p>Source: The Torah. Deuteronomy 6:4. Hear O Israel, the Lord our G_d, the Lord is one. Exodus 20. I am the Lord your G_d who brought you out of Egypt... Worship no G_d but me. Genesis 1, Creation Deuteronomy 8:5 Remember that the Lord your G_d corrects and punishes you just as a father disciplines his children.</p> <p>Teaching: G_d is to be honoured and worshipped and his Laws obeyed. Jewish people are chosen to be in the special covenant with G_d so must respond accordingly.</p>	<p>Enter into dialogue with Jewish visitors to understand their beliefs and how these make a difference to their lives.</p> <p>The 10 Commandments</p> <p>Kashrut</p> <p>Worship and prayer</p> <p>Festivals, ceremonies</p> <p>Rites of Passage</p> <p>Brit Milah</p> <p>Bar/Bat Mitzvah</p>	<p>Clothes</p> <p>Food</p> <p>Rituals and ceremonies</p> <p>Mezuzah</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists?</p> <p>AT2 (imp) How is Jewish belief in G_d reflected in family life or in synagogue services?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp) How does living by the Torah Laws help Jewish people lead lives pleasing and acceptable to G_d?</p>	<p>AT2 (p) How do I decide how to structure my time and how to live my life? Do I have any guidance?</p> <p>AT2 (imp) How does their belief in G_d help to give structure to Jewish people's lives and guide them as to how to live?</p>

Sikhism - Is there a God?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is one creator God who is in everything.</p> <p>Source: Guru Granth Sahib. 1, 376, 1239. GGS1.</p> <p>There is one God, Eternal Truth is his name, creator of all things and the all-pervading spirit... The universe comes into being by God's will. GGS 376.</p> <p>In all creation is the lord pervasive GGS 1239</p> <p>He who sends beings into the world, and it is he who calls them back.</p> <p>Teaching: God deserves to be honoured and worshipped and his creation and creations respected and looked after.</p>	<p>Enter into dialogue with Sikh visitors to understand their beliefs and how these make a difference to their lives.</p> <p>Worship</p> <p>Festivals and ceremonies at the Gurdwara</p> <p>Rites of Passage, e.g. Amrit, marriage</p> <p>How is the Guru Granth Sahib treated when it is read in the Gurdwara?</p>	<p>Sewa</p> <p>Langar</p> <p>Clothes</p> <p>5 K's</p> <p>Food</p> <p>Music</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists?</p> <p>AT2 (imp) How does the Sikh belief in God as the creator of everything and everyone translate into action and attitude e.g. towards equality?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp)</p>	<p>AT2 (p) Do I have a theory as to how the world came to exist? Is it associated with my belief in whether God exists?</p> <p>AT2 (imp)</p>

Humanism - Is there a God?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Generally Humanists do not believe in God or gods.</p> <p>Source:</p> <p>Teaching: As there is no God to make judgements, people are responsible for their own lifestyle choices and for taking responsibility for leading 'good' lives and not harming others.</p>	<p>Enter into dialogue with Humanist visitors to understand their beliefs and how these make a difference to their lives.</p> <p>Rites of passage ceremonies</p>	<p>Humanists prefer to talk about dimensions of human experience such as joy, intuition, sadness, peace, contentment.</p> <p>Lifestyle choices</p>	<p>AT2 (p) Do I belong to a family, group or religious community that holds a specific belief about whether God exists?</p> <p>AT2 (imp) Does being an atheist set someone apart from the majority or simply give them another aspect of individuality?</p>	<p>AT2 (p) What are my own thoughts and beliefs about the existence of God? Is it important to me that I work out my own belief system? What evidence would I need to help me with this process?</p> <p>AT2 (imp) Does the Humanist belief pattern connect with my own belief position?</p>	<p>AT2 (p) From where/whom do I take moral guidance?</p> <p>AT2 (imp) How do Humanists show their belief that morality is intrinsic to society?</p>

Big Issue 2: Why is there suffering? Buddhism - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Suffering (Dukkha) exists, is caused by non-acceptance, attachment and karma, and can be alleviated using the 8-fold path and by understanding it and viewing it in a different way.</p> <p>Source: Dharmapada and teachings...</p> <p>Teaching: All human beings have the right. The 3 Universal Truths. The 4 Noble Truths.</p>	<p>The 8-Fold Path</p> <p>The 3 Jewels</p> <p>The 5 Precepts</p> <p>The Sangha</p> <p>Enter into dialogue with Buddhist visitors to understand what they believe causes suffering and Buddhism's answer to alleviating it.</p> <p>Lives of inspiring Buddhists who have dedicated their lives to alleviating the suffering of others.</p>	<p>Meditation</p> <p>Becoming a bhikkhu (monk) or bhikkuni (nun)</p>	<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering for me and others?</p> <p>AT2 (imp) If death and illness still exist in people's lives, how can Buddhists believe that all suffering can be alleviated?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way?</p> <p>AT2 (imp) What is the Buddhist belief about what causes Dukkha?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters?</p> <p>AT2 (imp) What would the world look like if everyone followed the 8-fold path? Would suffering be alleviated?</p>

Christianity - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: God rewards people who ask forgiveness for their sins with life after death. Everyone sins because they have free-will (Genesis story) and make decisions based on what they want, as opposed to what God may want from them, but through Jesus' sacrifice they can gain forgiveness.</p> <p>Source: Old Testament. Genesis 1,2. Adam/Eve and original sin. New Testament. Matthew 26:36-42. Jesus in Gethsemane. Matthew 5:3-10. Beatitudes, Blessed are those who are persecuted. Examples of Jesus taking away suffering by healing/turning water into wine/feeding 5000 people.</p> <p>Teaching: The Lord's Prayer. Following the Two Great Commandments would alleviate suffering. Not following God's will causes suffering.</p>	<p>Worship and prayer, private and communal in a church. Putting faith into action by alleviating the suffering of others and by not causing suffering to self or others, e.g. charity work, career choices in caring professions, looking after family and friends, caring for the environment. Lives of inspiring Christians who have dedicated their lives to alleviating the suffering of others. Enter into dialogue with Christian visitor to understand what they believe causes suffering and Christianity's answer to alleviating it.</p>	<p>The Lord's Prayer Lifestyle choices</p>	<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering for me and others? AT2 (imp) Can alleviating other people's suffering ever be an unselfish act, or is there always a "what's in it for me" factor?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way? AT2 (imp) If God is all-knowing and all powerful, can Christians ever understand why there is suffering in the world and why God allows it to carry on?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters? AT2 (imp) How can causing people suffering through conflict and tension between religions be justified?</p>

Hinduism - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The Law of Cause and Effect (Karma) means every action has its consequence and karma is built over many incarnations, thus some suffering is the consequence of actions.</p> <p>Source: Chandogya Upanishad 8:12.1 The body is mortal...but within it dwells the immortal self. This self... is subject to pleasure and pain... freedom from pleasure and pain can no man find. Brihadaranyaka Upanishad As a man acts, as he behaves, so does he become. Whosoever does good, becomes good, whosoever does evil, becomes evil.</p> <p>Teaching: Take responsibility for your own actions and thoughts, cause no harm and alleviate the suffering of others to bring positive karma to yourself.</p>	<p>Enter into dialogue with Hindu visitors to understand what they believe causes suffering and Hinduism's answer to alleviating it.</p> <p>Lives of inspiring Hindus who have dedicated their lives to alleviating the suffering of others.</p> <p>Ahimsa. Choosing a non-violent lifestyle and causing no harm to living things.</p> <p>Worship and rituals asking for Brahman's guidance</p>	<p>Lifestyle choices</p> <p>Yoga</p> <p>Meditation</p>	<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering to me and others?</p> <p>AT2 (imp) Can alleviating other people's suffering ever be an unselfish act, or is there always a "what's in it for me" factor?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way?</p> <p>AT2 (imp) How can experiencing suffering help a person grow and develop spiritually and can this bring 'good' karma?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters?</p> <p>AT2 (imp) If the world lived by the principle of Ahimsa would suffering be eliminated or at least alleviated?</p>

Islam - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Muslims are guided in all they do by the teachings of Allah. Life and its suffering are a test. Allah rewards with heaven.</p> <p>Source: The Qur'an. Surah 2:155-6. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently persevere... Surah 30:41. Evil has come to the land because of man's deeds.</p> <p>Teaching: Follow Allah's will and lead a 'good' life. Suffering is a test.</p>	<p>Enter into dialogue with Muslim visitors to understand what they believe causes suffering and Islam's answer to alleviating it.</p> <p>Lives of inspiring Muslims who have dedicated their lives to alleviating the suffering of others.</p> <p>Zakat</p> <p>Sawm</p> <p>Prayer and worship</p>	<p>Prayer</p> <p>Lifestyle choices</p>	<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering to me and others?</p> <p>AT2 (imp) Can alleviating other people's suffering ever be an unselfish act, or is there always a "what's in it for me" factor?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way?</p> <p>AT2 (imp) Would seeing suffering as a test make it easier for Muslim people to cope with?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters?</p> <p>AT2 (imp) How can causing people suffering through conflict and tension between religions be justified?</p>

Judaism - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: G-d has invited Jewish people into a special Covenant with him and given them guidance on how to live. Suffering is seen as a punishment, as a test to bring people back to G_d and as a means of discipline.</p> <p>Source: Deuteronomy 8:5. Remember that the Lord your G_d corrects and punishes you just as a father disciplines his children. Deuteronomy 28:15 If you do not obey the Lord your G_d and do not carefully follow all his commands and decrees...all these curses will come upon you and overtake you. Genesis 22:1-2 Sometime later, G_d tested Abraham. He said to him, "Abraham, take your son, your only son Isaac. Sacrifice him as a burnt offering". Talmud No person bruises his finger here on earth unless it was decreed against him in heaven.</p> <p>Teaching: Obey G_d's will, stay in the Covenant with him and you will be rewarded.</p>	<p>Enter into dialogue with Jewish visitors to understand what they believe causes suffering and Judaism's answer to alleviating it.</p> <p>Lives of inspiring Jews who have dedicated their lives to alleviating the suffering of others.</p> <p>Worship and prayer</p> <p>Rites of Passage</p> <p>Lifestyle choices</p>		<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering to me and others?</p> <p>AT2 (imp) Can alleviating other people's suffering ever be an unselfish act, or is there always a "what's in it for me" factor?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way?</p> <p>AT2 (imp) Is it fair that suffering is a test and punishment from G_d?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters?</p> <p>AT2 (imp) How can causing people suffering through conflict and tension between religions be justified?</p>

Sikhism - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: God creates good and bad and wants people to lead good lives and be rewarded.</p> <p>Source: Guru Granth Sahib. 1172</p> <p>The creator created both poison and nectar. Guru Granth Sahib. 757</p> <p>Lord, when I am happy I will worship you only; when I suffer I will not forget you.</p> <p>Teaching: Develop trust and faith in God, lead a good life, gaining positive karma and you will break free from the cycle of reincarnation.</p>	<p>Enter into dialogue with Sikh visitors to understand what they believe causes suffering and Sikhism's answer to alleviating it.</p> <p>Lives of inspiring Sikhs, the gurus and others, who have dedicated their lives to alleviating the suffering of others.</p> <p>Sewa (charity)</p> <p>Langar</p> <p>Sikhs often choose vegetarianism</p>	<p>Prayer and worship</p> <p>Amrit Ceremony</p> <p>The 5 K's</p>	<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering to me and others?</p> <p>AT2 (imp) Can alleviating other people's suffering ever be an unselfish act, or is there always a "what's in it for me" factor?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way?</p> <p>AT2 (imp) How might Sikh people explain the suffering caused through natural disasters?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters?</p> <p>AT2 (imp) How can Sikh people show their commitment to following the will of God, and how might this alleviate their suffering?</p>

Humanism - Why is there suffering?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Suffering is a fact of existence and has no higher purpose.</p> <p>Source: Human reason, no sacred books.</p> <p>Teaching: Do your best to ensure you are not the cause of suffering in others, and look for solutions to human-caused suffering.</p>	<p>Enter into dialogue with Humanist visitors to understand what they believe causes suffering and Humanism's answer to alleviating it.</p> <p>Lives of inspiring Humanists who have dedicated their lives to alleviating the suffering of others.</p> <p>Humanists look to medical science and education to prevent and relieve suffering.</p> <p>They encourage compassion for fellow human beings, believing this to be a natural instinct in human nature.</p>	<p>Some Humanists use meditation and reflection</p> <p>Belief into action in the world</p>	<p>AT2 (p) Do I see myself as a victim, rescuer or persecutor? Do I take on all these roles at different times? Where do these roles come from? How might this cause or alleviate suffering to me and others?</p> <p>AT2 (imp) Can alleviating other people's suffering ever be an unselfish act, or is there always a "what's in it for me" factor?</p>	<p>AT2 (p) Have you ever experienced physical or emotional suffering? How did you cope with it? Were you eager to find the cause of it? Did the experience change you in any way?</p> <p>AT2 (imp) With no God to blame for suffering or to ask for support to cope with suffering, how do Humanists find strength to handle suffering in their lives?</p>	<p>AT2 (p) Do I make it my business not to be the cause of other people's suffering? How do I do this? Why/why not? Can I identify different causes of suffering, e.g. natural/human-made disasters?</p> <p>AT2 (imp) How might Humanists use their instinctual compassion to alleviate suffering?</p>

Big Issue 3: Is there life after death? Buddhism - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Re-birth. Karma. Nirvana. Dharma. 8-Fold Path.</p> <p>Source: The Tibetan Book of the Dead. Buddha Nikaya. 11:186.</p> <p>If some person or animal is presently annoying you, a way to stop it will towards them is to reflect that in a past life they may have been a close relative or friend.</p> <p>The Buddha. It is unsure if tomorrow or the next life will come.</p> <p>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-births to gain nirvana.</p>	<p>Funeral customs</p> <p>Lifestyle choices</p> <p>The 8-Fold Path</p> <p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p>	<p>Wheel</p> <p>Lotus flower</p> <p>Meditation</p> <p>Buddha Mantra</p>	<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/religious community that has strong beliefs about this? Do you agree with these?</p> <p>AT2 (imp) Does the belief in reincarnation make sense to you? How do you respond to the Buddha Nikaya quotation 11:186?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me?</p> <p>AT2 (imp) If the present moment is the only reality, and enlightenment can be gained at any time, what would be the point of worrying about life after death?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now?</p> <p>AT2 (imp) Would you try harder to live a good life if you believed you were gathering karma, which would affect you when you reach nirvana?</p>

Christianity - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Jesus' resurrection proves to Christians that there is life after death, for everyone who asks for forgiveness from God and does their best to live by Jesus' teaching and example.</p> <p>Source: Matthew 25:31-46 Sheep and Goats Luke 23:42-3 Criminal on cross Luke 14:15-24 A banquet in heaven 1 Corinthians 15:42-44 When the body is buried it is mortal; when raised it is immortal.</p> <p>Teaching: Live a life pleasing to God and you will be rewarded with heaven when your physical body dies. The soul is immortal.</p>	<p>The Eucharist/Mass/Holy Communion Funeral Service Live by the Two Great Commandments Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p>	<p>Prayer Art Music Easter hymns Symbols: Cross, crucifix, Easter eggs</p>	<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/religious community that has strong beliefs about this? Do you agree with these? AT2 (imp) Why do Christians believe it was necessary for Jesus to die in order to offer them life after death?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me? AT2 (imp) How would Christians describe heaven and hell? What might they mean when they say heaven can be here and now, not just after the death of the physical body?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now? AT2 (imp) How might the belief in life after death affect Christian views about ethical issues like assisted suicide?</p>

Hinduism - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Samsara. Moksha. Karma. Dharma.</p> <p>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 shall 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.</p> <p>Teaching: Freedom from Samsara is possible by equalising your karma. This is your responsibility.</p>	<p>Enter into dialogue with adherents of this religion/ philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Funeral customs (Varanasi)</p> <p>Temple</p> <p>Arti</p>	<p>Meditation</p> <p>Symbolism: murtis</p>	<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/ religious community that has strong beliefs about this? Do you agree with these?</p> <p>AT2 (imp) What is the significance of the cremation ceremony and funeral customs for Hindus?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me?</p> <p>AT2 (imp) What is my response to the Hindu belief in Samsara and Moksha? Does this make sense to me?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now?</p> <p>AT2 (imp) What difference does working to gain positive karma make to a Hindu in his current life, and with regard to his freedom from Samsara? Why would a Hindu want to gain freedom from Samsara if this lifetime is a happy one with little suffering?</p>

Islam - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The nature of life after death depends on the quality of the life led on earth. Allah will be the judge.</p> <p>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 amidst scorching winds and seething water; in the shade of pitch black smoke, neither cool nor refreshing. Such shall be their fate on the day of reckoning.</p> <p>Teaching: Living according to Allah's will brings reward in the life after death.</p>	<p>Enter into dialogue with adherents of this religion/ philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Funeral customs</p> <p>Jihad theories</p>	<p>Shahadah</p> <p>Prayer</p> <p>Zakat</p> <p>Sawm</p> <p>Hajj</p>	<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/ religious community that has strong beliefs about this? Do you agree with these?</p> <p>AT2 (imp) Compare your idea of heaven with the picture painted in Surah 56. How are they the same or different?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me?</p> <p>AT2 (imp) Is it fair that the nature of life after death, either reward or punishment, is decided by Allah at a person's judgement day?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now?</p> <p>AT2 (imp) To what extent do you think the promise of reward in heaven after the death of the physical body is a powerful motivation for leading a life according to Allah's will?</p>

Judaism - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: There is life after death and the nature of it is determined by the quality of the life lived now.</p> <p>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.</p> <p>Teaching: Live life pleasing to G_d, honouring the Covenant, and you will be rewarded with heaven.</p>	<p>Enter into dialogue with adherents of this religion/ philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Jewish burial rites</p> <p>Sitting Shiva</p> <p>Yahrzeit (Memorial candle)</p>		<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/ religious community that has strong beliefs about this? Do you agree with these?</p> <p>AT2 (imp) What is the significance of sitting shiva?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me?</p> <p>AT2 (imp) How might the belief in life after death affect Jewish people's views about ethical issues like assisted suicide?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now?</p> <p>AT2 (imp) To what extent do you think the promise of reward in heaven after the death of the physical body is a powerful motivation for leading a life according to G-d's will?</p>

Sikhism - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Everyone has an immortal soul which is reincarnated until it breaks free and returns to God.</p> <p>Source: Guru Granth Sahib 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. GGS 176 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</p> <p>Teaching: Leading a good life and equalising your karma has the promise of being reunited with God.</p>	<p>Enter into dialogue with adherents of this religion/ philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Prayer</p> <p>Worship at the Gurdwara</p> <p>Sewa</p> <p>Langar</p> <p>Cremination and funeral customs</p>		<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/ religious community that has strong beliefs about this? Do you agree with these?</p> <p>AT2 (imp) What is the significance of the Sikh cremation/funeral customs?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me?</p> <p>AT2 (imp) What is my response to the Sikh belief in reincarnation? Does this make sense to me?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now?</p> <p>AT2 (imp) What difference does working to gain positive karma make to a Sikh in his current life, and with regard to his freedom from Samsara? Why would a Sikh want to gain freedom from Samsara if this lifetime is a happy one with little suffering?</p>

Humanism - Is there life after death?

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The survival of the conscious mind after the death of the human brain cannot be reconciled with science. There is not life after the death of the physical body.</p> <p>Source: Human reason. No sacred texts.</p> <p>Teaching: Leading a good life and equalising Live life well now.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Humanist funeral ceremonies are non-religious and celebrate life.</p>		<p>AT2 (p) Why do people seem so concerned to know what happens after the death of the physical body? Do you belong to a group/family/religious community that has strong beliefs about this? Do you agree with these?</p> <p>AT2 (imp) How might Christian parents respond to their teenage son announcing his Humanist philosophy?</p>	<p>AT2 (p) What do I believe happens after the death of this physical body? Do these beliefs scare me or reassure me?</p> <p>AT2 (imp) What is my response to the How might the belief that there is no life after death affect Humanists' views about ethical issues like assisted suicide?</p>	<p>AT2 (p) How do my beliefs about life after death affect the way I am living my life now?</p> <p>AT2 (imp) To what extent do you think the belief that there is only life now and no life after death, motivates Humanists to make the most of life? Could this lead to a life lived selfishly? What is the Humanist response to this?</p>

Big Issue 4: Human Rights and Social Justice

Buddhism - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: All people have the Buddha-nature within so should be treated with respect and non-judgementally. All beings have the right to live in peace and equality.</p> <p>Source: Dhammapada 393-4 All people are equal and have within them the Buddha-nature. Dhammapada 6 Many do not know we are here to live in harmony. Dalai Lama The life of all beings, human, animal or otherwise, is precious, and all have the same right to happiness.</p> <p>Teaching: Respect all living things and cause no harm.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Lifestyle choices e.g. ethically-produced products</p> <p>Buddhist aid organisations</p> <p>The sangha</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) Where this religion/philosophy is practised, is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) Freedom of speech is denied in some countries.</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Christianity - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: All people are made in God's image. All people are invited to have a relationship with God. All people are valued equally and have a unique place in the world and a unique contribution to make.</p> <p>Source: Genesis 1:27 Mark 12:31 Matthew 7:12 Romans 12:18 John 13:34 Matthew 7:1 Luke 10:25-37 Matthew 5:43-48 Galatians 3:28</p> <p>Teaching: Everyone should be treated as equally valuable to God.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Lifestyle choices e.g. ethical products</p> <p>Christian aid organisations</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) Where this religion/philosophy is How does this religion/philosophy work to uphold the Human Rights agenda?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) In which where this religion/philosophy is practised is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Hinduism - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Everyone is equal.</p> <p>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.</p> <p>Teaching: Treat everyone with respect.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Hindu aid organisations</p> <p>Lifestyle choices</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) How does this religion/philosophy work to uphold the Human Rights agenda?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) In which where this religion/philosophy is practised is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Islam - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: All are equal in the eyes of Allah.</p> <p>Source: The Qur'an Surah 49:13 You people, we have created you from a male and a female and made you into tribes and nations, that you might get to know each other.</p> <p>Teaching: Human rights should be upheld for all.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Muslim aid organisations</p> <p>Ummah (global community of Muslims)</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) How does this religion/philosophy work to uphold the Human Rights agenda?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) In which where this religion/philosophy is practised is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Judaism - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: All people are created by G_d.</p> <p>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.</p> <p>Teaching: All people should be treated with respect.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Jewish aid organisations</p> <p>Lifestyle choice</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) How does this religion/philosophy work to uphold the Human Rights agenda?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) In which where this religion/philosophy is practised is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Sikhism - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: All people are equal.</p> <p>Source: Guru Gobind Singh We need to recognise the oneness of all humanity... though they use different dress according to the influence of regional customs: all men have the same eyes, ears, body and figure.</p> <p>Teaching: Treat all people with respect.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Sikh aid organisations Lifestyle choices</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) How does this religion/philosophy work to uphold the Human Rights agenda?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) In which where this religion/philosophy is practised is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Humanism - Human Rights and Social Justice

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Balancing freedom and fairness is important. Believe in everyone's right to have their human rights upheld.</p> <p>Source: No sacred text. Conscience is important.</p> <p>Teaching: Take a full part in the democratic society.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p> <p>Aid organisations</p> <p>British Humanist Society lobbies government on human rights issues.</p>		<p>AT2 (p) Can I recognise when people make judgements about me without knowing me first? How does this make me feel?</p> <p>AT2 (imp) How does this religion/philosophy work to uphold the Human Rights agenda?</p>	<p>AT2 (p) What is my philosophy on human rights and how do I put it into practice?</p> <p>AT2 (imp) In which where this religion/philosophy is practised is there a disregard for human rights and how might the religion/philosophy try to address this?</p>	<p>AT2 (p) Which of the rights in the Universal Declaration do I consider to be the most important and why?</p> <p>AT2 (imp) To what extent do I agree with this religion/philosophy's position and what more do I think they could do to improve human rights across the world?</p>

Big Issue: The environment

Buddhism - The environment

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Respect all living things as all are equally valuable and all have the right to happiness.</p> <p>Source: Dharmapada 49 As the bee takes the essence of a flower and flies away without destroying its beauty and perfume, so let the wise man wander in life.</p> <p>Anchoranga Sutra All breathing, existing, living sentient creatures should not be slain or treated with violence, nor abused, nor tormented nor driven away.</p> <p>Teaching: Respect and care for the environment.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>The 8-Fold Path.</p>		<p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) What do you think Dharmapada 49 means in terms of how Buddhists try to live their lives in relation to environmental issues?</p>	<p>AT2 (p) Do I understand the interconnectedness of all living things e.g. the food chain?</p> <p>AT2 (imp) if the Buddha-nature is in every living thing, what difference does that make to how Buddhists interact with the natural environment?</p>	<p>AT2 (p) Which of the rights in the How much thought do I give to the way my lifestyle choices affect the environment e.g. my carbon footprint?</p> <p>AT2 (imp) Which parts of the 8-fold path are the most difficult to put into practice in this country, especially relating to animals?</p>

Christianity - The environment

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: God created everything and people are the caretakers/stewards of it.</p> <p>Source: Genesis 1,2 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. Luke 12:6 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. Assissi Declarations</p> <p>Teaching: People are to treat the environment with care and respect and be the stewards of it for God.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p>		<p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) In what ways does this religion/philosophy link humans, the environment and God? Could these teachings make a difference to the environmental issues the world is currently facing if the majority of people adhered to them?</p>	<p>AT2 (p) Why do you think many human beings disregard the importance of conservation and their personal responsibility for it for the sake of future generations? Where do you stand on this?</p> <p>AT2 (imp) Whose responsibility is it to preserve the environment for future generations, according to this religion/philosophy? How far do you agree with this?</p>	<p>AT2 (p) How committed am I to taking care of the planet? What do I do to support the green agenda? Could I do more? Am I a good steward?</p> <p>AT2 (imp) What evidence is there to suggest that people within this religion/philosophy take on a stewardship role with regard to the local and global environment? Are you impressed or otherwise?</p>

Hinduism - The environment

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The world was created by Brahma and all living things are to be respected.</p> <p>Source: Bhagavad Gita 9:29 I look upon all creatures equally. Yagur 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?</p> <p>Teaching: Respect all living things.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p>		<p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) In what ways does this religion/philosophy link humans, the environment and God? Could these teachings make a difference to the environmental issues the world is currently facing if the majority of people adhered to them?</p>	<p>AT2 (p) Why do you think many human beings disregard the importance of conservation and their personal responsibility for it for the sake of future generations? Where do you stand on this?</p> <p>AT2 (imp) Whose responsibility is it to preserve the environment for future generations, according to this religion/philosophy? How far do you agree with this?</p>	<p>AT2 (p) How committed am I to taking care of the planet? What do I do to support the green agenda? Could I do more?</p> <p>AT2 (imp) What evidence is there to suggest that people within this religion/philosophy take on a stewardship role with regard to the local and global environment? Are you impressed or otherwise?</p>

Islam - The environment

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: Allah created the world and it belongs to him, but he has given humans the responsibility of looking after it (Khalifa).</p> <p>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... 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.</p> <p>Teaching: Taking care of the environment is part of showing respect for Allah.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p>		<p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) In what ways does this religion/philosophy link humans, the environment and God? Could these teachings make a difference to the environmental issues the world is currently facing if the majority of people adhered to them?</p>	<p>AT2 (p) Why do you think many human beings disregard the importance of conservation and their personal responsibility for it for the sake of future generations? Where do you stand on this?</p> <p>AT2 (imp) Whose responsibility is it to preserve the environment for future generations, according to this religion/philosophy? How far do you agree with this?</p>	<p>AT2 (p) How committed am I to taking care of the planet? What do I do to support the green agenda? Could I do more?</p> <p>AT2 (imp) What evidence is there to suggest that people within this religion/philosophy take on a stewardship role with regard to the local and global environment? Are you impressed or otherwise?</p>

Judaism - The environment

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: The world belongs to G_d who created it and has given human beings the responsibility of looking after it.</p> <p>Source: Genesis 1,2 Deuteronomy 20:19 Exodus 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. Leviticus 11,25:23</p> <p>Teaching: Respect G_d by looking after the environment.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p>		<p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) In what ways does this religion/philosophy link humans, the environment and God? Could these teachings make a difference to the environmental issues the world is currently facing if the majority of people adhered to them?</p>	<p>AT2 (p) Why do you think many human beings disregard the importance of conservation and their personal responsibility for it for the sake of future generations? Where do you stand on this?</p> <p>AT2 (imp) Whose responsibility is it to preserve the environment for future generations, according to this religion/philosophy? How far do you agree with this?</p>	<p>AT2 (p) How committed am I to taking care of the planet? What do I do to support the green agenda? Could I do more?</p> <p>AT2 (imp) What evidence is there to suggest that people within this religion/philosophy take on a stewardship role with regard to the local and global environment? Are you impressed or otherwise?</p>

Sikhism - The environment

A Beliefs, Teachings Sources (AT1)	B Practices and ways of life (AT1)	C Forms of expressing meaning (AT1)	D Identity, Diversity and Belonging (AT2)	E Meaning, purpose and truth (AT2)	F Values and commitments (AT2)
<p>Belief: God created the world and that although humans are in charge; they are caretakers and must respect all living things.</p> <p>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 our sustenance. Evening Prayer: You, Lord, are the river wherein all things dwell; apart from you, nothing can be.</p> <p>Teaching: Respect all living things and so respect God.</p>	<p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p>		<p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) In what ways does this religion/philosophy link humans, the environment and God? Could these teachings make a difference to the environmental issues the world is currently facing if the majority of people adhered to them?</p>	<p>AT2 (p) Why do you think many human beings disregard the importance of conservation and their personal responsibility for it for the sake of future generations? Where do you stand on this?</p> <p>AT2 (imp) Whose responsibility is it to preserve the environment for future generations, according to this religion/philosophy? How far do you agree with this?</p>	<p>AT2 (p) How committed am I to taking care of the planet? What do I do to support the green agenda? Could I do more?</p> <p>AT2 (imp) What evidence is there to suggest that people within this religion/philosophy take on a stewardship role with regard to the local and global environment? Are you impressed or otherwise?</p>

Humanism - The environment

<p>A Beliefs, Teachings Sources (AT1)</p> <p>Belief: Human beings are temporary stewards of the planet and should treat the earth with respect.</p> <p>Source: Human reason. No sacred text.</p> <p>Teaching: Personal responsibility to take care of the planet.</p>	<p>B Practices and ways of life (AT1)</p> <p>Enter into dialogue with adherents of this religion/philosophy to understand their beliefs regarding environmental issues and how these affect their lifestyle choices now.</p> <p>Lifestyle choices.</p>	<p>C Forms of expressing meaning (AT1)</p>	<p>D Identity, Diversity and Belonging (AT2)</p> <p>AT2 (p) Do I recognise the diversity, cycles and patterns in nature?</p> <p>AT2 (imp) In what ways does this religion/philosophy link humans, the environment and God? Could these teachings make a difference to the environmental issues the world is currently facing if the majority of people adhered to them?</p>	<p>E Meaning, purpose and truth (AT2)</p> <p>AT2 (p) Why do you think many human beings disregard the importance of conservation and their personal responsibility for it for the sake of future generations? Where do you stand on this?</p> <p>AT2 (imp) Whose responsibility is it to preserve the environment for future generations, according to this religion/philosophy? How far do you agree with this?</p>	<p>F Values and commitments (AT2)</p> <p>AT2 (p) How committed am I to taking care of the planet? What do I do to support the green agenda? Could I do more?</p> <p>AT2 (imp) What evidence is there to suggest that people within this religion/philosophy take on a stewardship role with regard to the local and global environment? Are you impressed or otherwise?</p>
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8. Programmes of Study 14-19

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14-19 Entitlement

For 14-19 age range, schools are reminded that it is an entitlement for all students to study religious education and to have their learning accredited. Schools must provide religious education to every pupil, except those withdrawn by their parents. (From the age of 16 upwards students may withdraw themselves from Religious Education.)

EnquiRE Within requires religious education to be offered through an accredited qualification course, so that schools provide for all 14-19 students at least one opportunity to undertake a course in religious education or religious studies leading to a qualification approved under Section 96.

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9. Assessment Level Descriptors

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The attainment targets for Religious Education

The two attainment targets, **Learning about Religion** and **Learning from Religion** are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both attainment targets.

In deciding on a pupil's level of attainment at the end of a Key Stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels. There are no national statutory assessment requirements in Religious Education, but **schools must report to parents** on pupils' progress in Religious Education.

It is important to note that not all aspects of Religious Education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment. These ideas would probably fall under the AT2 (personal) category, whereas the level of critical reflection/evaluation applied in AT2 (impersonal) could be assessed appropriately.

About the attainment targets

The attainment targets for Religious Education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of Key Stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptors can be used in Assessment for Learning.

In the Foundation Stage, children's attainment is assessed in relation to the early learning goals. At Key Stage 4, national qualifications are the main means of assessing attainment in Religious Education.

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

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‘P’ levels (Performance descriptions)

In 2001, QCA published ‘Planning, teaching and assessing the curriculum for pupils with learning difficulties’.

The performance descriptors outlined early learning and attainment before Level 1 of the 8-level scale (referred to above). The ‘P’ levels were also in 8 levels from P1 to P8.

These can be used by teachers in the same way as the National Curriculum level descriptions 1-8 to:

- Decide which description best fits a pupil’s performance over a period of time and in different contexts;
- Develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long, medium and short-term planning;
- Track linear progress towards attainment at National Curriculum level 1;
- Identify lateral progress by looking for related skills at similar levels across their subjects;
- Record pupils’ overall development and achievement, for example, at the end of a year or a key stage.

They may well be useful in mainstream as well as special schools and are exemplified using RE specific content in the syllabus support handbook.

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P Levels

The first three outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

P 1i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example startling at sudden noises or movements*. Any participation is fully prompted.

P 1ii) Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group celebrations and acts of worship*.

P 2i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and man-made environments*. They begin to show interest in people, events and objects, for example, leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, *touching a range of religious artefacts and found objects in partnership with a member of staff*.

P 2ii) Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed the experience or interaction*. They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music*. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact*. They co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person performing gestures.

P 3i) Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, *for example, prompting a visitor to prolong an interaction*. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, *for example, stroking or shaking artefacts or objects*. They observe the results of their own actions with interest, *for example when vocalising in a quiet place*. They remember learned responses over more extended periods, *for example, following a familiar ritual and responding appropriately*.

P 3ii) Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, *for example, prompting an adult to sing or play a favourite song*. They can remember learned responses over increasing periods of time and may anticipate known events, *for example, celebrating the achievements of their peers in assembly*. They may respond to options and choices with actions or gestures, *for example, choosing to participate in activities*. They actively explore objects and events for more extended periods, *for example, contemplating the flickering of a candle flame*. They apply potential solutions systematically to problems, *for example passing an artefact to a peer in order to prompt participation in a group activity*.

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P Levels in Religious Education

From P levels 4 to 8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

P 4 Pupils use single elements of communication, *for example, words, gestures, signs or symbols*, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing*. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P 5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food or tactile objects*. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P 6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

P 7 Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the questions and communicate their responses. They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P 8 Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them eg happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

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Attainment Targets for Religious Education

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

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression

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

- Identity and belonging
- Meaning, purpose and truth
- Values and commitments

Level 1

Attainment Target 1

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

Attainment Target 2

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

Level 2

Attainment Target 1

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

Attainment Target 2

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

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Level 3

Attainment Target 1

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

Attainment Target 2

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

Level 4

Attainment Target 1

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

Attainment Target 2

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

Level 5

Attainment Target 1

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

Attainment Target 2

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

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Level 6

Attainment Target 1

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

Attainment Target 2

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

Level 7

Attainment Target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

Attainment Target 2

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

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Level 8

Attainment Target 1

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

Attainment Target 2

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

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Exceptional Performance

Attainment Target 1

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

Attainment Target 2

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

Levels from the national, non-statutory Framework for Religious Education, presented in pupil-friendly statements.

	AT1 Learning about religion		AT2 Learning from religion			
Level	How pupils develop their knowledge, skills and understanding with reference to:					
	(A) beliefs, teachings and sources	(B) practices and ways of life	(C) forms of expressing meaning	(D) identity, diversity and belonging	(E) meaning, purpose and truth	(F) values and commitments
	I can	I can	I can	I can	I can	I can
1	remember a Christian (Hindu, etc.) story and talk about it	use the right names for things that are special to Buddhists (Jews, etc)	recognise religious art, symbols and words and talk about them	talk about things that happen to me	talk about what I find interesting or puzzling	talk about what is important to me and to other people
2	tell a Christian (Sikh, etc.) story and say some things that people believe	talk about some of the things that are the same for different religious people	say what some Christian (Muslim, etc) symbols mean and say what some of the art/music is about	ask about what happens to others with respect for their feelings	talk about some things in stories that make people ask questions	talk about what is important to me and to others with respect for their feelings
3	describe what a believer might learn from a religious story	describe some of the things that are the same and different for religious people	use religious words to describe some of the different ways in which people show their beliefs	compare some of the things that influence me with those that influence other people	ask important questions about life and compare my ideas with those of other people	link things that are important to me and other people with the way I think and behave
4	make links between the beliefs (teachings, sources, etc.) of different religious groups and show how they are connected to believers' lives	use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	express religious beliefs (ideas, feelings, etc) in a range of styles and words used by believers and suggest what they mean	ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others	ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs /values
5	suggest reasons for the similar and different beliefs which people hold, and explain how religious sources are used to provide answers to important questions about life and morality	describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities	use a wide religious vocabulary in suggesting reasons for the similarities and differences in forms of religious, spiritual and moral expression found within and between religions	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives

Levels from the national, non-statutory Framework for Religious Education, presented in pupil-friendly statements.

	AT1 Learning about religion		AT2 Learning from religion			
	How pupils develop their knowledge, skills and understanding with reference to:					
	How pupils develop their knowledge, skills and understanding with reference to:		How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:			
Level	(A) beliefs, teachings and sources	(B) practices and ways of life	(C) forms of expressing meaning	(D) identity, diversity and belonging	(E) meaning, purpose and truth	(F) values and commitments
6	I can say what religions teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them	I can say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies	I can use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers	I can consider the challenges of belonging to a religion today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples	I can use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me	I can use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me
7	present a coherent picture of religious beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence	show how religious activity in today's world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion	use a wide religious and philosophical vocabulary and different forms of expression in presenting a picture of how people express their religious, spiritual and ethical beliefs in a variety of ways	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people
8	analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts	weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places	use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression	weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments and examples	weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples

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10. Appendices

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The Bahá'í Faith - Key Stages 2 and 3

(A) Beliefs Teachings Sources (AT1)	(B) Practices and Ways of Life	(C) Forms of Expression (AT1)	(D) Identity and Belonging (AT2)	(E) Meaning and Purpose Truth (AT2)	(F) Values and Commitments (AT2)
What do Bahá'is believe about God? God as unknowable	The Importance of Obligatory Prayer and Daily Worship Fasting How are God's attributes reflected in nature?	Symbols: The Ringstone Symbol; the 'Greatest Name'; the Nine-pointed Star Houses of Worship	What happens at a 19 Day Feast? What is important in Community Life?	What do Bahá'í writings say about the purpose of life? What do Bahá'is believe about life after death?	How do Bahá'is serve their community and Mankind?
Life of Bahá'u'lláh 'Abdu'l-Bahá as Exemplar	Pilgrimage The Holy Land	'Declaration of Faith' Individual Responsibility	Holy Days – Commemorations : Ascension of Bahá'u'lláh, Martyrdom of The Báb, Celebrations: Bahá'u'lláh's Birthday, Naw-Rúz (New Year), Ridvan Festival	Progressive Revelation – what is it? Concept of Unity of Religions – how is this explained and put into practice?	Individual Responsibility to seek truth
Unity and Equality of men & women, races and religions	What is special about the Bahá'í Administrative system? Bahá'í Marriage Laws	Importance of education for girls	Where do Bahá'is meet? Homes Houses of Worship (Temples)	How are local traditions valued in a global outlook?	Why are community projects important? What is a 'Youth Year of Service'?

