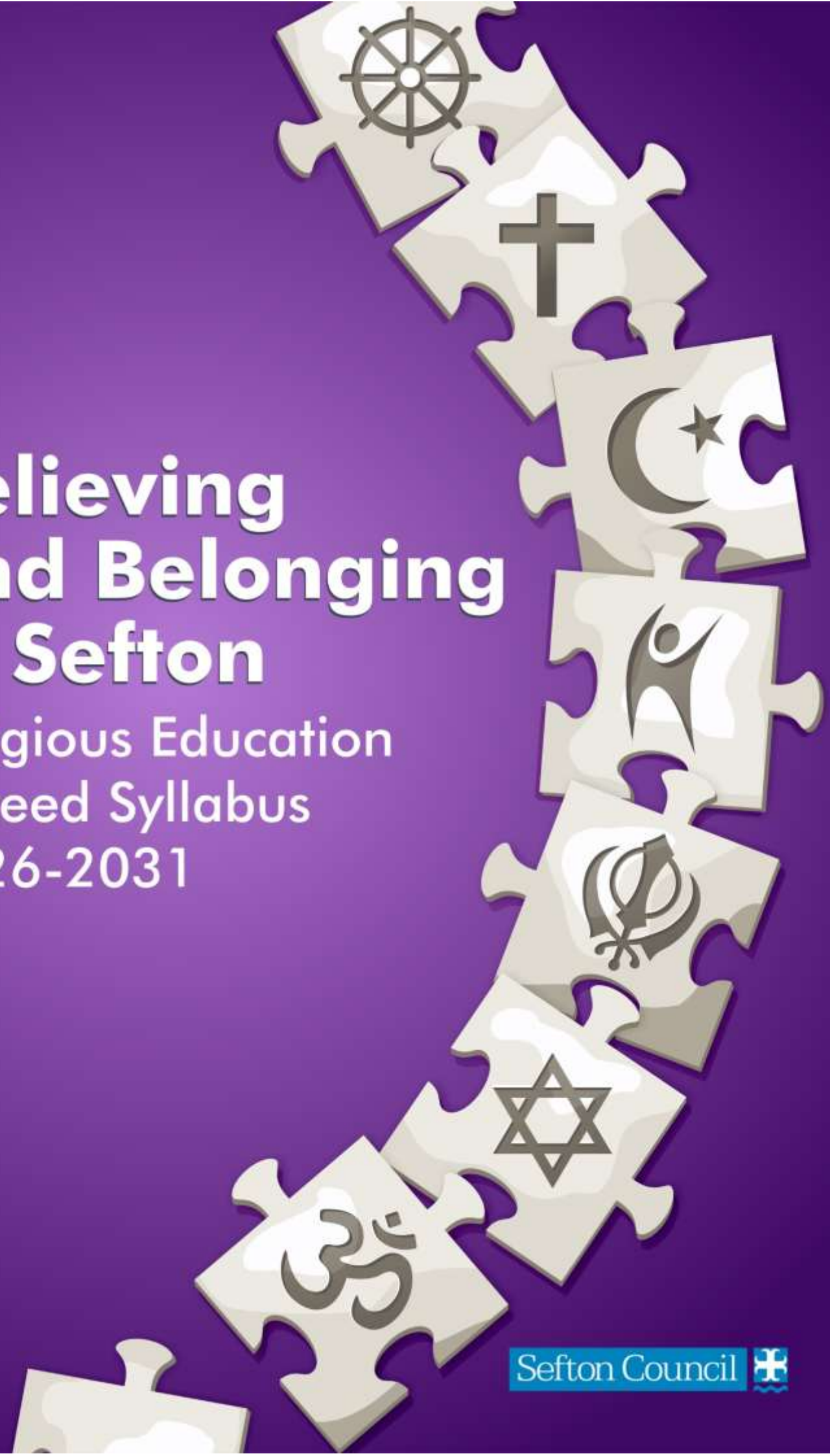
Believing and Belonging in Sefton

Religious Education Agreed Syllabus 2026-2031



Sefton Council

Syllabus written by Pennine Learning Associates Ltd
www.penninelearning.com

Design by Claire Barnett Design, www.clairebarnett.co.uk

© Pennine Learning Associates Ltd, 2026. The syllabus may be freely used and copied by maintained and academy schools within local authority areas where it has been commissioned or purchased. It may not be used or copied elsewhere without permission from the authors.

Contents

Introduction **4**
Which syllabus should schools use? **5**

SUPPORT FOR RE IN SEFTON **7**
Religion and Beliefs in the UK and Sefton 9
Enriching RE through engagement with people and communities 11
Support and Professional Development 13

SYLLABUS FOR RELIGIOUS EDUCATION **15**

Key elements of syllabus and additional materials **17**
Purpose and value of Religious Education **18**
Principles and requirements **21**

Curriculum content **29**
Early Years and Foundation Stage 29
Key Stage 1 34
Key Stage 2 37
Key Stage 3 40
Key Stage 4 43
Key Stage 5 46
RE and Special Needs 47
RE in Special Schools 48

Assessing the Impact of Teaching and Learning **49**
Key Outcomes to Support Assessment in Skills 51
End of Key Stage statements adapted from the Big Ideas Framework 52

PLANNING YOUR CURRICULUM **57**

ADDITIONAL RESOURCES AND SUPPORT FOR SEFTON SCHOOLS **63**
Accessing units of work and classroom resources 65
List of core and focus units of work 66
Overview plans for core units of work KS1-3 71
Key Stage 5 exemplars 98

Acknowledgements **105**

Introduction

I am delighted to be able to introduce our new Sefton Agreed Syllabus for Religious Education, at all key stages. It is the statutory syllabus for maintained schools and is also available for academy schools in the borough. The title, Believing and Belonging, represents the core aims of Religious Education: enabling pupils to gain knowledge and understanding of religions and worldviews, while cultivating respect for diversity and an awareness of the varied communities that make up modern society.

This syllabus has been developed with careful attention to the needs of teachers and leaders at all stages of their careers, providing a practical and supportive framework for delivering high quality Religious Education across Sefton. Through its implementation, we seek to empower young people with the knowledge, understanding, and skills needed to engage thoughtfully with the diverse world around them. Together, we can continue to enhance RE across the borough, promoting inclusion, mutual respect, and a lifelong love of learning.

I would like to express my sincere gratitude to all those who contributed to the development of this syllabus, including teachers, local faith representatives, Pennine Learning, and the many professionals and SACRE members, past and present, who have shared their expertise and insight. Your collective commitment and contributions have helped ensure that Religious Education in Sefton remains relevant, inclusive, engaging, and meaningful for all pupils.

Councillor Diane Roscoe
Chair of SACRE

Andrew Norcross
Vice Chair of Sefton SACRE

July 2026

Which syllabus should schools use?

This syllabus is authorised for use in maintained schools by Sefton Standing Advisory Council for RE (SACRE) for up to five years from 1st September 2026. It may also be used by other schools within Sefton.

The details provided here are in accordance with the law and guidance in place in 2026. Guidance will be adapted or modified to reflect any future changes or reviews.

A summary of the law

All schools in England, whatever their foundation or governance, must teach religious education from age 5 to 18.

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- *promotes the spiritual, moral, cultural, mental and physical development of pupils, and*
- *prepares pupils at the school for the opportunities, responsibilities and experiences of later life and all state schools... must teach religious education... all schools must publish their curriculum by subject and academic year online.*

The National Curriculum in England: Framework Document, September 2013, p.4

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools.
- any person aged nineteen or above for whom further education is being provided at school.
- any person over compulsory school age who is receiving part-time education.

Maintained community, foundation and voluntary controlled (VC) schools

The law provides that:

- in maintained community, foundation or voluntary controlled schools, RE is taught in accordance with the local Agreed Syllabus.
- the requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

Maintained community schools must use this syllabus as a basis for their own curriculum development. It may be supported by the optional additional resources. However, these additional resources are non-statutory. Schools are also encouraged to adapt and develop their own programmes based on the framework of this syllabus. Resources are also available on the Big Ideas website at https://bigideasforre.org/

Voluntary Controlled or Foundation Church of England schools must teach RE according to the Locally Agreed Syllabus of the authority where the school is located, unless parents request RE in

accordance with the trust deed or religious designation of the school. They may wish to supplement their curriculum with non-statutory resources provided through the diocese or from elsewhere.

In Voluntary Controlled schools, there may be a denominational requirement to provide a certain proportion of teaching from the religious designation.

The syllabus is supported by optional detailed planning which includes revised content requirements and comprehensive schemes of work for Christianity in every year group. SACREs also very strongly advise all schools to ensure their curriculum includes robust coverage of the variety of religious and non-religious worldviews and diversity within them.

Voluntary Aided (VA) Schools

In Voluntary Aided schools RE must be taught in accordance with the trust deed. In Church of England VA schools, governors are ultimately responsible for the subject and they must ensure that their RE syllabus and provision is in accordance with 'the rites, practices and beliefs of the Church of England'. The Anglican Diocese of Liverpool recommends that VA schools base the curriculum on the Blackburn diocesan syllabus. However, this local authority agreed syllabus may also be used to support the teaching of RE if governors so choose.

Academy and Free Schools

All schools must teach RE. Academy schools may, but are not required to, follow the locally agreed RE syllabus. Alternatively, they can devise or choose their own syllabus, but it must be in line with the legislation that underpins the locally agreed syllabus. The legal requirement to teach RE to all pupils aged 5-18 is unchanged.

School leaders' responsibilities

It is the **head teacher's duty** to ensure that:

- RE is provided in accordance with this agreed syllabus for all registered pupils at the school.
- Parents receive an annual written report on their child(ren)'s progress in RE.
- Requests from parents for the withdrawal of their child(ren) from RE are responded to, and alternative arrangements made, so long as they do not incur any additional cost to the school or the local authority

The governing body is responsible for ensuring that RE is included in the curriculum sufficient time and resources are devoted to RE to enable the school to meet its legal obligations and to deliver an RE curriculum of quality.

All local authority schools, community and voluntary controlled, are required to teach RE according to this agreed syllabus. RE is a statutory subject in the curriculum and all schools are legally obliged to teach the subject to every pupil (except those withdrawn by their parents). This syllabus meets the needs of academies and free schools in Sefton for RE planning as well, providing a locally approved and educationally sound basis for good RE in all our schools.

Support for RE in Sefton



Religion and Beliefs in the UK and Sefton

The National Picture

An official census is taken across the UK every ten years. It comprises many questions and for the past few has included a question on religion and beliefs. Other surveys are also carried out from time to time and also offer interpretations about the religious demography of the country.

The 2021 census included a voluntary question about religious beliefs, allowing residents to respond, decline, or indicate no religion.

Details on religious responses from the census in England and Wales can be accessed here: https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021

In England and Wales, the predominant response was Christian, but for the first time, less than half of the population (46.2%, or 27.5 million) identified as such, marking a significant drop from 59.3% (33.3 million) in 2011.

The second most common answer was 'No religion', which increased to 37.2% (22.2 million) from 25.2% (14.1 million) in 2011.

There were also rises in those identifying as Muslim (3.9 million, 6.5% in 2021, up from 2.7 million, 4.9% in 2011) and Hindu (1.0 million, 1.7% in 2021, up from 818,000, 1.5% in 2011).

The shifts in religious identification may stem from various factors, including changes in demographics, fertility rates, mortality, migration, and how individuals choose to answer the religion question.

Beyond the six most common religions cited, 0.7% of the population selected 'any other religion'. These included: Pagan (74,000), Alevi (26,000), Jain (25,000), Wicca (13,000), Ravidassia (10,000), Shamanism (8,000), Rastafarian (6,000), Zoroastrian (4,000). For non-religious responses, the most common were: Agnostic (32,000), Atheist (14,000), Humanist (10,000).

Sefton

Results from the 2021 Census show that Christianity remained the largest religious affiliation in Sefton, although the proportion identifying as Christian fell significantly during the previous decade, dropping from 76.8% in 2011 to 64.4%. At the same time, the number of residents saying they had no religion almost doubled, increasing from 15.8% to 28.6%—the biggest change recorded among the main categories. The proportion of people who did not answer the religion question also declined slightly, from 6.2% to 5.0%.

This shift mirrors a broader pattern across both the NW region and England as a whole. In the north west, the percentage of people with no religious affiliation rose from 19.8% to 32.6%, while the equivalent figure for England increased from 24.8% to 36.7%.

It is important to note that the census records religious affiliation rather than religious belief, attendance at services or level of observance. Respondents are simply asked to state the religion, if any, with which they identify. Because this question is optional, response rates differ between places and census years, so direct comparisons should be interpreted carefully.

A range of factors can influence changes in religious identity over time. Population movement, changing age profiles, migration, and evolving personal views about religious identity all play a part. As a result, the 2021 Census reflects both demographic change and changing patterns in how people choose to describe their religious affiliation.

Responses to Census 2021

	Sefton	Sefton %	Sefton % 2011	Eng & Wales %
Buddhist	681	0.2	0.2	0.5
Christian	179806	64.4	76.8	46.2
Hindu	1095	0.4	0.2	1.7
Jewish	364	0.1	0.2	0.5
Muslim	2257	0.8	0.4	6.5
Sikh	133	0.1	0.1	0.9
No religion	79905	28.6	15.8	37.2
Prefer not to say	14012	5.0	6.2	6.0

Source: Office for National Statistics

Further information and detailed analysis of areas within Sefton can be found from the link below. This can be useful for research about religion and belief in local areas.

https://www.ons.gov.uk/census/maps/choropleth/identity/religion/religion-tb/no-religion?msoa=E02001453. This is a sample area for Crosby but you can alter the map to study other local areas in Sefton and elsewhere.

Enriching RE through engagement with people and communities

Diversity is multi-faceted and does not only apply to ethnicity or faith. Nevertheless, engagement with people of different faiths is a critical element of RE and of nurturing tolerance and understanding. This can take the form of a visit to a faith community or receiving a visitor in an assembly, class or special event. It may be done on-line as well as face-to-face. Many schools find it invaluable to arrange such engagement to help students to broaden their understanding and experience of our communities and world.

These occasions can:

- Contribute to our obligation to promote fundamental values of respect and tolerance.
- Broaden pupils' experience and perspectives and develop their critical thinking skills.
- Build bridges in our local communities.
- Enrich the provision for religious education and fulfil requirements of the syllabus.

Schools often use visitors as well as, or instead of, arranging an external visit. Unless such an occasion is specifically part of the RE curriculum or an act of collective worship, there is no statutory right to withdraw. It can still enable pupils to understand about different people and cultures.

There are some key things to consider in planning an encounter:

- What are the aims? Have these been discussed and shared with the visitor?
- Ensure the school is managing the event throughout. This will help the visitor as well as you.
- Follow normal safeguarding procedures, while also offering appropriate welcome and hospitality.
- Prepare the pupils, staff and parents; celebrate the occasion and links with the wider community.

It is good to remember that staff (not just teaching staff) and parents may be a source of diverse experience that can be celebrated in school and learnt from by pupils. Sensitivity is needed, and such contributions need to match the willingness, confidence and experience of the person concerned. At the same time this participation can affirm and enrich the participant.

Sometimes parents or carers are reluctant to allow their child to participate on a specific visit. All school visits require parental consent and as a concomitant, parents have a legal right to withhold such consent. While schools must always respect (and be seen to respect) parents' statutory rights, teachers can try to encourage full participation as part of every child's right to a broad and balanced education.

Be aware that parental reluctance may stem from a number of reasons and should not be automatically dismissed as ignorance or prejudice. There can also be genuine fears and doubts and it is always good to encourage a parent or carer to articulate their questions.

Schools have found some of the ideas below useful in dealing with doubts, or in building a culture where visits and visitors are part of the yearly routine and welcomed by all.

- It is good practice to ask to discuss such an issue face to face. There may be specific reasons why a parent is reluctant to allow consent. A meeting gives the opportunity to reassure and for the parent to think through what is best.

- Be very clear about the facts – communicate the nature, purpose and content of the visit at an early stage and continue to do so.

- Be clear about the value of the visit – how and why it will be helpful for pupils and how it links to the curriculum.

- Celebrate the event through displays and information on newsletters, website or parents' evenings. Use last year's pictures to help promote this year's event.

- Link it into a wider school context, for example as part of a sequence of visits or events that engage with diversity or as a contribution to a wider antibullying or tolerance agenda.

- Communicate the enjoyment and participation involved. It's a shame if a child misses out on the experience shared by others in the class.

- Involve parents – as helpers or through sharing what is happening.

Contacts and Opportunities

Engagement with people of faith and beliefs can enrich students' religious education and, more widely, enhance awareness, understanding and tolerance of religious diversity.

Regional and national listings can be found on the RE Hubs website. For places of worship go https://www.re-hubs.uk/hubs/north-west/. For school speakers go to https://www.re-hubs.uk/hubs/north-west/speakers-presenters/.

These listings do not, of course, foreclose or replace local contacts. Schools can readily make contact directly with local places of worship. In particular, the Anglican and Roman Catholic churches operate parish systems where there is always a local church with pastoral responsibility for the local community. You could also contact Southport Interfaith Group.

It is not possible for SACRE to conduct safeguarding or quality assurance checks in a comprehensive way. Please be clear that is the responsibility of individual schools to undertake normal safeguarding and quality assurance procedures for themselves.

Support and Professional Development

Sefton Standing Advisory Council on RE (SACRE) is a statutory body comprising local teachers, representatives of faith communities and the local authority. As well as commissioning a syllabus for RE, SACRE monitors and supports RE across the borough; its responsibility includes maintained and academy schools, though academies may opt to choose a different syllabus. To contact SACRE, or to ask about joining, in the first instance please contact the clerk to SACRE, Jane McNeice at Jane.McNeice@sefton.gov.uk

Pennine Learning is contracted to provide this syllabus and support for RE and SACRE in Sefton. Professional development opportunities can be found at https://www.penninelearning.com/.

Consultancy and support are also offered to schools. This can be anything from a full review of RE to a quick telephone call or email to clarify a concern or question. The contact email is enquiries@penninelearning.com. Templates are policies and guidance can also be found at https://www.penninelearning.com/

Nationally, a number of providers offer training, support and advice. These include:

Culham St Gabriel's Trust	https://www.cstg.org.uk/
National Association of Teachers of RE	https://www.natre.org.uk/
RE Hubs	https://www.re-hubs.uk/
RE Online	https://www.reonline.org.uk/
RE Today	https://www.retoday.org.uk/

RE Quality Mark

The RE Quality Mark is a national award acknowledging and celebrating outstanding RE. It is based on a self-assessment audit followed by an on-line visit from an assessor. For full details go to www.reqm.org. Sefton SACRE may be able to offer a grant towards the cost, subject to available funds. In the first instance please contact Jane McNeice (Jane.McNeice@sefton.gov.uk)



Syllabus for Religious Education



Key elements of the syllabus and additional materials

The syllabus is designed around **six learning pathways.** These have been developed from **'Big Ideas'**[1] and act as the framework for sequencing learning in religion and worldviews at all key stages from age 5 to 18.

While organising the curriculum along these pathways, learners concurrently develop **substantive knowledge of specific religions/worldviews**.

The syllabus requires a school curriculum to both:

- achieve a **broad**, but rigorous, understanding of religions/worldviews in the context of our local communities and our country.
- provide for **deeper** focused study of specific topics and questions.

The syllabus draws on, and is indebted to, the Big Ideas project (https://bigideasforre.org). It is also reflects the National Content Standard (REC July 2023) https://bigideasforre.org/big-ideas-and-the-re-councils-national-statement-of-entitlement/

Additional Resources

To support teachers, optional additional resources are available to accompany the syllabus. These consist of around 60 units of work that include:

1. **Classroom planning:** detailed units of work, made-to-measure by expert writers to match the syllabus content. These units include **core** units which develop the broad overview and context, and **focus** units which entail deeper, concentrated exploration of specific areas.

2. **Classroom PLUS resources:** PowerPoints and knowledge organisers which match the detailed planning.

[1] Wiggins, Grant and McTighe, Jay (2005). *Understanding by Design* (expanded 2nd edition). Alexandria, VA: Association for Supervision and Curriculum Development (ASCD).
Cush, Denise (2023). 'But are you religious yourself? Being non-binary between 'religious' and 'non-religious' *Professional REflection* in *REToday,* Vol. 40 (2), pp.53-58.

Purpose and value of Religious Education

RE 'should explore the important role that religious and non-religious worldviews play in all human life. This is an essential area of study if pupils are to be well prepared for life in a world where controversy over such matters is pervasive and where many people lack the knowledge to make their own informed decisions. It is a subject for all pupils, whatever their own family background and personal beliefs and practices.'

Commission on RE, September 2018

'Schools should, through their RE programmes, aim systematically to prepare students for the spiritual and intellectual challenges of living in a world with diverse religions and beliefs as well as non-belief"

Big Ideas for Religious Education, Wintersgill 2017

This syllabus is called *Believing and Belonging* because it weaves two key threads:

First, the syllabus is about beliefs and values. It aims to develop learners' understanding of religions/worldviews, exploring their commonality and diversity.

Specifically, RE:

a. Enables learners to develop a broad and balanced understanding of religions/worldviews.

RE's primary purpose is to give learners a broad understanding of Christianity, other religious traditions and non-religious beliefs, and understand how these are woven into human experience and applied to life and decisions.

b. Empowers learners to develop and use critical thinking skills.

Well taught, RE is a rigorous academic subject, supporting problem solving and critical thinking skills. It will inspire and motivate learners to enquire into religious and purposeful questions.

Engaging and stimulating RE helps to nurture informed and resilient responses to misunderstanding, stereotyping and division. It offers a place in the curriculum where difficult or 'risky' questions can be tackled within a safe but challenging context.

Secondly, the syllabus is about 'belonging'. It aims to nurture pupils' awareness of the treasury of diverse beliefs and cultures, as well as sensitivity to the questions and challenges that these can present. Ultimately, we all share a common humanity and our own patch of the Earth. In this way RE plays a part in helping pupils to discover their own place, identity and journey through life.

Specifically, RE will:

c. Broaden perspectives of faiths and cultures, encouraging tolerance of diversity.

A universal RE entitlement means that the subject must aim to develop understanding of diversity, empathy and cohesion. RE develops pupils' knowledge and understanding of Christianity, other religious traditions and worldviews and explores their responses to life's challenges. This gives them the knowledge and skills to flourish both within their own community and as members of a diverse and global society.

d. Develop their own personal worldview, identity, values and spirituality.

The role of RE is neither to promote nor undermine organised religion. But part of its purpose is to provide structured opportunity for consideration of the non-material aspects of life. RE can contribute dynamically to children and young people's education by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. It can support their own discovery of their personal journeys of meaning, purpose and value, whether or not they identify with a specific, organised worldview.

e. Contribute to developing learners as positive, participating citizens of the world.

Human beings are strengthened and empowered by learning from each other. So, through experience and culture, it is possible to explore the opportunities, challenges and purpose of our individual lives and communities. RE plays an important role in preparing pupils for their future, for employment and lifelong learning.

It enhances spiritual, moral, social and cultural education by:

- Developing awareness of the fundamental questions raised by human experiences, and of how religious teachings can relate to them.
- Responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience.
- Reflecting on their own beliefs, values and experiences in the light of their study.
- Nurturing curiosity and insights to become positive, participating citizens.

Our aspirations for a good student of Religious Education

A good RE student demonstrates curiosity, open-mindedness, and critical thinking. By the end of their school education, they critically engage with moral and ethical questions, exploring different theories about how humans should live a good life.

They understand that both religious and non-religious groups may agree or disagree on moral issues and can evaluate arguments for universal versus context-specific moral rules.

They understand that 'religion' means different things to different people and recognise the diversity within and between religions and worldviews. They can identify similarities and differences in beliefs, practices, and responses to global, political, and social issues.

A good RE student can distinguish religious language from everyday language and interpret non-verbal forms of religious expression like rituals, art, and symbols. They also compare religious and non-religious understandings of spirituality and identity, recognising the impact of belonging to belief-based groups.

They link religious/worldview ideas to social and political actions, evaluating the use of power for both positive change and negative outcomes like intolerance. They also compare scientific and traditional narratives, understanding how different interpretations coexist within belief systems.

We hope that this syllabus, 'Believing and Belonging' will provide a stimulating and rigorous framework for schools to teach about religions/worldviews, alongside nurturing tolerance, respect, empathy and kindness in our schools and local communities.

Principles and requirements

The syllabus is based on eight key principles. These must be the basis of a school curriculum using the syllabus. These are listed here and expanded in more detail in this section.

1. The RE curriculum should be built around **six broad thematic learning pathways**.

2. **Substantive subject knowledge** of religions and worldviews is sequenced along these pathways.

3. This substantive knowledge should be both **broad and deep**. It must accumulate to give pupils a broad understanding the religions and worldviews encountered in this country but also focus on deeper explorations of selected areas of study.

4. RE will use a **range of disciplinary approaches**, including theology, philosophy, ethics and social studies. It will nurture pupils' **personal understanding** and development.

5. A rich curriculum will offer pupils **opportunities to encounter** people and places connected to religions and worldviews and will reflect the **enormous diversity** of belief and expression.

6. The curriculum will address **significant and interesting questions** about meaning, purpose and value.

7. Effective and manageable **assessment** will support pupils and teachers in understanding the next steps in learning.

8. Sufficient, authentic, **time** will be allocated to the study of RE.

Learning pathways

The syllabus is based around six threads or 'pathways' through which the most important features of RE may be understood. Coherent and sequential learning is built on these pathways and then earthed by thematic and systematic study of specific religions/worldviews.

The syllabus therefore aims to:

- develop progressive understanding of the 'pathways' and
- build rich and profound knowledge of religions/worldviews.

Pathway 1: The Nature of Religion and Belief



Religions/worldviews involve interconnected patterns of beliefs, practices and values. They are also highly diverse and change in response to new situations and challenges. These patterns of diversity and change can be the cause of debate, tension and conflict or result in new, creative developments. *(Based on Big Idea 1: Continuity, Change and Diversity)*

Pathway 2: Expressing Belief



It is often difficult to express deepest beliefs, feelings, emotions and religious experiences using everyday language. Instead, people may use a variety of different approaches including figurative language and a range of literary genres. In addition, people sometimes use non-verbal forms of communication such as art, music, drama and dance that seek to explain or illustrate religious or non-religious ideas or experiences.
(Based on Big Idea 2: Words and Beyond)

Pathway 3: A Good Life



Many people, whether religious or not, strive to live according to what they understand as a good life. Religious and non-religious communities often share an understanding as to the sort of characteristics and behaviours a good person will seek to achieve, as well as dealing with what is, or is not, acceptable moral behaviour. The ideal is usually presented in the lives and character of exemplary members. There are points of agreement and disagreement over the interpretation and application of moral principles both across and within different religions and worldviews.
(*Based on Big Idea 3: A Good Life)*

Pathway 4: Personal Journey



Human beings have deeply felt experiences, which they may refer to as being 'religious' or 'spiritual' or simply part of what it means to be human. These experiences can take place in both religious and non-religious contexts and may produce a heightened sense of awareness and mystery, or of identity, purpose and belonging. The experience is sometimes so powerful that it transforms people's lives. As a result, people may change their beliefs and allegiances and on rare occasions the experience of a single person has led to the formation of a new religion or worldview.
(Based on Big Idea 4: Making Sense of Life's Experiences)

Pathway 5: Influence and Authority



Religious and non-religious communities interact with wider society and cultures. These communities affect societies by shaping their traditions, laws, political systems, festivals, values, rituals and arts. The patterns of influence vary significantly in different societies and at different points in time. Some societies are influenced predominantly by one religion or worldview, others by several or many. Religions and worldviews often appeal to a highly respected authority or vision, and this can have significant impacts on societies and cultures, whether positive or negative.
(Based on Big Idea 5: Influence and Power)

Pathway 6: The Big Picture



Religions and worldviews provide comprehensive accounts of how and why the world is as it is. These accounts are sometimes called 'grand narratives'. They seek to answer the big questions about the universe and the nature of humanity. These narratives are usually based on approaches to life, texts or traditions, which are taken to be authoritative. People interpret and understand these texts and traditions in different ways.
(Based on Big Idea 6: The Big Picture)

Substantive subject knowledge

Within the rich conceptual understanding developed through the learning pathways, the syllabus also requires a school curriculum to build **subject-specific substantive knowledge** of faiths and beliefs. This knowledge will grow throughout a learning career and will be appropriate to the age and local context. The law on agreed syllabuses (1988) refers to 'principal religions represented in Great Britain'. This has normally been interpreted as six: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism. In this syllabus each of these traditions and a non-religious worldview will be studied in all key stages, and this will incrementally grow substantive knowledge in each.

Although schools have flexibility about the particular religions/worldviews included in many topics, they must ensure that all pupils are taught about the range of faiths and beliefs mentioned above in a balanced and thorough way.

In addition, schools are free to study other religions/worldviews, as well as groups *within* traditions, as they judge appropriate for the context of the school and pupils. Examples might include Jainism, Zoroastrianism, Baha'i, Latter-Day Saints (Mormons), Jehovah's Witnesses, Rastafari and contemporary Paganism.

Study of a specific faith is not restricted to a particular key stage. Rather, **any curriculum should introduce and develop understanding of specific faiths incrementally** so that all learners build their substantive knowledge sequentially. In this way, all learners will experience the breadth of faiths and beliefs in this country. This is not the same as 'blanket coverage' of every faith in every key stage and care must be taken to root learning in the conceptual pathways and to be very careful with transition and sequencing.

The optional **exemplar units** provide resources that integrate the pathways with sequenced learning about specific religions and beliefs. These are the core and focus units written to support the syllabus.

It is important that the **curriculum reflects the local context** and schools have flexibility and responsibility to do so. This may also mean recognising the importance of curriculum coverage for traditions that will *not* be experienced locally, for that very reason.

Teaching should **explicitly include study of both religious and other worldviews** at every key stage. This recognises that one of RE's most important contributions to education is enabling all learners to explore questions of meaning, purpose and value. This is important from a perspective of faith or non-religious understanding and recognises that many people do not adhere to formal religious structures.

Breadth and depth

The syllabus requires a school curriculum to:

- achieve a **broad**, but rigorous, understanding of religion and worldviews and the context within communities and our country;

- provide for **deeper** focused study of specific topics and questions, as well as providing pupils with the tools to navigate the complex world of religion and belief.

A curriculum should be rich in knowledge but should not promote indigestion. The subject, Religion and Worldviews, has vast scope and it is impossible to cover everything so the aim must be to provide a broad understanding of religion and worldviews with deep learning of selective elements. In this way, learners will develop 'cumulative sufficiency' of knowledge which they can apply to different contexts and situations.

To do this, the syllabus provides exemplar units of work covering the learning pathways and coverage of world religions and beliefs. However, schools may wish to adapt these or to develop their own sequence.

Great care should be taken to ensure planning and resources are appropriate in terms of learning content, quality and sensitivity. If teachers use ready-made materials they should be checked thoroughly to satisfy these requirements. Careless or insensitive use of resources may cause needless misunderstanding, confusion or upset.

Disciplinary approaches and personal development

Alongside subject specific substantive knowledge, the syllabus is designed to enrich other forms of learning. An education in religion and worldviews will be rooted in **several distinct, but complementary, academic disciplines**, including study of religions, theology, philosophy, history, sociology, psychology, literary criticism, creative arts, media studies and natural sciences. There will be an emphasis on a particular disciplinary approach depending on the area of study or key question concerned.

RE also provides rich and varied opportunities to develop **personal knowledge** and perspectives, both reflecting on the context of a pupil's own background and offering space to evaluate and learn from the views and experiences of others.

Encounter and diversity

Lived Experience

Religion is not only defined by historical texts and official doctrine, but also by lived experience, both past and present. It is important that curriculum planning includes a diverse portfolio of evidence reflecting both these strands. Serious engagement with narratives and texts from different traditions is foundational for understanding of faiths. Skills of interpretation and analysis (hermeneutics) can be developed in a progressive way from the very earliest stage in the curriculum. Care should be given to select a variety of texts and narratives to reflect aspects of religious experience.

At the same time, religion is not defined exclusively by its official texts or doctrines. The stories of individuals and communities help pupils to understand how beliefs are lived out or challenged by life and circumstances. RE has depth and substance when it offers the opportunity to engage with people and places of faith within or outside school. In the syllabus units there are suggestions of how teachers can celebrate the faiths and views within their own classrooms and school communities.

Many schools find it invaluable to arrange such engagement to help students to broaden their understanding and experience of our communities and world. Opportunities can also be developed and exploited online. Examples and resources are suggested in both the units of work and in the section 'Enriching RE through engagement with faith communities' on page 94.

RE supports community cohesion and SMSC education, including fundamental British aspirations and values. Teachers and schools should take every opportunity to widen the opportunities for all pupils. This could be by:

- Celebrating a variety of local, national and international festivals e.g. Festivals of light
- Understanding how different people celebrate both religious and non-religious festivals
- Charity work including refugee week, children in need, sports relief
- Remembrance Day
- Interfaith Week and including diversity of religious belief and faiths e.g. Bahá'í
- National and international awareness days/ weeks

Diversity in Religion and Worldviews

Diversity between and within traditions must be recognised. The law requires schools following agreed syllabuses to teach about Christianity and other principal religions represented in Great Britain. This normally includes three 'Abrahamic' faiths: Judaism, Christianity and Islam, and three 'Dharmic' faiths: Hindu Dharma, Buddhism and Sikhi, commonly referred to as Hinduism, Buddhism and Sikhism. However, there is enormous diversity within these traditions and this should be recognised in curriculum planning. The syllabus also encourages schools to study other faiths and traditions beyond these six. Schools have discretion in this and should reflect the community and context within which they work.

It is also important to recognise that official systems of religion and belief are often determined by the powerful and there may be other forms and expressions that have their own integrity and value.

Significant and interesting questions

The curriculum should both develop systematic knowledge of individual traditions and apply this to appropriate themes. Pupils need to gain broad knowledge of specified religions/worldviews. As in all education, the task is to provide a learning pathway combining clarity with depth, avoiding the twin pitfalls of confusion and oversimplification. Any curriculum plan needs to balance two elements within or between units of work:

1. Discrete study of specific religions ~~/~~worldviews allowing pupils to develop an overview of the beliefs, practices and context of particular traditions, such as Christianity, Hindu Dharma or Humanism. This requires systematic and progressive development of content and knowledge.
2. Application of this knowledge to significant, engaging and relevant questions about human life. Here, pupils will investigate key questions and topics which are influenced by religions / worldviews. They may be questions that relate to individuals or more universal topics.

The exemplar units of work cover this combination but schools can also develop their own.

Effective and manageable assessment

Assessment should be based on progress towards the end of key stage statements. To help teachers, the syllabus also offers some interim expectations for the end of lower key stage 2. Assessment should be based on progress children and students make throughout each of the units of work.

The syllabus provides statements for each pathway against which to assess pupils progress. Pupils do not need to be assessed formally after every unit of work. But, as a minimum, schools need to:

- report to parents at the end of each key stage, indicating progress towards the relevant end of key stage statement;
- report to any school to which a pupil is transferring, including the routine transfer to a secondary school or college.

Schools may wish to measure the impact of RE in other ways, both quantitatively and qualitatively. For example: considering pupils' attitudes and responses to diversity; assessing the extent and impact of engagement with faith communities through visits or on-line contacts.

Guidance on assessment is provided from page 49.

Curriculum time and provision

It is a legal requirement that all pupils aged 5-18 are entitled to religious education. It follows that there must be sufficient time to teach the syllabus comprehensively and with integrity. In maintained schools the curriculum is defined by this local syllabus. Academy schools must teach RE according to the requirements of their trust deed or funding agreement, which will in practice mean following either this syllabus or an alternative one.

To deliver RE with integrity, schools will need to allocate at least the equivalent of an hour a week. This should apply to all learners at all key stages including those in KS4 who are not entered for a public examination. Organisation of this time is a matter for schools. It can be helpful to combine some aspects of RE with other subjects for some topics in a cross-curricular pattern, particularly in primary schools. This will suit some topics but other aspects of the syllabus may need to be delivered in discrete time.

Half or full day blocks may also be used to deliver aspects of the curriculum. This has the advantage of enabling sustained study and a variety of learning opportunities, particularly if linked to visits outside school. However schools choose to organise the timetable and teaching of RE, the integrity of the curriculum must be maintained. The RE content should be clear, rigorous and identifiable.

GCSE courses will normally require more than an hour a week and restricting teaching to one hour a week risks sacrificing effective learning.

Units of Work

The syllabus provides exemplar core and focus units of work based on key questions. These are listed from page 66.

They include **core** units of work based on the pathways. Within these pathways, the programme of study must enable pupils to accumulate sufficient knowledge of the religions and worldviews studied. This will enable them to have a broad general understanding of these, enriched and extended by deeper exploration of selected aspects.

There are also **focus** units which deepen knowledge and enrich the experiences of pupils in each key stage. These are essential to maintain depth as well as breadth in learning.

There are three units focusing on beliefs and community in our local area and more widely in Sefton, one each in KS1, 2 and 3.

Outlines of core units from KS1-3 are contained in the syllabus (from page 71) and these, or the school's own iteration of the themes, must be included in a curriculum. A selection of focus units must also be studied. Details of optional additional resources are outlined from page 65. These include both detailed classroom planning and PowerPoints

Curriculum content

This section outlines the important aspects of the learning pathways that should be covered at each key stage. It gives examples of curriculum content that can be applied to these pathways.

Early Years and Foundation Stage

RE is a legal requirement for all pupils on the school roll, including all those in the reception year. The Early Years Foundation Stage framework is organised across seven areas of learning rather than individual subject areas. The EYFS curriculum allows for flexible planning to respond to current interests and needs of the children in school, including learning about religious and cultural communities and the celebrations and places associated with them.

Children in EYFS should use all their senses to begin to learn about religion and worldviews through special people, books, times, places, and objects. Opportunities for children to gain first-hand experience of religious beliefs and practices should be woven into the curriculum by handling religious artefacts, meeting people from faith communities and visiting places of worship.

They should use their imagination and curiosity to develop appreciation of, and wonder at, the natural world. They should learn to appreciate and value themselves and others, recognising and celebrating diversity.

Children should be encouraged to ask questions and talk about their own feelings and experiences, using subject-specific vocabulary as it is introduced to them. They should listen to and talk about stories from a range of different religions and world views.

Planning for RE in EYFS

In line with the EYFS Framework (2023), a well-considered RE offer, woven into an existing early years curriculum, should provide a wide range of purposeful and meaningful activities based on the characteristics of effective teaching and learning, namely:

- playing and exploring - children investigate and experience things, and ‘have a go’.
- active learning - children concentrate, keep on trying if they encounter difficulties, and enjoy their achievements.
- creating and thinking critically - children have and develop their own ideas, make links between ideas, and develop strategies for doing things.

Practitioners should reflect on the different rates at which children are developing and adjust their practice appropriately. Understanding of the backgrounds and experience of young children is important, including whether or not they come from a faith background.

Material should be drawn from Christianity and at least one other religious tradition. Traditions/ religions represented in the class or setting (including non-religious worldviews) offer a good starting point for first-hand learning.

The Early Learning Goals (ELGs) for Understanding the World

Although all areas of the EYFS goals are relevant, RE particularly supports development in Understanding the World and PSED. The table below offers some suggested activities to support Early Learning Goals (ELGs) using RE content:

Children will be learning to:	***Examples of how to support this using RE content***	***Pathway links***
Talk about members of their immediate family and community **Name and describe people who are familiar to them** **ELG: Talk about the lives of the people around them and their roles in society**	During dedicated talk time, listen to what children say about their family. Share information about your own family, giving children time to ask questions or make comments. Encourage children to share pictures of their family and listen to what they say about the pictures. Using examples from real life and from books, show children how there are many different families. Talk about special or precious objects found in their homes – including religious objects and pictures. Learn about and handle some religious artefacts. Talk about people that the children may have come across within their community, such as the police, the fire service, doctors and teachers. Listen to what children say about their own experiences with people who are familiar to them. Encourage the children to talk about any religious or non-religious members of the local community with whom they are familiar and know of the work that they do. e.g. Vicar, Sunday School teacher, Jewish rabbi, Muslim imam or madrassa teacher, humanist celebrant. Arrange visits from some of these people so that children can meet them and ask questions.	Pathway 2: Expressing Beliefs Pathway 4: Personal journey

Compare and contrast characters from stories, including figures from the past **ELG: Understand the past through settings, characters and events encountered in books read in class and storytelling.**	Frequently share texts, images, and tell oral stories that help children begin to develop an understanding of the past and present. Feature fictional and non-fictional characters from a range of cultures, religions and times in storytelling, listen to what children say about them. Draw out common themes from stories, parables and fables such as bravery, difficult choices and kindness, and talk about children's experiences with these themes. In addition to storytelling, introduce characters, including those from the past, using songs, poems, puppets, role play and other storytelling methods. Begin to understand that some books and stories such as sacred texts are of particular importance to some people, that they contain guidance and rules for life, and are used and handled in special ways. Introduce simple stories from different religions and cultures so that children become familiar with them.	Pathway 2: Expressing Beliefs Pathway 6: The Big Picture
Understand that some places are special to members of their community **ELG: Describe their immediate environment using knowledge from observation, discussion, stories, non-fiction texts and maps;**	Name and explain the purpose of places of worship and places of local importance to the community to children, drawing on their own experiences where possible. Take children to places of worship and places of local importance to the community. Explore these special places using all the senses. Invite visitors from different religious, non-religious and cultural communities into the classroom to share their experiences with children.	Pathway 1: Nature of Religion and Belief

Recognise that people have different beliefs and celebrate special times in different ways **ELG: Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class;**	Weave opportunities for children to engage with religious, non-religious and cultural communities and their practices throughout the curriculum at appropriate times of the year. Help children begin to build a rich bank of vocabulary with which to describe their own lives and the lives of others. Develop knowledge of when celebrations occur by displaying a calendar of special events. Mark the special events relevant to children in the class. As appropriate, provide opportunity for children to explore and experience activities associated with festivals whilst being mindful of protocol and sensitivities. Provide opportunity for children to respond creatively to the celebration of festivals through art music, dance, writing.	Pathway 5: Influence and Authority
Explore the natural world around them **ELG: Explore the natural world around them, making observations and drawing pictures of animals and plants**	Encourage interactions with the outdoors to foster curiosity and give children freedom to touch, smell and hear the natural world around them during hands-on experiences. Create opportunities to discuss how we care for the natural world around us. Offer opportunities to sing songs and join in with rhymes and poems about the natural world. Hear and become familiar with stories, messages, actions and thoughts from different faith and belief traditions about the natural world e.g. creation stories, stories about care for living things.	Pathway 6: The Big Picture
See themselves as a valuable individual **ELG: Show an understanding of their own feelings and those of others, and begin to regulate their behaviour accordingly**	Listen to stories and parables from different religious and non-religious traditions as a starting point to think about and reflect on their own feelings and experiences. Draw out themes such as kindness, forgiveness, love. Use role-play and other activities to explore and become familiar with well-known stories. Talk about the words and actions of characters in religious and non-religious stories.	Pathway 3: Good Life

Express their feelings and consider the feelings of others **ELG: Explain the reasons for rules, know right from wrong and try to behave accordingly**	Explore rules and the concept of right and wrong. Think about how their behaviour affects others. Use stories and real-life examples to explore behaviour and think about how people learn to live well together and make good choices.	Pathway 3: Good Life
Think about the perspectives of others **ELG: Show sensitivity to their own and to others' needs.**	Talk about some of the people who care for them, including friends and family. Talk about ways that people show love and concern for others and why this is important. Explore examples of how people help each other. Invite visitors from different religious, non-religious and cultural communities into the classroom to talk about how they put their beliefs into practice by helping others.	Pathway 3: Good Life

Key Stage 1

Teaching should be built around developing knowledge and understanding along the six pathways for learning. This should be linked to substantive knowledge about religions/worldviews. There is further detail of this content in the non-statutory units of work.

The following descriptors are devised from the age-related statements in Book 2 of the Big Ideas for RE Project (Putting Big Ideas into Practice in Religious Education, 2nd edition, 2022, pp.55-73). See also https://bigideasforre.org/pos/

Pathway 1

Through investigating the **Nature of Religion and Belief**, pupils should learn that:

- We are surrounded by distinctive things that are very important. Some of these are called 'precious', 'sacred' or 'holy'.
- People belonging to the same religion/worldview may have different 'holy' or important things and express their beliefs in different ways.

Teachers could teach this content through Core Unit C1.1 which includes:

- How people show they belong to a community, including using symbols and objects e.g. candles, prayer mats, murtis.
- Examples of what happens in different places of worship, including different denominations within Christianity.

Pathway 2

Through investigating **how Beliefs are Expressed**, pupils should learn that:

- People often give words different meanings when they are trying to express their priorities.
- Many people also use symbols to express these ideas.
- We need to interpret these words and symbols to find their meaning.

Teachers could teach this content through Core Unit C1.2 which includes:

- How people welcome a baby by giving meaningful gifts.
- How Christians, Muslims, Sikhs and Humanists welcome a baby by using special words and symbolic actions.
- How the choice of names for a baby can be important and meaningful for some people.

Pathway 3

Through investigating what is meant by a **Good Life**, pupils will learn that:

- Most religions/worldviews tell stories from the lives of exemplary people as inspiration about qualities and characteristics of a good life.
- They also teach about specific actions that are right and wrong and about good and bad attitudes.

Teachers could teach this content through Core Unit C1.3 and Focus Units F1.11, F1.12 and F1.15, which include:

- Examples of rules followed by different religions/worldviews.
- Moral stories and parables used by religions/worldviews to help people make choices.
- Examples of the way different religions/worldviews care for others.

Pathway 4

Through exploring what is meant by a **Personal Journey**, pupils will learn that:

- Some people have amazing, puzzling or mysterious experiences that make them ask big questions about life.
- There are many stories about people's experiences and encounters that have made them change their lives.
- How non-religious people may not pray but make sense of their experiences and seek support.

Teachers could teach this content through Core Unit C1.4 and Focus Unit F1.13 which include:

- Examples of how prayer helps some people make sense of life's experiences
- Why prayer is an important part of daily life for some people
- How people make decisions about how to live their lives e.g. caring for the environment.

Pathway 5

Through studying **Influence and Authority**, pupils should learn that:

- There is evidence of the influence of religions/worldviews on our community all around us.
- Religion does not influence everyone's life in the same way.

Teachers could teach this content through Core Unit C1.5 which includes:

- Examples of celebrations and traditions that can be both religious and cultural e.g Eid, Christmas, Diwali.
- Why people celebrate festivals in different ways – including religious and non-religious.

Pathway 6

Through considering the **Big Picture**, pupils should learn that:

- Human beings, including groups of religious people, tell stories that help them grapple with some of the big questions of life.
- Many of these stories are well-known as they have been handed down over generations.
- Humanists find inspiring stories that are non-religious but are sources of wisdom.

Teachers could teach this content through Core Unit C1.6 and focus Units F1.11, F1.13 and F1.15 which include:

- Books and stories that are important or holy for some religions/worldviews.
- Stories that help people to make moral choices.
- Stories and teachings of religious leaders such as Abraham, Moses, Jesus, Guru Nanak.

Key Stage 2

Teaching should be built around developing knowledge and understanding along the six pathways for learning. This should be linked to substantive knowledge about religions/worldviews. There is further detail of this content in the non-statutory units of work.

The following descriptors are devised from the age-related statements in Book 2 of the Big Ideas for RE Project (Putting Big Ideas into Practice in Religious Education, 2nd edition, 2022, pp.55-73). See also https://bigideasforre.org/pos/

Pathway 1

Through investigating the **Nature of Religion and Belief**, pupils should learn that:

- The terms 'religion' or 'worldview' represent an overall approach to life including beliefs, practices, values and identity.
- Within each there is diversity in beliefs and practices.
- There are reasons why some aspects have stayed the same and others have changed.

Teachers could teach this content through Core Units CL2.1 and CU2.1 which include:

- Examples of different religions/ worldviews found locally and nationally, including practices and places of worship.
- Exploration of what religions/worldviews believe about God and how this affects their practices.

Pathway 2

Through investigating **how Beliefs are Expressed**, pupils should learn:

- People often express their feelings and beliefs through art, music, poetry, story, drama and physical movement.
- These creative forms of expression also play important roles in most religions and cultures.
- What Humanists think about spirituality and the values they place on the arts and human creativity.

Teachers could teach this content through Core Units CL2.2, CU2.2 and Focus Unit FU2.13 which include:

- How religions/worldviews use art, dance, pattern, poetry and music to express belief in creative ways E.g. Islamic pattern, Sikh kirtan, Christian icons.
- How religions/worldviews use symbols and actions to express beliefs e.g in Sikhi – wearing the 5Ks and taking Amrit; Hindu 'Aum'.

Pathway 3

Through investigating what is meant by a **Good Life**, pupils will learn:

- Most religions share stories of moral exemplars from the past and more recently, guiding followers on leading virtuous lives.
- Religions/worldviews provide guidance for their followers on how to live a good life.
- There are both differing opinions and agreement on what is meant by a 'good life' and what is right and wrong.
- What motivates Humanists (and others without holy books or religious leaders) to be good.

Teachers could teach this content through Core Units CL2.3, CU2.3 and Focus Units FL2.11, FU2.12 and FU2.15 which include:

- How religions/worldviews help people to make moral choices e.g 5 pillars of Islam.
- Examples of codes for living followed by religions/worldviews e.g. Hindu Dharma.
- How the lives of leaders such as Moses, Jesus and Mohammed act as examples for religious believers.

Pathway 4

Through exploring what is meant by a **Personal Journey**, pupils will learn:

- Some people have amazing, puzzling or mysterious experiences that they may explain as an encounter with a power above.
- They may see these as beyond or within the material world and may claim they have been given new insights into life.
- What might make a place special to non-religious people.

Teachers could teach this content through Core Units CL2.4, CU2.4 and Focus Unit FU2.14 which include:

- Mysterious and life-changing encounters such as Guru Nanak's enlightenment.
- How pilgrimages can be life-changing for some people.
- How people gain new insights into life e.g Buddhist meditation and the life of the Buddha.

Pathway 5

Through studying **Influence and Authority**, pupils should learn:

- Communities worldwide are shaped by traditional beliefs from religions/worldviews.
- Some are influenced by a single source and others by many.
- In some communities, the influence of a religion/worldview is largely limited to its followers.
- Why Humanists might celebrate at Christmas/mid-winter time?

Teachers could teach this content through Core Units CL2.5, CU2.5 and Focus Unit FL2.13 which include:

- Festivals and celebrations evident in worldwide religions/worldviews e.g Passover, Diwali, Christmas.
- Religious aspects of celebration e.g. Holy week, Hajj.
- Secular/cultural approaches to celebrations e.g Friday night dinner.

Pathway 6

Through considering the **Big Picture**, pupils should learn that:

- People tell different stories to communicate important teachings and these stories often form part of longer narratives.
- Groups of religious and non-religious people tell different stories, which reflect the different ways in which they view the world.
- Where Humanists find inspiring stories and what makes these a source of wisdom. Where they find wonder in the scientific story of our origins.

Teachers could teach this content through Core Units CL2.6, CU2.6 and Focus Units FL2.11, FL2.14, FU2.11 which include:

- Covenant stories linked to celebrations in Judaism e.g. Passover.
- Stories used in Holy Week and beyond to explain the significance of the life of Jesus.
- Creation/origin stories in Judaism, Christianity, Islam, Hindu Dharma and Sikhi.

Key Stage 3

Teaching should be built around developing knowledge and understanding along the six pathways for learning. This should be linked to substantive knowledge about religions/worldviews. There is further detail of this content in the non-statutory units of work.

The following descriptors are devised from the age-related statements in Book 2 of the Big Ideas for RE Project (Putting Big Ideas into Practice in Religious Education, 2nd edition, 2022, pp.55-73). See also https://bigideasforre.org/pos/

Pathway 1

Through investigating the **Nature of Religion and Belief**, students should learn that:

- Religions/worldviews involve interconnected patterns of beliefs, practices and values.
- There are important differences but also close connections between some of them.
- Many of these similarities and differences relate to their history and changing cultural context.

Teachers could teach this content through Core Units C3.1, C3.2 and Focus Unit F3.11 which include:

- Personal worldviews which accept parts of the institutional view while rejecting others.
- Different geographical/contextual expressions and interpretations of religion such as Theravada Buddhism in Sri Lanka or Zen Buddhism in Japan.
- The reality of Hindu lived experience in Britain compared with India and the USA.

Pathway 2

Through investigating **how Beliefs are Expressed**, students should learn that:

- People convey their beliefs, values, commitments and identities in a range of ways.
- They can also be interpreted differently, with some regarding them as divinely inspired.

Teachers could teach this content through Core Unit 3.3 and Focus Units F3.11, F3.12 and F3.14, which include:

- Liturgical and non-liturgical expressions of Christian worship.
- Pure Land Buddhism and the centrality of Amitabha Buddha.
- Weddings and ceremonies across different traditions and worldviews e.g. Islam, Judaism and Humanism.

Pathway 3

Through investigating what is meant by a **Good Life**, students will learn that:

- Many of the rules of religions/worldviews are very old and may need interpretation before they can be applied today.
- Some religions/worldviews distinguish between rules revealed by God and those developed through human reason or customs and traditions. This matters because people need to know the origin of a 'rule' before deciding how far it can be changed.
- All our moral actions have consequences for ourselves and others. Some believe that the consequences extend beyond this life.
- How Humanists base their moral decision making.

Teachers could teach this content through Core Units 3.4, C3.5, C3.7 and Focus Unit F3.16, which include:

- Religion in relation to community cohesion (how it contributes to it and the challenges it brings).
- The Qur'an as a guide to living a good life.
- The importance of Sewa in Sikhi.

Pathway 4

Through exploring what is meant by a **Personal Journey**, students will learn that:

- People find deep meaning in mystical, religious, or spiritual moments. Rituals connect them to the divine and each other.
- Some believe key individuals have had extraordinary insights.
- Some believe human beings have a spiritual dimension which may or may not be religious. Others deny humans have a spiritual nature, believing that a human being is a complex, highly evolved animal.
- How the belief that 'this is the one life we have' influences humanists' sense of meaning and motivation.

Teachers could teach this content through Core Unit C3.6 and Focus Units F3.12, F3.13, which include:

- Key transformative experiences such as those of Guru Nanak, St Paul or Moses.
- Important rituals that mark important points in life such as marriage or death ceremonies.
- Extraordinary experience suggesting the existence of an afterlife.

Pathway 5

Through studying **Influence and Authority**, students should learn:

- Religions/worldviews are influential at individual, local, national and global levels.
- They will exert different levels of influence in different places and at different times.
- Humanist challenges to religious authority and campaigns for secularism and human rights

Teachers could teach this content through Core Unit C3.7 and Focus Unit 3.14, which include:

- The authority of religious leaders in the Church.
- Christianity and the realisation of the Kingdom of God.
- Humanist approaches to influence and authority.

Pathway 6

Through considering the **Big Picture**, students should learn that:

- Many religions/worldviews provide a coherent account (or 'grand narrative') of what the universe is like and why it is as it is.
- For many religious people the most important source of this lies in sacred texts, often believed to have been divinely inspired.
- Other people believe that science and reason can explain everything and that there is no need for religious explanations.

Teachers could teach this content through Core Unit C3.8 and Focus Units F3.13, F3.15, which include:

- The existence of evil and how this impacts an individual's worldview.
- The possibility of the afterlife and the soul from a religious and scientific perspective.
- Buddhist responses to the reality and nature of existence.

Key Stage 4

Teaching should be built around developing knowledge and understanding along the six pathways for learning. This should be linked to substantive knowledge about religions/worldviews. There is further detail of this content in the non-statutory units of work.

The following descriptors are devised from the age-related statements in Book 2 of the Big Ideas for RE Project (Putting Big Ideas into Practice in Religious Education, 2nd edition, 2022, pp.55-73). See also https://bigideasforre.org/pos/

Pathway 1

Through investigating the **Nature of Religion and Belief**, students should learn that:

- There is no consensus on the meaning of the word 'religion' or 'worldview'.
- Both religious and nonreligious worldviews have faced challenges from a range of moral, philosophical, political and social issues.

Teachers could teach this content through Units 4.10 and 4.13 which include:

- Diversity of thought, belief and practices within Christianity such as the Quakers and the Church of Latter-Day Saints.
- Diversity of thought, belief and practices within Islam such as Sufism and the Ahmadiyya school of thought.

Pathway 2

Through investigating **how Beliefs are Expressed**, students should learn that:

- It is very difficult to describe metaphysical or abstract concepts using everyday language, so people have attempted to express these in 'religious language', metaphor and analogy.
- Artists and musicians have created works to express views on moral or religious issues.
- People of all beliefs and none can be moved by creative works with a religious message but will interpret them very differently.
- In more recent times, people are able to explore traditions other than their own.

Teachers could teach this content through Unit 4.7, 4.10 which include:

- The methods Christians use to tackle extremism.
- The significance of Ramadan for the Muslim community.

Pathway 3

Through investigating what is meant by a **Good Life**, students will learn that:

- There are agreements and disagreements on moral issues within and between religious and non-religious groups.
- Religious and non-religious organisations have tried to identify universal rules and principles. These often contain teachings about the character and virtues needed to lead a 'good' life.
- Some religions/worldviews have different expectations for different groups of people.

Teachers could teach this content through Units 4.2, 4.3, 4.4, and 4.8, which include:

- The arguments Hindus and Christians use to justify the sanctity of life and Humanist responses to these ethical issues.
- The nature of pacifism and how people work around the world to support peaceful objectives.
- The way that Christians, Muslims, Hindus and Humanists approach modern ethical challenges like animal testing, genetic engineering and the use of AI.

Pathway 4

Through exploring what is meant by a **Personal Journey**, students will learn that:

- Consciousness is seen by some as uniquely human, linked to a sense of spirituality.
- Spirituality can be viewed as an inner, personal aspect, separate from traditional religion.
- Not everyone identifies with religion or spirituality, but group membership can enhance awareness and bring transformation.

Teachers could teach this content through Units 4.4, which include:

- The different views on enlightenment across the dharmic faiths.
- The methods that the dharmic faiths use to access enlightenment.

Pathway 5

Through studying **Influence and Authority**, students should learn that:

- Religions/worldviews impact diverse aspects of life with varying degrees of influence.
- Influence often aligns with the power exercised by a religion.
- Authoritative elements can justify actions with outcomes ranging from positive change to increased intolerance and violence.

Teachers could teach this content through Units 4.6, 4.9, which include:

- The role that the Church of England plays in British constitutional arrangements.
- How charitable organisations work to support human rights around the world.
- The balance of the right to freedom of religion vs the right to free speech or freedom from discrimination.

Pathway 6

Through considering the **Big Picture**, students should learn that:

- Religions/worldviews often create a 'grand narrative' explaining the nature of God, humans, and the universe.
- Narratives claim authority, yet within traditions, these beliefs vary.
- Some reconcile science and religion, while others see them as mutually exclusive.
- Humanist embracing of uncertainty and the ongoing quest to find natural explanations for our experiences and the world around us.

Teachers could teach this content through Units 4.1, 4.13, which include:

- The methods Christians use to describe truth.
- The way that religious practices can develop spirituality.
- How conscience is important to moral decision making.

Key Stage 5 (Sixth Form)

By law, RE should be included in the curriculum for every sixth form student in maintained schools. Some students will opt for A and AS level courses in Religious Studies or Philosophy. For others there are excellent educational reasons for including RE post 16, quite apart from the demands of statutory compliance. Elements of RE will support the development of cultural literacy and critical thinking on contemporary issues. The subject will build essential skills, enhancing personal development as well as academic competence in all subjects.

These skills include:

- Research: nurturing the ability to research, evaluate and report independently.
- Critical thinking: generating independent and critical thinking skills, enabling students to reach informed and balanced views, recognising there are different possible conclusions.
- Presentation: building the confidence and expertise to present information clearly and informatively.
- Reflection: engendering the aptitude and skill to reflect on learning, to question oneself, to change a personal view or to learn from the experience of self or others.
- Awareness: developing an understanding of how personal study links with the contemporary world, its struggles, celebrations and challenges – how it's relevant to the world around us.

Some schools may choose to deliver core RE through a wider programme of SMSC and citizenship. When planned in this way, RE can support personal development of students, nurture their SMSC development and contribute to wider academic goals. Such a programme may include a range of questions related to the impact of religion in society. Some may be specific topics, such as exploring where religious practice sometimes conflicts with secular goals of equality. Others may be a general topic that can include a religious perspective, such as sustainability and the environment.

However, it is strongly advised that such a programme is constructed with careful integrity and depth, with the guidance and direction of a specialist in RE. This avoids ineffective tokenism and recognises the importance of students continuing to learn about the part faith plays in a diverse world beyond the age of 16.

Some topics offer opportunities for wide-ranging learning, discussion and experience. For example, a study on the theme of food could explore a range of cultural, ethical and religious topics, such as: animal welfare and factory farming; dietary rules; vegetarianism; restraint and healthy eating.

Below are some examples of how this might be done. Each exemplar could be taken as an individual unit or could be adapted to meet the needs of a specific programme. Each core question is supplemented by further questions. Some of these may be given a greater emphasis while some may be explored more briefly.

RE and Special Educational Needs

All children and young people are entitled to an appropriate education, one that is appropriate to their needs, promotes high standards and the fulfilment of potential. This should enable them to:
• achieve their best
• become confident individuals living fulfilling lives, and
• make a successful transition into adulthood

(SEND code of practice 2015)

'Sustainable learning can occur only when there is meaningful engagement. The process of engagement is a journey which connects a child and their environment (including people, ideas, materials, and concepts) to enable learning and achievement.'

(Carpenter et al, 2011)

In Religious Education, as with all curriculum subjects, **good teaching for pupils with SEND is good teaching for all**. Teachers are skilled in adapting their teaching to the needs of learners. Good RE is informed by knowledge of and engagement with pupils as individuals, taking account of emotional and learning needs as well as religious and cultural backgrounds.

The SEND Code of Practice (2015) groups needs into four broad areas to support schools to plan the provision that they offer:

- cognition and learning
- communication and interaction
- social, emotional, and mental health
- sensory and physical needs.

Strategies that can be used to make RE more accessible to pupils with SEND in mainstream schools include:

- Giving pupils first-hand experiences, for example, inviting visitors into school, visits to places of worship and taking part in celebrating festivals.
- Organising activities to give personal experiences which can include dance, drama and visits to a range of environments.
- Using sensory materials and resources through sight, touch, sound, taste or smell. These can include music, use of tactile artefacts or engaging pupils in visiting a sensory garden.
- Using a wide range of communication strategies in lessons to suit different personalities, including active and creative approaches and quieter, more reflective activities.
- Paying attention to the layout of displays so that information is clear but not overwhelming.
- Helping pupils to understand and appreciate their world and its diversity.
- Use IT to increase pupils' knowledge of religions and elements in them.

The first three are particularly important when working with children with semantic pragmatic difficulties or those who struggle with abstract concepts, such as children on the autism spectrum.

Religious Education in Special Schools

Special schools have a legal requirement to provide Religious Education 'so far as is practicable' (School Standards and Framework Act 1998 section 71 (7)). The local agreed syllabus will need to be adapted to suit the needs and abilities of pupils.

Pupils and students within National Curriculum ranges will be able to access lessons based on the RE syllabus. The teacher may need to look at an earlier key stage for learning objectives, but this should always be in consultation with colleagues and taking into account the whole school scheme of work, to ensure there is adequate progression through the time pupils are in the school.

For pupils working at Pre-Key Stage Standards, content from the local agreed syllabus may be adapted to suit the needs of learners and taught as a discrete subject. Many aspects of religious education could be included within cross curricular planning alongside other subjects, e.g. music, drama, history and PSHE. There may be a greater focus on sensory experiences and activities rather than written tasks.

Pupils and students who have Complex Multiple Learning Needs will be supported and assessed using the Engagement Model. Pupils may be introduced to content from the RE syllabus through the 5 areas of engagement: exploration, realisation, anticipation, persistence and initiation. This child-centred model is focused on the individual responses of pupils; the multi-sensory and experiential aspects of the RE curriculum may be used imaginatively to provide worthwhile and relevant learning using artefacts, visits and other relevant experiences.

Assessing the Impact of Teaching and Learning

Assessment in RE should be manageable and systematic, in line with school assessment practices in other foundation subjects. Assessment of pupils' skills and knowledge will be against the school's own curriculum design. It is important to note that assessment in RE should be based on clear understanding of what pupils are learning and how they are learning on a day-to-day basis.

Day-to-day formative assessment should build a picture of pupil's:

- Substantive knowledge – what do they know/understand?
- Disciplinary knowledge – what skills have they learned?
- Personal knowledge – expressing ideas about how the RE has shaped them

Each unit of work developed, because of careful curriculum planning, should allow pupils to make progress through these key stages of Remembering, Understanding, Applying, Analysing, Evaluating and Creating.

The journey through a unit of work for pupils and students



As pupils progress through these stages in a unit of work, the teacher can then make a summative assessment at the end of the unit. In the examplar planning that supports the syllabus, we have used a mastery model including the Expected standard, Working towards the expected standard and Working deeper within the expected standard. This can then be used as a model to report on progress and achievement for the next teacher/ key stage.

The table below outlines the skills and key outcomes required to achieve the end of key stage expectations. This may be helpful in assessing progress and to support teachers in developing learning objectives. Each sentence stem needs to be applied to a particular task or knowledge content.

Key outcomes to support assessment for Remembering, Understanding, Applying, Analysing, Evaluating and Creating.

	Remembering	**Understanding**	**Applying**	**Analysing**	**Evaluating**	**Creating**
KS1	Recognise Name Talk about	Retell Notice details	Express ideas Respond sensitively	Sort Respond to questions	Suggest meanings Recognise similarities and differences	Teachers may use the following stems at any stage to assess age-appropriate outcomes: **Create** an object or picture to show understanding **Design and make** using new/learned ideas. **Plan and produce** an outcome to demonstrate learning. **Generate and synthesise ideas** as part of a project.
LKS2	Recall information Describe Re-tell Recognise	Give an example Make links Respond thoughtfully	Ask questions Give a presentation Express ideas	Demonstrate understanding Give reasons Explain	Describe similarities and differences Give opinions	
UKS2	Define Describe and give examples Identify and explain	Summarise ideas Compare and contrast Make connections Discuss	Choose appropriate questions (e.g an interview) Give a considered response Apply ideas	Explain a range of opinions Organise material (e.g most relevant) Find meanings	Weigh up different points of view Give reasons for differences	
KS3	Explain and interpret a range of views	Show coherent understanding of and appraise reasons	Enquire into differences and explain how and why they are different,	Evaluate and analyse,	Explore and express insights, Make a judgement	
KS4	Research and interpret texts and sources…	Investigate and explain different interpretations	Investigate and evaluate….	Analyse forms of …. Analyse the influence of	Examine and critically evaluate varied perspectives	

End of Key Stage Statements adapted from the Big Ideas Framework

The following End of Key Stage Statements help schools to assess the pupils working at the Expected Standard in each of the pathways and for their year group. The following statements are taken from Wintersgill, B; Cush, D; Francis, D. (2019, 2nd edition 2022). *Putting Big Ideas into Practice in Religious Education,* pp.74-76. Available from https://bigideasforre.org/Big-Ideas-Publications/

	Nature of Religion and Belief	**Expressing Beliefs**	**A Good Life**	**Personal Journey**	**Influence and Authority**	**The Big Picture**
Key Stage 1 Pupils:	Can tell the difference between ordinary everyday things and things that some 'people call 'sacred', 'holy' or 'special'. Understand that many people belong to religions/worldviews, each of which has their 'holy' or 'special' things, which are set apart by the way they are treated and what people connect them with.	Can recognise that people sometimes give different meanings to words when they are writing about their religious beliefs and feelings. Can suggest different possible meanings for stories, symbols, art and music that people have created to express their beliefs.	Can identify characteristics in the lives of people who are held as examples by religions/worldviews. Can identify and suggest meanings for the teachings about right and wrong from different religions/worldviews.	Can give examples of amazing, puzzling or mysterious experiences that make people wonder at the world and ask big questions about life. Can retell a story about someone whose experience or encounter changed their life.	Can identify evidence of religions/worldviews in their community. They understand that religions/worldviews do not have the same importance for all people and all places.	Can identify some of the big questions that people might ask about life and can explain how some favourite stories, including stories from religions/worldviews, might help people answer these questions. Can tell the difference between contemporary stories and stories that have become traditional because they have been handed down for hundreds or thousands of years.

	Nature of Religion and Belief	Expressing Beliefs	A Good Life	Personal Journey	Influence and Authority	The Big Picture
Lower Key Stage 2 Pupils:	Can identify some shared characteristics of some religions e.g. Creator God. Beginning to recognise different traditions within religions/worldviews.	Can describe and explain how some people express their feelings through art, music and dance. Can give examples of music, art and dance from different traditions.	Know some role models/ leaders of religions and worldviews. Know how values of right and wrong are shared across different religions/worldviews.	Can give examples of amazing, puzzling or mysterious experiences from a wider range of religions/worldviews. Can compare stories about people whose experience or encounter changed their lives.	Explain how and why festivals and seasons are celebrated and how these may be celebrated in different countries.	Recall stories from different traditions and explain how these affect people's lives.
Upper Key Stage 2 Pupils:	Identify shared characteristics of religions. They explain how within each religious tradition these characteristics might be connected to each other. They recognise that each religion/worldview is made up of several groups of people and can compare some of the different beliefs and practices.	Can show how people often express their feelings and beliefs through art, music, poetry, story, drama and physical movement and that these have been important in most religions and culture.	Explain how certain people who are regarded as role models put their teachings and values into practice. They compare some of the different opinions held by people from different religious and non-religious groups about what is right and wrong, and about what is desirable in life.	Explain how some people have amazing, puzzling or mysterious experiences that make them ask big questions about life and, in some cases, have made them change their lives or given them new insights to share with others.	Give examples to show how communities are influenced by their traditional religions/worldviews. They understand that different religions/worldviews, in different combinations, are influential in different countries.	Explain how people from different religions/worldviews express what they understand about the world through stories.

	Nature of Religion and Belief	Expressing Beliefs	A Good Life	Personal Journey	Influence and Authority	The Big Picture
Key Stage 3 Students:	Understand that religion is a world-wide phenomenon. They explain why in some ways each religion/worldview is quite different while in other ways there are close connections between some of them. They understand that religions/worldviews are made up of smaller groups which are alike in some ways and very different in others.	Show how people communicate complex ideas using many media. They account for the fact that people have different opinions about whether the arts have a place within religion. Suggest interpretations of selected expressions of faith and belief.	Explain why people have different opinions about what it means to live a good life. Compare guidance for living found in different religions/worldviews and can show how different consequences can follow from different moral decisions.	Compare experiences that people have had, which they thought of as 'mystical', 'religious', 'spiritual' or 'peak' experiences. They compare different meanings for 'spirituality' and different opinions about its importance in people's lives.	Compare the influence of religions/worldviews in different contexts; individual, local, national and global. Demonstrate understanding of the influence of one or two religions/worldviews in different places and at different times.	Compare the view of the universe in contrasting grand narratives. They are able to explain the difference between scientific and traditional narratives and that there are different views on whether these can be compatible. Are able to explain that there are different ways of understanding the claims of religious texts.

	Nature of Religion and Belief	Expressing Beliefs	A Good Life	Personal Journey	Influence and Authority	The Big Picture
Key Stage 4 and 5 Students:	Understand that the word 'religion' means different things to different people and that it is often hard to say what is 'religious' and what is not. Suggest ways in which religions/worldviews are both similar and different. They understand the importance of recognising that religions/worldviews are diverse and that they respond in different ways to contemporary global, political and social issues.	Distinguish what makes 'religious language' different. Understand why the ability to interpret non-verbal forms of religious expression and its importance for religions can be valuable for all people today.	Consider different theories about how and why humans ought to live a good life. They show awareness that religious and non-religious groups agree on some moral issues and disagree on others, both across and within religions/worldviews. Understand that people may argue that there are some moral rules that should apply universally, or that some rules only apply to some groups of people in particular circumstances.	Compare religious and non-religious understandings of 'spirituality'. Understand why many people today prefer to be thought of as spiritual rather than religious while others do not want to be thought of as either. Understand why many people like belonging to groups that share their beliefs and values. Understand that joining a group can affect a person's sense of identity and bring about a transformation in their lives.	Make links between ideas in religions/worldviews and certain social and political actions. Compare the use of power by different religious and non-religious groups, which have resulted in social improvement or intolerance and violence.	Compare different interpretations of a grand narrative from within a religion/worldview. They are able to explain the difference between scientific and traditional narratives, and the relevance of different literary forms. Compare the views of members of a religion who believe that their narrative is compatible with scientific accounts and those who do not and explain reasons for this difference of opinion.

Planning your Curriculum



Planning your Curriculum

Every school is different and must design its RE curriculum to match its context and needs. The syllabus provides a framework to do this and offers optional additional resources to support schools. However, there is no single long-term plan and each school should design its own curriculum framework.

Schools are encouraged to develop their own RE curriculum, selecting units of work to create a balance of the subject content outlined in this syllabus. Content should be carefully sequenced to build breadth and depth of knowledge as pupils progress through the key stages following the pathways. The RE curriculum should enable pupils to develop substantive, disciplinary and personal knowledge. Schools may also wish to write their own units or adapt and develop those provided.

General principles

A good curriculum will ensure that there is both depth of study (some areas investigated in detail) and breadth (an overall general understanding of the faiths and related philosophical and ethical questions). Great care should be taken to ensure any planning and resources used to teach this content are appropriate in terms of learning content, quality and sensitivity. If teachers use ready-made materials, they should be checked thoroughly to satisfy these requirements. As well as general sensitivity, teachers should be aware of specific religious issues that may cause controversy or conflict. While it is right that RE should provide a place of safety and integrity to explore difficult and sensitive issues, teaching must always be informed by professional judgment, empathy and awareness, particularly in the use of resources. For example, for Muslims, it is seen as an insult to depict the Prophet Muhammad in pictorial form. For Muslims, Jews and some Christians it is wrong to draw a representation of God who is seen as transcendent. Teachers or senior leaders who have any doubts, concerns or questions are welcome to contact their local RE adviser.

A school's RE curriculum must be built around progression of learning in all of the six pathways upon which the syllabus is based. Within these pathways, the programme of study must enable pupils to accumulate sufficient knowledge of the religions and worldviews studied. This will enable them to have a broad general understanding of these, enriched and extended by deeper exploration of selected aspects.

Teachers need not cover every aspect but should include sufficient material to ensure robust understanding. This selection should:

- Be cumulatively sufficient.
- Enable development of transferable skills and understanding.
- Reflect the local context.

Diversity

It is important to remember that 'faiths' are not monolithic and uniform systems of belief. There is huge variety within and between different branches and approaches. Recognition of this is crucial to effective teaching and learning.

It is also critical to recognise that there are many other faiths and systems of belief besides Christianity and the other religions/worldviews specifically identified in RE curriculum guidance. Schools should recognise and acknowledge this diversity. The purpose of RE is not to restrict study to an authorised and official collection of religions.

Schools are required to include other worldviews throughout the study of RE. This recognises the need to enable all learners to explore questions of meaning, purpose and value. This is important from a perspective of faith or non-religious understanding and recognises that most people do not adhere to formal religious structures.

Other worldviews include beliefs, arguments or philosophies that approach questions of meaning and purpose without reference to belief in a deity. This may include a structured, named philosophy such as Humanism, or a more general argument or approach relevant to the questions studied.

Enquiry and Investigation

Enquiry and investigation should be at the heart of learning in RE. Schools which decide to write a unit should focus on a key question related to the knowledge content of the syllabus and linked to one or more of the pathways. Enquiry models such as 'Philosophy for Children', or 'Community of Enquiry' can be applied to these questions to engage pupils in their own learning and develop critical and dialogical skills.

Enquiry questions should be sufficiently focused and appropriate for study in RE. They should:

- Be clearly accessible to the age of the pupils and enable them to join in the process of deciding what the question means and how it might be investigated.
- Generally, only include new language which relates to the direct object of study.
- Be 'big' questions that take the pupils to the heart of the subject and are of long-standing significance.
- Enable pupils to see a learning journey and identify how any topic is building on previous learning and advancing their progress in the subject.

A Model for Enquiry

One enquiry model used in many exemplar units of work follows a three-part enquiry.

Analyse the question

Explore the issues and human experience involved in the question. What do we know? What are the issues? All units start from concepts understood by pupils. For young children this will mean focusing on practical ideas that can later be applied to thinking and religious questions. For all pupils it will involve considering practical and meaningful issues around the key question (unit title) as a starting point for the main content of the unit.

Investigate the relevant beliefs, practices and ways of life

Investigate beliefs and values from the chosen religions/worldview(s), evaluating different perspectives and responses to the key question. There is no need to cover multiple religions/worldviews in a single unit, as long as the curriculum as a whole provides a balance of religions/worldviews across the pathways over the course of each key stage. Remember to acknowledge variation between and within traditions. What do people believe? Which religious texts, stories or traditions are relevant? What do they do? How do they celebrate? What difference does it all make?

Offer reasoned and critical responses

Assemble, evaluate and explain possible conclusions and express a considered personal response to the question. The concluding lesson(s) enable pupils to consider and apply some of the concepts learned. Are there elements of personal reflection to gain from this unit? Can the transferable question be applied and linked to previous learning? This opportunity to develop personal knowledge is critical for all pupils, not only those from a religious tradition. For example, pathway concepts such as 'personal journey' or 'living a good life' can be applied in a secular or religious way.

Planning a unit of work

Here are five steps in planning a unit of work, based on an enquiry and investigation into a key question:

1. **Choose the key question**
   This is the 'composite' question and should be based on one or more of the pathways and should be linked to the knowledge content in the relevant key stage. See the curriculum information from page 21.

2. **Look at the learning outcomes**
   The aim of the unit is for pupils to be able to answer the key question like a 'good RE student'. Choose content that will address the end of key stage pathway statements (page 49) for the appropriate key stage.

3. **Compile component questions within each part of the enquiry cycle**
   These help to construct the overall composite enquiry. Group these within each of the three elements of enquiry.
   - *Analyse: What is the question about?*
   - *Investigate: What are the relevant beliefs and practices?*
   - *Apply and reflect: What responses can be made?*

4. **Write learning objectives to fit the component questions**
   These component questions inform the learning objectives for sections within the scheme of work, building towards a creative, assessable task towards the end of the unit to demonstrate understanding. Use sentence starters from the skills progression grid for the appropriate key stage (page 49) to ensure that objectives are assessable and observable.

5. **Devise learning activities**
   Devise age-appropriate activities to answer each component question. Include tasks that support remembering, understanding, applying, analysing, evaluating and creating. It is not necessary for each element to follow another in a strict order; they may be woven into the pattern in different ways. The important thing is for the learning to include all elements during the course of the unit to balance the retention of knowledge with critical thinking and personal reflection. The learning activities should support the learning objectives and the overall aims of the unit. It would be useful to provide an initial stimulus at the beginning of the unit to engage the pupils in the new unit.

Cross curricular opportunities

Many schools use cross curricular units of work to fulfil programmes of study. Much of the subject content outlined in this syllabus may be delivered in this way, always ensuring that the aims and content, including the six pathways, are delivered comprehensively and with integrity. Some aspects of the syllabus will still need some discrete RE time, such as a study of a particular world faith.

Additional Resources and Support for Sefton Schools



Accessing units of work and classroom resources

Detailed planning and classroom resources for around 60 exemplar units of work is available to support schools implement this syllabus. A list of these units is below and summaries of the core units of work from KS1-3 can be found from page 71. These are not statutory but, taken together, they will fulfil syllabus requirements.

Taken together these units would fulfil the requirements of the syllabus and offer a broad and balanced entitlement to RE. Schools are not required to use these; they are free to adapt them or to develop their own units of work as an alternative.

Many of the units can be studied through a variety of religions/worldviews. In the interests of progression of knowledge and skills for all pupils, schools should note the guidance given about the balance of religions/worldviews and pathway concepts at each key stage. Curriculum planning should ensure depth and breadth over time rather than covering too many religions/worldviews in a single unit, especially in the earlier key stages.

It is recommended that schools designing their curriculum choose three core units of work and one or two focus units per year group. However, schools are encouraged to develop their own curriculum based on the statutory requirements and other guidance in this syllabus. The exemplar units of work may be used, adapted or supplemented as appropriate.

How to access additional resources

There are two on-line folders of **detailed resources** which can be used to apply this syllabus to the classroom. They are available in primary and secondary versions. The primary version includes all units from EYFS to Year 6. The secondary covers both Key Stage 3 and Key Stage 4 core RE (but not GCSE).

The **first folder includes detailed unit plans** which can be used direct or adapted and modified to suit an individual school or multi-academy trust.

The **second folder is a comprehensive collection of PowerPoints** and knowledge organisers to exactly match the units of work in this syllabus.

Schools can subscribe to these resources which allows them to access expert regionally produced materials that have been especially written just for this syllabus. These can be confidently used 'off-the-peg' or adapted for their own preferences. To view samples and order these please go to www.penninelearning.com or email enquiries@penninelearning.com.

Schools are also free to use other resources which support or enhance the teaching of RE with this syllabus, such as the 'Understanding Christianity' units and other resources produced by RE Today Services Ltd and also exemplar planning from the Big Ideas website. However, they are advised to be careful in their selection.

List of core and focus units of work

Early Years and Foundation Stage

There are no specific core and focus units in EYFS as the units will be taught across the year and through provision.

E.1 Which places are special to members of our community? (Pathway 1)

E.2 Why are some objects special? (Pathway 2)

E.3 Who cares for me and how do I help others? (Pathway 3)

E.4 Who belongs in my family and community? (Pathway 4)

E.5 How do people celebrate special times? (Pathway 5)

E.6 How do we understand and care for the world? (Pathway 6)

Key Stage 1 (Years 1 and 2)

It is recommended that pupils study all core units (three in Y1 and three in Y2) and additionally choose one focus unit in each year. This makes a total of four units a year. This can be expanded or supplemented as a school wishes but be careful not to saturate the curriculum and risk superficial coverage.

Core Units

C1.1 What does it mean to belong a community of belief? (Pathway 1)

C1.2 How are symbols used to welcome new life? (Pathway 2)

C1.3 How can we make good choices? (Pathway 3)

C1.4 How and why do some people pray? (Pathway 4)

C1.5 Why are festivals important in a community? (Pathway 5)

C1.6 Which books and stories are important? (Pathway 6)

Focus Units

F1.11 How do stories help Hindus to live their lives? (Pathways 3 and 6)

F1.12 How and why do we care for others? (Pathway 3)

F1.13 What do religions/worldviews say about our wonderful world? (Pathways 4 and 6)

F1.14 What stories from the Bible have been retold over many years? (Pathway 6)

F1.15 What did Jesus teach and how did he live? (Pathways 3 and 6)

Lower Key Stage 2 (Years 3 and 4)

It is recommended that pupils study all core units (three in Y3 and three in Y4) and additionally choose one focus unit in each year. This makes a total of four units a year. This can be expanded if a school wishes but be careful not to saturate the curriculum and risk superficial coverage.

Core Units

CL2.1 How do Jews remember God's covenant? (Pathway 1)

CL2.2 How do different people express their spirituality? (Pathway 2)

CL2.3 How do the five pillars help Muslims to lead a good life? (Pathway 3)

CL2.4 Why do the lives of the Gurus inspire Sikh believers? (Pathway 4)

CL2.5 What faiths and beliefs can be found in our country and community? (Pathway 5)

CL2.6 How do ancient stories influence modern celebrations? (Pathway 6)

Focus Units

FL2.11 How do creation stories help people understand the world? (Pathway 6)

FL2.12 How does the Bible help Christians to live a good life? (Pathway 3)

FL2.13 Why do people follow inspirational leaders? (Pathways 3 and 5)

FL2.14 How are the stories of Holy Week important to Christians? (Pathway 6)

Upper Key Stage 2 (Years 5 and 6)

It is recommended that pupils study all core units (three in Y5 and three in Y6) and additionally choose one focus unit in each year. This makes a total of four units a year. This can be expanded if a school wishes but be careful not to saturate the curriculum and risk superficial coverage.

Core Units

CU2.1 What do Hindu people believe? (Pathway 1)

CU2.2 How do Sikhs express their beliefs? (Pathway 2)

CU2.3 What values do people live by? (Pathway 3)

CU2.4 How might pilgrimage transform people's lives? (Pathway 4)

CU2.5 How and why do Jewish communities celebrate their festivals? (Pathway 5)

CU2.6 What do Bible narratives say about covenant? (Pathway 6)

Focus Units

FU2.11 What is the significance of Easter, Ascension and Pentecost? (Pathway 6)

FU2.12 Should we forgive others? (Pathway 3)

FU2.13 Why are rites of passage important? (Pathways 2 and 4)

FU2.14 How do Buddhists live a meaningful life? (Pathways 1 and 4)

FU2.15 What is Humanism? (Pathways 3 and 5)

Key Stage 3 (Years 7, 8 and 9)

It is recommended that pupils study all core units across the three years of KS3 and additionally select some focus units.

Core Units

As KS3 covers three years, there are eight units and some pathways are covered more than once.

C3.1 What is religion? (Pathway 1)

C3.2 How do Hindus see life? (Pathway 1)

C3.3 How do Christians worship in diverse ways? (Pathway 2)

C3.4 What does it mean to live in multi faith Britain? (Pathway 3)

C3.5 What do Muslims believe about a good life? (Pathway 3)

C3.6 Can spiritual experience be transformative? (Pathway 4)

C3.7 How does Humanism answer questions of meaning, purpose and value? (Pathway 5)

C3.8 How do beliefs grapple with evil and suffering? (Pathway 6)

Focus Units

F3.11 How do Buddhists see life? (Pathways 1 and 2)

F3.12 What is marriage and how is it celebrated? (Pathway 4)

F3.13 Do humans have a soul? (Pathways 4 and 3)

F3.14 How do Christians see the Kingdom of God? (Pathway 5)

F3.15 Should human beings use animals? (Pathway 3)

F3.16 What do Jews and Sikhs believe about charity and service? (Pathway 6)

F3.17 How is diversity shown in Judaism and Sikhi? (Pathway 1)

Key Stage 4 (Years 10 and 11 non-examined)

These units of work can be used to devise an appropriate curriculum for non-examined RE at Key Stage 4.

4.1 What is meant by truth and spirituality? (Pathway 6)

4.2 What does it mean to say that life has value? (Pathways 3 and 4)

4.3 How do people work for peace around the world? (Pathway 3)

4.4 What can make our world a fairer place? (Pathway 3)

4.5 Does God exist? (Pathway 6)

4.6 What are Human Rights and what do religious groups say about them? (Pathway 5)

4.7 How do beliefs challenge extremism? (Pathway 2)

4.8 What are the ethical questions of the future? (Pathway 3)

4.9 Is there a connection between religion, citizenship and the state? (Pathway 5)

4.10 What can we learn from the diversity of faith and belief? (Pathway 1)

4.11 What is the significance of Ramadan? (Pathway 2)

4.12 What is the search for Enlightenment? (Pathway 4)

4.13 How is diversity evident in Christianity and Islam? (Pathway 1)

Overview plans for core units of work

In this section are the overview or medium-term plans for the Core units of work in each pathway. These have been carefully crafted to ensure that there is a progression in understanding of the pathways and are planned towards end of key stage statements. It is expected that schools study 3 core units a year group and then include a choice of one or two focus units depending on your school circumstances and curriculum design. A full list of core and focus units can be found from page 66.

Many of the units can be studied through a variety of religions/worldviews. In the interests of progression of knowledge and skills for all pupils, schools should note the guidance given about the balance of religions/worldviews and pathway concepts at each key stage. Curriculum planning should ensure depth and breadth over time rather than covering too many religions/worldviews in a single unit, especially in the earlier key stages.

A school's RE curriculum must be built around progression of learning in all of the six pathways upon which the syllabus is based. Within these pathways, the programme of study must enable pupils to accumulate sufficient knowledge of the religions and worldviews studied. This will enable them to have a broad general understanding of these, enriched and extended by deeper exploration of selected aspects.

In constructing the curriculum, schools need not cover every aspect but should include sufficient material to ensure robust understanding. This selection may also reflect the context of the school community.

- They should be cumulatively sufficient.
- They should enable development of transferable skills and understanding.
- They should reflect the local context.

C1.1 What does it mean to belong to a community of belief?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway One: Nature of religion and belief We are surrounded by distinctive things that are very important to people. Some of these are called 'precious', 'sacred' or 'holy'. People belonging to the same religion/worldview may have different 'holy' or important things and express their beliefs in different ways. **Other units in this pathway:** E.1 Which places are special to members of our community CL2.1 How do Jews remember God's covenant? **Transferable questions:** What do you think is important to religious people? How do people show they belong? **Religions/worldviews studied:** Choose a selection from Christianity, Islam, Judaism, Sikhi	**Good RE students (KS1):** can tell the difference between ordinary everyday things and things that some 'people call 'sacred', 'holy' or 'special'. They understand that many people belong to religions/worldviews, each of which has their 'holy' or 'special' things, which are set apart by the way they are treated and what people connect them with. They will: Name some 'precious', 'sacred' or 'holy' objects and places. Recognise some religions / worldviews represented in the school, locality and elsewhere in the UK. Express ideas about 'holy' or important objects and places.	What signs and symbols show belonging? What makes a place special? How do Christians show they belong to a church? What might you see inside a church? How do Muslims prepare themselves for worship and prayer? What might you see inside a mosque? What does it mean to belong to a synagogue? Why do people choose to belong to a community of belief?	Pupils should talk about what it means to belong. Name some symbols, logos, clothes etc that show belonging. Talk about how some places are special to different people. Compare an ordinary place with a 'sacred' or 'holy' place. Learn about some different faith and belief communities, including what happens in a sacred building e.g. label key features. Name and handle some special objects and symbols e.g. design a prayer mat using Islamic patterns. Talk about the actions and rituals that take place and say why they are meaningful to the worshippers e.g. music and prayer at the Gurdwara. Talk about some of the differences within communities, such as different Christian denominations e.g font/baptistry; music. Find out about worship at home and in a place of worship e.g compare Hindu worship in the mandir and at home; compare Shabbat rituals with reading the Torah in a synagogue. Summarise the learning by reflecting on why people join communities and how they show that they belong.

C1.2 How are symbols used to welcome new life?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Two: Expressing beliefs People often give words different meanings when they are trying to express what is most important to them. Many people also use symbols to express important ideas. We need to interpret these words and symbols to find out what they mean. **Other units in this pathway** E.2 Why are some objects special? CL2.2 How do different people express their spirituality? **Transferable question:** How do people use symbols and actions to express beliefs? **Religions/worldviews studied:** Christianity, Humanism, Islam, Sikhi.	**Good RE students (KS1):** can recognise that people sometimes give different meanings to words when they are writing about their religious beliefs and feelings. They can suggest different possible meanings for stories, symbols, art and music that people have created to express their beliefs. They will: Recognise and name some symbols used to welcome a new baby. Express ideas about symbols they would use to welcome a baby. Recognise some similarities and differences between different welcoming ceremonies.	How do we make people feel welcome? How is a new baby welcomed into a family? How Sikhs welcome new life? How do some Christians welcome new life? (baptism) How do some Christians welcome new life? (dedication) How do Muslims welcome new life? How Humanists welcome new life? How are symbols used to welcome new life?	Pupils should talk about what it means to make someone welcome. Talk about how a baby is welcomed into a family, including preparations, celebrations and gifts. Learn about Naam Karan, the Sikh naming ceremony meaning 'name making' held at the gurdwara around two weeks after the birth of the child. Learn about Christian baptism and the promises made by parents and godparents. Find out about some of the symbols and objects such as the sign of the cross, candles Bible. Learn about Humanist naming ceremonies and how parents make it special to them by choosing music and symbolic actions. Summarise the learning by comparing the different ceremonies and inviting children to share their own ideas about how best to welcome a baby. Learn about what happens when a new baby is born into a Muslim family, including the adhan (statement of faith) whispered in the baby's right ear as soon after birth as possible, Aqiqah ceremony on the seventh day and choice of name.

C1.3 How can we make good choices?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Three: A good life Most religions / worldviews introduce children to stories from the lives of their exemplary people as examples of the qualities and characteristics they might try to achieve. They also teach about specific actions that are right and wrong and about good and bad attitudes. **Other units in this pathway** E.3 What makes a good helper? CL2.3 How do the five pillars help Muslims to lead a good life? FL2.12 How does the Bible help Christians to live a good life? **Transferable question:** How do we know the right thing to do? **Religions/worldviews studied:** Choose selection from Christianity, Hindu Dharma, Judaism.	**Good RE students (KS1):** can recognise that people can identify characteristics in the lives of people who are held as examples by religions/worldviews. They can identify and suggest meanings for the teachings about right and wrong from different religions/worldviews. They will: Notice characteristics in the lives of people (past or present) who are held as examples by religion / worldviews. Talk about and suggest meanings for teachings about right and wrong from different religion / worldviews.	Does it matter to keep to the rules? What are the Ten Commandments? How do Christians make good choices? (Love your neighbour) How do Muslims make good choices? How do Hindus make good choices? (Dharma) How do Hindus and Buddhists make good choices? (Karma) How do stories help people make good choices? Optional: How do Buddhists make good choices?	Pupils should talk about what makes a happy school. Think about why we need rules. talk about the consequences of not following rules. Discuss who is affected when rules are broken. Learn about karma: actions have consequences in the future; this is why Buddhists and Hindus show kindness to all living things. They could learn about the Ten Commandments – important rules for Jews and Christians and Jesus' teaching to love God and love your neighbour e.g the story of the rich young ruler (Matthew 19). Notice how Jesus' two rules sum up the Ten commandments. Talk about the five pillars of Islam: practices such as prayer (salah) and giving (zakat) that support Muslims' wish to live a good life. Compare Shahadah and zakat with Jesus' two commands. Read some moral tales and parables and discuss how different people learn from them and follow these principles.

C1.4 How and why do some people pray?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Four: Personal journey Some people have amazing, puzzling or mysterious experiences that make them ask big questions about life. There are many stories about people's experiences and encounters that have made them change their lives. **Other units in this pathway** E.4 Where do we live and who lives there? CL2.4 How do the lives of the Gurus inspire Sikh believers? CU2.4 Why do some people go on pilgrimage? **Transferable question:** How do people make sense of their experiences? **Religions/worldviews studied:** Choose selection from Buddhism, Christianity, Hindu Dharma, Islam and non-religious approaches.	**Good RE students (KS1):** can give examples of amazing, puzzling or mysterious experiences that make people wonder at the world and ask big questions about life. They can retell a story about someone whose experience or encounter changed their life. They will: Talk about how prayer makes people wonder at the world and ask big questions about life. Retell a story about someone whose experience or encounter changed their life. Notice what someone might do or say when they pray.	What is prayer? What prayer is special to Christians? How and why do Christians pray? How and why do Muslims pray? What actions and objects help Muslims to pray? How do Hindus pray at home? (Puja at home) How do Buddhists meditate? What does prayer or reflection mean to us?	Pupils should define prayer and talk about why some people might choose to pray. Draw around their hand and write 5 things they are thankful for or concerned about. Explore Christian prayer at home and in church, private and in a group. Read prayers from the Bible such as the Lord's Prayer or the story of Daniel in the lions' den. Listen to the call to prayer at the mosque. Visit a mosque or watch a film to learn how Muslims prepare for prayer and what they do and say when they pray. Tell the story of the enlightenment of the Buddha. Use stilling exercises to explore how modern-day Buddhists meditate. Explore puja rituals at home and at the Mandir by looking at pictures or handling artefacts. Pupils could make up a final prayer or reflection about what is important to them.

C1.5 Why are festivals important in a community?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Five: Influence and authority All around us there is evidence of the influence of religions/worldviews on our community. Religion does not influence everyone's life in the same way. **Other units in this pathway:** E.5 How do we celebrate special times? CU2.5 How and why do Jewish communities celebrate their festivals? CL2.5 What faiths and beliefs can be found in our country and community? **Transferable question:** Are religions/worldviews important to everyone? **Religions/worldviews studied:** Choose selection from Christianity, Hindu Dharma, Islam, Judaism, Sikhi and non-religious approaches to life.	**Good RE students (KS1):** can identify evidence of religions/worldviews in their community. They understand that religions/worldviews do not have the same importance for all people and all places. They will: Name some celebrations and talk about how these are celebrated. Talk about their experiences and feelings connected to celebrations or customs. Notice what happens and respond to questions about the meanings of religious celebrations	How are birthdays celebrated in our families and communities? What other celebrations do we see in our community? How do some Christians celebrate harvest? How do Jews celebrate Sukkot? How do Hindus celebrate Diwali? What happens during the Sikh celebration of Bandi Chhor Divas? How do Muslims observe Ramadan? Why do people and communities choose to celebrate?	Talk about celebrations such as birthdays, weddings, special achievements. Think about what happens and how it feels. Talk about the concept of gratitude or thanksgiving. Make a list or collage of things to be thankful for. Learn about Harvest festival and how it might be celebrated in the church or community. Learn about the Hindu festival of Diwali. Focus on the courage of Rama and Sita and thankfulness and celebration at their safe return. Introduce the idea of fasting during Ramadan as a sign of commitment and to remember those less fortunate. Find out about how Eid is celebrated as the end of the fast. Learn about the Jewish festival of Sukkot and the stories of Moses and his people in the desert. Find out how Jewish people make simple shelters to remember this story. Summarise learning by planning and participating in a class celebration to show gratitude using words, music and actions.

C1.6 Which books and stories are important?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Six: The big picture Human beings, including groups of religious people, tell stories that help them grapple with some of the big questions of life. Many of these stories are well-known as they have been handed down over generations. **Other units in this pathway** E.6 How do we understand and care for the world? CL2.6 How do ancient stories influence modern celebrations? F1.14 How do Bible stories show that God keeps promises? **Transferable question:** Why do people tell stories? **Religions/worldviews studied:** Choose selection from Christianity, Islam and Sikhi.	**Good RE students (KS1):** will identify some of the big questions that people might ask about life and be able to explain how some favourite stories, including stories from religions / worldviews, might help people answer these questions. They will be able to tell the difference between contemporary stories and stories that have become traditional because they have been handed down for hundreds or thousands of years. They will: Express ideas about how some stories, including stories from religions / worldviews give people a message on how to live. Recognise the difference between contemporary stories and stories that have become traditional. Suggest meanings for some special stories.	Where do we find answers to life's big questions? Why do Christians read the Bible? What is the message of the Parable of the Lost Son? Why do Muslims read the Qur'an? What do Muslims learn from the Story of the Crying Camel? Why do Sikhs tell stories from the Guru Granth Sahib? What do Sikhs learn from the Story of Duni Chand and the Silver Needle? How do stories help us to answer big questions?	Pupils should talk about special and favourite books. Think about how we use and look after precious books. Read some stories with big moral themes such as fables, myths and legends. Ask questions about these stories and work creatively with them through art or drama. Learn about the Bible as a special book for Christians. Read the story of the Good Samaritan and talk about the message. Learn about the Qur'an as a special book for Muslims. Talk about how it is treated. Read the story of 'The Prophet and the Ants' as an example of a story with a message. Learn about the Guru Granth Sahib as a special book for Sikhs. Talk about how it is treated at the Gurdwara. Read the story of 'The Milk and the Jasmine Flower' as an example of a story with a message. Read some moral tales and parables and discuss how people learn from them and use them to answer life's big questions.

CL2.1 How do Jews remember God's covenant?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway One: Nature of religion and belief The name 'religion' or 'worldview' is commonly given to an overall approach to life which includes beliefs, practices, values and a sense of identity. In each religion/worldview there are people who believe different things and practise in different ways. There is a variety of reasons why some aspects have changed over time and why some have stayed the same. **Other units in this pathway** C1.1 What does it mean to belong to a community of belief? CU2.1 What do Hindu people believe? C3.1 What is religion? **Transferable question:** What is meant by 'religion', 'faith' or 'belief'? **Religions/worldviews studied:** Choose selection from Buddhism, Christianity, Hindu Dharma, Islam, Judaism, Sikhi.	**Good RE students (LKS2):** Can give examples of important stories from different religions/ worldviews and suggest how these help people to ask big questions or find meaning. They will: Re-tell some Jewish stories and consider their importance. Discover how Jews express their faith through rituals and actions. Express ideas about the rituals and practices which demonstrate belonging to a community.	What is a covenant? How does the story of Noah demonstrate a covenant? How do the stories of Moses' early life show that he was important to Jewish people? Why do Jews see Moses as an important leader? (What happened at the first Pesach? Why is Pesach celebrated today? How is Pesach is celebrated today? How does the weekly celebration of Shabbat help Jews to remember God's covenant?	Pupils should talk about promises and how they demonstrate intention to keep them. Is it easy to keep a promise? Read or tell the story of Noah in the Bible. This challenging story is about God's promise/ covenant symbolised by the rainbow. Tell the story of the life of Moses including his birth and his calling at the burning bush. Imagine some questions Moses might have wanted to ask God. Tell the story of the Exodus and the first Passover (Pesach). Learn how Jews today re-tell this story using the symbolic foods at the Seder meal. Recall the creation story from Genesis and focus on the seventh day – a day of rest. Learn how Jews keep this day special by celebrating Shabbat each week. Find out how modern Jews celebrate, including the Shabbat meal or 'Friday Night Dinner'

CL2.2 How do different people express their spirituality?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Two: Expressing beliefs People often express their feelings and beliefs through art, music, poetry, story, drama and physical movement - both creating and observing/ performing. These creative forms of expression also play important roles in most religions and cultures. **Other units in this pathway** C1.2 How are symbols used to welcome new life? CU2.2 How do Sikhs express their beliefs? **Transferable question:** How do people express their deepest feelings? **Religions/worldviews studied:** Choose selection from: Christianity, Hindu Dharma, Islam, Judaism, Sikhi and non-religious approaches.	**Good RE students (LKS2):** can describe and explain how some people express their feelings through art, music and dance. They can give examples of music, art and dance from different traditions. They will: Observe and respond thoughtfully to the ways beliefs and spirituality are expressed through various art forms. Express their beliefs and values through creating a piece of expressive art.	What is spirituality and why is it hard to express it? How do Christians use visual art to express beliefs? How do Muslims use calligraphy and pattern to express beliefs? How are words and music used to express beliefs in psalms and hymns? How are words used to express beliefs in Islam, such as 99 names of Allah and nasheeds? How do Sikhs use words and music to express beliefs, such as kirtan and Mool Mantar? How can dance and movement express beliefs in Hindu Dharma? Can I plan and create a piece of art to express beliefs?	Explore the concept of 'spirituality' – including meditation, worship, prayer and creative arts. Recognise that spirituality does not have to be religious. Discuss how beliefs might be represented through the arts. Pupils could create images to represent what is important to them. Express a range of ideas about Christian imagery e.g icons, stained glass, artistic images of Jesus/ Bible stories etc. Explore Islamic patterns and calligraphy. Discuss the symbolism and beauty of the patterns. Explore how Buddhists use transient forms of art e.g sand mandalas to represent impermanence. Explore how music is used in worship e.g. Sikh kirtan, Jewish and Christian hymns and songs. Listen to different styles. Explore dance used in worship e.g. Sufism (Islam), classical Indian dance (Hindu), Jewish celebration or liturgical dance (Christianity). Pupils might create and explain their own meaningful piece of art/dance/music.

CL2.3 How do the five pillars help Muslims to live a good life?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Three: A good life Most religions/worldviews have stories about people from the distant past or from recent times who set a moral example to their followers. Religions/worldviews provide guidance for their followers on how to live a good life. There are different ideas about why people should aim to live a good life and considerable agreement and disagreement over desirable virtues and qualities, what is right and wrong, good and bad, between and within groups. **Other units in this pathway:** C1.3 How can we make good choices? CU2.3 What values do people live by? **Transferable question:** Why do people think it is important to live a good life? **Religions/worldviews studied:** Islam	**Good RE students (LKS2):** can give examples of some role models/leaders of religions and worldviews. They can explain how values of right and wrong are shared across different religions and worldviews. They will: Give examples of key teachings of Islam and recognise the different ways these are interpreted by believers. Express ideas about how Muslim beliefs have an impact on the life of believers. Explain how a Muslim might follow the example of Prophet Mohammed.	What do we already know about the beliefs and practice of Islam? How is Prophet Mohammad an important example for Muslims? What is the Shahadah? What is Salah? What is Zakat? What is Sawm? What is Hajj? How do the five pillars help Muslims to live a good life? What have we learned in this unit about Islam?	Pupils gather information they already know about Islam on a mindmap. Explore and handle Islamic artefacts/ pictures or watch an introductory film about Islam. Find Saudi Arabia on the world map and introduce the Prophet Mohammed. Use a feelings graph to identify and describe key moments in his life. Explore the five pillars of Islam, beginning with a general overview and then taking each one in turn. Look at calligraphy or listen to a nasheed (Islamic song) to reflect on the central importance of Muslim belief in one God. Choose some questions to ask a Muslim about daily prayer, including the times and preparation for prayer. Write a short diary extract for a young person observing the fast (sawm) in Ramadan. Give reasons to explain why Muslims give to charity; explore some Islamic charities. Learn about the Hajj pilgrimage and explain how this pillar shows commitment. Summarise learning by creating an 'Islam box' to explain the five pillars for younger children.

CL2.4 How do the lives of the Gurus inspire Sikh believers?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Four: Personal journey Some people have amazing, puzzling or mysterious experiences that they may explain as an encounter with a power above, beyond or within the material world, and which they may claim has given them new insights into life. **Other units in this pathway** C1.4 How and why do some people pray? CU2.4 How might pilgrimage transform people's lives? **Transferable question:** How do people make sense of their experiences and feelings? **Religions/worldviews studied:** Sikhi	**Good RE students (LKS2):** can give examples of amazing, puzzling or mysterious experiences from a wider range of religions and worldviews. They can give examples of stories about people whose experience or encounter changed their lives. They will: Give examples of Sikh beliefs and stories about their Gurus. Describe Sikh practices relating to the Guru Granth Sahib. Explain and give reasons for Sikh values e.g. equality, honesty.	What is a guru? Who was Guru Nanak? What values did Guru Nanak teach? What words are important to Sikhs? (Mool Mantar) What do Sikhs believe about God? How were Guru Nanak's teachings passed on? Why do Sikhs treat their scripture (Guru Granth Sahib) as a living teacher? How do the Gurus' teachings inspire Sikhs today?	Pupils should consider what makes a good teacher and how it feels to learn something new. 'Guru' means 'from dark to light' Find the Punjab on a map and explore stories of Guru Nanak and his early life and interest in spiritual things. Learn about Guru Nanak's enlightenment and discuss how this encounter with God changed him. Use some Sikh stories to explore Guru Nanak's values e.g. Bhai Lalo and the chapattis, the milk and the jasmine flower. Read and discuss the words of the Mool Mantar. Listen and reflect on some musical settings. Learn that Sikhs believe in one God – Ik Onkaar means 'God is one'. Learn about Gurus that followed Guru Nanak, e.g Guru Arjan who collected the writings of the Adi Granth at the Golden temple; Guru Gobind Singh who nominated the Guru Granth Sahib as his successor. Find out how the Guru Granth Sahib is treated at the Gurdwara – like a human Guru with rich clothes and a bedroom. Summarise the learning by observing how modern Sikhs follow the teachings of the Gurus.

CL2.5 What faiths and beliefs can be found in our country and community?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Five: Influence and authority Many communities around the world are influenced at several levels by their traditional religions/worldviews. In some communities, one religion is influential; other communities are influenced by many different religions/worldviews living alongside each other. In some communities, religions/worldviews have little influence apart from among their followers. **Other units in this pathway** C1.5 How are festivals celebrated? CU2.5 How and why do Jewish communities celebrate their festivals? **Transferable Questions:** Are religions a thing of the past? **Religions/worldviews:** Choose among Christianity, Hindu Dharma, Judaism, Paganism, Sikhi and ancient civilisations.	**Good RE students (UKS2):** explain how and why festivals and seasons are celebrated and how these may be celebrated in different countries. They will: Describe and give examples of some characteristics of religions/worldviews and their places of worship. Recognise that each religion/worldview is made up of several groups of people and compare some of the different beliefs and practices.	What is a community? Which religions are found in our local community? What religions can be found in our region and country? What diversity is there in Christianity? How do Christian places of worship differ? What are denominations? What diversity is there in Islam? What other (lesser known) faiths can be found in our community and country? How do different faith and belief groups get on and work together?	Pupils should discuss the communities they belong to and how they demonstrate this by actions, symbols and dress. Describe how a new person is welcomed to join the group. Go on a walk or use maps/streetview to see what religions are present in the local area. Note that buildings can be used for religious and community purposes – look for clues. Look at census data for Sefton and the UK. Compare national and local information. Express and evaluate ideas about diversity locally and nationally. Explore one of the minority religions or a denomination within a major religion. Formulate questions and do some research using child-friendly websites such as BBC or REonline to discover some of their beliefs and practices. Or research expressions of religion around the world e.g global Christianity, the Ummah in Islam. Investigate selected artefacts/images from two or three different places of worship. Compare and contrast them and discuss what they say about the believers that use them. Explore Interfaith activities e.g Interfaith week locally or nationally.

CL2.6 How do ancient stories influence modern celebrations?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway six: The big picture People tell different stories to communicate important teachings and these stories often form part of longer narratives. Groups of religious and non-religious people tell different stories, which reflect the different ways in which they view the world. **Other units in this pathway** F1.14 How do Bible stories show that God keeps promises? CU2.6 What do Christians believe about old and new covenants? **Transferable question:** How have practices changed/ stayed the same over time? **Religions/worldviews studied:** Christianity, Judaism, Sikhi, Hindu and Pagan.	**Good RE students (LKS2):** Can recall stories from different traditions and explain how these affect people's lives. They will: recognise that human beings, including groups of religious people, tell stories that help them grapple with some of the big questions of life. understand that many of these stories are well-known as they have been handed down over generations.	What stories are important to you and why? Why is the light of Hanukkah so important to Jews? How does the story of Bandi Chhor Divas remind Sikhs to help others? Why is light important in the Hindu celebration of Diwali? What stories do Christians tell during Advent? What are Christians waiting for in the season of Advent? How do Pagans celebrate light and dark during the solstices? How have ancient stories been retold and influence how people celebrate today?	Pupils should discuss the symbolism of light and dark. Aim to move beyond simple themes: what aspects of darkness are positive? Is light always good? Learn how advent is celebrated with light e.g. Advent candles, St Lucia's Day (Sweden) Use props or shadow puppets to re-tell the Hindu Diwali story of Rama and Sita. Bring out the themes of light and goodness. Tell the story of Hannukah using images and artefacts. Learn how Jewish people remember this story using symbolic food and actions. Bandi Chor Divas celebrates the day Guru Hargobind was released from prison. Explore this Sikh Diwali story and discuss its themes of freedom, including religious freedom and justice. Compare the Sikh and Jewish stories. Explore pagan symbolism linked to summer solstice e.g at Stonehenge in the past and present. Summarise learning by discussing many ways in which light is used symbolically.

CU2.1 What do Hindu people believe?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway One: Nature of religion and beliefs In each religion/worldview there are people who believe different things and practise in different ways. There is a variety of reasons why some aspects have changed over time and why some have stayed the same. **Other units in this pathway** CL2.1 How do Jews remember God's covenant? C3.1 What is religion? C3.2 How do Hindu see life? **Transferable question:** How do people express and symbolise their beliefs? **Religions/worldviews studied:** Hindu Dharma	**Good RE students (UKS2):** can identify shared characteristics of religions. They explain how within each religious tradition these characteristics might be connected to each other. They recognise that each religion/worldview is made up of several groups of people and can compare some of the different beliefs and practices. They will: Describe some examples of what different Hindus do to show their faith. Describe some ways in which Hindus express their faith through puja, aarti and bhajans. Explain similarities and differences between Hindu worship and worship in another religious tradition they are familiar with.	What different aspects of your life do you show people? What does the Trimurti mean? How do some Hindus do Puja at home? How different Hindus worship at the Mandir? What do Hindus believe about the cycle of life? How do many Hindus show sewa or service? What are the similarities and differences within and between religious world views? What have I learned about Hindu beliefs?	Describe how people show different aspects of their life. Describe how Hindus believe in one God who has many aspects. Examine different murtis and why some Hindus use different murtis in puja. Know some of the more well-known Hindu deities, such as Vishnu, Shiva, Ganesha, Lakshmi, Durga and the avatars of Vishnu, such as Krishna and Rama. Compare home worship and worship in a mandir. Maybe use a Venn diagram to record these ideas. Explain and examine the concepts of karma, moksha and dharma through a circle of life activity. Investigate the work of sewa.uk and explain how this helps a Hindu live a good life. Compare the lives and experiences of Hindu children with their own or others they have studied. Describe the similarities and differences of belief.

CU2.2 How do Sikhs express their beliefs?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Two: Expressing beliefs People often express their feelings and beliefs through art, music, poetry, story, drama and physical movement - both creating and observing/ performing. These creative forms of expression also play important roles in most religions and cultures. **Other units in this pathway** CL2.2 How do different people express their spirituality? C3.2 How do Christians worship? **Transferable question:** How do people express and symbolise their beliefs? **Religions/worldviews studied:** Sikhi	**Good RE students (UKS2):** can show how people often express their feelings and beliefs through art, music, poetry, story, drama and physical movement and that these have been important in most religions and cultures. They will: Describe and give examples of how Sikhs express their beliefs through story, symbols and actions. Explain why these stories and symbols have been important in Sikh religion and culture over many years and are still told today. Weigh up a range of opinions about wearing the 5Ks and taking amrit.	How are beliefs and values demonstrated? How do Sikhs express their beliefs and values through religious practice? How do Sikhs express beliefs through the use of symbols such as the 5Ks? How does the symbol of the Kirpan help Sikhs express their beliefs? What beliefs are symbolised in the Khanda? How do Sikhs express their beliefs through taking Amrit? How do Sikhs express beliefs through actions? What can be learned from Sikh beliefs and ways of life?	Pupils should discuss and weigh up the importance of different values such as friendship, love, equality. Explore Sikh daily practice by reading texts such as the Ardas prayer, or the Mool Mantar. Explain why the words and actions are important. Handle Sikh artefacts or look at pictures of the 5Ks. Identify and explain the symbolism of each symbol; give reasons to explain why they are worn by some Sikhs. Explore the symbolism of the Khanda symbol. Investigate the story of Guru Gobind Singh and the origins of the Sikh Khalsa. Imagine how characters in the story might have felt. Find out about the commitment represented by taking Amrit and wearing the 5Ks. Compare different points of view discuss why some Sikhs choose to make this commitment. Describe and explain the three aspects of sewa – physical (e.g. helping in the langar), mental (e.g. studying the Guru Granth Sahib) and material (e.g. giving money to charity). Summarise and apply ideas about Sikh service and commitment.

CU2.3 What values do people live by?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Three: A good life Most religions / worldviews introduce children to stories from the lives of their exemplary people as examples of the qualities and characteristics they might try to achieve. They also teach about specific actions that are right and wrong and about good and bad attitudes. **Other units in this pathway** CL2.3 How do the five pillars help Muslims to lead a good life? C3.4 What does it mean to live in Multifaith Britain? **Transferable question:** How do we know the right thing to do? **Religions/worldviews studied:** Choose a selection from Buddhism, Christianity, Humanist, Islam, Judaism and non-religious approaches.	**Good RE students (UKS2):** explain how certain people who are regarded as role models for people of particular religions / worldviews put their teachings and values into practice. They compare some of the different opinions held by people from different religious and non-religious groups about what is right and wrong, about what is good and bad, and about what is desirable in life. They will: Identify and explain some of the moral teachings practised by religious communities and make connections between them. Compare religious ideas about right and wrong with non-religious worldviews. Apply ideas about values and how religious and non-religious people choose to live their lives.	What is a code for living? What codes for living might Humanists follow? What codes for living might Christians follow? What codes of living might Muslims follow? How do commandments (mitzvot) inform Jewish values today? How do Jews live by the principle of Tikkun Olam? What are the rules and principles for Buddhist daily life? What codes for living do I follow?	Pupils should discuss the importance of rules and codes using examples from films, stories and daily life. Introduce the non-religious worldview of Humanism and explore the idea of being 'good without god'. Compare Humanist values with some religious codes they already know. Explore how daily meditation focuses Buddhists on their moral choices as they follow the noble eightfold path. Revise Christian codes using teaching such as the Beatitudes (Matthew 5). Investigate how Jews follow daily commandments, and 'heal the world' by following the principle of 'Tikkun olam'. Revise Muslim codes using Surah (chapter) 17 of the Quran as an example. Summarise learning evaluate codes and decide on their own values in life.

CU2.4 How might pilgrimage transform people's lives?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Four: Personal journey Some people have amazing, puzzling or mysterious experiences that they may explain as an encounter with a power beyond the material world, and which they may claim has given them new insights into life. These encounters may be highly affecting, changing peoples' lives in a positive way and sometimes giving them a sense of destiny. **Other units in this pathway** CL2.4 How do the lives of the Gurus inspire Sikh believers? C3.4 Can spiritual experience be transformative? **Transferable question:** How do people make sense of their experiences? **Religions/worldviews studied:** Choose among Christianity, Hindu Dharma, Islam, Judaism and Sikhi.	**Good RE students (UKS2):** explain how some people have amazing, puzzling or mysterious experiences that make them ask big questions about life and, in some cases, have made them change their lives or given them new insights to share with others. They will: Describe and explain some amazing, puzzling or mysterious experiences associated with places of pilgrimage. Suggest reasons why special places and journeys make people ask big questions about life. Express ideas about new insights pilgrims might gain from their journey	What do we mean by pilgrimage? What places or journeys are significant for Christians? How might a pilgrimage transform the life of a Christian? What is it like to visit the Western Wall if you are Jewish? Why is Jerusalem a significant place of pilgrimage for Abrahamic faiths? How does pilgrimage to Makkah inspire Muslims? Why is pilgrimage to the River Ganges significant to Hindus? How might a pilgrimage transform someone's life? Why do Sikhs consider daily practice more important than pilgrimage?	Consider what makes a place special or meaningful. Define pilgrimage and demonstrate understanding of how it differs from a holiday. Explore the importance of the Western wall to Jews. Use a clip (e.g. BBC Teach) to hear and reflect on a first-hand experience of a visit. Explore the commitment involved in Hajj. Write a reflective diary to show understanding of the rituals and experiences involved. Research the stories linked to some different places of Christian pilgrimage e.g. Canterbury, Iona, Rome, Lourdes, Bethlehem. Explain why Sikhs consider daily practice more important than pilgrimage. Find out about Amritsar and summarise why a Sikh might want to go there. Make notes about experiences of Hindu pilgrimage using film clips (e,g,BBC Teach). Compare a Hindu pilgrimage with a tourist trip to the Ganges. Compare two places of pilgrimage and note the similarities and differences.

CU2.5 How and why do Jewish communities celebrate their festivals?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Five: Influence and authority Many communities around the world are influenced at several levels by their traditional religions / worldviews. In some communities, one religion / worldview is influential; other communities are influenced by many different religions / worldviews living alongside each other. **Other units in this pathway** CL2.5 What faiths and beliefs can be found in our country and communities? C3.5 Does religion promote or prevent equality? **Transferable questions:** Why do people of the same faith have different practices? How and why have practices changed over time? **Religions/worldviews studied:** Judaism	**Good RE students (UKS2):** give examples to show how communities are influenced by their traditional religions / worldviews. They understand that different religions / worldviews, in different combinations, are influential in different countries. They will: Summarise ideas about Jewish festivals and how and why they are commemorated. Give a considered response to how and why Jewish people follow the commandments set out in the Torah Choose appropriate questions for an interview.	What do we already know about Jewish festivals? How and why do Jewish communities celebrate Rosh Hashanah? Why is Yom Kippur such a solemn and holy day for Jews How does the festival of Sukkot remind Jews of their ancestors' journey in the desert? Why is Simchat Torah important to some Jews? How is the giving of the Torah remembered at Shavuot? How do Jewish communities celebrate the festival of Purim? Why do Jewish communities still celebrate so many festivals today?	Pupils should discuss the idea of making resolutions and solemn promises – and how difficult it is to keep them. Read the story of Jonah in the Bible. Discuss the themes of listening to God and repenting of sins. Make links with the solemn symbolism of Rosh Hashanah and Yom Kippur. Explore how Jews celebrate and remember, using symbolic food and objects. Learn about the harvest festival of Shavuot and make links with the giving of the Torah (books of law) to Moses at Sinai. Make links with Simchat Torah which marks the completion of the annual reading of the Torah in the synagogue. Learn about Sukkot and how it is celebrated in modern Jewish homes. Make links with stories from the Torah about the people of Israel wandering in the desert. Read the story of Esther and discuss how it teaches about standing up for what is right and describe how this is remembered through the festival of Purim. Interview a Jewish person to find out how they celebrate and remember.

CU2.6 What do Bible narratives say about covenant?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Six: The big picture People tell different stories to communicate important teachings and these stories often form part of longer narratives. Groups of religious and non-religious people tell different stories, which reflect the different ways in which they view the world. **Other units in this pathway** F1.14 How do Bible stories show that God keeps promises? CL2.6 How do ancient stories influence modern celebrations? C3.6 How do beliefs grapple with evil and suffering? **Transferable question:** How do humans relate to God? **Religions/worldviews studied:** Christianity (with links to Islam, Judaism)	**Good RE students (UKS2):** explain how people from different religions / worldviews express what they understand about the world through stories. They will: Define the word 'covenant' and give an example. Summarise narratives about Moses, the Ten Commandments, the Kingdom (including David) and Jesus, making connections between stories and the idea of a covenant between God and the people. Compare and contrast aspects of Christianity, Judaism and Islam, especially in relation to Abraham and Jesus.	How does the story of Abraham remind people of God's covenant? What do the Abrahamic faiths believe about God's promises? Why is the story of Moses and the Ten Commandments important? Who was David? How is King David connected to Abraham and Jesus? What do the stories of Jesus' incarnation tell us about Christian beliefs? Why are Jesus' 'I am' sayings important to Christians? How does Jesus symbolise Christian beliefs about a new covenant?	Pupils should demonstrate understanding of the word 'covenant' from previous learning. These stories show God's covenants with key figures in the Bible. Read or tell the story of Abraham in the Bible. Discuss why he was chosen by God to be 'father of many nations, and what this means. Dramatise Abraham's feelings about leaving home. Learn about how the Abrahamic faiths share this story. Compare where understanding differs between the faiths. Recap the story of Moses and show his importance to Jews and Christians. Compare the ten commandments and Jesus' commandments to love God and neighbour. Read some stories about David and some of his psalms. Discuss how God made a covenant with David. Make links between David and Jesus – they shared a family line. Read the birth stories of Jesus and discuss how they demonstrate Christian beliefs such as 'incarnation'. Explore how Jesus' 'I am' statements are used to summarise Christian beliefs about him.

C3.1 What is religion?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway One: Nature of religion and belief Religions/worldviews involve interconnected patterns of beliefs, practices and values. There are important differences but also close connections between some of them. **Other units in this pathway** CU2.1 What do Hindu people believe about God? C3.2 How do Hindus see life? 4.1 What are the different ways we can use to prove God's existence? **Transferable question:** How is belief beneficial? **Religions/worldviews studied:** Choose among Atheism, Buddhism, Christianity, Humanism and Paganism.	**Good RE students (KS3):** Understand that religion is a world-wide phenomenon. They explain why in some ways each religion / worldview is quite different while in other ways there are close connections between some of them. Understand that religions/worldviews are made up of smaller groups which are alike in some ways and very different in others.	What is meant by religion and worldviews? Why is there diversity within belief? How do worldviews change? Why do some worldviews change less? What differences are there in non-religious worldviews? How do worldviews impact our reality?	Students should discuss what they think might be meant by the term religion and worldviews. The teacher may provide a selection of images to stimulate discussion. Students could be guided to create a piece of artwork that represents the idea we all see the world through a range of lenses. Students could be encouraged to select a particular worldview and research it further focussing on how that worldview might be expressed differently by different people. Students could be encouraged to research their local area and see what changes have happened since the last census. Students could be tasked with creating a one-page research slide on one of the rising 'smaller worldviews.' Students could reflect on atheistic philosophies such as Nietzsche, considering how a nihilistic belief could impact on living a good life. Other thinkers could be selected.

C3.2 How do Hindus see life?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway One: Nature of religion and belief Religions and worldviews involve interconnected patterns of beliefs, practices and values. There are important differences but also close connections between some of them. **Other units in this pathway** CU2.1 What do Hindu people believe about God? C3.1 What is Religion? F4.1 What are the different ways we can use to prove God's existence? **Transferable question:** Why is there diversity within belief? **Religions/worldviews studied:** Hindu Dharma	**Good RE students (KS3):** Understand that religion is a world-wide phenomenon. They explain why in some ways each religion/worldview is quite different while in other ways there are close connections between some of them. Understand that religions/worldviews are made up of smaller groups which are alike in some ways and very different in others.	What do Hindus believe about the divine? How do Hindus show devotion? What do Hindus believe about sources of authority? What do Hindus believe about life after death? How do Hindus live a good life? How might expressions of Hinduism look different?	Students could be challenged to create a piece of artwork to represent the complexity of the divine in Hinduism. The Mundaka Upanishad could serve as the inspiration. Students may be set an investigative task to research Smartism (a smaller Hindu sect). Students could create a batch of flashcards to help them recall teachings about samsara, karma, and moksha. Learners could be presented with a section of the Ramayana. Students could then be asked 'what is meant by doing your dharma?' Learners could be shown a range of images of Hinduism around the world. They could note down how things seem to be expressed differently.

C3.3 How do Christians worship in diverse ways?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Two: Expressing beliefs People convey their beliefs, values, commitments and identities through different media. Some things are regarded by some as divinely created or inspired. All works are subject to different interpretations. **Other units in this pathway** CU2.2 How do Sikhs symbolise their commitment? 4.3 How is diversity evident in Christian and Muslim thought? **Transferable question:** How do imagery and figurative language convey ideas? **Religions/worldviews studied:** Christianity	**Good RE students (KS3):** Show how people communicate complex ideas using many media. They account for the fact that people have different opinions about whether the arts have a place within religion. Suggest interpretations of selected expressions of faith and belief.	What is worship? Why is worship important to Christians? What is liturgical worship? What is non-liturgical worship? What is prayer? Why do Christians pray? How do Christians worship at Christmas? What aids to worship might a Christian make use of? What is pilgrimage? Where do Christians go on pilgrimage and why? How are Christians influenced by their worship?	Learn that most Christians will worship both privately and corporately. Consider why this might be the case. Learn the key parts of a service that follows the liturgical worship template e.g. a Catholic mass. Examine how some Christians will worship exclusively in one style, and others will vary their worship. Explore the different purposes of prayer and how Christians use the Lord's Prayer today. Listen to a selection of Christmas carols that tell specific parts of the Christmas story and describe how Christians might use carols in their worship. Discuss why some Christians might enjoy using particular aids, and why others might use nothing to help them. Explore various pilgrimage sites and ask why Christians might want to travel there and why. Examine what it means to be 'influenced' by something and explore the concept of 'faith into action'.

C3.4 What does it mean to live in multi faith Britain?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Three: A good life Many of the rules of religions/worldviews were created a long time ago. All our moral actions have consequences for ourselves and others. Some believe that the consequences extend beyond this life. **Other units in this pathway** CU2.3 What values do people live by? C3.5 What do Muslims believe about a good life? **Transferable question:** How can we work together for good? **Religions/worldviews studied:** Any religions/worldviews may be chosen for this unit, perhaps reflecting the local and regional context.	**Good RE students (KS3):** Explain why people have different opinions about what it means to live a good life. Compare guidance for living found in different religions/worldviews and can show how different consequences can follow from different moral decisions. Compare guidance for living found in different religions / worldviews and can show how different consequences can follow from different moral decisions.	What is identity? What is respect? What does it mean to live together with respect? What do statistics tell us about the plurality of Sefton, the UK, and the world? Who makes a key contribution to respect? How and why? Why and how is religion in our region changing? What contributions are believers making to improve our society? How are different groups working together to promote harmony? What issues can be caused with plurality? How can these be overcome?	Identify aspects that make up individual identity. Explain similarities and differences between individuals in Britain. Learn about the nature of the UK as a multi-ethnic society, including issues of inter-faith dialogue and cooperation, prejudice, discrimination, and racism. Gather information and ideas about the religious makeup of the world, the UK, and the local area. Describe how groups and individuals contribute to respectful behaviour and society. Describe some key facts about the history of religious communities, using simple information. Explain the concepts of pluralism and exclusivism. Evaluate whether pluralism and exclusivism can work in a multi-faith society.

C3.5 What do Muslims believe about a good life?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Three: A good life Many of the rules of religions/worldviews were created a long time ago. All our moral actions have consequences for ourselves and others. Some believe that the consequences extend beyond this life. **Other units in this pathway** CU2.3 What values do people live by? C3.4 What does it mean to live in multi faith Britian? **Transferable question:** How do our beliefs affect our actions? **Religions/worldviews studied:** Islam	**Good RE students (KS3):** Explain why people have different opinions about what it means to live a good life. They compare guidance for living found in different religions / worldviews and can show how different consequences can follow from different moral decisions. Compare guidance for living found in different religions/worldviews and can show how different consequences can follow from different moral decisions.	What is the Qur'an and how was it revealed? Why is the Qur'an important to Muslims? What do we mean by 'a good life'? How do we lead a good life? What can we learn from the stories found in the Qur'an? How can we learn to care for others and be kind to others? How can we be patient? How does the belief in God influence a Muslim life? How does zakat help a Muslim live a good life? Why is marriage and family life important to Muslims? How easy is it to live a good life?	Learn from accounts of Muslims explaining why the Qur'an is important to them. Describe and express how the Qur'an might guide a Muslim today. Investigate stories from the Qur'an about patience and kindness and explain how this can be a guide to all people. Describe the concept of Tawhid and be aware of how belief in Allah can affect how a person lives their life. Understand the importance of charity and equality and connect the story of Islamic Relief to Muslim beliefs. Explain and describe Muslim teachings on family life and marriage. Consider the implications of striving to live a good life as a Muslim and also as themselves.

C3.6 Can spiritual experience be transformative?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Four: Personal journey Many people find profound meaning at some points in their lives in mystical, religious, spiritual or peak experiences. **Other units in this pathway** CU2.4 Why do some people go on a pilgrimage? 4.8 What is the search for enlightenment? **Transferable question:** Can spiritual experience be transformative? **Religions/worldviews studied:** Choose selection from Buddhism, Christianity, Hindu Dharma, Humanism, Islam, Judaism and Sikhi.	**Good RE students (KS3):** Compare experiences that people have had, which they thought of as 'mystical', 'religious', 'spiritual' or 'peak' experiences. Compare different meanings for 'spirituality' and different opinions about its importance in people's lives.	What is meant by a spiritual experience? To what extent are spiritual experiences life-changing? What does a spiritual life look like? Can a person with an atheistic or humanist worldview have a spiritual experience? How do spiritual experiences provide a context to deal with the challenges and difficulties of life?	Be able to explain fully, specific examples of spiritual experience. E.g. conversion of St Paul, Moses and the burning bush. Be able to explain how spiritual experiences lead to changes in worldview, e.g. religious conversion. Understand how spiritual experience can equip people to deal with challenges and difficulties. e.g the practice of yoga and meditation in Hindu Dharma; e.g. the life of the Buddha. Be able to explain how everyday spiritual experiences can bring people closer to the divine. e.g. worship and daily prayers. Be aware that peak spiritual experience is exceptional in most circumstances. Understand and describe how a person can advance on their personal journey without the need for religion.

C3.7 How does Humanism answer questions of meaning, purpose and value?			
Context	**Learning outcomes**	**Suggested component Questions**	**Suggested learning content**
Pathway Five: Influence and authority This unit explores the tradition of humanism and what humanists might use as sources of authority and guidance. It is a detailed exploration of the diversity within the humanist tradition and considers how humanists might use these sources of knowledge to guide or support moral reasoning and answer human questions on awe and wonder. **Transferable question:** How do non-religious beliefs help to create a sense of purpose and morality? **Religions/worldviews studied:** Humanism	**Good RE students (KS3):** Compare the influence of Humanism in different contexts: individual, local, national and global. Demonstrate understanding of Humanism in different places and at different times.	What is humanism? What are the roots and origins of humanism? Are all non-religious people humanists? Who has been an inspiration for humanists? What is the difference between truth and belief? How do humanists decide right from wrong? How do humanists try to change the world for the good?	Look at the international symbol of humanism. Consider: What is humanism? What do humanists value? Where do humanists look for meaning? How does the symbol show the values of humanism? Explore variety and diversity within non-religious beliefs in general and humanism in particular. Study people who have been an inspiration for humanism such as David Hume. Explore the difference between truth and belief and the concept of scepticism. Evaluate the humanist basis for morality. Investigate how humanists have tried to change the world for the better.

C3.8 How do beliefs grapple with evil and suffering?			
Context	**Learning outcomes**	**Suggested component questions**	**Suggested learning content**
Pathway Six: The big picture Many religions/worldviews provide a coherent account of what the universe is like and why it is as it is. These accounts may be called 'grand narratives'. **Other units in this pathway** CU2.6 What do Christians believe about the old and new covenants? 4.13 What is meant by truth and spirituality? **Transferable question:** Why is the world as it is? **Religions/worldviews studied:** Choose selection from Christianity, Hindu Dharma, Humanism, Islam, Sikhism.	**Good RE students (KS3):** Compare views of the universe in contrasting grand narratives. Can explain the difference between scientific and traditional narratives and realise that there are different views on whether these can be compatible. Can explain that there are different ways of understanding the claims of religious texts.	Why is there evil and suffering? What is the Problem of Evil? How do Christians respond to evil and suffering? How do Muslims respond to evil and suffering? How do Buddhists respond to evil and suffering? How does the philosophy of karma help Hindus to understand or reflect on suffering? How do non-religious worldviews comprehend evil and suffering? How do individuals come to terms with evil and suffering? How might spirituality/belief help them deal with these challenges?	Define 'evil' and 'suffering' and give a range of examples. Explain the difference between natural and moral evil. Explain how the Problem of Evil might be solved with Divine Mystery. Evaluate religious evidence and how it supports believers to understand why evil and suffering exists in a variety of religions. Discuss ways in which believers might solve the Problem of Evil. Explain how believers act in light of evil and suffering. Explain the Humanist perspective on how to live a good life and how Humanists act in the light of evil and suffering. Explore an example or examples of someone who has 'fought' against an evil in our world.

Key Stage 5 Summary Exemplar Units

Pathway and core question	*Summary of component questions*	*Conclusion*
Pathway 1 Nature of Religion **Are science and religion mutually exclusive?**	**Did God cause the world?** • Do arguments from causation prove that God made the world? • Is God the only possible first cause? • What are some institutional worldviews on this matter? What are the counter arguments? • Did God design the world? **Do arguments from design provide sufficient proof God is responsible for creating life?** • What are the issues with this approach? • What are the main counter arguments? • What are the scientific explanations for existence? **Do arguments from science sufficiently disprove religious attempts?** • Is evidence from evolution enough to refute the claims of believers? • Do theories such as the Big Bang offer a more plausible explanation? **Are science and religions mutually exclusive?** • Why do some religious believers choose faith over evidence? Why might some believers accept elements of the scientific worldview? How might the personal views of a believer differ from their official institutional worldview? How have the views of institutions changed to embrace science over time? Is this issue more polarized than in previous decades?	**Debate** Students should be prepared on how to conduct a proper debate. They should be given sides, and time to prepare their opening statements and counter arguments, with a view to a final live debate. Additional research could be included. **Concluding activity** Debate

Pathway 2 Expressing Beliefs **Is freedom of religion more important than other human rights?**	**What are religious sources of authority?** • Where do religious people get their rules for living? • Do some sources of authority matter more than others? • Can sources of authority be changed or adapted? • What are the consequences of failing to follow authority for religious believers? • Are some rules for a certain time and others for all time? • Why are there tensions between religion and sexuality? **What are some religious teachings on human sexuality?** • Do these teachings pose a problem to individual human rights? • Can tensions be resolved through differences between personal and institutional worldviews? • Can religious rights and rights surrounding human sexuality coexist? **Does evangelisation cause issues?** • What are religious teachings on the need to spread the faith? Why is it important to believers to share their worldview? When might this become a problem? • What examples are there of when regulation has been attempted? • Was this a help or a hindrance? • How has this issue been addressed historically? • How have approaches changed? **How far must the need for corporate worship be upheld?** • The pandemic included the shutting of places of worship. Was this right? • Is it acceptable for requirements to be put on expressions of worship? Is this right? • What might the conflicts be between teachings from religious authority and the needs of society?	**Research/essay session** Students should choose one of the core questions to explore in a written piece. Students should spend time researching and planning their piece. **Concluding activity** Completion of written piece in class

Pathway 3 **A Good Life** **How are food and morality connected?**	**Does our diet need to change?** • How does eating certain food impact our planet? • Are vegan/vegetarian diets better for the environment? • Is there room for compromise? • Should certain foods be banned? **What can be learned from religious dietary rules?** • Do religious teachings on food support a positive effect on the environment? • If our diets need to change, can we ask religious people to alter their diets? • Is fasting helpful? • Do religious diets promote health? **How far should the treatment of animals in food production impact on our choices?** • Is intensive farming ethical? • Are local farms better? • Should the government have stricter regulations on farming practices with livestock? **How do farming and livestock standards differ across the globe?** • How do livestock practices differ in Europe/developing countries? • How do these practices impact upon the planet? • Do practices across the globe render our environmental aims meaningless?	**Research/essay session** Students should choose one of the core questions to explore in a written piece. Students should spend time researching and planning their piece. **Concluding activity** Completion of written piece in class

Pathway 4 Personal Journey **Does faith matter?**	**Why do people have belief beyond the physical world?** • What evidence is there that there is more to this life? • What experiences could stand as proof to the individual? • How important is religious upbringing to belief? **What are the benefits of belief?** • What are the psychological/sociological benefits of belief? • What are the positives about being a person with faith? • How important is a sense of belonging and how critical are faith communities in providing this? **What are the advantages of living a life of empiricism?** • Is it better to exclude fantasy for fact? • Are there positive sociological/scientific elements of excluding faith? **Would being a more secular society be beneficial for Britain today?** • Does faith have a positive impact for all people in the UK? • What are some areas of conflict caused by differing worldviews? • Is faith a barrier to these being resolved?	**Creative project** Students should create an artistic expression of their view on faith/non-belief. They could choose the media to showcase their thoughts along with explanatory text to accompany the piece. **Concluding activity** Completion of artistic project.

Pathway 5 Influence and Authority **How does the media affect religion?**	**How is religion presented in the media?** Is religion presented positively or negatively? Are media representations fair? Have representations changed over time? How? How might a believer be impacted? **How has social media changed the way people believe?** Have social media 'echo chambers' contributed to a polarisation of belief? Has social media given a voice to previously unheard/lesser heard religious/non-religious voices? What is the overall impact of social media on belief in the UK? Does social media promote secularisation? **Does the media undermine religious belief?** Does having access to media create stronger believers or does it propagate apostasy? What is the impact of restricting media access including the use of phones? **How are religious communities making use of social media?** How are religious groups and those of other word views using the media as a promotional tool? Is social media an effective tool for proselytisation and evangelism? What effect might this have for the UK in the future?	**Research session** Students should choose one of the core questions to explore in greater depth. They should gather more information including a case study. **Concluding activity** Finding should be presented and assessed.

Pathway 6 **The Big Picture** **How are compassion, suffering and religion connected?**	**What is suffering?** • How is suffering caused by humans? • How is suffering caused by nature? • What are some recent examples of large-scale suffering? • What are the major examples of suffering in the UK today? **Why is compassion so critical?** • What is compassion? • How does compassion impact people globally? • How does compassion move people to impact local communities? • How does compassion impact on the quality of life for human animals and non-human animals? **Is compassion an exclusive religious value?** • What do religious people believe about compassion? • What might move them to compassion? • What ideas and motivations do non-religious people have? • Does your worldview lead to greater authenticity regarding compassion? **Does modern media promote or hinder compassion?** • How does social media promote compassionate causes and organisations? • Does social media increase traction for action and response? • Does social media reduce the perceived value of some causes? • Can the use of social media lead to a lack of authenticity (virtue signalling)? • Is this such an issue?	**Project** Students should identify a need (globally or locally) and should plan an initiative to alleviate suffering and provide aid. **Concluding activity** Analysis of project actions including next steps.

The Big Ideas website uses the age-range **14-18** and contains some exemplars for this age group which may be particularly suited for non-exam post-16 students. Examples include:

BI1: CONTINUITY, CHANGE AND DIVERSITY: EXEMPLAR 1: Religion and Worldviews: Past Changes and Current Challenges

BI2: WORDS AND BEYOND: EXEMPLAR 1: Depicting the Divine also EXEMPLAR 2: MINI-UNIT: Depicting the Dharma

BI3: A GOOD LIFE: EXEMPLAR 1: Keeping People Out of Bad Lives

BI4: MAKING SENSE OF LIFE'S EXPERIENCES: EXEMPLAR 1: Strange & Mysterious

BI5: INFLUENCE AND POWER: EXEMPLAR 1: Religion, Worldviews, Change and Conflict

BI6: THE BIG PICTURE: EXEMPLAR 1: Life, the Universe and Everything

Acknowledgements

We appreciate and gladly acknowledge the support and help of SACRE members and faith groups, teachers involved in primary and secondary consultations, and participants in the local agreed conference discussions.

We gratefully acknowledge content drawn from other sources, including: Dave Francis, Denise Cush, Barbara Wintersgill and the Big Ideas Team; Equilibria Experience, Haneen Shubib; Hindu Education Board members; Humanists UK; Religious Education Council for England and Wales.

Syllabus written by Pennine Learning Associates Ltd
www.penninelearning.com

Design by Claire Barnett Design, www.clairebarnett.co.uk

© Pennine Learning Associates Ltd, 2026. The syllabus may be freely used and copied by maintained and academy schools within Sefton. It may not be used or copied elsewhere without permission from the authors.



Believing and Belonging in Sefton

Religious Education Agreed Syllabus 2026-2031

Sefton Council