

Dudley

Agreed Syllabus for Religious Education

2022

(23rd March 2022 draft)

Contents

	page
Foreword	5
Introduction	5
The Aim and Purpose of RE	6
Legal requirements	7
Right of withdrawal	9
Time for Religious Education	10
What religions should be taught?	12
Early Years Foundation Stage (EYFS)	14
Key stage 1: Programme of Study	19
Key stage 1: Generic RE curriculum	20
Key stage 1: Core RE curriculum	22
Christianity Core RE curriculum	23
Islam Core RE curriculum	27
Buddhism Core RE curriculum	32
Hinduism Core RE curriculum	36
Judaism Core RE curriculum	40
Sikhism Core RE curriculum	44
Key stage 1: Subject specific vocabulary, phrases and stories	48
Lower key stage 2: Programme of Study	55
Lower key stage 2: Generic RE curriculum	58
Lower key stage 2: Core RE curriculum	61
Christianity Core RE curriculum	62
Islam Core RE curriculum	65
Buddhism Core RE curriculum	68
Hinduism Core RE curriculum	71
Humanism Core RE curriculum	74
Judaism Core RE curriculum	77
Sikhism Core RE curriculum	80
Lower KS2: Subject specific vocabulary, phrases and stories	83

Contents	page
Upper key stage 2: Programme of Study	94
Upper key stage 2: Generic RE curriculum	97
Upper key stage 2: Core RE curriculum	101
Christianity Core RE curriculum	102
Islam Core RE curriculum	105
Buddhism Core RE curriculum	108
Hinduism Core RE curriculum	
Humanism Core RE curriculum	
Judaism Core RE curriculum	
Sikhism Core RE curriculum	
Upper KS2: Subject specific vocabulary, phrases and stories	

Key stage 3: Programme of Study

*Do you ever question your life?
Do you ever wonder why?*
Castles in the Sky (Song) Ian Van Dahl
Martine Theeuwen (Marsha) 2001

Foreword

Introduction

Knowledge and cultural capital - is the essential knowledge that pupils need to be educated citizens, introducing them to the best that has been thought and said...

Ofsted School Inspection Handbook

Nov 2019 p.43

The Aim and Purpose of RE

The purpose of RE

Religious education has a fundamental part to play in the education of every young person. Religion and belief have been and continues to be highly visible in public life. Without some knowledge of religion an understanding of the contemporary world is less than adequate. Religious and non-religious worldviews have always been at the heart of trying to address fundamental questions to do with human existence and what gives it value and purpose. Education needs to play its part in helping young people to consider such questions and by doing so help them to develop and reflect on their values and beliefs and their own personal worldview¹. Religious Education is essential to this aspect of every young person's education.

The aims of RE

Religious Education has two principal aims

RE aims to:

- (a) provide an objective and critical study of the phenomena of religious and non-religious worldviews
- (b) help pupils to develop and reflect on their values and beliefs and their own personal worldview

The spiritual development of pupils includes developing their ability to be reflective about their own beliefs (religious or otherwise) that inform their perspective on life.

Ofsted School Inspection Handbook

Nov 2019 p.59

¹The word 'worldview' is an inclusive term. It is used in this document to refer to a person's view of the world which is their way of understanding and responding to the world. It can be described as a philosophy of life or an approach to life. A worldview includes how a person understands the nature of reality and their place in the world.

The word 'worldview' may also be used to refer to organised religious worldviews which include: Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, Jainism, Zoroastrianism, Baha'i Faith, Rastafari, Shintoism, Taoism, Wicca, Neopaganism, New Age Movement and many other organised religions. The word may also be used to refer a religious worldview which is not organised but may be a religious view of the world which is private and personal to an individual. The word 'worldview' also includes non-religious worldviews like Humanism, Transhumanism and Confucianism. Finally, the word may also be used to refer to non-religious views of the world which may not have any formal name but which are private and personal to an individual.

Legal Requirements

RE is a legal entitlement

- All registered pupils, including those in the sixth form, that attend a maintained state-funded school or academy in England must be taught RE, unless withdrawn by their parents or if they are aged 18 or over in which case they may withdraw themselves
- Children below compulsory school age do not have to be taught RE although it is recommended that they should. There are many instances of good practice where RE is taught to pupils in nursery classes
- Special schools should teach every pupil RE in accordance with the local agreed syllabus 'as far as is practicable'.

RE on the locally agreed syllabus

- A local agreed syllabus is a legal document which sets out the statutory requirements for teaching RE in schools in a local authority. An Agreed Syllabus Conference must produce and recommend to the LA an agreed syllabus for RE for the LA to approve and adopt
- In all maintained schools without a religious character RE must be taught in accordance with the locally agreed syllabus
- In all foundation schools and voluntary controlled schools with a religious character RE must be taught in accordance with the locally agreed syllabus
- In all voluntary-aided schools with a religious character RE must be taught in accordance with the provisions of the school's trust deed or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character
- Where parents of children that attend a voluntary-aided school prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so

RE in academies and free schools

- In academies and free schools which have or do not have a religious character RE must be taught to all pupils, as set out in their funding agreements. Academies may use their locally agreed syllabus, or with the permission of the SACRE concerned they may use a different locally agreed syllabus, or devise their own RE syllabus which must be in line with the legislation that underpins locally agreed syllabuses.

RE must be pluralistic

- It is a legal requirement that an agreed syllabus must "reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain."

*It is important that students bring a certain ragmuffin,
barefoot irreverence to their studies; they are not here
to worship what is known, but to question it.*

Jacob Bronowski (1908-1974)

Religious Education and Human Rights Legislation

The European Convention on Human Rights (ECHR) was incorporated into UK law in 1998. This means that if a UK citizen believes that they have not been accorded their human rights their case can be heard in a UK court rather than take their case to Strasbourg. There are two pieces of Human Rights legislation which are relevant to RE and to religion in a school. The first is in Section 1 Article 9 and the second is in Section 2 The First Protocol Article 2 of the ECHR.

Human Rights Legislation

- **Section 1 Article 9** ensures everyone has the right to freedom of thought, conscience and religion. The right includes freedom to change one's religion or belief.
- **Section 1 Article 9** ensures the freedom, whether one is alone or in community with others and whether one is in public or private, to manifest one's religion or belief, in worship, teaching, practice and observance
- **Section 2 The First Protocol Article 2** ensures no person can be denied the right to education
- **Section 2 The First Protocol Article 2** requires that the State will respect the right of parents to ensure that education and teaching is in conformity with their own religious and philosophical convictions

Objective, critical and pluralistic

The ECHR have heard cases involving the Religious Education provided in Norway and Turkey and from these some case law has been established which indicates how human rights legislation might be applied when considering cases in the future. In these cases, parents objected to the RE being provided on the grounds that it did not conform to their religious or philosophical convictions. The Court found in favour of the parents and upheld their right to withdraw their child. Central to one of the cases was that a parent's right to withdraw was upheld because the RE being provided in content, that is how the subject was described in documentation, and also in delivery was not 'objective, critical and pluralistic'. If a school was failing to provide RE that was 'objective, critical and pluralistic' the court ruled that the parents had the right to withdraw their child.

A Broad and Balanced Curriculum

The requirement to provide a "balanced and broadly based curriculum" has been a requirement in law since the Education Act (2002). Probably in reaction to the "Trojan Horse" affair the Ofsted published in July 2014 an updated School Inspection Handbook that made it a requirement that inspectors should consider how well leadership and management ensured that the curriculum was, "broad and balanced." The Handbook also required inspectors to consider how well the curriculum, "provides a wide range of subjects, preparing pupils for the opportunities, responsibilities and experiences of later life in modern Britain." The Handbook also stated that, "inspectors should not expect to see a particular range of subjects but should be alert to any unexplained narrowness in the breadth of curriculum being offered by the school."¹

The Ofsted School Inspection Handbook published in September 2018 makes judging the effectiveness of leadership and management in a school dependent on whether the curriculum ensures, "breadth and balance."² and on how well "the school prepares pupils positively for life in modern Britain and promotes the fundamental British values of democracy, the rule of law, individual liberty and mutual respect for and tolerance of those with different faiths and beliefs and for those without faith."³

¹ School inspection handbook p.42 para 152 (Ofsted) July 2014 Ref No. 120101

² School inspection handbook p.42 para 152 (Ofsted) September 2018 Ref No. 150066

³ School inspection handbook p.42-43 para 152 (Ofsted) September 2018 Ref No. 150066

Right of withdrawal

Parents have the right to withdraw their child from all or part of Religious Education and from Collective Worship. This was affirmed in the 1944 Education Act and has been reaffirmed in later Educational Legislation (HMSO, 1988; 1996) and in the guidance document “*Religious education in English schools: Non-statutory guidance 2010*” (DCSF 2010)

<https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>

The use of the right of withdrawal should be at the instigation of parents or of students themselves if they are aged 18 or over and should be in writing. It should be made clear whether withdrawal is from the whole of the subject or specific parts of it. Where pupils are withdrawn from RE schools have a duty to supervise them though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.

Schools should ensure that parents who want to withdraw their children from RE are aware of the RE syllabus and that it is relevant to all pupils and respects their own personal beliefs. They should be made aware of the aims of RE and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents.

The right of withdrawal does not include other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history, citizenship or English.

*What a piece of work is a man!
How noble in reason. How infinite in faculty.
In form and movement how express and admirable.
In action how like an angel.
In apprehension how like a God.*

Hamlet Act 2 Scene 2 William Shakespeare (1564 –1616)

Time for Religious Education

The amount of time that should be dedicated to teaching RE is difficult to say as schools operate with different curriculum models. Some schools might teach RE so that all pupils receive at least one 60 minute RE lesson every week. Some schools might set aside regular RE weeks or combine RE lessons with a number of enrichment days during which all pupils in the school, or a large number of them, focus for a whole day on a particular religious theme or question, or a single religion or worldview. Some primary teachers' find pupils learn better and think more deeply if they teach RE several times in a week but in small doses so that pupils have a day or two of serious thinking time. Other schools organise the curriculum so that RE regularly contributes to cross-curricular topics which enables pupils to see links with other subjects which otherwise might not be appreciated.

All schools and academies have a legal responsibility to provide Religious Education to all pupils and **schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus.** The Dearing Review *“The National Curriculum and its Assessment: Final Report”* (1994) recommended a school should provide 24/25 taught hours per week and that RE in KS4 should be 5% of total curriculum time¹ For KS 3 the recommendation was 45 hours per year for teaching RE.² For KS 2 the recommendation was also 45 hours per year and for KS 1 the recommendation was 36 hours per year.³ *Table 1* below sets out the recommended time for teaching RE in order to meet the expectations set out in this agreed syllabus.

Foundation stage 4 – 5 yrs	36 hours of RE approximately or approximately 50 mins a week . Schools may choose to familiarise children with material in the KS1 RE core curriculum (pages 24-47)	
	KS1 Core RE curriculum	KS1 Generic RE curriculum
Key stage 1 5 – 7 yrs 36 hours per year	7 hours of curriculum time per year teaching Christianity and one other religion or worldview (Islam recommended) to teach all of the content specified in the KS1 core curriculum (pages 24-27)	29 hours of curriculum time per year teaching Christianity and at least one other religion or worldview using content selected from the KS1 generic RE (page 20-22) and/or the KS1 core curriculum (page 24-47)
	KS2 Core RE curriculum	KS2 Generic RE curriculum
Key stage 2 Lower and upper KS2 7 – 11 yrs 45 hours per year	9 hours of curriculum time per year teaching Christianity and one other religion or worldview (Islam recommended) to teach all of the content specified in lower KS2 (pages 62-64) and upper KS2 (pages 102-104) core RE curriculum	36 hours of curriculum time per year teaching Christianity and at least two other religions or a worldview using content selected from lower KS2 generic RE (pages 58-60) and upper KS2 generic RE (pages 97-100) and/or the upper KS2 core curriculum (pages 105-xxx)
	KS3 Core RE curriculum	KS3 Generic RE curriculum
Key stage 3 11 – 14 yrs 45 hours per year	9 hours of curriculum time per year	36 hours of curriculum time per year teaching Christianity and at least two other religions or a worldview using content selected from the KS3 generic RE curriculum (pages xx-xx) and/ or the KS3 core curriculum (pages xx-xx)
Key stage 4 14 – 16 yrs	5% of curriculum time or 45 hours in Year 10 (three terms) and 10 approx.. 25-30 hours in Year 11	
Key stage 5 16 – 19 yrs	Time allocated for teaching RE should be indicated on the school’s website	

Table 1

¹ *“The National Curriculum and its Assessment: Final Report”* (1994) p.33, p.35 and p.41

<http://www.educationengland.org.uk/documents/dearing1994/dearing1994.html>

Time for Religious Education

Additional points to note:

- **RE is not the same as collective worship** Although collective worship and assembly can be used to compliment and reinforce RE, collective worship and assembly should not be seen as an alternative way of providing RE and so lead to a reduction in the amount of curriculum time for teaching RE below the levels stated in *Table 1* (page 10) and as recommended in the Dearing Report (1994).
- **RE is a legal entitlement for all pupils** Religious education is a legal entitlement for all registered pupils in Foundation Stage, in primary and in secondary education. Schools that offer GCSE short or full course in Religious Studies in Y9 and Y10 still need to ensure they have provision for RE in Y11.
- **RE should be identifiable** Beliefs, ideas and knowledge that may be explored in RE may also not be out of place in other subjects like citizenship, PSHE and English. However, the times set out in *table 1* (page 10) refer to when Religious Education is clearly identified in the timetable as part of the curriculum. When curriculum planning is undertaken using methods like cross-curricula teaching or enrichment days how RE is being delivered on such occasions must be clearly identifiable. When deciding on any particular model of curriculum delivery, it is important to make RE provision clearly visible so that parents who wish to exercise their right to withdraw their child are not prevented from doing so.
- **RE is more than the core** The core RE curriculum referred to in *Table 1* (page 10) and highlighted in yellow must be taught. It is prescriptive and its content is specifically identified. To be taught effectively approximately 20% of the total time available for teaching RE should be allocated to teaching core RE. However, the **RE that must be taught is not just the RE core curriculum**. A school that taught only the core RE curriculum would not be providing RE which was “broad and balanced” and would not be meeting the requirements of the agreed syllabus.
- **RE must include content selected from the generic RE curriculum** The generic RE curriculum referred to in *Table 1* (page 10) and highlighted in green must be taught. To be taught effectively approximately 80% of the total time available for teaching RE should be allocated to teaching the generic RE curriculum. The generic RE curriculum is prescriptive meaning that the generic RE curriculum must be taught but the content to be taught is not prescribed in specific detail. This gives schools choice and flexibility to select from the generic RE curriculum so that each school can provide RE that best meets the needs of pupils in the school.
- **RE is more than the core and more than the generic RE curriculum** A good teacher of RE responds to contemporary issues reported in the local or national news which may not be planned for or identified in this document. Also, issues arise in schools and pupils raise questions in RE lessons which they clearly want to discuss and, if possible, find a satisfactory answer. Issues of this kind cannot be easily anticipated and so are not specified in the agreed syllabus. Nevertheless, exploring and discussing ‘hot’ issues from sources like this are a vital part of good RE and should be tackled when RE is taught.

Curricular materials in high-performing nations focus on fewer topics, but also communicate the expectation that those topics will be taught in a deeper, more profound way.
William Schmidt and Richard Prawat

What religions should be taught?

- To ensure that the legal requirements are met this agreed syllabus requires that all registered pupils learn about Christianity in each key stage.
- All pupils must also learn about the principal religions represented in Great Britain which for the purposes of this agreed syllabus are Buddhism, Hinduism, Islam, Judaism and Sikhism. All pupils should also learn about at least one non-religious worldview, for example humanism.
- When teaching about different religions and non-religious worldviews teaching should be undertaken in a way which accords equal respect to different religious convictions and to non-religious beliefs. RE should not be undertaken in a way which entitles discrimination between religions and non-worldviews on a qualitative basis.¹
- The requirement not to discriminate between religions and non-worldviews on a qualitative basis does not mean however that RE must be planned in a way to require equal air-time to be given to all shades of belief or conviction.²
- According equal respect to different religious convictions and to non-religious beliefs does not mean that religious and non-religious worldviews are inviolate to questioning and critical enquiry . Critical engagement with what religious and other worldviews claim about the world accords proper respect to worldviews as it accepts them in their own terms as making claims about what the world really is.

Publish Online

- **All schools must publish their RE curriculum for each academic year online.**

The expectation is that schools and academies will publish online their scheme of work for RE as it is provided for each year group. On the 22 July 2020 in a written reply to a question asked by a member of parliament Nick Gibb, the Secretary of State for Schools Standards, said that, "...we, would expect an academy to have a plan or scheme of work which demonstrates how provision across the year groups is structured to ensure that all pupils receive RE which matches the legal requirement for an agreed syllabus...". He went on to say, "Where key stage 4 pupils do not take a religious studies qualification, the requirement to teach religious education still applies."

Good religious educations, while contributing worth to the pupils' own religious commitments, must encourage pupils to be critical of them by setting before them alternative perspectives, both religious and secular.

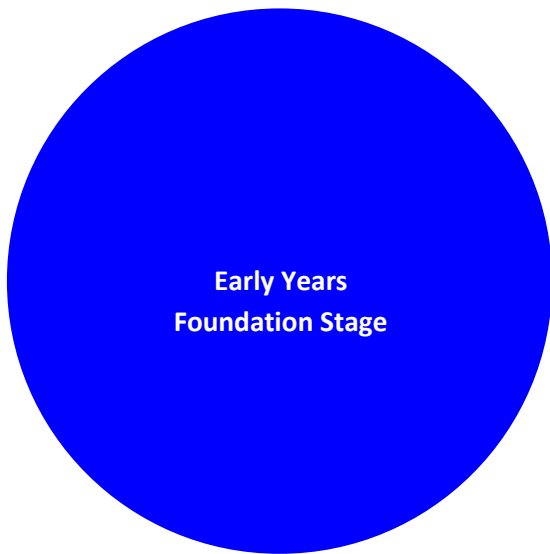
Michael Grimmitt

¹ *Judicial Review Royal Courts of Justice* Mr Justice Warby 25 Nov 2015 p. 13 para 39

² *Judicial Review Royal Courts of Justice* Mr Justice Warby 25 Nov 2015 p. 25 para 74

Early Years Foundation Stage (EYFS)

The Foundation Stage and Key Stage 1 Programme of Study



Early Years
Foundation Stage

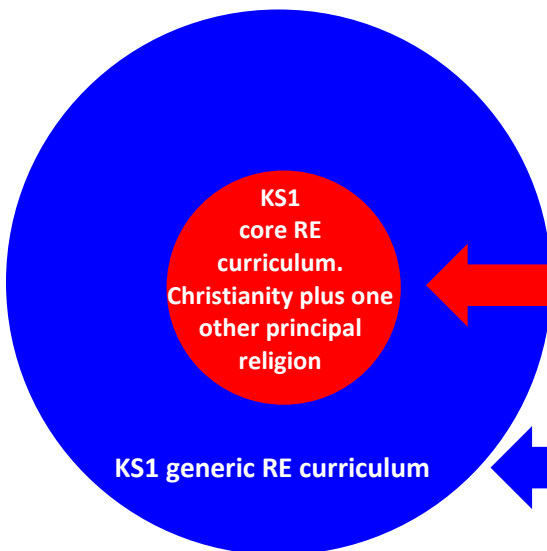
Early Years Foundation Stage (EYFS)

Religious Education is statutory for all pupils registered on the school roll.

All schools should teach RE by selecting content from the EYFS programme of study described on pages 15-17.

During the EYFS schools may also if they wish teach material selected from the KS1 core RE curriculum (pages 24-47).

The Early Years Foundation Stage (EYFS)



Key Stage 1: Programme of Study

Key Stage 1: Programme of Study

Schools must teach all of the Christianity KS1 core RE curriculum (pages 24-27) and all of the KS1 core RE curriculum for one other principal religion. The recommendation is that the Islam KS1 core RE curriculum (pages 28-31) should be taught.

Schools must teach about Christianity and at least one other principal religion selecting content from the KS1 generic RE curriculum (pages 21-22).

Schools that follow the recommendation to teach the Islam KS1 Core curriculum (pages 28-31) may teach additional information about Islam by selecting from the KS1 generic RE curriculum (pages 21-22). Schools may if they wish explore other principal religions by selecting from the KS1 core RE curriculum and from the KS1 generic RE curriculum.

A child can ask questions a wise man cannot answer.
Anonymous

Early Years Foundation Stage (EYFS)

The Early Years Foundation Stage (EYFS) describes the phase of a child's education from birth to the end of reception at the age of five. Religious Education is statutory for all children of compulsory school age, which is the term following their fifth birthday or in other words all pupils registered on the school roll. It is not a statutory requirement that for pupils attending nursery classes in maintained schools although there are many examples of good practice where it is taught to these pupils.

The recommendation of this agreed syllabus is that all children attending school should have an opportunity to experience RE.

Religious education in the Foundation Stage should be planned noting in particular what the EYFS Handbook says about the characteristics of effective learning which are described below.

- playing and exploring – this is concerned with children having hands-on experiences, showing curiosity, initiating activities, demonstrating a willingness to 'have a go' and a 'can do' attitude
- active learning – pupils demonstrate motivation, they are involved and are engaged in following a line of interest, they keep on trying, they are persistent when faced with a challenge or difficulty
- creating and thinking critically – pupils are inventive, they have their own ideas, they are able to identify meaning and intentions in the actions of others, they make links between ideas, they understand cause and effect

Religious education during the Foundation Stage should also be planned using where possible the three prime areas and the four specific areas of learning and development identified in the EYFS.

The three prime areas:

- Communication and language
- Physical development
- Personal, social and emotional development

The four specific areas of learning

- Literacy
- Mathematics
- Understanding the world
- Expressive arts and design

Religious Education can make a valuable contribution to many of these areas particularly, personal, social and emotional development, communication and language, literacy, understanding, understanding the world and expressive arts and design.

*Tell me and I forget,
teach me and I may remember,
involve me and I learn.*

Benjamin Franklin (1706 – 1790)

RE in the EYFS Programme of Study

During the EYFS children should be made aware that in Dudley, the UK and around the world there are many religions and many people that hold religious beliefs. The children should begin to appreciate that not all of these people identify themselves with a particular religion but many do. They should have opportunities to hear and become acquainted with the names of some principal religions like Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Children should also be made aware that there are many people that are not religious but they also have beliefs which help give meaning to their lives. Children should have opportunities to hear, act out or dramatise and talk about stories associated with different religions. Children should be acquainted with and have opportunities to see, touch, handle, hear and taste things which are important to people that have a religious or a non-religious worldview like food, music, clothing, objects, words, books, places, buildings, people, art, festivals, events and special occasions. They should be introduced to subject-specific words like, God, prayer, church, Jesus, soul, spirit, heaven, belief, faith, Jesus, mosque, Muhammad, Qur'an, temple, etc. Children should be encouraged to speak about their own religious or non-religious beliefs which are important to them. They should be encouraged to ask questions including challenging questions and hear or talk about how they might be answered. They should be encouraged to reflect on the natural world around them, on their own values and beliefs and what really matters to them.

During the Foundation Stage children should have opportunities to:

Personal, social and emotional development

- have experiences which help them to develop a positive sense of themselves and of others
- develop social skills and to acquire a positive attitude to others and to learning
- stimulate their thinking and awareness about what is right and wrong and what justification or reasons there are for deciding what is right or wrong
- develop a sense of their own value and an understanding of the need for sensitivity to significant events in their own and other people's lives
- think about the ways in which people show love, kindness and concern for others and how humans help each other

Communication and Language

- begin to develop an awareness of how story or words may be used to express important ideas including religious ideas in a vivid and memorable way
- extend their language skill so they are introduced to basic subject-specific vocabulary
- know and begin to apply some of the rules associated with polite discourse like listening attentively, not interrupting and letting other people respond
- practice and develop the ability to ask "how", "when", "who", "what" and "why" questions about religious and non-religious beliefs and practices
- begin to think about and suggest reasons to explain or support an action, a belief or point of view

*"What is your religion?" said Dorothea.
"I mean — not what you know about religion,
but the belief that helps you most?"*
George Elliot (1819 – 1990)
Middlemarch

RE in the EYFS: Programme of Study

During the Foundation Stage children should have opportunities to:

Literacy

- access a wide range of materials such as books, poems and other written materials of a religious and non-religious worldview for them to reflect on and respond to read
- read and understand simple sentences
- begin to attempt to write single words and simple sentences which can be read by themselves and others
- spell words correctly while others are phonetically plausible

Understanding the World

- learn about concrete examples of religious life in the world and in their own immediate environment, for example, learn about places like churches, mosques, temples and objects like holy books, religious symbols and special food
- begin to know about similarities and difference between themselves and others, and among families, communities and religions
- they begin to talk about their own beliefs and values and the beliefs of other people

Expressive Arts and Design

- to begin to express their own ideas, thoughts and feelings using art, song, music, dance and play
- be encouraged to use their imagination when learning about religion and worldviews by inventing stories, situations, role-play, dance and designs of their own

Mathematics

- improve their skills in counting, using numbers, engaging in simple addition and subtraction problems; and describing shapes and spaces when engaged in learning about religion and worldviews

It is wiser to find out than to suppose.

Mark Twain (1835-1910)

Early Years Programme of Study

Example 1

Exploring Christianity: What do Christians believe?

The story of the lost sheep

The children are introduced to the story of the lost sheep (Luke 15: 4-7). The teacher uses a familiar hand puppet to tell the story. All the children are invited to sit together on the 'story mat'. The children are told they are going to hear a story that was first told by a very famous man called Jesus. To introduce the story the children are asked questions like, 'Who has heard of Jesus before?' and 'What do they know about Jesus?' The knowledge the children have about Jesus is shared. The children are encouraged to explore the idea of Jesus being a very special person by inviting them to raise questions like – 'Why is Jesus a very special person?' 'Who was he?' 'Is he very special to everyone?' The teacher might also ask questions to see if the pupils understand that there is a connection between believing in Jesus and being a Christian. To do this the teacher might ask questions like – 'In what building might you see paintings and statues of Jesus?' 'Why are there often paintings and statues of Jesus in a church?' 'A person who goes to church and who is a follower of Jesus is likely to believe in what religion?' To introduce the children to subject specific language and support generally the development of the children's literacy the teacher uses flash cards on which are printed the words 'Jesus', 'church' and 'Christianity'.

The children are invited to listen to the story and to think of a really good question they would like to ask when they have heard the story. The teacher switches on the story light which is a multi-coloured LED lamp which marks the beginning of the story and the entry into story time. Using the hand puppet the story is told. The story might be told using images which are shown on an interactive whiteboard. As the story is told the teacher frequently pauses and asks questions – 'What do you think the shepherd will do?' 'Do you think the shepherd will give up?'

When the story comes to an end the pupils are invited to ask any questions they have about the story. The teacher might ask questions like – 'Did you like the story?' 'What did you like most about the story?' The teacher should encourage the children to talk freely about the story and to respond to questions like – 'Why did Jesus tell this story?' 'Does the story have a message?' 'What message might the story have?'

The story is widely thought to have a message which describes how God responds if a person sins or it might said, 'goes off the rails'. The lost sheep represents a lost person – a sinner. The shepherd represents Jesus but also God. When the shepherd realises that one of his sheep is missing, he doesn't ignore the problem. Instead, the shepherd goes out and searches for his lost sheep. In other words the shepherd cares about his lost sheep and puts he puts himself out to try and find the poor creature. The message of the story for many is that God is a kind and forgiving God who cares about humans. God goes out of his way to look after each and every human and tries to help them if they make a mistake and go off the rails.

Much of this message is likely to be too difficult for children in the EYFS to understand. However, it is quite likely that at this stage they will see in the story that by going out to search for one lost sheep the shepherd was acting in a kindly way. Very young children might well see in the story the message that we should not just please ourselves, but that we should make an effort and be of help to others if they are in need.

Not for ourselves alone are we born.
Cicero (106 – 43BC)

Key Stage 1: Programme of Study

Key Stage 1: Programme of Study

All pupils in key stage 1 must be taught the core RE curriculum which requires schools to teach about Christianity and at least one other principal religion. For more information about the KS1 core RE curriculum see page 23 and pages 23-46.

As well as teaching the core RE curriculum all schools in KS1 must teach additional material about Christianity and at least one other principal religion by selecting content from the KS1 generic RE curriculum specified below on pages 21-22.¹ This part of programme of study is deliberately described in generic language so that schools have a good deal of discretion when choosing content enabling schools to match what is taught to the needs of the school.

When selecting content from the KS1 generic RE curriculum schools are recommended to choose Islam as the other principal religion that should be taught alongside Christianity, but this is not a requirement. Schools may if they wish choose another principal religion other than Islam that may be taught alongside Christianity. Schools may if they wish explore a third or fourth principal religion. If they do the content of the third or fourth principal religion taught may be selected from the KS1 core RE curriculum or from the generic key stage 1 RE curriculum or from both.

The expectation is that approximately 29 hours per year are required to teach the generic KS1 RE curriculum and that to teach the KS1 core RE curriculum approximately 7 hours per year are required meaning that in total approximately 36 hours per year are required to teach the KS1 RE Programme of Study.

Teaching the KS1 Core RE curriculum

- Schools must teach all of the KS1 Core RE curriculum about Christianity (pages 23-26)
- Schools must teach all of the KS1 Core RE curriculum for one other principal religion. It is recommended that schools should choose to teach the material about Islam. (pages 27-30)
- If a school believes they have good reasons for doing so a school may choose to teach about a principal religion other than Islam. If a school chooses to teach about another principal religion other than Islam they must teach all of the KS1 core RE content specified for the principal religion they have chosen.
- The expectation is that approximately 7 hours a year is needed to teach the KS1 core RE curriculum

Teaching the KS1 Generic RE curriculum

- Schools must also teach additional content about Christianity by selecting from the KS1 generic RE curriculum. (pages 21-22)
- In addition to teaching about Christianity schools must also teach content about at least one other principal religion by selecting from the KS1 generic RE curriculum.
- Schools that have already taught about Islam by teaching the Islam content specified in the KS1 core RE curriculum may wish to teach additional content about Islam by 1 selecting material from the KS1 generic RE curriculum. (pages 21-22)

¹ The statement 'Christianity and at least one other principal religion' refers to the requirement that pupils in KS1 should learn a clearly identified body of knowledge about Christianity and at least one other principal religion. However, this does not exclude the expectation that in KS1 pupils should at least be made aware that there are many other religious and non-religious worldviews. Pupils knowledge of these other worldviews is likely to be limited to knowing little more than that other religions do exist and that they can name a third religion and identify the symbol associated with that religion. Pupils should also know that humanism is a non-religious worldview and be able to identify the "Happy Human" as a symbol that has been adopted by many humanists. (See also the statement on page 21 under the heading 'Religious and non-worldviews').

Key stage 1: Generic RE curriculum

Schools may choose from the generic subject content provided below to form an RE programme of study that best meets the needs of the pupils in the school

Pupils should be taught to:

Religious and non-worldviews

- name and identify three principal religions including Christianity and at least two other principal religions
- name and identify the main symbol associated with Christianity (the “cross”) and the main symbol associated with the other two other principal religions that pupils are able to name and identify. For the purposes of this agreed syllabus there are six principal religions: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.
- name the worldview Humanism and know that it is a non-religious worldview
- name and identify the main symbol that many Humanists have adopted as their symbol (the ‘Happy Human’)
- understand that in addition to Christianity and two other principal religions and the non-religious worldview known as Humanism there are many more religious and non-religious worldviews

Beliefs about God

- name and identify significant beliefs held about God including the belief that God is: loving and forgiving and that God is the creator of the universe¹
- know that the belief in God or gods is not shared by all and that some people believe in one God, some believe in many gods, some believe in no God or gods, and some people are uncertain about whether there is a God
- reflect on what they believe about God, raise questions and have opportunities to talk and share their views with others

Significant Beliefs

- explore significant beliefs about the founder or founders of a religion or worldview
- explore significant beliefs about the origin of sacred book, or significant beliefs about how people should treat other people
- explore significant beliefs which have to do with salvation, or that there is life beyond this life, or that God has a plan which involves humankind
- reflect on the significant beliefs they have learnt about and significant beliefs that are important to them, raise questions and have opportunities to talk and share their views with others

*Worship is not about the posture of your body;
worship is about the posture of your heart.*

Rodney Burton

¹ The use of the word “God” in this context draws mainly upon the monotheistic tradition and the beliefs associated with Christianity, Islam and Judaism.

Worship

- explore prayer as a form of worship and that prayer may take different forms including: praising prayer (*adoratory prayer*) and asking prayer (*petitionary prayer*)
- understand that prayer may be undertaken in different ways including private prayer and prayer undertaken in company with others (*corporate prayer*)
- explore different places of worship and how a place of worship might have features that help a person when they pray
- consider and reflect on the significance or value prayer has for people which helps to explain why people give time to prayer
- reflect on what they believe about prayer, what purpose or value it may have, raise questions and have opportunities to talk and share their views with others

Stories

- know and recall a range of stories which are significant for people with a religious or a non-religious worldview
- reflect on the stories they have learnt about, raise questions and have opportunities to consider and talk about what meaning or message a story may be expressing
- develop skills to improve the interpretation and understanding of stories including: whether the interpretation is consistent with other teaching and clues in the story which indicate its interpretation

Festivals

- know and develop their understanding of festivals associated with a religious or a non-religious worldview
- know the event or story which is often linked to why a festival is celebrated
- explore how a festival is celebrated often by participating in games, dressing up, eating special food, giving gifts, music, song, dance, participating in special ceremonies, sending cards, meeting with friends and relatives
- explore and raise questions about the festival and what significant beliefs the festival may be expressing

People of Faith

- explore the lives of significant individuals both in the past and alive today who have contributed to the happiness and welfare of others or have campaigned for justice and whose actions have been influenced or inspired by their religious faith, for example: Rosa Parks, Mary Seacole, Harriet Tubman, Florence Nightingale, Thomas Barnardo, Desmond Tutu, Eboo Patel, Malala Yousafzai, Mother Teresa, Martin Luther King

Subject-specific vocabulary

- know and use basic subject-specific vocabulary making use of words like: God, church, prayer, belief, Jesus, Christianity, Islam, Muslim, mosque, Muhammad, Qur'an, religion, faith, symbol, Hinduism, etc.

Prayer and the Bible became a part of my everyday thoughts and beliefs.

I learned to put my trust in God and to seek Him as my strength.

Rosa Parks (1913 -2005)

Key stage 1: Core RE curriculum

All pupils in key stage 1 must be taught the core RE curriculum. The core curriculum is prescriptive and is intended to help schools to be very clear about what they should teach and what outcomes they should be aiming to achieve. Having a core curriculum enables schools to share good practice and resources which help them to teach the core. The expectation is that by having a clearly prescribed core this will make it possible for schools to more accurately assess children's progress and to provide better feedback to children and parents that is very clear and unambiguous. Schools may also wish to work in a cluster with other neighbouring schools so that they may assess attainment in RE and compare it with other neighbouring schools. By doing so schools should be able to gain a more objective indication of how effective their RE provision is compared with other schools and schools may learn from each other how improvements might be made.

The core RE curriculum is only a fraction of the total RE programme of study that schools are required to teach. The RE core is expected to take up approximately a fifth of all the time dedicated to RE. Pupils in key stage 1 should be taught religious education for at least 36 hours in Year 1 and 36 hours in Year 2, making a total time of 72 hours. Schools may of course wish to dedicate more time to teaching RE. Approximately 14 hours, that is 7 hours in Year 1 and 7 hours in Year 2 should be dedicated to teaching the generic KS1 RE curriculum.

In addition to the core RE curriculum schools must also select material to be taught from the key stage 1 generic RE curriculum (pages 21-22). This part of the programme of study permits school to have more discretion. It ensures there is flexibility of choice so that schools may select from this part of the programme of study to suit each school's particular needs and requirements.

Key stage 1: Core RE curriculum (statutory requirement)

1. All pupils in KS1 must be taught the Christianity core material (see pages 24-27).
2. Schools are required to teach a good deal more about Christianity in KS1 than is specified in the Christianity core material but the Christianity core material is a statutory requirement. To make up the rest of the RE programme of study for KS1 schools must select content to be taught from the KS1 generic RE curriculum (pages 21-23).
3. In addition to the Christianity core material all pupils in KS1 must be taught the core material specified for at least one other principal religion. This means that a school must teach the core material that is specified for Buddhism (pages 32-35), or Hinduism (pages 36-39), Islam (pages 28-31), or Judaism (pages 40-43) or Sikhism (pages 44-47).
4. It is not mandatory but it is strongly recommended that all pupils in KS1 should be taught the Islam core material (pages 28-31). A school may teach the core material for a principal religion other than Islam if they felt they had good reasons for doing so.

*Since someone will forever be surprising
a hunger in himself to be more serious*

Philip Larkin (1922-1985)



The Christianity core material is set out below on pages 24-27. This content is a statutory requirement which all Dudley LA maintained primary schools are required to teach as part of their KS1 RE programme of study.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Christianity as a religion and Christians as believers in Christianity
- identify Jesus as the founder of Christianity
- identify and name a variety of objects associated with Christianity including a church, the Bible, the cross, an image of Jesus
- identify a church as a Christian place of worship, the Bible as the Christian holy book and the cross as a symbol of Christianity
- raise questions about Christianity and recall answers and share their thoughts and views in response to what they learn about Christianity attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words 'Christianity' and 'Christians'. They should have opportunities to talk about and share with other pupils what they know about Christianity, see and handle objects associated with Christianity including the Bible, a cross, images or statues of Jesus, photographs of local churches and churches in Britain and around the world and photographs of Christians, for example, Christians engaged in prayer or ritual worship or providing help or work of a voluntary nature in the local community. All pupils in key stage 1 should have an opportunity to visit a local church and/or meet a Christian visitor to the school.

Pupils should have opportunities to raise questions about Christianity and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Christianity. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. Pupils when expressing their views should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Pupils who identify themselves as Christians should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

**The core curriculum: Statutory requirements****Pupils should be taught to:**

- identify and name Christmas as a festival associated with Christianity
- identify that Christmas celebrates the birth of Jesus
- identify that most Christians believe that Jesus is the “Son of God” and that Jesus was God and human
- raise questions about Christianity and Christmas and recall answers
- share their thoughts and views in response to what they learn about Christianity and Christmas and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils might learn about practices associated with Christmas, for example, decorating the home, singing Christmas carols, going to a Christmas service, eating special food, having a Christmas tree and giving presents. Pupils might talk about what makes a good Christmas card, make mince pies, or role-play stories for example, the nativity story or stories about forgiveness or acts of kindness which reflect values and beliefs associated with Christmas and with Christianity more broadly. Pupils that have first-hand knowledge of celebrating Christmas might be encouraged to talk about their experience of the festival with other pupils and talk about what Christmas means to them. Pupils should learn about events associated with the Christmas story including: Jesus’ parents finding there was no room at the inn; the birth of Jesus in a stable; and the visit of the wise men.

Pupils might discuss the belief that many Christians affirm which is that Jesus was not an ordinary child but that he was God and also a human. Pupils should know that most Christians identify Jesus as the “Son of God”. They might be encouraged to consider the words from the Christmas carol, “He came down to earth from heaven, who is God and Lord of all...” and be asked to explain what these words mean. Pupils might also consider nativity scenes which show artists attempting to represent Jesus as both God and human.

Pupils should have opportunities to raise questions about Christmas and recall answers. They should be encouraged to share their thoughts in response to what they learn about Christmas and Christianity. Pupils should be stretched by asking them to explain or justify their view using reasons or reasoning. Pupils should learn that all reasons are not equally good and they might be asked to think of or consider a reason that might be better. Pupils’ questions, answers, and views in response to what they learn about Christmas might be audio recorded so that their words can be transcribed and displayed in the classroom, or around the school or on the school website.

*To save us all from Satan’s power
When we were gone astray
Oh tidings of comfort and joy
Traditional English Christmas Carol*



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and name Easter as a festival associated with Christianity and that Easter is a time when many Christians recall the death and resurrection of Jesus
- identify and describe some of the main events associated with “The story of Easter” which most Christians believe including: (1) Jesus was arrested; (2) he was put on trial; (3) on the day known as “Good Friday” he was crucified on a cross; (4) on the day known as “Easter Sunday” Jesus rose from the dead”.
- identify that many Christians believe that Jesus’ death and resurrection supports and strengthens their belief in “eternal life”
- understand that many Christians believe life in the hereafter is not the same as life on earth. In the life to come many Christians believe life is much better as we are changed and made much better, we are glorified and we live a “new life”
- raise questions about Christianity and Easter and the story of Jesus’ resurrection and recall answers
- share their thoughts and views in response to what they learn about Christianity and Easter and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils might learn about food and taste food associated Easter including hot cross buns and Easter eggs. Pupils might see and handle symbols associated with “new life” and Easter including eggs, chicks, bulbs and flowers. Pupils might be helped to understand Christian beliefs about “new life” using an analogy for example, a daffodil bulb is a living thing which looks dull and unremarkable and yet a daffodil bulb in the right conditions is transformed into a form of “new life” that is much more glorious as a daffodil flower. Pupils might be invited to reflect on this and express their thoughts on the belief that for humans there is a glorified, better life to come. Pupils should have opportunities to see and talk about verses in the Bible which support the view that there is an ‘eternal life’ for example, John 3:16, John 5:24, 2 Cor 5:17, Romans 6:4

Pupils should have opportunities to raise questions about the story of Jesus’ death and resurrection and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Easter. Pupils might be videoed or audio recorded so that their views can be transcribed and displayed in the classroom or around the school or on the school website. Pupils should be stretched by asking them to support their views using reasons or reasoning. Pupils should learn that all reasons are not equally good and they might be asked to think of or consider a better reason.

*If anyone is in Christ, he is a new creation,
the old has passed away, behold the new has come.*
St Paul 2 Corinthians 5:17



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and correctly sequence the main events in “*The parable of the Good Samaritan*” including: (1) a man is beaten up and left on the roadside half-dead; (2) people walk by but do not stop to help; (3) a Samaritan stops and helps
- identify a likely meaning or message that “*The parable of the Good Samaritan*” might be expressing including that Jesus taught that people have a responsibility to be kind to others and that this view is consistent with words attributed to Jesus, in particular, “treat others as you would want to be treated” (Luke 6:31).
- identify and name some significant beliefs that most Christians hold about God including that there is only one God and that God created the universe¹
- share their thoughts and views about the meaning or message Jesus was expressing when he told the parable of the Good Samaritan and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be able to identify and correctly sequence the main events in “*The parable of the Good Samaritan*” by sequencing pictures, or by telling the story to another pupil or pupils. They should know that the story was told by Jesus and that the original version is in the Bible (Luke’s Gospel 10:25-37). Pupils should understand that the view of many is that the main message of the story is that Jesus was teaching his followers that they should be kind and be willing to help other people. Although young children may see in the story the message that people should not steal, hit or rob, the story does not dwell on what people should *not* do but on what they *should* do. Pupils should also understand the message to be kind to others is consistent with Jesus’ words, ‘treat people as they would want to be treated’ (Luke 6:31). Pupils may also learn that these words are widely known as “*The Golden Rule*” and that it is taught by other religions and by non-religious worldviews.

Note: It is not desirable to stress that the two men that did not stop were Jews but rather they were two men who did not show kindness and did not stop to help. Pupils should not form the view from the story that Jewish people are prone to be unhelpful or unkind.

The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt
Leviticus 19:33-34

¹ There are people who describe themselves as “Christian atheists”. Their views vary but a Christian atheist may say they do not believe in God but they do believe Jesus is an example of how a Christian should act and behave. They do not see Jesus as being God, or as the Son of God but they may regard him as being a very important moral teacher whose moral ideas they approve of and attempt to follow.



The Islam core material for KS1 is set out below on pages 28-31. Along with the Christianity core material on pages 24-27 schools are strongly recommended to teach the Islam core material as part of their KS1 RE programme of study. Schools may choose Christianity and another religion if they felt they had good reasons for doing so but the recommendation is they should teach the Christianity and the Islam core material.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Islam as a religion and Muslims as believers in Islam
- identify and name a variety of objects associated with Islam including a mosque, the Qur'an, the crescent moon and star
- identify a mosque as a Muslim place of worship, the Qur'an as the Muslim holy book and the crescent moon and star as a symbol of Islam
- raise questions about Islam and recall answers and to share their thoughts and views in response to what they learn about Islam attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words "Islam" and "Muslims". They should have opportunities to talk about and share with other pupils what they know about Islam. They should also have opportunities to see and handle objects associated with Islam including a Qur'an; a symbol or object showing the Islamic crescent moon and star; photographs of local mosques and mosques in Britain and around the world. They should also have opportunities to see Muslims or photographs or images of Muslims engaged in prayer or ritual worship. All pupils in key stage 1 should have an opportunity to visit a local mosque and/or meet a Muslim visitor to the school.

Pupils should have opportunities to raise questions about Islam and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Islam. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. Pupils when expressing their views should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Pupils who identify themselves as Muslims should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

If you straighten out some trouble between two people, that is sadaqah. If you help a man to mount his animal or load his belongings onto it, that is sadaqah. A good word is sadaqah.

Hadith - The words of the Prophet Muhammad



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify significant beliefs most Muslim hold about God including that there is one God, that God created the universe and that Muhammad is a prophet of God
- know that Muslims believe God revealed His guidance to people who are called “Messengers of God” or “Prophets of God” and God commanded them to teach God’s guidance to others
- identify Abraham, Moses, Jesus and Muhammad as individuals that are believed by Muslims to be “Prophets of God”.
- identify that many Muslims prefer to use the Arabic word “Allah” to refer to God rather than the word “God”
- raise questions and share their thoughts and views in response to what they have learnt about Islam with respect to significant beliefs about God. Pupils should be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be encouraged to consider are their ways in which Muslim beliefs about God are similar to or different from Christian beliefs about God. Pupils should be taught that Muslims believe the God they believe in is the same God Abraham, Moses, Jesus and Muhammad believed in. Pupils should know Muslims do not believe there are two different Gods, one called “Allah” who is worshipped by Muslims and another God called “God” who is worshipped by Christians or Jews.

Note: Many scholars of Islam identify two groups of people “Prophets of God” (nabi) and “Messengers of God” (rasul) both of whom are believed to have received God’s message. The terms “Prophets of God” and “Messengers of God” are often used by Muslims interchangeably. However, “Prophets of God” (nabi) are associated with a written revelation whereas “Messengers of God” (rasul) are not. It is not a requirement that pupils in key stage 1 should know about the distinction between “nabi” and “rasul”. Pupils should be helped to understand that most Muslims believe that all Prophets of God received the same basic message. Pupils should know that Muslims believe that Muhammad’s message was not new but was the same message that had been revealed many times before. There are passages in the Qur’an that support this view. (Qur’an 2:136 and Qur’an 2:13)

Pupils should be introduced to the way in which Muslims understand the words “revealed” and “revelation” (wahy). Pupils should understand that in Islam the words in the Qur’an are believed to be the words of God and are not words that were written by a human author.

It is no new tale of fiction, but a confirmation of previous scriptures, and an explanation of all things, and a guidance and mercy to those who believe.

Qur’an Surah 12:111



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that Muslims often call Muhammad “the Prophet of God” or “the Prophet”
- identify that Muslims believe that what was revealed to Muhammad was God’s message and so Muhammad is often also called “The Messenger of God”
- identify that Muslims believe that the message from God revealed to Muhammad was the same message revealed to Prophets of God that lived before Muhammad including Abraham, Moses and Jesus
- identify that Muslims believe that Muhammad was a human being and was not God, nor was Muhammad half God and half human and nor was he an angel
- identify and name Muhammad as being born about 550 years after Jesus had died
- raise questions about the significant beliefs about Muhammad they have learnt about share their thoughts and views. Pupils should be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be helped to understand approximately when Muhammad lived. Pupils might make a class timeline which shows when Muhammad lived in relation to other past events, for example – the building of the pyramids, the birth of Jesus, when Muhammad was in Medina, the reign of King Alfred, the battle of Hastings, the invention of the telescope, the first successful airplane flight, etc.

Pupils might also be helped to understand what a religious revelation means by encountering analogous examples, e.g. experiencing the sudden awareness of a message which becomes clear when a curtain covering a message is drawn back, or when a light is turned on so a message can be seen, or when a parcel is opened in which a message is contained.

Pupils might be encouraged to compare Muslim beliefs about Muhammad with Christian beliefs about Jesus. Pupils might be helped to understand the Muslim belief that Muhammad is a human and is not God or related to God and compare this with mainstream Christian beliefs about Jesus. Pupils might be invited to ask questions and to offer answers to why Muslims avoid making of images of Muhammad but that it is common for Christians to make and use images of Jesus.

We believe in Allah and what was revealed to Abraham, Ishmael, Isaac and Jacob, and what was given to Moses and Jesus and all the prophets by their Lord. We make no distinction between any of them.

The Qur’an Surah 2: 136



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and describe “*The story of Muhammad’s first revelation*” including:
(1) Muhammad was alone on a mountain; (2) the angel Gabriel (Jibril) appeared to him;
(3) words appeared to Muhammad; (4) Muhammad understood and memorised these words exactly; (5) Muhammad preached the words revealed to him exactly
- identify that Muslims believe that Muhammad received many revelations and Muslims believe the Qur’an contains all the words that were revealed to him
- identify that the first revelation Muhammad received is believed by most Muslims to have taken place on a special night that is often called the Night of Power and that this is reported in the Qur’an. (Qur’an 97:1-5)
- raise questions about Muslim beliefs about the origin of the Qur’an and share their thoughts and views in response to what they have learnt about the origin of the Qur’an and Muhammad’s first revelation. Pupils should be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be taught about “*The story of Muhammad’s first revelation*” which most Muslims believe took place on Mount Hira about two miles outside of Makkah. Following his first revelation Muhammad told a few friends and members of his family members about the revelation but not anyone else.

Pupils might also be introduced to the Muslim belief that after the first revelation for a period of about five or six months, or perhaps even longer, Muhammad received no revelations¹. However, eventually a second revelation came to Muhammad and then revelations came to him regularly. After the second revelation Muhammad began telling people what had been revealed to him. Muhammad went on to receive many revelations until he died some 22 years later. People who heard Muhammad preach wrote down what he said had been revealed to him. After the death of Muhammad all of the revelations Muhammad had received were collected together and made into a book and this book is called the Qur’an.

Dudley Agreed Syllabus for RE 2021-2026

Pupils should understand that most Muslims believe that Muhammad did not write the Qur’an but that the Qur’an is an exact record of what was revealed to Muhammad. Pupils might raise and answer questions about what Muslims believe about how exactly the Qur’an came to be written. Pupils might also have an opportunity to see and talk about passages from the Qur’an which are believed to provide information about some of the earliest revelations, e.g. Qur’an 96:1-5 is generally believed to be the first revelation and Qur’an 74:1-7 is believed to refer to the second revelation that Muhammad received.

¹ The period of time between the first revelation Muhammad and the second revelation Muhammad is believed to have received is known as the ‘fatra’. Pupils in key stage 1 are not required to know the word ‘fatra’.

Key stage 1 core RE curriculum

Buddhism - introduction



The Buddhism core material for KS1 is set out below on pages 32-35. Along with the Christianity core material on pages 26-29 schools may choose to teach the Buddhism core material as part of their KS1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in KS1 but they could choose Christianity and Buddhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Buddhism as a religion and Buddhists as believers in Buddhism
- identify and name objects associated with Buddhism including an image representing the Buddha's enlightenment, a Buddhist eight spoke wheel and a Buddhist temple or vihara
- identify and name Siddhartha Gautama as the Buddha and as the founder of Buddhism, a Buddhist wheel as a symbol of Buddhism and a Buddhist temple or vihara as a Buddhist place of worship
- raise questions about Buddhism and recall answers and share their thoughts and views in response to what they learn about Buddhism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words, "Buddhism" and "Buddhists". They should have opportunities to talk about and share with other pupils what they know about Buddhism. They should also have opportunities to see and handle objects associated with Buddhism including objects which depict the enlightenment of the Buddha; a symbol or object showing the Buddhist eight spoke wheel; photographs of local Buddhist temples or viharas and Buddhist temples in Britain and around the world. They should also have opportunities to see photographs or images showing Buddhist rituals like offering homage or respect to the Buddha using images that depict the Buddha, or Buddhists engaged in work of a voluntary nature in the local community. All pupils in key stage 1 should have an opportunity to visit a local Buddhist temple or a vihara or meet a Buddhist visitor to the school.

Pupils should have opportunities to raise questions about Buddhism and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Buddhism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. When expressing their views pupils should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking them to support their views using a reason or reasons.

Pupils who identify themselves as Buddhists should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

*We are what we think.
With our thoughts we make our world.*
The Dhammapada verse 1



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Buddhists believe that attaining Nirvana is the ultimate goal a human can seek to achieve
- identify that many Buddhists believe that those who achieve enlightenment have achieved perfection
- identify that Buddhists believe overcoming craving (*tanha*) the desire to want more and more is an important step on the way to achieving enlightenment
- raise questions about Buddhist's beliefs about enlightenment and craving and recall answers
- share their thoughts and views in response to what they have learnt about Buddhist beliefs about enlightenment and craving and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be taught about the story of Siddhartha Gautama's early life of wealth and luxury and yet he felt discontent with life and that life was shallow and flat and without purpose.

The idea of being discontent with life is an important concept in Buddhism – it is known as “*dukkha*”. *Dukkha* expresses the sense that there is something not right about life, that we are not fulfilled, that things are never perfect and we are constantly craving (*tanha*) for something that will fulfil us and give our lives meaning. The feeling of discontent makes it very difficult for us to be truly happy. Writers about Buddhism often translate the word “*dukkha*” as “suffering” but many Buddhist experts do not think “suffering” captures the true meaning of “*dukkha*”. The word suffering is often used to refer to physical pain rather than spiritual discontent that *dukkha* suggests. Schools are not required to introduce pupils in key stage 1 to the words “*dukkha*” or “*tanha*”.

Pupils might explore the idea that wealth doesn't guarantee happiness. For example, pupils might role-play the initial happiness a person might feel when given a gift or winning the lottery. However, that feeling often does not last and it may soon be followed by boredom with the gift and the realisation that having a lot of money may bring unforeseen problems.

Pupils might act out stories, for example, a person who is very wealthy but who is never happy and who thinks a new car, or a bigger swimming pool will make them happy. Pupils might be invited to share their views about feeling happy because they have something new, for example, a new toy, or having their bedroom newly decorated.

Pupils might be invited to share their view that a person may be happy for reasons which are deeper or more permanent for example; a person may feel happy because they are respected by others, or they are content with having things that cost very little or are free.

*When asked about wealth the Buddha said,
‘Wealth destroys the foolish
but not those who seek beyond’*

The Dhammapada (Ch 24 v 355)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that although others may have attained enlightenment before him Buddhists believe Siddhartha Gautama was the first person to achieve enlightenment and who then went on to teach others how enlightenment may be attained
- identify and describe "The story of Siddhartha Gautama's Enlightenment" including: (1) he was born into a life of wealth and luxury; (2) he gave up wealth and luxury to seek the truth about life; (3) for six years he lived a religious life of poverty and self-denial; (4) when aged about 35 he sat under a tree and meditated until what Buddhists believe was the truth about life came to him and (5) he achieved enlightenment
- identify that many Buddhists believe that Gautama's example shows that achieving enlightenment does not depend on believing in God or gods, or following God's guidance but on one's own effort to overcome craving
- raise questions about the Buddha's willingness to give up wealth and luxury to find enlightenment and recall answers
- share their thoughts and views in response to what they have learnt about Buddhist teaching about wealth and possessions and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils might be helped to become familiar with the main events in the life of Siddhartha Gautama before his enlightenment by sequencing images correctly in chronological order and being able to talk or write about these events.

Pupils should be helped to understand that many Buddhists believe that Gautama was the first person to achieve enlightenment and that by following his way, or his teaching, many people can and have achieved enlightenment.

Pupils might be encouraged to ask questions and express their views about the part God plays or does not play in helping a person to achieve enlightenment. Pupils might be encouraged to express their views about what many Buddhists believe about God and whether these are similar or different from what most Christian beliefs about God.

Pupils might be encouraged to ask questions and express their views about Buddhist beliefs about Gautama the Buddha and whether these are similar to or different from Christian beliefs about Jesus the Christ.

*When asked about the faults of others the Buddha said,
'Think not of the faults of others,
of what they have done or not done.
Think rather of your own sins,
of the things you have done or not done'
The Dhammapada (Ch 4 v 50)*



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that the phrase “the Buddha” is not a name but is a respectful phrase that Buddhists use about Siddhartha Gautama. Identify that “the Buddha” means “the Enlightened One”
- identify that many Buddhists show their respect for or give homage to the Buddha using a lighted candle or by offering flowers
- identify that the view of many Buddhists is that believing in God, or not believing in God, is not an issue that need concern them as many Buddhists do not believe God helps a person to achieve enlightenment
- identify and name Gautama the Buddha as living about 500 years before Jesus
- raise questions about the Buddha’s views about God and recall answers
- share their thoughts and views in response to what they have learnt about Buddhist views about God and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be helped to understand why Siddhartha Gautama is often called “Gautama the Buddha”. The words “the Buddha” mean “the Enlightened One”. These words express the Buddhist belief that Gautama discovered the way to achieving enlightenment. Using the words “Gautama the Buddha” is like giving Gautama a respectful nickname as a reminder of what Buddhists believe about Gautama namely that he discovered the way to achieving enlightenment. Respectful nicknames are given to people because of what they were like or for what they achieved in life might be shared with pupils, examples include: Alexander the Great, Suleiman the Magnificent, William the Conqueror, Elizabeth the Glorious and Solomon the Wise

Pupils should be helped to understand approximately when the Buddha lived. Pupils might make a timeline on which events in the past are placed like the building of the pyramids in Egypt, the building of the Parthenon in ancient Athens, when Jesus lived, when Muhammad was in Medina, the reign of King Alfred, the battle of Hastings, the invention of the telescope, the first BBC TV broadcast, etc.

Pupils might explore how and why many Buddhists show their respect or give homage to the Buddha. Some Buddhists may simply bow their head in front of an image of the Buddha, some may put their hands together and bow. Other Buddhists may light a candle and say words like, “I pay homage to the Blessed one. The One Perfectly Enlightened by himself.” Some may pay homage by leaving flowers by an image of the Buddha. Some Buddhists show they respect and give homage to the Buddha because they believe by achieving enlightenment the Buddha achieved what no other person had achieved before.

*When asked if he could sum up his message the Buddha replied,
‘Do not what is evil. Do what is good. Keep your mind pure.’
When asked, ‘Is that all?’ the Buddha replied, ‘Every child of
five knows this but few men of eighty can practise it.’*

The Dhammapada Ch 14 v 183



The Hinduism core material for KS1 is set out below on pages 36-39. Along with the Christianity core material on pages 24-27 schools may choose to teach the Hinduism core material as part of their KS1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in KS1 but they could choose Christianity and Hinduism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Hinduism as a religion and Hindus as believers in Hinduism
- identify and name a variety of objects associated with Hinduism including a mandir or Hindu temple, the Aum symbol, a murti or an image or statue of Krishna
- identify a mandir as a Hindu place of worship, the Aum symbol as a symbol of Hinduism and an image of Krishna as an image of a popular Hindu god
- raise questions about Hinduism and recall answers and to share their thoughts and views in response to what they learn about Hinduism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words “Hinduism” and “Hindus”. They should have opportunities to talk about and share with other pupils what they know about Hinduism. They should have opportunities to see and handle objects associated with Hinduism including photographs of a local mandir and mandirs in Britain and around the world. Pupils should have opportunities to see photographs or images of Hindus offering worship, or using a murti or an image of a god or goddess, for example an image of Krishna or Vishnu. Pupils might also be shown images of Hindus engaged in work of a voluntary nature in the local community. All pupils in key stage 1 should have an opportunity to visit a local mandir and/or meet a Hindu visitor to the school.

Pupils should have opportunities to raise questions about Hinduism and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Hinduism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view.

Pupils who identify themselves as Hindus should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

Pupils when expressing their views should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Hinduism insists on the brotherhood of not only all mankind but of all that lives.
Mohandas Gandhi (1869-1948)



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify significant beliefs that many but not all Hindus hold including: (1) the belief in a Supreme God who is called Brahman, (2) Brahman is the creator of the universe and of everything in the universe, (3) Brahman is eternal and (4) Brahman has no beginning and no end
- identify that many Hindus believe in many gods and goddesses and that all of these gods and goddesses are aspects of Brahman, the one Supreme God
- identify and name some gods and goddesses that many Hindus believe in including Shiva, Vishnu and avatars of Vishnu including Rama and Krishna
- raise questions about Hinduism and Hindu beliefs in Brahman and in many gods and goddesses and share their thoughts and views in response to what they have learnt attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and views which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Teachers are advised to help pupils understand that amongst Hindus, religious views vary a great deal and that having a different view of Hinduism is thought to be acceptable. For example, many Hindus believe in many different gods and goddesses, while other Hindus believe in one Supreme God (Brahman). Some Hindus believe in many gods and goddesses but believe that all of the gods and goddesses are different ways of representing Brahman. Many Hindu families show devotion to a particular family god. This is known “*Kuladevata*” (Kula means clan or family and Devata means god or deity). Many Hindu families will have in their house a small shrine dedicated to the family god at which members of the family will worship and show their devotion.

Note: Some Hindus do not like to call Brahman the “Supreme God” as they think it suggests that the views and belief they have about Brahman are the same as the Christian, Muslim and Jewish views and beliefs about God. To avoid this some Hindus prefer to refer to Brahman as the “Ultimate Reality”, or the “Cosmic Spirit”, or the “World Soul”.

Note: The belief in “avatars” is a belief widely held by many Hindus. The belief is particularly associated with the god Vishnu. It is based on the idea that Vishnu may take any form and may appear on earth as a giant tortoise, or as half-man and half-lion, or as a human being. Many avatars are associated with Vishnu coming to earth to overcome evil and bringing good back into the world, for example both Rama and Krishna are believed by many Hindus to be avatars of the god Vishnu. Other Hindu gods and goddesses are said to have also appeared as avatars.

Brahman is the only truth, the world is unreal, and there is ultimately no difference between Brahman and Atman, individual self.

Shankara (788-820 AD) The Crest Jewel of Wisdom



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that most Hindus believe in reincarnation
- identify some of the significant Hindu beliefs associated with reincarnation including: (1) the belief that everything alive has an Atman (a soul); (2) the Atman is what we truly are not the body; (3) the Atman is eternal; (4) when something dies the Atman leaves the body and (5) after a while the Atman returns in a newly born body
- know that many Hindus believe that reincarnation repeats itself so all living things have lived, died and returned to live another life in a different body many times
- identify that many Hindus believe that reincarnation will happen again and again and it will only stop when the Atman achieves perfection and then is able to leave this world forever and become united with Brahman (the one Supreme God)
- identify that achieving perfection and escaping from being reincarnated is called “moksha”
- raise questions about the Hindu belief in reincarnation and recall answers
- share their thoughts and views in response to what they learn about Hinduism, and reincarnation and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Reincarnation is an important belief which most Hindus accept and it is also a feature of other eastern religion, like Sikhism and Jainism. As Buddhists do not believe in the “self” or the “soul” Buddhist beliefs about dying and returning in a new body are usually referred to as “rebirth” and the word “reincarnation” is often avoided. Reincarnation is also a feature in Kabbalah Jewish thinking and in new religious movements like Theosophy, modern Astrology and neo-pagan religions like Wicca. The Sanskrit word for reincarnation is “samsara”. Reincarnation in Hindu thought is closely associated with good and bad karma. Good karma takes an individual closer to perfection, bad karma takes them further away. Pupils in key stage 1 are not required to know the words “samsara” or “karma” but they should know the words “soul”, “reincarnation”, “Atman” and “moksha”.

To understanding reincarnation it is important that pupils are aware that many Hindus believe that our true self is not our physical body. They believe our true self is our Atman. The Atman is believed to be not part of the physical world. It has no size or shape. It cannot be detected using any physical means so it cannot be seen, heard, smelt, tasted or felt. The Atman is part of the spiritual world. Pupils might be invited to play and think about the Indian board game “Snakes and Ladders”. The game illustrates the concept of good karma (climbing a ladder) and bad karma (sliding down a snake). The game also suggests the idea of Moksha which involves reaching the final square and at last escaping from the endless round of being reincarnated again and again.

*As a man leaves an old garment and puts on one that is new,
the Spirit leaves his mortal body and wanders on to one that is new.*

The Bhagavad Gita 2: 22



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and name Janmashtami as an annual festival associated with Hinduism
- identify that Janmashtami celebrates the birth of Krishna
- identify that most Hindus believe that Krishna is an avatar of the god Vishnu and is also a representation of the Supreme God (*Brahman*)
- identify that many Hindus believe that God sometimes comes into the world as an avatar to overcome evil and protect the good
- raise questions about Hinduism and Janmashtami and recall answers
- share their thoughts and views in response to what they learn about Hinduism and the idea of God coming into the world to overcome evil and restore the good and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be familiar with the word “Janmashtami” and “Krishna Janmashtami” as it is otherwise known and be able to identify it as a festival celebrated by many Hindus. They should have opportunities to learn about practices associated with the Janmashtami including, decorating the home with garlands and balloons, recalling the story of Krishna’s birth and how he narrowly escaped death and children dressing up as Krishna and Radha.

Pupils that have first-hand knowledge of celebrating Janmashtami should be encouraged to talk about their experience of celebrating the festival with other pupils and talk about what the festival means to them.

Pupils should have opportunities to raise questions about Janmashtami and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Janmashtami. Pupils’ questions, answers and views in response to what they learn about Janmashtami might be videoed or audio recorded so that the thoughts of individual children might be transcribed and displayed in the classroom, or around the school, or on the school’s website.

Pupils should be stretched by asking them to explain or justify their views using reasons or reasoning. Pupils should learn that all reasons are not equally good and they might be asked to think of or consider a better reason.

No one who does good work will ever come to a bad end, either here or in the world to come.

The Bhagavad Gita 6:40

Key stage 1 core RE curriculum

Judaism - introduction



The Judaism core material for KS1 is set out below on pages 40-43. Along with the Christianity core material on pages 24-27 schools may choose to teach the Judaism core material as part of their KS1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in KS1 but they could choose Christianity and Judaism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Judaism as a religion and Jews as believers in Judaism
- identify that the word “Jewish” is often used to refer to Judaism or the Jews
- identify and name a variety of objects associated with Judaism including a synagogue, the Hebrew Bible, a Torah scroll and a Star of David
- identify a synagogue as a Jewish place of worship, the Hebrew Bible, including the Torah as the Jewish holy book and the Star of David as a symbol of Judaism
- raise questions about Judaism and recall answers and to share their thoughts and views in response to what they learn about Judaism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words, “Judaism”, “Jews” and “Jewish”. They should have opportunities to talk about and share with other pupils what they know about Judaism and see and handle objects associated with Judaism including , a genuine or a replica Torah Scroll, a Star of David, photographs of a local synagogue and/or synagogues in Britain and around the world, photographs of Jews engaged in prayer, ritual worship, or Jews engaged in providing help or work of a voluntary nature in the local community or Jews engaged in celebrating the Jewish festival of Passover (Pesach). All pupils in key stage 1 should have an opportunity to visit a local synagogue and/or meet a Jewish visitor to the school.

Pupils should have opportunities to raise questions about Judaism and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Judaism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. Pupils who identify themselves as Jews should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

Even if people are still very young, they shouldn't be prevented from saying what they think.

Anne Frank (1929 – 1945)



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Jews regard Abraham as the first Jew and that Abraham was the first of many prophets of Judaism
- identify that many Jews believe a prophet is a person who God has contacted and instructed to pass on messages or teachings God has given to them
- identify that many Jews believe Abraham lived approximately 3,800 years ago
- identify that many Jews believe that Abraham taught that there was one God and that people should not make or worship idols or images of God
- identify that many Jews believe God made a promise to Abraham of a special relationship between God and the Jewish people
- raise questions about what they have learnt about Abraham and recall answers
- share their thoughts and views in response to what they have learnt about Abraham and Judaism and be encouraged to give reason or reasons to support their view

Notes and guidance (non-statutory)

Little is known about Abraham and there are scholars who question whether he was a real individual. Nevertheless, most Jews regard Abraham as the founding father of the ‘Covenant’ or the special relationship between the Jewish people and God. This special relationship is referred to several times in the Torah with reference to Abraham notably in Genesis 12:1-3, Genesis 15:1 and Genesis 22:15-18. Today Abraham is often identified as the common father (patriarch) of three Abrahamic religions – Christianity, Islam and Judaism. These religions teach that there is one God, and that God is just and kind. All three religions have as a core belief the claim that God cares about what goes on in the world and that God chooses sometimes to do things and so make a difference to what happens in the world. This is why in Jewish scripture God is often described as ‘the living God’. (Jeremiah 10: 10)

Pupils might be invited to think about the difference between the just and kind God that from the early beginnings the Jewish people believed in and how this was in marked contrast to the religious views that the early Greeks and many other people had at the time. The early Greeks and many other people believed that there were many gods. These many gods, it was believed, often argued and disagreed amongst themselves. They were often immature, angry, jealous and fickle in the way they treated humans on earth.

*“The Lord is the true God; he is the living God
and the everlasting King.”*

Jeremiah 10: 10



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Jews believe Moses lived approximately 3,400 years ago and who was a prophet of God
- identify that Moses is deeply admired and held in high esteem in Judaism and in other religions particularly Christianity and Islam.
- identify and describe the story of “*Moses and the Burning Bush*” (Exodus 3:1ff.) including: (1) God appears to Moses in a burning bush; (2) God tells Moses he knows His people are suffering as slaves in Egypt; (3) God instructs Moses to go back to Egypt and (4) to free the slaves
- identify and describe “*The story of Moses and the giving of God’s law*” on Mt Sinai (Exodus 20:1ff, Exodus 24:12-18, Exodus 34:1-35) including: (1) God tells Moses to climb Mount Sinai; (2) Moses is given the law on two tablets of stone; (3) Moses is given the Ten Commandments, (4) the covenant or special relationship between God and the Hebrew people is confirmed
- raise questions about the Jewish idea of God including the exploring the belief that God cares when people suffer or are badly treated and that God may act to change things
- share their thoughts and views in response to what they have learnt about Moses and the idea of God in Judaism and be encouraged to give reason or reasons to support their view

Notes and guidance (non-statutory)

Although many Jews believe Moses to have been a real individual there are scholars who believe Moses to be a legendary figure. Perhaps due to the third of the “Ten Commandments” (“You shall not take his name in vain”) and to the sense that the word “God” is so sacred it should not be uttered out loud there is a reluctance among many Jews to speak or write the word “God”. Instead many Jews refer to God as “the Almighty”, or as “the One Above”, or as “Hashem” (“the Name”). When writing the word ‘God’ some choose to omit the vowel “o” and write “G-d”.

Pupils might be invited to think about how laws are believed to help ensure greater fairness and justice. Having a law makes it a requirement that everybody is expected to obey the same rule and that the penalties for breaking the rules are consistent. Having a law makes it more likely that being treated fairly doesn’t depend on how strong a person is, or how many friends a person has to back them up. Having a law makes it possible that the rule of law is obeyed and not the rule of the bully.

Pupils might be invited to think about why making an image of God was rejected in early Jewish thinking or about the influence of Abraham and Moses who taught that God could take any form or shape. God was seen as being beyond the idea of having any physical form. For that reason to draw or make a stature of God was believed to be wrong as it diminished and insulted God.

*The world is full of wonders and miracles but man
takes his little hand and covers
his eyes and sees nothing.*

Baal Shem Tov (1698-1772)



The core curriculum: Statutory requirements

- identify and name the Passover (“Pesach”) as a festival celebrated by Jews
- identify that Passover celebrates the story of the slaves in Egypt gaining their freedom
- identify and describe some of the main events associated with the story of the slaves gaining their freedom including: (1) Moses requests Pharaoh to free the slaves; (2) God sends ten plagues; (3) Pharaoh frees the slaves; (4) the slaves cross the Red Sea and (5) gain their freedom
- identify that many Jews believe that the meaning of the story of the Hebrew slaves gaining their freedom is that it shows that God is keeping to the promise made with Abraham to have a special relationship with the Jewish people and that God has a plan and the Jews are part of that plan
- raise questions about Judaism and the story of the slaves gaining their freedom and what might be learnt from this story about the Jewish idea of God
- share their thoughts and views in response to what they learn about Judaism and the Jewish idea of God and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be familiar with the word “Passover”. Pupils might also be told that the Hebrew name for the festival is “Pesach” but in the UK the festival is better known as the “Passover”. Pupils should learn that the highlight of the Passover is a special meal known as the “Seder” when family and friends gather together. During the Seder various well established rituals are undertaken many of which are designed to grab the interest of children so that they learn about events which are of enormous significance within the Jewish tradition and which many Jews believe should be passed on to their children to be remembered. Role-playing parts of the Seder meal, for example, inviting pupils to search the classroom for hidden “*chametz*” (leaven food), asking “Why is this night different from all other nights?”, discovering what the items on the Seder plate symbolise, eating “*matza*” (unleavened bread) and “*charoset*” (a mixture of apples, nuts, wine and cinnamon) all provide memorable opportunities to familiarise pupils with the festival.

As well as gaining their freedom the significance of the Passover for many Jews is that it reinforces their belief that there is a special promise (a covenant) between God and the Jews. It is because of this promise that God is acting to make sure that the Jews do not die out and that the belief in one God does not become extinct. God has chosen the Jews to serve God not because they are better than other people. Rather God has a plan and the Jews are part of that plan.

*Teach your children the history of freedom
if you want them never to lose it.*

Rabbi Lord Jonathan Sacks



The Sikhism core material for KS1 is set out below (pages 44-47). Along with the Christianity core material (pages 24-27) schools may choose to teach the Sikhism core material as part of their KS1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in KS1 but they could choose Christianity and Sikhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Sikhism as a religion and Sikhs as believers in Sikhism
- identify and name a variety of objects associated with Sikhism including: a gurdwara, a painting or portrait of Guru Nanak, a khanda and a kara.
- identify a gurdwara as a Sikh place of worship, Guru Nanak as the founder and the first guru of Sikhism, the khanda as a symbol of Sikhism and the kara as a steel band worn on the wrist as a symbol and reminder of the one God who has no beginning and no end
- raise questions about Sikhism and recall answers and to share their thoughts and views in response to what they learn about Sikhism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words “Sikhs” and “Sikhism”. They should have opportunities to talk about and share with other pupils what they know about Sikhism. They should also have opportunities to see and handle objects associated with Sikhism, e.g. a kara, a khanda, a Nishan Sahib, images of Guru Nanak and of other Sikh gurus, photographs of a local gurdwara and gurdwaras in Britain and around the world and photographs of Sikhs attending a gurdwara service, or at work, or providing help or work of a voluntary nature in the local community or at leisure. All pupils in KS1 should have an opportunity to visit a local gurdwara and/or meet a Sikh visitor to the school.

Pupils should have opportunities to raise questions about Sikhism and recall answers. They should be encouraged to share their thoughts in response to what they learn about Sikhism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view. When expressing their views pupils should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Pupils who identify themselves as Sikhs should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith and what their faith means to them.

*May we never find space so vast, planets so cold,
heart and mind so empty that we cannot fill them
with love and warmth.*

Shimon Wincelberg (1924-2004) Star Trek



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify significant beliefs most Sikhs hold about God including that there is only one God, God had no beginning and has no end and God created the universe
- identify Guru Nanak as the founder Sikhism. Known that a Guru is believed to be a teacher and a wise guide in matters to do with religion
- identify that Sikhs believe in ten Gurus, that the first Guru was Guru Nanak, that Guru Nanak lived approximately 500 hundred years ago and that Sikhs believe that the ten Gurus are humans who were chosen by God to teach what is true about God
- identify and describe the main events associated with the story of Nanak's disappearance in the river including: (1) Nanak disappears in the river; he is taken to the court of God; (2) he is given a cup of amrit (nectar) to drink; (3) he is told to return and to teach others what he has learnt about God; (4) Nanak returns and from then on his followers call him Guru Nanak
- raise questions about Sikhs and Sikhism and recall answers
- share their thoughts and views in response to what they learn about Sikhism and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Note: Although Sikhism originated in Northern India and it shares with other Indian religions concepts like karma and in reincarnation it is widely regarded as a monotheistic religion. The Sikh scripture begins with Ik Onkar (ੴ), which refers to the "Formless One", which is a direct reference to views which are central to monotheism.

Pupils should explore the Sikh belief in ten Gurus and that the line of ten Gurus begins with Guru Nanak. They should know the main events associated with the story of Nanak's disappearance in the river. Pupils should know that Nanak believed God had instructed him to be a Guru and that he had been chosen by God to teach others so that they would know what God is really like. Pupils might learn that "gu" means ignorance or darkness and "ru" means enlightenment, so a Guru is a person appointed by God to lead others from darkness into the light of truth.

Pupils might be given an opportunity to explore the idea of a religious experience, for example, the experience of hearing words which seem to come to an individual which tell them what they have to do; or having the sensation that everything is going to be alright and there is no need to worry; or having a strong sense of comfort and reassurance and that someone is watching over you. Pupils might recall strange experiences they have known.

*You have thousands of forms
and yet you do not have even one.*

Guru Nanak (1469-1539) The GGSJ page 13, line 3



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that Sikhism teaches the belief in reincarnation
- identify some of the significant Sikh beliefs associated with reincarnation including: (1) everything alive has a soul; (2) the soul is what we truly are not the body; (3) the soul is eternal; (4) when something dies the soul leaves the body and (v) after a while the soul returns in a newly born body
- identify that many Sikhs believe that reincarnation repeats itself so all living things have lived, died and returned to live another life in a different body many times
- identify that Sikhism teaches that a person only escapes from being reincarnated when they live a good life and not a selfish life
- identify in Sikhism the idea of escaping from reincarnation is called “mukti”
- raise questions about the Sikh belief in reincarnation and recall answers
- share their thoughts and views in response to what they learn about Sikhism and reincarnation and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Sikhism teaches the belief in reincarnation and what Sikhs believe about reincarnation is similar to what Hindus believe but they are not identical. Although similarities about reincarnation may be pointed out it is advisable to avoid suggesting that the two religions are exactly the same as this could leave pupils with a false impression which may be difficult to correct later. The main features of the Sikh belief is that when we die our body dies but the essence of who we are is our spirit or our soul (*jiva*) and our soul does not die. With death we leave our old body behind but sometime later we return born again in a new body to live a new life with little or no memory of our previous life. We find ourselves therefore in a cycle of birth, life and rebirth. The quality of each new life we have depends on the law of karma. For Sikhs and Hindus our purpose in life is to escape from this cycle of birth and rebirth and return to God. On all these points Sikhs and Hindus are in agreement. However, Sikhism puts particular emphasis on teaching that a person should live an honest and good life that helps others and on not living a dishonest or bad life. A person who lives an honest and good life is more likely to escape from being reincarnated. Pupils might discuss what a person who lives an honest and good life does in contrast to a person who is not honest or good. Is it always easy to know what the good thing to do is?

Pupils should have opportunities to raise questions about Sikhism. They should be encouraged to share their views in response to what they learn about Sikhism. Pupils should be encouraged to give more than just their opinions. They should be stretched by asking pupils to support their views using a reason or reasons.

*Good actions may gain a better existence,
but liberation comes only
from His Grace.*

Guru Nanak (1469-1539) The GGSJ page 1, line 5



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Sikhs believe that people should be treated as if all are equal
- identify and correctly sequence the main events in the story of “*The Emperor and the Guru’s kitchen*” including: (1) the Emperor arrives but there is no special welcome; (2) the Emperor is expected to sit on the floor like everyone else; (3) he is given the same food as everyone else; (4) the Emperor understands why he is not being treated in a special way; (5) he admires the Guru’s teaching and (6) gives a gift of land to the Guru’s daughter
- identify a likely meaning or message that the story of “*The Emperor and the Guru’s kitchen*” might be expressing for example, Sikhs believe that as we are all made by the one God we are equally important. Because of this many Sikhs believe that no one should be treated as more important than anyone else, an Emperor is not superior to a carpenter, or to a person who milks the cows or does the cooking and cleaning
- identify the likely meaning or message expressed in the words written by Guru Nanak in the Guru Granth Sahib, “The one potter has made all the pots, God’s light shines in all creation” (Guru Granth Sahib) for example, because we are all made by God we are all valued by God. For this reason we are all important and no one should be treated badly or unfairly as if they are less important than anyone else
- share their thoughts and views in response to what they learn about Sikh beliefs about equality and how people should be treated and be encouraged to give a Reason or reasons to support their view

Notes and guidance (non-statutory)

Note: Guru Amar Das was the 3rd of the ten Sikh Gurus. He became a Guru in 1552 about 13 years after Guru Nanak had died. Like Guru Nanak and Guru Angad (the 2nd Sikh Guru) Guru Amar Das encouraged the providing of a daily meal in a gurdwara which was always free and which everyone could attend. Regardless of their colour, wealth, caste, social status, age, gender, religious or non-religious views everyone was welcomed to enjoy this free meal. This practice is known as the “langar”, or “free kitchen”. The langar is not only seen as a charitable act of kindness it is also intended to break down the barriers that separate people that cause some to think it is acceptable to treat particular people unequally and unfairly

Pupils might be helped to be able to identify and correctly sequence the main events in the story of “*The Emperor and the Guru’s kitchen*” by sequencing pictures, or by inviting pupils to role-play the story, or by inviting pupils to tell the story to another pupil or pupils.

Pupils might be invited to think about examples in the past and today of people being treated unfairly and not equally. Pupils might be asked to role-play a situation involving being treated unfairly, e.g. play musical chairs when pupils born in Oct, Jan and June are permitted to sit only on two chairs.

*The one potter has made all the pots,
God’s light shines in all creation.*

Guru Nanak (1469-1539) The GGSJ page 62, line 26



Key stage 1: Subject-specific vocabulary, phrases and stories

Schools are required to teach the Christianity core curriculum material and are recommended to teach the Islam core curriculum material. However, it is not a requirement to teach about Islam in the KS1 core curriculum. Schools may opt instead to explore Humanism or one of the four other principal religions or as part of their KS1 core curriculum if they believe they have good reasons for doing so.

Pupils may learn some of the subject specific vocabulary, phrases and stories listed below associated with other religions as part of the statutory requirement to provide a Key stage 1 generic RE curriculum.

All pupils by the end of KS1 should know and be familiar with the following words, phrases and stories associated with Christianity.

Bible	the Christian Holy Book
Christ	a title and a name for Jesus, it expresses the belief that Jesus is both man and God
Christmas	the Christian festival which celebrates the birth of Jesus
Christian	a believer in Christianity
Christianity	the religion based on the life and teachings of Jesus
Church	the place of worship used by Christians
Cross	the main symbol of Christianity
Easter	the Christian festival during which the death and resurrection of Jesus is recalled
Easter Sunday	the day on which the resurrection of Jesus is celebrated
eternal life	the Christian belief that there is life after death which is eternal and never ends
Golden Rule, the	the rule expressed in the words, "Treat others as you would want to be treated"
Good Friday	the day on which many Christians recall the death of Jesus on a cross
Good Samaritan, the	the name given to a story Jesus told about being kind to a stranger
Jesus	the founder of Christianity, often referred to as Jesus of Nazareth or Jesus Christ
new life	the belief that after death there is a new life that is eternal, better and is different in nature to the life we have on earth
Son of God, the	a phrase that appears in the Bible and is often used by Christians to refer to Jesus

Stories

"The story of Jesus being arrested, his death and resurrection"

"The Good Samaritan"

There is a deep satisfaction which comes from doing things that are difficult.

Mary Myatt (2016) High Challenge, Low Threat

Key stage 1 core RE curriculum

Buddhism: Key stage 1 Subject-specific vocabulary, phrases and stories



Subject-specific vocabulary and phrases associated with Buddhism that all pupils should know by the end of KS1 if a school has chosen to include Buddhism in the core curriculum.

Buddha, the	a title given to Siddhartha Gautama after he achieved enlightenment
Buddhism	the religion based on the life and teachings of the Buddha
Buddhist	a person who believes in Buddhism
Enlightened One, the	a title given to Siddhartha Gautama after he achieved enlightenment
Enlightenment	the ultimate goal Buddhists believe a human should try to achieve
Meditation	a method of training one's attention often as part of the path to enlightenment
Siddhartha Gautama	the name by which the Buddha was known before he achieved enlightenment
craving (tanha)	believed by Buddhists to being a major obstacle to achieving enlightenment

Stories

“The story of Prince Siddhartha Gautama’s early life of wealth and luxury”

“The story of Siddhartha Gautama achieving enlightenment”



Subject-specific vocabulary and phrases associated with Hinduism that all pupils should know by the end of KS1 if a school has chosen to include Hinduism in the core curriculum.

Aum (or Om)	one of the most important symbols of Hinduism
atman	the inner self or soul, what we truly are, not the body
avatar	the appearance of a god as a human or animal or in a bodily form that can be seen
Brahman	the one Supreme God, the ultimate cause of everything in the universe
Hinduism	one of the world's oldest religions and the main religion of people living in India
Hindu	a person who believes in and practices Hinduism
Janmashtami	a Hindu festival that celebrates the birth of Krishna
Krishna	a very popular Hindu god believed by many to be an avatar of the god Vishnu
mandir	a Hindu temple, a place of worship used by Hindus
moksha	obtaining release from reincarnation and attaining the ultimate goal of salvation
Rama	a very popular god worshipped by Hindus widely believed to an avatar of Vishnu
reincarnation	the belief that a dead person's spirit or soul (Atman) returns to life in another body
Shiva	one of the most important gods in Hinduism, often represented dancing
Vishnu	one of the most important gods in Hinduism, often known as the 'preserver'

Stories

"The birth of Krishna"

"The escape of Krishna"



It is recommended that schools should teach about Christianity and Islam as its core curriculum provision. If a school does adopt this recommendation all pupils by the end of KS1 should be familiar with the following words, phrases and stories associated with Islam

Abraham	believed by Muslims to be a true Muslim and a prophet of God
Allah	the Arabic word for God widely used by Muslims
angel	a spiritual being created by God that serves as messenger of God
angel Gabriel (Jibril)	believed by Muslims to be the angel God sent to Muhamad with revelation
crescent moon and star	often used as a symbol of Islam
Islam	the religion believed in by Muslims
Jesus	believed by Muslims to be a prophet sent by God before Muhammad
Makkah	the holiest city in the religion of Islam and the birthplace of Muhammad
Messengers of God	a person who has been given revelations from God to pass onto others
Moses	believed by Muslims to be a prophet sent by God before Muhammad
mosque	a place of worship used by Muslims
Muhammad	believed by Muslims to be the last and final Prophet sent by God
Muslim	a person who believes in and practices Islam
Night of Power	the night when the Qur'an was first revealed to Muhammad
Prophets of God	a person who has been given revelations from God to pass on to others
Qur'an	the holy book that Muslims believe was revealed to Muhammad
revealed	the way in which God gives guidance to humankind
revelation (wahy)	the Muslim belief that revelations are the words or a message from God
wahy	the Arabic word for revelation, receiving words or a message from God

Stories

“Muhammad before the first revelation”

“Muhammad’s first revelation of the Qur’an”

Key stage 1 core RE curriculum

Judaism: Key stage 1 Subject-specific vocabulary, phrases and stories



Subject-specific vocabulary and phrases associated with Judaism that all pupils should know by the end of KS1 if a school has chosen to include Judaism in the core curriculum.

Abraham	believed by many to be the father of Judaism and the first Jew
covenant	the promise first made by God to Abraham of a special relationship
Hebrew Bible	the holy book of Judaism, the early books in the Bible written in Hebrew
Jew	a person who believes in and practices Judaism
Jewish	something that is associated with Jews or Judaism
Jewish people, the	the descendants of Abraham
Jewish Bible, the	the Jewish Holy Scriptures, of which the Torah is the first five books
Judaism	the religion of the Jewish people
Moses	a prophet of major importance in the development of Judaism
Passover (Pesach)	a Jewish festival that celebrates the gaining of freedom of the Hebrew slaves
Pesach	The Hebrew name for the Passover festival, pesach means “Passover”
prophet	a person who inspired by God teaches about the will of God
slavery in Egypt	when the Jewish people were slaves and their faith in God was nearly forgotten
special relationship	the belief that the Jewish people had a special relationship with God
Star of David	an important and widely used symbol of Judaism
synagogue	a place of worship used by Jewish people
Ten Commandments	the first ten of the 613 commandments God gave to the Jewish people
ten plagues	the plagues that lead to the Hebrew slaves gaining their freedom
Torah scroll	a scroll which contains the first five books of the Jewish Bible

Stories

“How the slaves gained their freedom from slavery in Egypt”

“The giving of the law to Moses on Mount Sinai”



Subject-specific vocabulary and phrases associated with Sikhism that all pupils should know by the end of KS1 if a school has chosen to teach the Sikhism core curriculum material

Guru	a teacher and a wise guide with matters to do with religion
gurdwara	a place of worship used by Sikhs. Literally means <i>“the door to the Guru”</i>
Guru Amar Das	the third of the ten gurus well known for developing the practice of a langar
Guru Granth Sahib	the holy book of Sikhism
Guru Nanak	the founder of Sikhism and the first of the ten Sikh gurus
langar	the kitchen in a gurdwara where a free meal is served to all visitors
kara	a steel band worn on the right wrist. One of the five K’s
khanda	the main symbol of Sikhism
Nishan Sahib	a triangle shaped flag often seen on flagpoles outside gurdwaras
reincarnation	the belief that a dead person's spirit or soul returns to life in another body
Sikh	a person who believes in and practices Sikhism. Literally means <i>“seeker”</i> or <i>“learner”</i>
Sikhism	a religion founded in India in the 15 th century by Guru Nanak
ten gurus	the ten human teachers that established Sikhism over a period of 200 years

Stories

“Nanak’s disappearance in the river”

“The Emperor and the Guru’s kitchen”

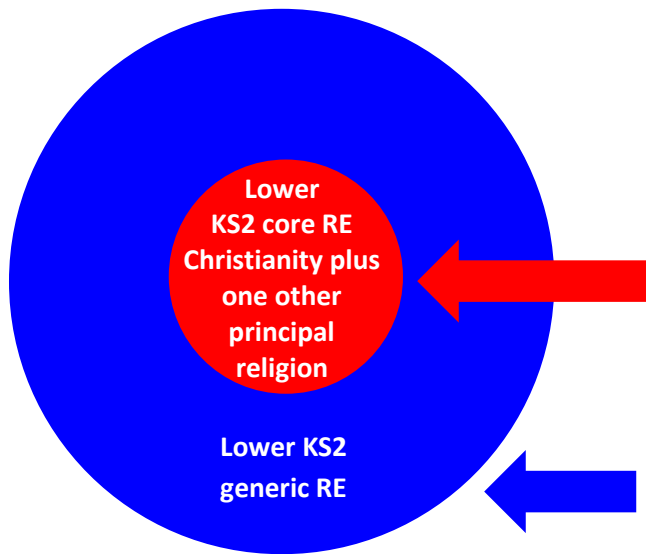
Key stage 1 Generic vocabulary:

In addition to vocabulary associated with particular regions pupils by the end of KS1 must know, use and spell correctly the words listed below. These words are not specific to any one religion but are used in discussions and conversations about religion and belief.

BCE	means Before the Common Era – the same date as BC but avoids assuming a belief in Christ
CE	means Common Era – the same date as AD but avoids assuming a belief in Christ
belief	to accept that something exists or is true perhaps on trust or without clear proof
believe	to accept something is true perhaps on trust or without clear proof
faith	to have trust or confidence or belief in something or someone
festival	a day or perhaps several days during which celebrations often for religious reasons take place
founder	a person who starts or creates something new like a business, or a club or a religion
God	the one supreme being that is perfect in wisdom and goodness, the creator of the universe
gods	used when referring to the belief in many powerful immortal beings and not just one God
holy	something that is considered to be very special because it is connected to God or a god
pray	to speak words to God or a god often to ask for something, or to give thanks, or to praise
prayer	the words a person uses when they speak to God or a god as when a person prays
religion	a set of beliefs and practices often to do with the nature and purpose of life or the universe
worship	to show respect or admiration often for God or a god

Lower key stage 2: Programme of Study

Lower key stage 2: Programme of Study



Schools must teach all of the Christianity lower KS2 core RE curriculum (pages 62-64). Schools must also teach all of the lower KS2 core RE curriculum specified for one other principal religion or worldview. The recommendation is that the Islam lower KS2 core RE curriculum (pages 65-67) should be taught.

Schools must teach more about Christianity than just the lower KS2 core RE curriculum. Schools must select additional content to be taught about Christianity by selecting from the lower KS2 generic RE curriculum (pages 58-60). Over the course of the four years of KS2 schools may select from the KS2 core RE and/or from the KS2 generic RE curriculum to ensure that pupils have had some engagement with the other four principal religions and at least one non-religious worldview.

Schools that follow the recommendation to teach the Islam lower KS2 core curriculum (pages 65-67) may teach additional information about Islam and other principal religions and worldviews by teaching material selected from the KS2 generic RE curriculum (pages 58-60).

Lower key stage 2: Programme of Study

All pupils in lower KS2 must be taught the core RE curriculum which requires schools to teach about Christianity and at least one other principal religion.

As well as teaching the core RE curriculum all schools in lower KS2 must teach additional material about Christianity and at least one other principal religion or worldview by selecting content from the lower key stage 2 generic RE curriculum (pages 58-60).¹ This part of the programme of study is described in generic language so that schools have a good deal of discretion enabling each school to choose content to meet the needs of the pupils in their school.

When selecting content from the lower KS2 generic RE curriculum schools are recommended to choose Islam as the other principal religion or worldview that should be taught alongside Christianity, but this is not a requirement. Schools may if they wish choose another principal religion or worldview other than Islam that may be taught alongside Christianity. Schools may if they wish explore a third or fourth principal religion or worldview. If they do the content of the third or fourth principal religion or worldview taught may be selected from the lower KS2 core RE curriculum or from the generic lower KS2 RE curriculum or from both.

The expectation is that approximately 36 hours per year are required to teach the generic lower key stage 2 RE curriculum and to teach the lower key stage 2 core RE curriculum approximately 9 hours per year are required meaning in total approximately 45 hours per year are required to teach the entire lower key stage 2 RE Programme of Study.

Teaching the lower key stage 2 core RE curriculum

- Schools must teach all of the lower KS2 core RE curriculum about Christianity (pages 62-64).
- Schools must teach all of the lower key stage 2 core RE curriculum for one other principal religion or worldview. It is recommended that schools should choose to teach the material about Islam. (pages 65-67)
- If a school believes they have good reasons for doing so a school may choose to teach about a principal religion or worldview other than Islam. If a school chooses to teach about another principal religion or worldview other than Islam they must teach all of the lower key stage 2 core RE content specified for the principal religion or worldview they have chosen.
- Approximately 9 hours a year is needed to teach the lower key stage 2 core RE curriculum

Teaching the lower KS2 generic RE curriculum

- Schools must also teach additional content about Christianity by selecting from the lower KS2 generic RE curriculum. (pages 58-60)
- In addition to teaching about Christianity schools must also teach content about at least one other principal religion or worldview by selecting from the lower KS2 generic RE curriculum.
- Schools that have already taught about Islam by teaching the Islam content specified in the lower KS2 core RE curriculum may wish to teach additional content about Islam by selecting material from the lower KS2 generic RE curriculum. (pages 58-60)

¹ The statement 'Christianity and at least one other principal religion' refers to the requirement that pupils in lower KS2 should learn a clearly identified body of knowledge about Christianity and at least one other principal religion or worldview. However,

this does not exclude the expectation that in lower KS2 pupils should be aware that there are many other religious and non-religious worldviews. Pupils' knowledge of these other worldviews is likely to be limited but what knowledge they do have should be accurate and secure. Pupils' knowledge should also extend beyond mere factual recall. Their knowledge should demonstrate understanding so they are able, for example, to explain why a ritual, festival or a ceremony is undertaken or expand upon what a particular belief means or why it may be thought to be important. They should also be able to share their own views in response to the material they learn about giving a simple reason or reasons to support their view.

Lower key stage 2: Generic RE curriculum

Schools may choose from the generic subject content provided below to form an RE programme of study that best meets the needs of the pupils in the school

Religious and non-religious worldviews

Pupils should be taught to:

- name and identify Christianity and at least three other principal religions
- name and identify the main symbol associated with Christianity (the “cross”) and the main symbols associated with three principal religions which they have been taught about. For the purposes of this agreed syllabus there are six principal religions: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism
- know and identify humanism as a non-religious worldview
- know that many humanists do not believe in God or are skeptical that there is a God
- know that most humanists believe that what is right or wrong can be decided on the basis of the effect an action has on the happiness, suffering or rights of other people or animals
- know that humanists do not believe what is morally right or wrong depends on rules or laws which have come from God or gods
- know that in addition to Christianity and three other principal religions and the non-religious worldview known as humanism there are many more religious and non-religious worldviews including Jainism, the Baha’i faith and Zoroastrianism

Significant Beliefs

Pupils should be taught to:

- know significant beliefs and differences associated with founders or leaders of a religion including beliefs associated with being a prophet in contrast to beliefs associated with being an incarnation of God
- know, discuss and reflect on different beliefs and views associated with miracles within different religions and worldviews
- know, discuss and reflect on different beliefs and views associated with life after death within different religions and worldviews
- know, discuss and reflect on different beliefs and views associated with salvation within different religions and worldviews

Beliefs about God

Pupils should be taught to identify significant beliefs often associated with God particularly as understood within the Abrahamic religious tradition including the belief that:

- God is all-powerful (omnipotent) and is loving and forgiving (benevolent)
- God is a spiritual being and does not have a fixed shape or form and so cannot be seen with the human eye but may appear in a vision or a dream or may appear in any form God chooses or may be heard as a voice. Appearances of God in this way are known as “revelation”
- God may pass on a message to people using spiritual beings known as “angels”
- what is right or wrong depends on rules or laws which are provided as revelations from God
- pupils should know that many people do not believe in God (atheism), or believe that the existence of God is unlikely, or that the evidence is not clear and in their mind the issue remains undecided (agnostic)

Lower KS2: Generic RE curriculum

Beliefs about God (continued)

- pupils should have opportunities to raise their own questions about God, to talk about, discuss and share their views with others and be encouraged to explain or give reasons to support their views. Pupils should be taught to listen carefully to the views of others and to discuss matters using courteous language.

Worship

Pupils should be taught to:

- know, discuss, analyse and reflect on specific prayers including, “The Lord’s Prayer” (Mt 6v9-13, Lk 11v2-4) noting it contains seven petitions including, “Give us this day our daily bread”, “Thy kingdom come” and “Forgive us our sins”. Pupils should be encouraged to consider and discuss what these petitions mean
- know, discuss and reflect on at least one other well-known prayer associated with another religion, for example, “The Opening” (“Al-Fatihah” The Qur’an Ch1v1-7), “Aastoma Sadgamaya” (Brihadaranyaka Upanishad 1.3.28) and “The Shema” (Deuteronomy 6:5-9)
- enquire into the question, “Are some prayers better than other prayers?” Know, discuss and reflect on “The Parable of the Pharisee and the Tax Collector” (Lk 18:9-14). Explore questions like, “Is a boastful prayer ever appropriate?”, “Is vindictive prayer a proper way to pray?”, “If you pray but don’t get what you want what does that prove?”
- pupils should have opportunities discuss prayer and share their views with others and be encouraged to explain or give reasons to support their views

Stories

Pupils should be taught to:

- know and recall a range of stories which are significant for people with a religious or a non-religious worldview
- reflect on the stories they have learnt about, raise questions and have opportunities to consider and talk about what meaning or message a story may be expressing
- revisit stories they first learnt about in key stage1 and consider how they might be understood at greater depth
- develop their skills to improve how they interpret or understand the meaning or message a story may be expressing by: gaining knowledge about the circumstances in which the story was originally told; whether the interpretation is consistent with other teaching expressed within the same religion or worldview; clues in the story which indicate its true interpretation; awareness that translation may alter or lead to a mistaken interpretation

Lower KS2: Generic RE curriculum

Festivals

Pupils should be taught to:

- know and develop their understanding of festivals associated with religious or non-religious worldviews
- know the event or story that is often linked to a festival. Understand the significance or message of the story and how it may help explain why the festival is celebrated
- explore how a festival is celebrated often by participating in games, dressing up, eating special food, giving gifts, music, song, dance, participating in special ceremonies, sending cards, meeting with friends and relatives
- discuss, reflect and raise questions about the festivals explored and what significant beliefs the festivals may be expressing

People of Faith

Pupils should be taught to:

- explore the life and work of individuals in the local community or individuals who are known nationally or globally who contribute or in the past have contributed to the happiness and welfare of others and whose work and actions have been influenced or inspired by their religious faith or worldview. Identify clear links between the work and actions of the individuals whose lives are explored and the religion or worldview they identify with.
- pupils should have opportunities to raise questions and discuss the life and work of individuals whose work has contributed to the happiness and welfare of others and to reflect on the impact religious faith or a worldview may have on a person's life

Subject-specific vocabulary

Pupils should be taught to:

- deepen and extend their knowledge and use basic subject-specific vocabulary making use of words and phrases like: Christ, Messiah, crucifixion, resurrection, sacrifice, agape, Christian love, eternal life, Son of God, shahada, monotheism, benevolent, revelation, humanism, atheist, atheism, agnostic, agnosticism, worldview, non-religious worldview

Lower key stage 2: Core RE curriculum

All pupils in lower KS2 must be taught the core RE curriculum. The core curriculum is prescriptive and is intended to help schools to be very clear about what they should teach and what outcomes they should be aiming to achieve

The core RE curriculum is only a fraction of the total RE programme of study that schools are required to teach. The RE core is expected to take up approximately a fifth of all the time dedicated to RE. For pupils in lower KS2 the recommendation is that a school should provide 45 hours in year 3 and 45 hours in year 4 for teaching RE¹, making a total of 90 hours dedicated to teaching RE over the two years. Schools may of course dedicate more time to teaching RE if they wish. It is recommended that approximately 18 hours, or 9 hours in Year 3 and 9 hours in Year 4, should be dedicated to teaching the lower key stage 2 core RE curriculum.

In addition to the core RE curriculum schools must also select material to be taught from the KS2 generic RE curriculum described below on pages 58 to 60. This part of the programme of study permits school to have more discretion. It ensures there is flexibility of choice so that schools may select from this part of the programme of study to suit each school's particular needs and requirements.

Core lower KS2 RE curriculum (statutory requirement)

1. All pupils in lower KS2 must be taught the Christianity core material (pages 62-64).
2. Schools are required to teach a good deal more about Christianity in lower KS2 than is specified in the Christianity core material but the Christianity core material is a statutory requirement. To make up the rest of the RE programme of study for lower KS2 schools must select content to be taught from the lower KS2 generic RE curriculum (pages 58-60).
3. In addition to the Christianity core material all pupils in lower KS2 must be taught the core material specified for at least one other principal religion or worldview. This means that a school may choose to teach the core material that is specified for Buddhism (pages 68-70), or for Hinduism (pages 71-73), or for humanism (pages 74-76), or for Islam (pages 65-67), or Judaism (pages 77-79) or for Sikhism (pages 80-82)
4. It is not mandatory but it is strongly recommended that all pupils in lower key stage 2 should be taught the Islam core material (pages 65-67). A school may teach the core material for a principal religion or worldview other than Islam if they felt they had good reasons for doing so.



The Christianity core material is set out below (pages 62-64). This content is a statutory requirement which all Dudley LA maintained primary schools are required to teach as part of their lower KS2 RE programme of study.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Jesus was born around 4 BCE and died around 30 CE about 2,000 years ago
- know that Jesus was born into a Jewish family in the country of Judea which was under Roman occupation
- know the word “*Messiah*” and some significant beliefs many Jews had 2,000 years ago and still have today about the “*Messiah*” including: (i) God would send the *Messiah*, (ii) the *Messiah* was not God, and (iii) the *Messiah* would bring in an age of peace and happiness
- know the word “*Christ*” and know some significant beliefs many Christians have about the “*Christ*” including: (i) Jesus was *Christ*, (ii) Jesus was truly God and truly man, and (iii) Jesus is often identified as the “*Son of God*”
- identify stories of events in the Bible that many Christians believe indicate that Jesus was *Christ*, including: (i) the story of Jesus’ baptism (Matt 3:17, Mk 1:11, Lk 3:22) and (ii) the story of Peter’s confession (Matt 16:16)
- share their own view in response to the question, “Who was Jesus?” giving reasons to support their view

Notes and guidance (non-statutory)

Pupils should be encouraged to think about, “Who was Jesus?” When Jesus was alive many people believed he was obviously a man and a teacher. In the Gospels Jesus is often called “teacher” or “rabbi” (Matt 12:38, Luke 10:25, Mark 5:35, John 3:26). However, some people thought Jesus was the “*Messiah*”. They believed the *Messiah* would be a great leader like Moses or King David and he would free them from the Romans and would bring in an age of peace and happiness.

After Jesus had died his closest followers also believed he had risen from the dead. They must have wondered what sort of *Messiah* had Jesus been? The Romans were still in power, an age of peace and happiness hadn’t come about, so how could Jesus have been the *Messiah*? The idea of being the *Messiah* began to change and took on a new meaning. When his followers wrote about Jesus they wrote in Greek and the Greek word they used for *Messiah* was the word “*Christ*”. Saying that Jesus was the “*Christ*” began to mean a lot more than what had been meant when the word “*Messiah*” had been used. The view developed that Jesus hadn’t merely been sent by God but that Jesus *was* God. This was a remarkable change. Equally remarkable was the view that Jesus was not only God but he *was* also human.¹ To express these ideas the early Christians spoke and wrote about Jesus as the “*Christ*” and as, “the *Son of God*” (Rom 1:4). They taught that with the birth of Jesus *Christ*, God had come into the world and had lived a human life among us.

¹ In the Calcedonian Creed of 451CE Jesus *Christ* is described as, “truly God and truly man”



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the word “crucifixion” is used to refer to Jesus’ death on the cross and know that the word “resurrection” refers to the belief that Jesus rose from the dead
- know that the belief held by many Christians is that Jesus’ death was a sacrifice
- understand that the word “sacrifice” means to do something that involves hardship or suffering usually so that something good or better can be achieved
- understand that many Christians before Jesus lived on earth something had gone wrong with human life and this prevented humans from having “eternal life”
- understand that a belief held by many Christians is that because Jesus died on the cross human kind had been saved from what had gone wrong, evil had been defeated and “eternal life” for those who had faith was now possible
- understand that a belief held by many Christians is that “eternal life” never ends and it is a transformed new kind of life that is better than life on earth
- know that when Jesus died on the cross he was not bitter or angry with those who put him to death and this is believed to be reflected in the prayer he spoke when he was on the cross, in which he said, “Father, forgive them for they know not what they do.” (Luke 23:34)
- share their own views about what they believe about Jesus death giving reasons to support their view

Notes and guidance (non-statutory)

Pupils should be taught that many Christians believe Jesus’ death wasn’t a terrible disaster but that both the crucifixion and the resurrection were victories. The idea that the resurrection was a victory isn’t difficult to understand but how could Jesus’ death on the cross be a victory? To answer that question pupils should know that central to the faith of many Christians is the belief that something terrible had gone wrong between God and humankind. Humans had fallen into evil ways. God had intended that humans would go to heaven and have eternal life but because humankind had gone astray this was not possible. Many Christians believe that when Jesus died on the cross this was a sacrifice which saved all of humankind - evil was defeated, death had been overcome and eternal life for humankind was now again possible (2 Tim 1:10, 1 Cor 15:54-55). Jesus’ sacrifice on the cross had overcome what had gone wrong between God and humankind and Jesus’ sacrifice made it possible for those who have faith in him to now enter into heaven and have eternal life (Jn 3:16). This is why many Christians call Jesus “the Saviour”. This was the good news that the disciples and followers of Jesus preached soon after Jesus had died.

Pupils should be taught that for many Christians eternal life isn’t the same as ordinary life. It is a transformed, new kind of life (2 Cor 5:17, 2 Peter 2:4-5) that is different and much better. Some compare eternal life to the way a caterpillar is transformed into a butterfly and so the life of the caterpillar ends but it is given a new, better and more glorious life as a butterfly.



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and sequence the main events in “*The story of Jesus and Zacchaeus*” (Luke 19:1-10) including: (1) Zacchaeus was dishonest and a cheat and people were not friendly towards him; (2) Zacchaeus climbed a tree to see Jesus; (3) Jesus told Zacchaeus he would stay at his house; (4) people disapproved of Jesus being friendly with Zacchaeus; (5) Zacchaeus gave half of his wealth to the poor and repaid those he had cheated 4 times what he had taken.
- know that in the Bible Jesus is described as delivering a, “Sermon on the Mount” (Mt Ch 5, 6 and 7) at which he told his followers to, “Love your enemies” (Mt 5:44). Pupils should be able to identify, “If you love those who love you what reward have you? Do not even the tax collectors do the same” (Mt 5:46) as words recorded in the Bible as words spoken by Jesus. Pupils should be able to identify what these mean and that they indicate Jesus taught his followers being kind to people who were kind to them was not enough and his followers should be kind even to those who were not kind in return.
- identify a likely meaning or message that the story of Jesus and Zacchaeus may be expressing including: Jesus’ followers should be kind and loving towards all people including people like Zacchaeus who had not been kind but had been dishonest and a cheat
- understand that Jesus taught that those who believed in him and followed his teaching should live by standards higher than many in the world would expect. His followers should show love to all people and not be influenced by how others treat them. Pupils should know love of this kind is often called ‘*Christian love*’ or ‘*agape*’
- share their thoughts and views in response to what they have learnt about Jesus’ teaching about being kind and loving to all people including those who are not kind in return

Notes and guidance (non-statutory)

Pupils might be encouraged to consider if Jesus’ teaching about loving kindness is the same as the kindness described in fables like Aesop’s, “The lion and the mouse” and “Androcles and the lion”. The message expressed in these stories appears to be, “Be kind to others as often kindness will be returned”. Is kindness in these stories conditional? Does Androcles help the lion because he is thinking, “I’ll help this lion as one day this lion might help me”? If Androcles motive is that he might get something back in return his attitude could be described as a “tit for tat” or “I scrub your back and you scrub my back” view. Or is Androcles helping the lion with no thought or expectation the lion will ever help him in return? If that is the case Androcles’ attitude might be called, “unconditional kindness” or “unconditional love”.

Pupils should understand Jesus’ teaching about kindness appears to be more demanding. Jesus taught being kind to people, on condition that they are kind in return is not good enough. Most Christians believe Jesus’ taught “unconditional love” which required his followers to be kind to everyone including those who were not kind in return. This view of how we should live with other people is often called, “Christian love” or “agape”.



The Islam core material for lower KS2 is set out below on pages 65-67. Along with the Christianity core material (pages 62-64) schools are strongly recommended to teach the Islam core material as part of their lower KS2 RE programme of study. Schools may choose Christianity and another religion if they felt they had good reasons for doing so but the recommendation is they teach the Islam core material.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Muhammad was born in the city of Makkah, in the country of Arabia, about 1,450 years ago and that at the time most people in Arabia worshipped many gods and goddesses in the form of idols. Identify correctly when Muhammad lived on a time chart
- know when Muhammad was alive there were Christians and Jews living in Arabia who believed in one God (*monotheism*). Know and be able to use the word, “monotheism”
- identify and know the Shahadah, “There is no god but God and Muhammad is the Prophet of God” and that the Shahadah expresses two significant beliefs that all Muslims affirm which are: (1) there is only one God, and (2) Muhammad is the Prophet of God
- know that Muslims, Jews and Christians have in common certain beliefs about God including: (1) God created the universe; (2) God is loving and forgiving (*benevolent*); (3) God is all-powerful (*omnipotent*); and (4) God is a spiritual being and has no fixed physical shape or form
- know that making an image or idol to represent God, for example, by drawing, painting or carving a statue of God, or using an image or idol when engaged in worship, is believed by Muslims to be a dangerous slippery slope that leads to worshipping the image and not God
- know that in the Qur’an there are references to signs (*ayat*) in the natural world that there is one God
- raise questions and share their own views about the existence and nature of God. Pupils should be encouraged to give reasons to support their view

Notes and guidance (non-statutory)

Pupils might explore why Muslims, Jews and Christians believe there is only one God. Many Muslims believe there are clear “signs” (*ayats*) in the unity and orderly appearance of the natural world which provides a convincing reason for believing there is only one God. In the Qur’an there are many verses that refer to “signs” that there is one God (see: 2:164, 30:19-20, 31:29, 35:13). Pupils might reflect on these ideas and talk about whether there are signs of God in the natural world.

The Qur’an also provides a reason for not believing in many gods which is that if there had been the universe would be a ruin (21:22). The suggestion is if there were many gods they would have argued and failed to agree and the universe would not have the unity and order that many Muslims believe is evident. Pupils may also wish to discuss this idea and ask other questions about God, for example, “If there is a God why has no one seen Him?”, “If God doesn’t do bad things, why did He create animals that could attack us?”, “Why does God stay in heaven and not come down to earth to visit?” or “Are there two Gods – a Muslim God called Allah and a Christian God called God?”



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Muslims believe that the first prophet was Adam, who Muslims believe was the first human God created
- know that the Qur'an names 25 prophets beginning with Adam and ending with Muhammad
- identify that in addition to Adam and Muhammad other prophets named in the Qur'an include Abraham, Moses and Jesus
- know that Muhammad is known as the "*Seal of the Prophets*" which means Muhammad is the last prophet and God will never send another prophet (Qur'an 33:48)
- know that Muslims believe that all of the prophets taught Islam and all taught the same core message, including; (1) there is only one God, (2) live life in accordance with God's law and guidance, (3) there will be a Day of Judgement; (4) there is life after death
- know that the Qur'an describes Muhammad as an "excellent model" (Qur'an 33:21) and that he was given both the Qur'an and Wisdom (*al-Hikmah*) (Qur'an 4:113)
- know that Muslims believe the "*Hadith*" is a record of Muhammad's words and actions which, after the Qur'an, provides the next most trusted source of information for understanding God's laws and guidance for being a good Muslim
- raise questions and share their own views about prophets and the core message of Islam. Pupils should be encouraged to give reasons to support their view

Notes and guidance (non-statutory)

Pupils might explore that for many Muslims it is not strictly speaking true to say that Islam started in 7th century Arabia. For many Muslims Islam is the oldest religion as it dates back to when humans first appeared on earth. Islam teaches that ever since humans have existed God has made it clear to humankind that there is only one God and that all humans should follow God's guidance. For those who follow God's guidance they will be rewarded but for those who don't they will face punishment. Islam teaches that over the centuries God has appointed thousands of people to serve as messengers and prophets to remind humankind of this message. In the Qur'an twenty-five of these prophets are named but the Quran also says God has, "sent a messenger to every community" (Qur'an 16:36) and Muhammad is reported to have said that before he was called to be a prophet God had sent 124,000 prophets all of whom preached the same core message of Islam.

Pupils might also explore that as well as the Qur'an, Muhammad was also given Wisdom (*al-Hikmah*) so that Muhammad would truly understand the Qur'an and this would be reflected in what Muhammad said and did. For this reason, knowing what Muhammad said and did is very important to Muslims as many Muslims believe Muhammad provides an excellent example of how to follow God's guidance. The sayings and actions of Muhammad are recorded in the writings known as the Hadith. When it comes to understanding God's guidance Muslims believe the Qur'an is the most important source of information but the second most important source is the Hadith.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that most Muslims believe the Qur'an consists of words which literally come from God and Muhammad played no part in writing the Qur'an
- know that most Muslims believe the Qur'an was made known by revelation (*wahy*) and that God revealed all of the Qur'an, word-for-word, to Muhammad via the angel Gabriel (*Jibril*)
- know that revelation (*wahy*) refers to the Muslim belief that Muhammad and other prophets before him literally received words from God. Identify significant ways in which "revelation" is different from "inspiration" (*ilham*), including the idea that inspiration refers to the experience of poets and artists that have a good idea which arises in their human mind and the idea was not given to them by God or that God was involved in any way
- know that most Muslims believe the Qur'an was revealed in a series of revelations that started in 610 CE when Muhammad was aged about 40 years and which ended shortly before Muhammad's death in 632 CE when he was aged about 62 years
- know that most Muslims believe that the Qur'an was revealed to Muhammad in the same way Abraham, Moses and Jesus also had a holy book revealed to them and that the message they received was the same core message that Muhammad received (Qur'an 4:163-165 and 2:136)
- know that most Muslims believe the Qur'an has no errors or mistakes and is "infallible"
- raise questions and share their own views about revelation as literally receiving words from God. Pupils should be encouraged to give reasons to support their view

Notes and guidance (non-statutory)

Pupils should be helped to understand the concept of "*wahy*" as it is widely understood by most Muslims. Muhammad is believed to have had the entire Qur'an revealed to him so that every word in the Qur'an is believed to be literally the words of God. Most Muslims believe that none of the words in the Qur'an were written by Muhammad or by any human. Also, most Muslims believe that as the Qur'an comes from God it is not influenced by human culture or human thought.

Pupils should be helped to understand that "*wahy*" is a verbal dictation theory of revelation. In the case of the Qur'an God tells the angel Gabriel (*Jibril*) exactly what words are to be given to Muhammad. Gabriel without changing them in any way shows or speaks those words exactly to Muhammad. Muhammad in turn repeats those words verbatim to his friends and followers and to anybody prepared to listen. Given this process most Muslims believe it is wrong to describe Muhammad as the author of the Qur'an or that God inspired (*ilham*) Muhammad to write the Qur'an by placing ideas into his mind and then allowing him to express those ideas in his own words. Most Muslims believe the Qur'an was not written in any sense by a human. For many Muslims the Qur'an entirely contains the "words of God" (2:75) and is infallible and without error. Pupils might be asked to play a dictation game with a partner or partners to understand the difference between an exact, dictated message and a possibly less exact paraphrased message.



The Buddhism core material for lower KS2 is set out below (pages 68-70). Along with the Christianity core material (pages 62-64) schools may choose to teach the Buddhism core material as part of their lower KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in lower KS2 but they could choose Christianity and Buddhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the country in which the Buddha (*Siddhartha Gautama*) was born was Nepal and that he was born in a place close to the north east border with India
- know that that the Buddha was born around 566 BCE and he died around 486 BCE at the age of 80 (opinions do differ regarding these dates)
- identify the “Four Noble Truths” that the Buddha taught including: (1) The Noble Truth of Suffering; (2) The Noble Truth that the cause of Suffering is Craving; (3) The Noble Truth that Suffering ends with the extinguishing of Craving; and (4) The Noble Truth of How to put an end to Suffering and attain Enlightenment (*Nirvana*)
- know the word “suffering” (*dukkha*) when used to discuss Buddhist beliefs expresses the feeling of being unfulfilled and discontented with life
- know the word “craving” (*tanha*) when used to discuss Buddhist beliefs expresses Buddhist teaching that craving for things is the cause of feeling unfulfilled and discontented with life
- raise questions of their own in response to what they have learnt about Buddhism and share their thoughts and views about the Buddhist teaching that craving for things is the cause of feeling unfulfilled and discontented with life

Notes and guidance (non-statutory)

Pupils should be helped to understand that the translation of the Buddhist concept “dukkha” using the word “suffering” can be misleading. Pupils might be invited to think of situations in which the word “suffering” would be used. Pupils might learn that often the word “suffering” is used to describe the uncomfortable physical pain we experience when we are hit, cut or burnt. Often the word “suffering” is also used to describe the experience we have when we are deprived of something physically important to us like food, water or air or when we are very hot or very cold. Also, “suffering” is used to describe what we experience when we are sick or ill.

However, the word “dukkha” in the context of Buddhism in most cases is not about physical suffering. In the context of Buddhism “dukkha” is usually about suffering in a spiritual sense. Pupils might be made aware of the idea of “spiritual suffering” or “spiritual discontent” as it is fundamental to the concept of religion and why people have a worldview. Dukkha has to do with the feeling that life is pointless if it is little more than wake, eat, sleep and repeat. There are of course exceptions who don’t feel this, but many humans feel there must be some ultimate reason why they and why all humans are alive. They sense, or are convinced, humans are part of an epic plan and being part of that plan is what really gives our lives meaning and purpose. For many if there is no plan or purpose life loses its zing and everything we do seems pointless and empty.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know the third Noble Truth teaches that escape from “suffering” (*dukkha*) is possible by extinguishing “craving” (*tanha*) from one’s life
- identify things people might desire but which Buddhism teaches craving for these things prevents them from ever being fulfilled, happy and content with life. Pupils might identify things like: wealth, fame, power, celebrity and possessions.
- know that the fourth Noble Truth is known as the “Eightfold Path” and that most Buddhists believe by following the “Eightfold Path” an individual will attain Enlightenment
- know that to follow the “Eightfold Path” requires an individual to adopt eight principles three of which are: Right Speech, Right Action and Right Livelihood
- identify examples of Right Speech, including: not lying; not using words that insult or offend; speaking with courtesy. Know the story of, “The Buddha and the Angry Man” and how it illustrates the Buddha’s teaching about Right Speech
- identify examples of Right Action, including: not causing pain or injury to humans or any animal; being patient; being compassionate. Know the story of, “The Buddha and the Wounded Swan” and how it illustrates the Buddha’s teaching about Right Action
- identify examples of Right Livelihood including: work that doesn’t cause suffering to others; work that doesn’t cause harm to animals; work that doesn’t require a person to be dishonest
- consider and express their view as to whether one of the following: wealth; fame; power; celebrity; possessions; is necessary or a hindrance to a person who wishes to be fulfilled, happy and content with life

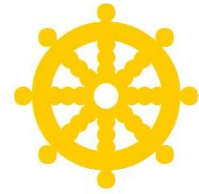
Notes and guidance (non-statutory)

Pupils might explore the Buddhist teaching that “craving” (*tanha*), the desire to have things is a major barrier to finding fulfilment and contentment in life. “Craving” is often associated with the view that having an expensive super car, or a bigger house, or winning the National Lottery, their life would be dramatically different and better. In the case of children the craving might be for the latest video game, bedroom makeover, or classy smartphone. By fulfilling their dream to have this or that many believe their craving would be satisfied and they would be permanently happy and content.

Pupils might be helped to understand Buddhist teaching that having that car, house, promotion, or whatever it might be, far from providing lasting contentment the novelty of getting what they crave for soon wears off and the human mind once again becomes discontented and craves for something else. The solution is not to attempt to satisfy craving by trying to gain this or that. Buddhism teaches the solution is to extinguish craving. Extinguishing craving is central to the third Noble Truth. Pupils should know that Buddhist teaching about how to put out the fire of “craving” is called the fourth Noble Truth. The fourth Noble Truth is also often called the Eightfold Path.

Lower key stage 2 core RE curriculum

Buddhism - rebirth, karma and Nirvana



The core curriculum: Statutory requirements

Pupils should be taught to:

- know Buddhist teaching about “rebirth” including: the belief that when we die our actions in this life give rise to a new existence. Know that Buddhists call this the “cycle of rebirth”
- know Buddhist teaching about “karma” including the belief that: all intentional actions that are good or bad give rise to consequences in the next life; “karma” is a naturally occurring process; “karma” is not a judgement made by God
- know that most Buddhists believe that rebirth only ends when a person extinguishes within themselves craving and achieve the spiritual goal of Buddhism which is “Nirvana”
- know that some Buddhists believe “Nirvana” is a real place gained by those who achieve enlightenment, while some Buddhists take the view Nirvana is a state of mind and is not a physical place
- know that most Buddhists believe Nirvana is flawless, without strife, a place or state of mind where there is the highest possible experience of calmness, serenity, happiness, contentment, and fulfilment

Notes and guidance (non-statutory)

Pupils should know that most Buddhists would not use the word “reincarnation” to describe what happens when a person dies. Many Buddhists would say “reincarnation” is associated with the Hindu belief which is that when a person dies our true self, our soul or “atman” leaves its old dead body and enters into a new body. In this way our true self lives on in a new body. Buddhism teaches that we do not have a soul or an atman and so it is a mistake to think that there is some eternal thing inside of us which can leave a body and enter into a new one. Although Buddhism teaches that we do not have a soul the view of many Buddhists is that what we do in this life does lead to a new existence. Many Buddhists recognise that it is difficult to explain what exactly happens, or what it is that passes from life to the next life if we do not have a soul to pass on. A metaphor often used by Buddhist to explain “rebirth” is to liken it to using the flame of an old candle to light a new candle. The old flame dies out but it has led to the existence of a new flame.

Pupils should also learn about “karma”.

Buddhism teaches that all intentional actions a person commits in this life gives rise to consequences in the next life. The more good actions a person is responsible for the more merit is gained and the more favourable will be their rebirth. However, the more bad actions a person commits the less merit they gain and the more unfavourable will be their rebirth. Karma however is not rigid or mechanical. The karmic effect is not decided only by the deed, but also by nature of the person and the circumstances in which the deed took place.

“Karma is not a system of rewards and punishments meted out by God but a kind of natural law akin to the law of gravity. Individuals are thus the sole authors of their good and bad fortune.”

Damien Keown (2000)

A very short introduction to Buddhism



The Hinduism core material for lower KS2 is set out below (pages 71-73). Along with the Christianity core material (pages 62-64) schools may choose to teach the Hinduism core material as part of their lower KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in lower KS2 but they could choose Christianity and Hinduism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Hinduism is the third largest religion in the world and about 15 out of every 100 people in the world are Hindu
- know that Hinduism is thought to be one of the world's oldest religions and dates back to around 3½ thousand years ago (1,500 BCE)
- identify significant beliefs about Brahman that many, but not all, Hindus hold including: (1) Brahman is the ultimate cause of everything; (2) Brahman permeates, or *is* the whole universe and (3) Brahman is "transcendent"
- know the word "transcendent" is used to describe something that is above and beyond what can be seen, heard, smelt, tasted or touched. A being, person or thing that is "transcendent" is superior, better and is completely outside our normal experience of life
- know the word "permeate" and that it means something that is spread throughout something else. A thing that "permeates" penetrates and fills every part of something
- know the story of "Svetaketu, the Water and the Salt" (Chandogya Upanishad 6.13.1-3). Identify Hindu beliefs about Brahman that the story expresses including: (1) Brahman is believed to permeate every part of the universe; and (2) Brahman is believed to be above and beyond human senses and so cannot be seen or touched
- raise questions and share their own views arising from what they have learnt about Hindu beliefs about Brahman, for example, pupils may raise a question like, "Why believe in a God no one has seen?"

Notes and guidance (non-statutory)

Pupils might be taught that there is no central organisation or institution that has the authority to tell a Hindu what they should believe or how they should practice their faith. A Hindu may believe in one God, many gods, or no god and still be a Hindu. The Hindu view is very flexible and tolerant. Hinduism has traditionally accepted that there may be many different spiritual paths and that people may have different beliefs and practices and yet may still identify with the Hindu faith.

Pupils should be taught that although there is a good deal of diversity the worldview of most Hindus involves beliefs about the "Ultimate Reality" in the universe, Brahman. Pupils might also be taught that ideas and beliefs about Brahman are frequently referred to in Hindu sacred texts. For example, the belief that Brahman is the Supreme God and is the "God of gods" is in the Upanishads and is also in the Bhagavad Gita (11.37). The belief that Brahman permeates, or *is* the whole universe, is expressed in the Chandogya Upanishad (3.14.1) and in the Mandukya Upanishad (1.2). The belief that Brahman is the ultimate cause of everything is expressed in the Chandogya (7.4.2) and in the Mundaka Upanishad (2.1.1-10). The immortality of Brahman is affirmed in the Chandogya (4.15.1).



The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant beliefs held by many Hindus about the Atman including: (1) the Atman is the eternal self (or soul); (2) every living thing has an Atman; (3) the Atman is eternal; (4) the Atman is what we truly are; (5) the Atman is Brahman
- identify the connection between the Hindu greeting (the “*Namaste*”) and Hindu beliefs about the relationship between the Atman and Brahman
- know that “*ahimsa*” means avoiding doing harm to any human or other living creature
- identify the connection between the belief in “*ahimsa*” and the Hindu belief that all living creatures have an Atman
- raise questions and share their own views arising from their study of Hindu beliefs about “*ahimsa*”, for example, pupils may raise questions like, “Is it cruel to keep wild animals gaged in a zoo?”, or “Is it wrong to experiment on animals if it helps doctors to find medicine that can cure people of sickness and disease?”

Notes and guidance (non-statutory)

Pupils might be taught that the Sanskrit word “Atman” is often translated as “soul” or “spirit”. However, many Hindus do not believe it is a good translation. There are similarities between what many Hindus believe about the Atman and what many Christians, Muslims and Jews believe. For example, many Hindus would say the Atman is immortal and many Christians, Muslims and Jews would agree. Many Hindus believe the Atman isn’t something that can be seen inside the body in the way the heart, lungs and liver can be seen. The reason why the Atman cannot be seen is not because it is too small. It cannot be seen because it is not a physical thing. The Atman is non-corporeal. Many Christians, Muslims and Jews also believe the soul is non-corporeal. Pupils might be introduced to the words “corporeal” and “non-corporeal” so that they have the vocabulary to express these ideas.

There are however significant beliefs about the soul that many Hindus do not believe are true about the Atman. For example, many Christians, Muslims and Jews would say it is possible for the human soul to be spiritually close to God but many do not believe their soul will ever merge and be one with God. However, many Hindus would not agree. The Non-dualist (advaita) school of Hindu philosophy teaches that there is no spiritual difference between the Atman and Brahman. The Non-dualist school teaches that ultimately after many reincarnations the Atman can achieve such a high spiritual state that it can leave this earthly world and become one with Brahman. Like a river that eventually merges and becomes one with the ocean so the Atman will merge and become one with Brahman. (Chandogya Upanishad 6.10.1)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant beliefs held by many Hindus about reincarnation including: (1) all living beings have a non-physical (or non-corporeal) eternal Self known as the Atman; (2) the Atman leaves the body when the body dies; (3) after a period of time the Atman returns to live a new life in a human body, or an animal body, or in a plant body; (4) the Atman usually has little or no memory of its previous life or any previous lives.
- know significant beliefs held by many Hindus about karma including: (1) all actions have consequences; (2) good actions produces good karma, bad actions produces bad karma; (3) good karma will cause an Atman to be reincarnated into a better quality of life and takes an Atman closer to perfection; (4) bad karma will cause an Atman to be reincarnated into a poorer quality of life and takes an Atman further away from perfection; (5) whether an Atman is reincarnated as a human, animal or as some other form of life will depend on the good or bad actions an individual committed in their previous life, or in other earlier lives
- know significant beliefs held by many Hindus about the purpose of life including: (1) the ultimate purpose of life is for the Atman to achieve perfection and escape from reincarnation; (2) know that this is known as “moksha”; (3) know that by achieving perfection the Atman no longer has any bad karma and attains everlasting joy and becomes one with Brahman
- know the analogy in Hindu scripture (Chandogya Upanishad 6.10.1) that similar to the way many rivers merge into the ocean so the Atman will eventually merge and become one with Brahman
- discuss and share their own views arising from their study of Hindu beliefs about reincarnation and karma

Notes and guidance (non-statutory)

Pupils might be taught that many Hindus believe all life is sacred including animals, plants and humans. Many Hindus respect or indeed venerate animals like the tiger, the elephant, the monkey and the cow. Images often represent Hindu gods and goddesses with animals e.g. Krishna is often shown with a cow. Hindu gods are often represented as animals, for example, Hanuman is represented as a monkey and Ganesha has an elephant’s head. These images relate to the Hindu belief that Brahman is present everywhere in the universe including in all animals and in the many gods and goddesses that Hindus venerate. Many Hindus believe all living things are connected and are in unity. Animals and plants may be further back on the path but they are also on the same spiritual path as humans as all living things are seeking perfection and unity with Brahman.

Pupils might also be taught that for many Hindus respect for life includes plant life as well. Just as Brahman is believed to be present in all humans and animals so also Brahman is present in trees and plants. This attitude of respecting trees was part of the thinking of many protesters involved in the Chipko movement in the 1970's. In Himalayan villages women protesters in particular surrounded trees to protect them from wood cutters that were cutting the trees down. The trees were saved and the campaign was called off in 1980 when cutting down trees in the territory was banned.



The Humanism core material for lower KS2 is set out below (pages 71-73). Along with the Christianity core material (pages 59-61) schools may choose to teach the humanism core material as part of their lower KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in lower KS2 but they could choose Christianity and humanism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that people who believe in humanism are called “*humanists*”
- identify and name the “*happy human*” as symbol of humanism
- know that most humanists identify humanism as a non-religious worldview
- know that opinion polls suggest 2 out of 10 people in Britain hold humanist beliefs and so might be identified as humanists
- know that most humanists believe what is right or wrong mainly depends on whether an action brings benefits or pleasure to people or animals or causes suffering or pain. What is right or wrong does not depend on rules that are believed to come from God
- know that most humanists believe that even though a person may not believe in a religion it is still possible to be happy and feel that their life has purpose and meaning
- raise questions and share their own views arising from what they have learnt about humanism

Notes and guidance (non-statutory)

Pupils should be taught that a worldview can be a religious worldview and that Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism, the Baha’i faith and Zoroastrianism are religious worldviews. Pupils should also be taught that a worldview can be a non-religious worldview and that humanism is an important example of a non-religious worldview.

Often young people are introduced to humanism by teaching them what most humanists do not believe. For example, young people are often taught that humanists do not believe in God or life after death. These are important views which are held by most humanists and they should not be ignored. However, identifying only what humanists do not believe can give the impression that humanism is simply the rejection of religious beliefs. There are positive beliefs which most humanists have which pupils should be aware of. For example, pupils should be taught that most humanists believe that a decision about what is right or wrong can be decided in many cases, by looking at whether an action is likely to benefit humans or life in general, or whether it is likely to cause more suffering or pain. Also, many humanists have a positive view believing that the desire to live a happy life that has purpose and meaningful doesn’t require a belief in God. Many humanists believe happiness, purpose and meaning can be found in the relationships a person has with other people, or with friends and family, or perhaps in the work they do, or how they believe they can improve life generally.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know the words “*atheism*” and “*atheist*”. Know that atheism rejects the belief that there is a God and an atheist is a person who believes in atheism
- know that many humanists are atheists and they reject the belief there is a God
- know that many humanists reject the believe in the soul, or in life after death
- know the word “*agnostic*” and that an agnostic is a person who doubts there is a God. Know that some humanists identify themselves as being agnostic
- know that the views of humanists who identify themselves as agnostic vary a great deal including: (1) some agnostics have very little doubt and are virtually certain there is not a God; (2) some agnostics have a high level of doubt and are undecided whether there is or is not a God
- know that most humanists do not believe in angels or demons or in supernatural events like miracles or revelations
- raise questions and share their own views arising from what they have learnt about humanism, for example, pupils may raise, reflect on and discuss questions like, “If there isn’t a God who made the world?”, “If God made the world who made God?”, “Will my rabbit go to heaven?”, “If there is no God why are we here?”, “Why does God let bad things happen?”

Notes and guidance (non-statutory)

Exploring a non-religious worldview like humanism can provide a good opportunity for pupils to express their views in response to significant religious questions like, “Is there a God?”, “Is there life after death?”, “Do you believe in angels?” These are questions that are sometimes not properly addressed as they may be thought to be too controversial or challenging. However, discussing controversial questions can be the basis of some of the best and most rewarding RE undertaken.

The views of thirty or more pupils can be accessed in different ways that enables all pupils to retain their anonymity. One strategy that teachers may wish to use is “the human bar chart”. Pupils are invited to express their view by identifying a number 1 to 5 which best reflects their view in response to a religious question. Each pupil anonymously writes the number that best reflects their view onto a paper which is then put into a container and shuffled. All pupils in the class are then asked to remove a paper from the container so each pupil has a number which represents the view of a pupil in the class but it does not necessarily represent their view. Pupils are then asked to form a line with pupils with the same number they withdrew from the container. By doing so a human bar chart is formed which graphically indicates the range of views that exists within the class. In this way the size and diversity of views in a class is made known but the views of every individual remains confidential.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that many humanists believe that science and reason provide the best ways to understand the universe and that religion and what is written in holy books do not provide an accurate account of what the universe is really like or how it came to exist
- know that many people who are religious believe science and religion are compatible and many religious people value science as a way of helping us to understand many things about the universe
- know that many humanists have a positive attitude towards religion and believe religion is often the source of good in the world
- know that some humanists have a negative view of religion and believe religion is often the cause of unnecessary fear, conflict and division in the world
- raise questions and share their own views arising from what they have learnt about humanism, for example, “Were Adam and Eve cavemen?”, “Were there dinosaurs in the Garden of Eden?”, “Did God set off the Big Bang?”, “How did Adam and Eve’s children have children?”

Notes and guidance (non-statutory)

Pupils should be taught that the attitude of humanists to religion varies a great deal. Pupils might be taught that some humanists have a negative view of religion and believe not only that God doesn’t exist, they also think someone who believes God exists is being foolish. On the other hand, pupils might be taught that some humanists have a positive view of religion. For example, pupils might be taught that some humanists greatly admire passages in holy books like the Bible, or in Buddhist or Hindu holy books. Pupils might be taught that some humanists admire religious rituals and ceremonies so they may think that setting aside a day every year when people give gifts to their friends and family and enjoy a meal together as many Christians do at Christmas is an excellent idea as it encourages fellowship and generosity. Or some humanists might think it is a good idea to regularly meet with a large number of humanists and listen to talks provided by humanist speakers and sing songs together that express humanist beliefs and values.

Opinion polls suggest that around 2 out of 10 people in Britain have humanist beliefs and values. Pupils may be asked to conduct a survey of their own to find out to what extent humanist beliefs and values are held by pupils in the school or amongst their friends and family. Pupils should be encouraged to think about how an opinion poll should be conducted to ensure the information gathered is as accurate as possible. For example, what questions should be asked? Should people be able to respond to the questions anonymously? How could that be arranged? Would it be helpful to gather additional information like the age or gender of those who respond?

Lower key stage 2 core RE curriculum

Judaism - the Covenant Promise and the “Chosen People”



The Judaism core material for lower KS2 is set out below (pages 74-76). Along with the Christianity core material (pages 59-61) schools may choose to teach the Judaism core material as part of their lower KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in lower key stage 2 but they could choose Christianity and Judaism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the story of “God’s promise to Abraham” (Genesis 12:1-7, Genesis 15:1-21) and identify at least two things God promised Abraham including: Abraham would have many descendants and; Abraham’s descendants would be given a land (Genesis 15:18-21)
- know the story of “God’s promise to Moses” (Exodus 19:1-25, Exodus 20:1-20) and identify two significant aspects of the story including: (1) the Jewish people will become a “kingdom of priests”; and (2) a “holy nation” on condition that they obey God’s commandments (the 613 mitzvot)
- know that the promise made to Abraham is often known as the “Abrahamic covenant” and the and the promise made to Moses is often known as the “Mosaic covenant” and the land promised to Abraham’s descendants is often called the “promised land”
- identify the phrase the “chosen people” is often used to refer to the Jewish people. Know that the phrase “chosen people” does not mean Jewish people are “superior” but that they have been chosen in the sense that they have been given a special role to serve God and play their part to achieve God’s plan which is for all humankind to be in a relationship with God.

Notes and guidance (non-statutory)

The two stories of God making a promise with Abraham and Moses along with other passages in the Torah, notably Deuteronomy 7:6-11, have played a major part in establishing the Jewish belief that they are God’s “chosen people”. That concept of the “chosen people” is often misunderstood. For some it implies the Jewish people are “better” or “superior”. However, this is quite wrong and it is not how it is understood by most Jews. Pupils may be taught that in Jewish scripture there are many stories of people who are chosen by God but often they are not very worthy, in fact they are often quite the opposite. For example, God chose Moses although Moses admits he is not a good speaker (Ex 4:10). God also chose Jacob although Jacob deceived his father and his brother (Gen 27:1-29). God also chose David although he was far from perfect as the story of David putting Bathsheba’s husband in serious danger clearly shows (2 Sam 11:1-27). Pupils should be taught that choosing the Jewish people is usually associated with the belief they were given a special mission to undertake for God. For many Jews the special mission given to them has to do with living a holy life as a “holy nation” and bearing witness to the belief in one God. This mission is believed to be one that is full of challenge and hardship. It is a mission many Jewish people believe will ultimately bring all humankind into a relationship with God.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the main holy book of Judaism is the “Tanakh” and that the Tanakh is often called the “Hebrew Bible”
- know that the Tanakh is very similar to, but it is not identical with, the “Old Testament”.
- know that the Tanakh is considered by most Jews to consist of three main parts which are: (1) the “Law” otherwise known as “The Torah”, (2) “The Prophets” and (3) “The Writings”.
- know that “The Torah” (“the Law”) is the first five books of the Tanakh and is known by other names including: “The Five Books of Moses”; “The Written Law” and “The Law of Moses”. Identify a Torah scroll and know that every synagogue has a Torah scroll.
- know that many Jews believe Moses received from God the entire Torah on Mount Sinai (Exodus 24:12-18) and traditional Jewish teaching is that Moses wrote the Torah (Exodus 24:4), (Deuteronomy 24:24-26).
- know that many Jews believe that Moses at Mount Sinai was given 613 laws and these include the “Ten Commandments”. Know that the 613 laws are often called the “613 mitzvot”. Know that the word “mitzvot” (*plural*) means “laws” or “commandments” and that “mitzvah” (*singular*) means a “law” or “commandment”
- raise questions and share their own views arising from what they have learnt about Judaism and be encouraged to give reasons to support their views

Notes and guidance (non-statutory)

Teachers should note that when teaching about Judaism it is not appropriate to call the Tanakh the “Old Testament” as it suggests it is outdated and has been replaced with a “New Testament”. The tendency in the past has been to represent Judaism as requiring a nit-picking obedience to an impossibly large number of laws. People who are not Jews have claimed obeying the mitzvah laws results in a joyless and restrictive intrusion into one’s day to day life. However, pupils may learn that the experience of many Jews is very different. Jewish teaching stresses the importance of joy in life, especially when it comes to keeping the mitzvah. The famous 12th century thinker Moses Maimonides wrote, “The joy that a person takes in performing a mitzvah and in loving God Who commanded it is itself a great service.” Pupils may learn about the mitzvah “Keep the Sabbath Day Holy” and that for many Jews it is not a day of restrictions or a boring day sitting around doing nothing. It is a precious day that is eagerly awaited when one can forget about chores and work. For many Jews the Sabbath is a free day and as free people they are reminded every Sabbath that they do not have to labour as they once had to as slaves in Egypt. The Sabbath day frees them to do what they wish that enriches them as human beings.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Judaism teaches that the Torah contains 613 laws (613 mitzvot) and that some of these laws are about how Jews should treat people
- identify three of the 613 Torah laws which are about how Jews should treat people including: (1) do not mistreat a stranger (Ex 22:21), (2) to leave a corner of a field uncut for the poor (Lev 19:10) and (3) to give tzedakah (Ex 15:11)
- know that “tzedakah” is a mitzvah and is an obligatory act undertaken by most Jews usually by giving a portion of what they earn to a charity or by giving money to a person who is in need
- know that “chesed” is not a mitzvah but is a spontaneous voluntary act of loving kindness given to any person and not expecting anything back in return
- identify and sequence the main events in I. L. Peretz’s (1851-1915) story “*If Not Higher*” including: (1) in a small town the people claimed on Friday morning their Rabbi was taken up into heaven; (2) a young man who was a visitor to the town spied on the Rabbi to find out the truth; (3) early one Friday morning the young man followed the Rabbi into a wood and saw him cut down a small dead tree into logs for firewood; (4) the Rabbi carried the logs to the home of an old woman who was sick and gave her the firewood so she could stay warm; (5) when people in the town said, “Our Rabbi goes up to heaven” the young man would quietly say, “If not higher”.
- identify a likely meaning or message that the story “*If Not Higher*” might be expressing including that Judaism teaches people should be kind to others and not expect to get anything back in return

Notes and guidance (non-statutory)

Being concerned about the welfare of others and acting in a way that is kind is fundamental to Judaism. Kindness in Judaism takes two main forms. One form is where it is not voluntary but is something a Jew is obligated to do because it is one of the 613 mitzvah and that is the requirement to give “tzedakah”. Moses Maimonides wrote about “tzedakah” and suggested an eight level scale of giving of which at the lower end was “giving but inadequately” and “giving adequately but only after being asked”. While at the higher end of the scale was “giving publicly to a person that one doesn’t know” and higher still was “giving anonymously to a person that one doesn’t know”. Pupils might look at some of the different examples of giving that Maimonides lists and consider if they agree with him or not. Another form of giving is not a mitzvah but is voluntary and in Judaism that is called “chesed”. “Chesed” is based on the idea that a person should go above and beyond what is strictly required of them. “Chesed” may also be an act of loving kindness given to a person who isn’t particularly needy but may in fact be better off than oneself. Nevertheless, an act of kindness for a person who enjoys a comfortable life may be all the more welcome because it was unexpected.

Lower key stage 2 core RE curriculum

Sikhism: When did Sikhism begin?



The Sikhism core material for lower KS2 is set out below (pages 80-82). Along with the Christianity core material (pages 62-64) schools may choose to teach the Sikhism core material as part of their lower KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in lower KS2 but they could choose Christianity and Sikhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Guru Nanak was born in 1469 CE and died in 1539 CE and that he lived at the time when Henry VIII was King of England
- know that Nanak was later known to his followers as Guru Nanak. Pupils should know Nanak was born into a Hindu family in the Punjab which at the time was part of north east India
- know that when Guru Nanak began teaching Sikhism around 1500 CE there were two main religions in the region which were Hinduism and Islam
- understand that Sikhism in some respects is similar to Hinduism and Islam but it is a distinct and different religion

Notes and guidance (non-statutory)

Pupils should be helped to understand approximately when Guru Nanak lived (1469 -1539) and when Sikhism was first taught. Pupils might make a class timeline on which events in the past are recorded, for example, when Jesus was teaching in Galilee, when Muhammad had his first revelation, the Battle of Hastings, Christopher Columbus' discovery of the New World, the reign of Henry VIII, etc. On this timeline pupils should be able to place when Guru Nanak lived.

Pupils may note that Sikhism resembles Hinduism as in both religions' reincarnation is an important belief. However, what Sikhs and Hindus believe about reincarnation are not exactly the same. Many Hindus believe escape from the bondage of reincarnation is largely in the hands of each individual. When an individual achieves perfection they are released from the cycle of reincarnation. However, most Sikhs believe escape from reincarnation is ultimately in the hands of God and only comes when an individual receives the grace of God.

Sikhism also resembles Islam as both religions teach that there is one God. In Sikh scripture God is described in words that mean the same as words Muslims, Christians and Jews would use, for example, God is called the "one God", the "creator" and the "Formless One". However, Sikh scripture also uses words for God like *nām* (*name*) and *sabad* (*word*). These terms are unique to Sikhism. They suggest the Sikh idea of God is distinct and different and reflects Guru Nanak's experience of God.

*There is one God. Truth and eternal is the name,
the creator, all-pervading spirit*

Guru Nanak (1469-1539) The GGSJ page 1, line 1



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Sikhism teaches that the purpose of life is to live in way that enables the soul (“*jiva*”) to escape from being reincarnated. When that has been achieved the soul (“*jiva*”) is free to live in bliss in the presence of God
- know that Sikhism teaches that the way to escape from reincarnation is by living a God-conscious life or a life that is known as “*gurmukh*”
- Identify four ways in which according to Sikh teaching a person could be God-conscious or gurmukh including: (1) earning your own way in life by honest work; (2) marrying and bringing up a family; (3) being generous and regularly giving money that can be spared to help others; (4) not living a solitary life but a life that cares about other people or problems in the wider world
- know that Sikhism teaches that the opposite of gurmukh is “*manmukh*” and are able to identify five characteristics of a manmukh person including: (1) self-centred; (2) selfish, greedy and corrupt; (3) attached to worldly things like wealth and possessions; (4) a taker and not a giver; (5) only concerned about themselves and not others
- share what they believe in or value most in response to what they have learnt about Sikhism. Pupils should be encouraged to explain their views and give a reason or reasons to support what they think

Notes and guidance (non-statutory)

Pupils might explore and express their own views in response to the Sikh belief that one should live a spiritual life not by living alone but by living in the world. Guru Nanak taught that to live a spiritual life it wasn't good for a person to separate from the rest of the world and live a solitary life like a monk or a hermit. He taught his followers to work, earn a living and be a householder (a *grihastha*) and live a spiritual life by living in the world. He criticised those who lived a solitary life and who renounced the world (a *sannyasin*). He said a person who was a sannyasin didn't earn their food by working for it but were given food by householders. Guru Nanak told the sannyasin that they relied on the kindness of householders for food but they looked down on householder's and disrespected their way of life. Guru Nanak said one could easily become greedy and corrupted by the world but he taught his followers to be honest, pure and holy and to not allow the world to corrupt them. Guru Nanak used the example of the lotus flower to explain what he meant. He taught his followers that as householders they should live in the world in the way a lotus flower lived in a muddy pond but it remained clean and pure and was not polluted by the dirty water.

*The lotus flower is with the scum and the water,
but it remains untouched by any pollution.*
Guru Nanak (1469-1539) The GGSJ p.990, line 1



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and sequence significant events in, *“The Story of Malik Bhago and Lalo”* including: (1) Guru Nanak stays at the home of a poor carpenter called Lao; (2) Malik Bhago was very wealthy and he thought he should have the honour of having Guru Nanak stay at his house; (3) Guru Nanak turned down Malik Bhago’s invitations and stayed at Lao’s home; (4) Malik Bhago held a feast and insisted Guru Nanak should attend; (5) Guru Nanak squeezed Lao’s bread and from it came milk and from Malik Bhago’s food came blood; (6) Malik Bhago understood the message and was silent
- identify a likely meaning or message that, *“The Story of Malik Bhago and Lalo”* is expressing might be: the milk from Lao’s bread symbolises that Lao earned his living by honest labour and that Lalo lived an honourable gurmukh life. The blood from Malik Bhago’s food symbolises that Malik Bhago earned his living in a way that caused suffering and pain to others and so Malik Bhago was living a dishonourable manmukh life.
- identify and sequence the significant events in the story, *“When Lehna first met Guru Nanak”* including: (1) Lehna heard words composed by Guru Nanak and decided he must meet him; (2) with some friends Lehna rode to the village where Guru Nanak lived and outside the village Lehna met an old man dressed as a farm labourer; (3) Lehna asked him the way to the temple where Guru Nanak taught and the old man told him to follow him as he was going that way himself; (4) the old man ran in front and Lehna and his friends followed riding their horses and when they arrived they tied up their horses, washed and sat down in the temple; (5) the service began and Guru Nanak entered and Lehna realised the old man who had guided him to the temple had been Guru Nanak all along; (6) Lehna became a devoted follower of Guru Nanak and when Nanak died 6 or 7 years later Lehna became Guru Angad, the 2nd Sikh Guru.
- identify two things that the story of Lehna’s first meeting with Guru Nanak might suggest about what Guru Nanak was like including: (1) Guru Nanak was dressed as a farm labourer which indicates he followed his own teaching and earned his living by doing labouring work even when elderly, (2) not telling Lehna who he was indicates Guru Nanak was not quick to boast about who he was but was modest. By running in front to show the way to the temple indicates that Guru Nanak did not think being of service to others was beneath him.

Notes and guidance (non-statutory)

As well as being familiar with the story of *“Malik Bhago and Lalo”* and the story of *“When Lehna first met Guru Nanak”* pupils should also have an understanding of what these two stories indicate about Guru Nanak. Pupils should be supported and given time so that rather than simply being told what these stories indicate about Guru Nanak they think through and work out an answer for themselves.



Schools are required to teach the Christianity core curriculum material and are recommended to teach the Islam core curriculum material. However, it is not a requirement to teach about Islam in the lower KS2 core curriculum. Schools may opt instead to explore Humanism or one of the four other principal religions or as part of their lower KS2 core curriculum if they believe they have good reasons for doing so.

Pupils may learn some of the subject specific vocabulary, phrases and stories listed below associated with other religions as part of the statutory requirement to provide a lower KS2 generic RE curriculum.

Below is listed the subject-specific vocabulary, phrases and stories associated with Christianity which, in addition to the words, phrases and stories associated with Christianity that they learnt in KS1, all pupils should know by the end of lower KS2.

agape	The Greek word used in the New Testament for “unconditional love” that is showing kindness to another person but not requiring kindness in return. Agape is not the same as romantic love which in Greek was called “eros”.
Christian love	Also known as “unconditional love” or “agape”. The phrase Christian love refers to kindness shown to another person or persons given freely and not requiring anything in return. Christian love may involve time, effort and inconvenience but it may also involve danger, hardship or even self-sacrifice.
crucifixion	The way in which Jesus was executed which involved a slow and painful death.
‘Father forgive them...’	Words which are reported Jesus spoke when he was being crucified. The full quotation is, “Father forgive them for they know not what they do” (Lk 23:34). The words are often quoted as evidence that Jesus died without anger or bitterness towards those responsible for his death and that Jesus acted in a way that was consistent with his words which were to “Love your enemies”.
‘If you love those who love you...’	Words which are reported in Matthew’s Gospel (Mt 5:46) and in Luke’s Gospel (Lk 6:32). The full Matthew’s Gospel version of the statement is, “If you love those who love you, what reward have you?” The usual interpretation of the passage is that Jesus required more of his followers than that they should be kind and helpful to those who were kind and helpful in return. Jesus required “unconditional love” meaning his followers should be kind to those who were not kind, or even nice in return.
Jesus’ baptism	The ritual of baptism involves emersion in water and is associated with a new beginning or a change in the direction of a person’s life. Jesus’ baptism is believed by many Christians to be an occasion when Jesus’ identity as the Son of God was confirmed.
Judea	The country in the Middle East in which Jesus was born in 4 BCE.

“Love your enemies”	Words which are reported Jesus spoke (Mt 5:44, Lk 6-27). Often interpreted as meaning that Jesus taught his followers to offer aid and support not just to those who were grateful but to those who were difficult and even those who were hostile to them.
Messiah	The Hebrew word for a saviour or king like figure. In the time of Jesus many Jews hoped God would send into the world a Messiah who would free them from Roman rule and would bring in an age of peace and happiness.
Peter	Also known as Simon Peter, Simon, or Saint Peter, one of the leading disciples of Jesus. After the death of Jesus, Peter became the leader of the early church.
Peter’s confession	The occasion when Peter declares his conviction that Jesus is not just a good man or a wise teacher but that he is, “the Christ, the Son of the living God.”
resurrection	The belief that after his crucifixion God raised Jesus from the dead. For many Christians the specific resurrection of Jesus is the basis of their faith that there will be a “general resurrection” meaning that beyond this life there is another life to come for all.
Roman occupation	During Jesus’ lifetime all of Judea was under Roman military occupation and many Jews longed for a saviour to free them from this occupation.
sacrifice	Giving up something, maybe even life, in order to achieve another thing that is greater or more important. Early followers of Jesus came to the view that Jesus’ death was not a disaster but a victory. He had given his life as a sacrifice and by doing so something greater had been achieved.
Sermon on the mount	A significant collection of sayings of Jesus, found in Matthew’s Gospel, which emphasises his moral teachings particularly about the avoidance of violence and living a life of loving kindness.
Truly God and truly man	A phrase which Church leaders agreed on in the 5 th century CE which expressed the belief that Jesus was human and divine or, in other words, Jesus was fully and truly a man and was also fully and truly God.
Unconditional love	A phrase associated with “Christian love” or “agape” which refers to providing kindness or help with no prior expectations placed on the receiver of that kindness. Kindness or help was to be given freely with no requirement that anything would be given back in return.
Zacchaeus	The corrupt chief tax collector in Jericho who Jesus befriended and who changed to become honest and fair in dealing with other people.

Stories

“Jesus’ baptism” (Matt3:17, Mk 1:11, Lk 3:32)

“Peter’s confession” (Matt 16:16)

“Jesus and Zacchaeus” (Lk 19:1-10)



Subject-specific vocabulary, phrases and stories associated with Buddhism which, in addition to the words, phrases and stories they learnt in KS1, all pupils should know by the end of lower KS2 if a school has chosen to include Buddhism in their core curriculum.

dukkha	Often translated as “suffering” or “discontent” dukkha is the first Noble Truth. It refers to the sense of unhappiness or discontent that things never measure up to our expectations or standards.
Eightfold Path, the	The set of eight practices which if followed provides a path that leads to liberation from the cycle of rebirth and the attainment of nirvana.
Four Noble Truths, the	Four significant Buddhist beliefs about discontent (“ <i>dukkha</i> ”), what is the cause of discontent, how discontent may be extinguished and how enlightenment may be achieved.
karma	A natural process not based on the will of a God or gods which results in good actions which give rise to good karma and bad actions which give rise to bad karma and this has consequences, which can be good or bad, in a person’s next life.
Nepal	The country in which Siddhartha Gautama (the “ <i>Buddha</i> ”) was born. Nepal is close to the north east border with India
Nirvana	Believed by some to be a physical place and by others to be a “state of mind”. Nirvana is the goal of the Eightfold Path and is attained only when one is released from the cycle of rebirths.
Right Action	The third of the Eightfold Path. It has to do with taking action which does not cause pain or suffering to another living creature. The taking of life is particularly forbidden as is stealing and sexual misconduct.
Right Livelihood	The fourth of the Eightfold Path. It has to do with not earning one’s living in a way that could harm other people or animals, for example, by producing or selling weapons, meat, alcohol or poison. Work which involves cheating or being deceitful should also be avoided.
Right Speech	The second of the Eightfold Path. Right Speech has to do with always being truthful, not being abusive or engaging in harmful gossip.
samsara	The cycle of being reborn again and again. Samsara is considered to be a source of discontent or suffering (“ <i>dukkha</i> ”) and so the aim is to gain release from samsara.
tanha	Usually translated as “craving” tanha refers to craving for something new or different. However, Buddhism teaches that even if we get what we crave for, in the long run it always disappoints and never meets our expectations and so we are still left discontented. In the 2 nd of the Four Noble Truths tanha is identified as a principal cause of discontent.

Stories

“The Buddha and the Angry Man”

“The Buddha and the Wounded Swan”



Subject-specific vocabulary, phrases and stories associated with Hinduism which, in addition to the words, phrases and stories they learnt in KS1 all pupils should know by the end of lower KS2 if a school has chosen to include Hinduism in their core curriculum.

ahimsa	An ancient Indian belief practiced by Hindus, Buddhists and Jains that taking the life, or causing suffering or pain to another living creature, is wrong and should be avoided. It is based mainly on the belief that all living things have within them the divine spark, the atman, and so should be respected and honoured.
karma	A natural process not based on the will of God or the gods which results in good actions giving rise to good karma and bad actions giving rise to bad karma. This has consequences, which can be good or bad, in a person's next reincarnated life.
namaste	A respectful greeting widely used by Hindus. It reflects the belief that the Atman and Brahman are the same and so this form of greeting could be said to express the idea that, "the sacred in me recognizes the sacred in you".
One with Brahman	The state of being at "one with Brahman" is the spiritual goal which many Hindus ultimately hope to attain. Hindu scripture often describes the state of spiritual perfection and of oneness with Brahman that comes with spiritual perfection as one of supreme bliss (<i>ananda</i>)
permeate	A word often used to express the views many Hindus have about Brahman and the rest of the universe. The distinction between the creator and creation which is important in monotheistic religions like Islam, Judaism and Christianity is not shared by many Hindus. Many Hindus view Brahman as permeating the universe in a way similar to the way salt dissolves and permeates all the water in a glass.
Thou art that	A phrase that appears in the story of "Svetaketu, the Water and the Salt". The phrase is believed by some Hindus to express the belief that there is absolute equality between the Atman and Brahman. Other Hindus believe that in "essence" the Atman and Brahman are the same. While at the other extreme some Hindus believe the Atman is a "servant of the Supreme".
transcendent	What is above or beyond what we normally physically or materially know or experience. Hinduism like other religions claims there is a transcendent other world that is beyond and is superior to the limited material world we know.

Stories

"Svetaketu, the Water and the Salt" (Chandogya Upanishad 6.13.1-3)



Subject-specific vocabulary and phrases associated with humanism which all pupils should know by the end of lower KS2 if a school has chosen to include humanism in their core curriculum.

atheism	The view that there isn't a God or gods.
atheist	A person who rejects the belief that there is a God or gods.
agnostic	A person who thinks it is unlikely there is a God, or who does not know if God exists, or believes there is not enough evidence to decide on the matter one way or the other.
happy human	A symbol widely adopted by humanists. The symbol shows the stylised outline of a human standing with arms raised.
humanism	A naturalistic, non-religious worldview that rejects the belief in God, or that revelation from God takes place, or that there is a life after death. Humanism affirms that moral decisions are possible based on reason and a concern for human and animal welfare.
humanist	A person who has a naturalistic, non-religious worldview. Humanists reject the idea that there is a God, or that revelation from God takes place, or that there is a life after death. A humanist believes the best way to make sense of the world is by observation, scientific enquiry, experience and reason. Humanists also believe moral decisions are not decided by the will of God but can be based on reason and a concern for human and animal welfare.
non-religious worldview	A view of the world which holds that answers to moral questions and questions about whether human life has any purpose or not can be satisfactorily answered in a way that does not depend on a belief in God or gods or on the belief there is a transcendent other world which is superior to the material world we know.
reason	The basis for affirming a point of view or a belief, often in the form of a motive, cause, explanation or justification. Reason is often associated with appealing to a widely held principle, a common source of authority, or a likely consequence. Reason is also associated with the clear use of language so that the meaning of words remain consistent and statements that contradict each other are avoided.
science	A method used to gain increased knowledge and understanding based on observation and ideally experiments which are repeatable. Science is conducted with a sceptical attitude so everything is questioned and nothing is assumed to be certain and true forever but may be refined, modified or abandoned in the light of new evidence.
worldview	A person's way of understanding and responding to the world. A worldview can be described as a philosophy of life which may enable a person to address moral questions about how they should live. A worldview may also enable a person to understand why they exist, or in what way their life has meaning, or how they may continue to live in a world empty of meaning.



Subject-specific vocabulary and phrases and associated with Islam which, in addition to the words, phrases and stories they learnt in KS1 all pupils should know by the end of lower KS2 if a school has chosen to include Islam in the core curriculum.

Adam	Islam teaches that Adam was the first of many prophets to receive God’s guidance in the form of revelation.
al-Hikmah	Often translated as Wisdom “al-Hikmah” refers to the belief that the Qur’an was not only revealed to Muhammad but he was also given the wisdom to understand and correctly interpret it
Arabia	The country in which Muhammad was born in 570 CE.
ayats	The Qur’anic word meaning “signs”. It is associated with the Muslim belief that in the natural world there are clear “signs” that there is one God, for example, in the regular change from day into night.
idol	A painting, carving or statue of God or a god used as an object of worship. Islam teaches that to worship or make use of an idol is forbidden as it is regarded as a dangerous slippery slope that can easily lead to worshipping the idol and not God.
image	An artificial imitation of the external form of something as in a painting or statue. Images of any kind are avoided by Muslims. They are regarded as a dangerous slippery slope that can easily lead to worshipping an image and not God.
infallible	Islam teaches the Qur’an is never in error and is infallible. The Qur’an is not Muhammad’s attempt to record his personal understanding of God. If it were it could have in it human errors. Instead it is believed to be literally the revealed words of God given to Muhammad and so is free of all human influence or error.
inspiration	Inspiration or “ <i>ilham</i> ” is a thought or idea that usually comes to a person from their own human mind. ¹ Revelation or “ <i>wahy</i> ” on the other hand are words or a message a prophet receives that comes entirely from God. The prophet has the duty to preach the words or message they received. Revelation (<i>wahy</i>) is 100% from God and none of it comes from the prophet’s own mind. Revelation is always a public message which the prophet must spread as far and wide as possible.
monotheism	The belief that there is only one God
Seal of the Prophets	The Muslim belief that Muhammad is the last and final prophet. When Muhammad died his role as God’s prophet came to an end and God will send no more prophets.
Shahadah	The first of the Five Pillars of Islam. It is a statement with two beliefs which all Muslims affirm which are: (1) there is only one God and (2) Muhammad is the Prophet of God.

¹ Many Muslims believe that sometimes inspiration (*ilham*) can come from God. For example, the idea that came to Moses’ mother to place her son in a basket onto the River Nile is believed by many Muslims to be an inspired (*ilham*) idea she received from God. It isn’t however regarded as a revelation (*wahy*) because *wahy* is always a public message to be made known to everyone. Moses’ mother received *ilham* because God inspired the idea but it was a private idea which only she needed to receive.



Subject-specific vocabulary, phrases and stories associated with Judaism which, in addition to the words, phrases and stories they learnt in KS1 all pupils should know by the end of lower KS2 if a school has chosen to include Judaism in their core curriculum.

Abrahamic covenant	A significant Jewish belief is that God promised Abraham he would have many descendants and that God would give to his descendants a land of their own.
chesed	A spontaneous voluntary act of loving kindness given to any person, often anonymously, with no expectation of getting anything back in return.
chosen people	Often used to refer to the Jewish people. It does not imply Jewish people are superior but that they have been chosen in the sense that they have been given a special role to serve God.
Five Books of Moses, the	The first five books of the Hebrew Bible or Tanakh. They are regarded by many Jews as the most sacred books in all of Jewish scripture. They are known by a number of other names including, 'The Torah', 'The Five Books of Moses' and 'The Law of Moses'.
holy nation	An ambiguous phrase that appears as part of the covenant promise God makes with Moses. It suggests the Jewish people will live by a high standard of faith commitment and they will have a special relationship with God.
kingdom of priests	Like 'holy nation' an ambiguous phrase that is part the covenant promise God made with Moses. For some the phrase suggests that the Jewish people will serve God in a special way.
Law of Moses, the	An alternative name for 'The Torah', the first five books of the Hebrew Bible.
Sinai, Mount	The holy mountain on which, according to Jewish scripture, Moses was told by God to return to Egypt and free the Hebrew slaves and on which later Moses received the Torah including the Ten Commandments and the 613 mitzvot.
mitzvah	A Hebrew word which means "law" or "commandment". It is used to refer to one of the 613 laws in the Torah. The plural of "mitzvah" is "mitzvot".
mitzvot	A Hebrew word which means "laws" or "commandments". It is used to refer to the 613 laws in the Torah. The singular of "mitzvot" is "mitzvah".
Mosaic covenant	A significant Jewish belief is that a covenant, which is like a contract, was made by God with Moses after the Jewish people after they gained freedom from slavery. The promise was that on condition they obeyed God's 613 mitzvot the Jewish people will become a "kingdom of priests" and a "holy nation".
promised land	The land God promised to Abraham that his descendants would be given. Many Jews believe this to be the land of Israel.

Tanakh	The holy book of Judaism. It consists of three main parts which are: the Torah (the Law), the Prophets and the Writings.
Torah	Regarded by most Jews as the most important part of the Tanakh, the Torah has in it the 613 mitzvot. It is studied in detail by rabbis and Jewish scholars.
tzedakah	The requirement that a Jew must give part of what they earn to a charity or give money directly to a person who is in need. Giving tzedakah is one of the 613 mitzvah or laws that a Jew is required to obey.
Written law	The law that is recorded in the Torah which was given to Moses. Many Jews believe Moses wrote down the Torah and all of the “Written Law” contained within it. In addition to the “Written Law” also passed on was the “Oral Law” which many believe came from Moses and was passed by word of mouth for many centuries. Today both the “Written Law” and the “Oral Law” are studied.

Stories

“God’s promise to Abraham” (Gen 12:1-7, Gen 15:1-21)

“God’s promise to Moses” (Ex 19:1-25, Ex 20:1-20)

“If Not Higher” by I. L. Peretz’s



Subject-specific vocabulary, phrases and stories associated with Sikhism which, in addition to the words, phrases and stories they learnt in KS1 all pupils should know by the end of lower KS2 if a school has chosen to include Sikhism in the core curriculum.

grihastra	A word meaning a householder. A significant Sikh belief is that a person should live in the world as a “ <i>grihastra</i> ” or householder. Sikhism teaches that a Sikh should live life as a householder which means they should work, earn their own living, raise a family and they should be generous and of service to other people. They should live a spiritual life in the rough and tumble of the real world.
gurmukh	A word meaning God-conscious. Sikhism teaches that the mark of a God-conscious “ <i>gurmukh</i> ” person was not how frequently or enthusiastically they undertook religious rituals. What was more important was living a life of service and right conduct in the world as a householder (<i>grihastha</i>) and not renounce the world and live as a “ <i>sannyasin</i> ”.
Guru Angad	The 2 nd Guru who succeeded Guru Nanak. Before becoming the 2 nd Sikh Guru he was called Lehna. He was deeply impressed by Guru Nanak’s teaching and on meeting him he quickly became a devoted follower.
Hinduism	Sikhism resembles Hinduism as in both religions reincarnation is an important belief. However, Sikhism is a distinct and different religion from Hinduism.
India	Nanak was born in a village which at the time was in north east India in a region called the Punjab.
jiva	Often translated as soul the “ <i>jiva</i> ” is that part of the self which is immortal. Sikhism teaches when the body dies the “ <i>jiva</i> ” is reincarnated into a new body. Sikhism also teaches that although living a life of service in the world is helpful ultimately escape from reincarnation depends on receiving the grace of God.
Lehna	The name of the 2 nd Sikh Guru before he was given the name Guru Angad.
manmurkh	The opposite of being God-conscious (<i>gurmukh</i>). Manmurkh means being worldly-minded. A manmurkh person is attached to worldly things like wealth and possessions, they are takers and not givers and are only really concerned about themselves and not about others.
Punjab	Sikhism began in the Punjab which, at the time, was a region in north east India. Today the Punjab is an area of land part of which is in Pakistan and part is in India.
sannyasin	A word meaning renouncer. When Sikhism began many people believed that the way to escape from reincarnation was to renounce the world and have as little to do with other people as possible and live alone like a monk or a religious hermit. Sikhism rejected these ideas and taught that a person should live in the world as a “ <i>grihastra</i> ” or householder and be generous and of service to other people.

Stories

“Malik Bhago and Lalo”

“When Lehna first met Guru Nanak”

Lower KS2 Generic vocabulary:

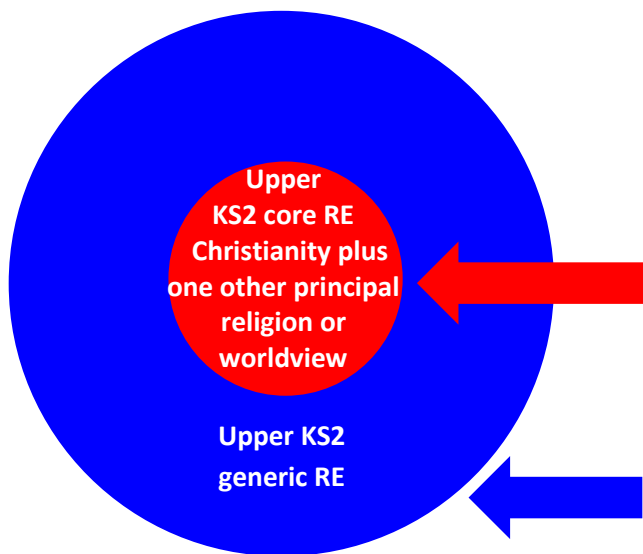
In addition to the KS1 generic vocabulary associated with religion and worldviews listed on page 54 pupils by the end of lower KS2 should know, use and spell correctly the words listed below. These words are not specific to any one religion but are used in discussions and conversations about religion and belief.

benevolent	A word used to describe the nature of something that is good, kind and forgiving. Often the word is used with reference to a God or a god that is believed to be good, kind and forgiving.
corporeal	Something that has a physical body or is made of matter so that it can be touched. The word is often used to distinguish between corporeal things like humans that have a body and things that are thought not to be corporeal and which don't have a body. For example, many would think of a soul as not being corporeal hence in film and literature a soul may pass through a wall or furniture because it has no physical body to prevent it from doing so.
literally	Understanding a word or words in their usual or main sense. The words "literal" and "literally" are used to describe how words, including words in scripture, might be interpreted. For example, the words "blind" and "see" in their usual or literal sense mean, in the case of "blind" not being able to observe physical objects using one's eyes and in the case of "see" being able to observe physical objects using one's eyes.
metaphor	Understanding a word or words in a non-literal sense as in the case of the word "blind" which may be used metaphorically to express the inability to mentally understand or comprehend. Similarly, the word "see" may also be used as a metaphor to mean being able to understand or comprehend. The phrase, "I was blind but now I see" may be a literal statement but in other circumstances it may be the case that the words are being used metaphorically.
monotheism	The belief that there is only one God. The word breaks down into two parts "mono" meaning "one" and "theism" meaning "God".
non-corporeal	The opposite of corporeal. Something or someone that is not physical or does not have a physical body. Something or someone that is not made of matter so that it cannot be touched. In film and literature souls, ghosts and poltergeist are represented as non-corporeal.
non-religious worldview, a	A non-religious worldview usually attempts to provide serious answers to questions which relate to why we exist and to the ultimate purpose of life. A non-religious worldview also often attempts to give answers to questions which have to do with how morally we should live. A non-religious worldview does not rely on a belief in a supreme being or a belief in anything that goes beyond or transcends what can be perceived by the senses

omnipotent	A word meaning “all-powerful” or of “infinite power”. Something that is not limited in any sense but is able to do everything. Unlimited power is often ascribed to God. This is particularly true in monotheistic religions where God is not rivalled or limited by other gods or powers.
other world	A phrase used with refers to the belief that as well as the physical or material world we are aware a belief held by many is that there is another world which is a transcendent, spiritual world. Life in the “other world” is often thought to be much more desirable. The transcendent “other world” is believed by many to be a world without flaws in which a perfect and contented life may be lived.
physical	things which can be known to us through the senses like smell, touch, taste, seeing and hearing. Something that is non-physical cannot be smelt, touched, tasted, seen or heard. The word is often used to describe things which are transcendent, spiritual, or non-material or non-corporeal.
sacred	Something that is highly valued, or is precious because of its religious association or significance. Something that is sacred maybe an object but it could be a building, a location, a book, a person or an idea. Something that is sacred is often specially safeguarded, housed, preserved, handled, kept, treated or decorated to ensure it is not damaged or violated as a mark of respect.
scripture	The word used for writing or a holy book that has sacred status because it is believed what is written derives in total or in part from God or a divine source.
soul	The word soul is used for what is believed to be the immortal and non-material part of every human being. Beliefs about the soul vary with some believing the soul is unique to humans while others believe the soul is the source of life and is the same in all living things. Other people deny that humans or animals have souls but instead believe the evidence suggest that consciousness, ideas and thoughts come about due to a electro chemical process in the brain.
symbol	Something that represents, stands for or recalls something. A thing can be a symbol if there is general consent that it should stand for something. There is general consent that two lines crossing to form this shape “+” should be a symbol for addition. A thing can also be a symbol if it has some resemblance to a past event which recalls that past event. This shape “†” recalls the story of Jesus dying on a cross and so it is has become the main symbol of Christianity. There is also general consent that this cross shape “†” should be the symbol of Christianity.
theist	A person who believes in a god that they believe is supernaturally revealed.
transcendent	A word used to refer to something that is higher and greater and is not subject to the limitations of the material world we live in.
worldview	A person’s way of understanding and responding to the world. A worldview can be described as a philosophy of life which attempts to enable a person to address moral questions and also questions about whether or not life has any meaning, or how a person may continue to live in a world empty of meaning.
holy	Something that is associated, linked or in a sense comes from God. Because of the special connection with God a holy building, area, object, thing or person is often set apart and is treated with particular reverence or respect.

Upper key stage 2: Programme of Study

Upper key stage 2: Programme of Study



Schools must teach all of the Christianity upper KS2 core RE curriculum (pages 102-104). Schools must also teach all of the upper KS2 core RE curriculum specified for one other principal religion or worldview. The recommendation is that the Islam upper KS2 core RE curriculum (pages 105-107) should be taught.

Schools must teach more about Christianity than just the upper KS2 core RE curriculum. Schools must select additional content to be taught about Christianity by selecting from the upper KS2 generic RE curriculum (pages 93-96). Over the course of the four years of KS2 schools may select from the KS2 core RE and/or from the KS2 generic RE curriculum to ensure that pupils have had some engagement with the other four principal religions and at least one non-religious.

Schools that follow the recommendation to teach the Islam upper KS2 core curriculum (pages 105-107) may teach additional information about Islam and other principal religions and worldviews by teaching material selected from the KS2 generic RE curriculum (pages 93-96).

Upper key stage 2: Programme of Study

All pupils in upper KS2 must be taught the core RE curriculum which requires schools to teach about Christianity and at least one other principal religion.

As well as teaching the core RE curriculum all schools in upper KS2 must teach additional material about Christianity and at least one other principal religion or worldview by selecting content from the upper KS2 generic RE curriculum (pages 98-100). This part of the programme of study is described in generic language so that schools have a good deal of discretion enabling each school to choose content to meet the needs of the pupils in their school.

When selecting content from the upper KS2 generic RE curriculum schools are recommended to choose Islam as the other principal religion or worldview that should be taught alongside Christianity, but this is not a requirement. Schools may if they wish choose another principal religion or worldview other than Islam that may be taught alongside Christianity. Schools may if they wish explore a third or fourth principal religion or worldview. If they do the content of the third or fourth principal religion or worldview taught may be selected from the upper KS2 core RE curriculum or from the generic upper KS2 RE curriculum or from both.

The expectation is that approximately 36 hours per year are required to teach the generic upper KS2 RE curriculum and to teach the upper KS2 core RE curriculum approximately 9 hours per year are required meaning in total approximately 45 hours per year are required to teach the entire upper KS2 RE Programme of Study.

Teaching the upper KS2 core RE curriculum

- Schools must teach all of the upper KS2 core RE curriculum about Christianity (pages 102-104).
- Schools must teach all of the upper KS2 core RE curriculum for one other principal religion or worldview. It is recommended that schools should choose to teach the material about Islam. (pages 105-107)
- If a school believes they have good reasons for doing so a school may choose to teach about a principal religion or worldview other than Islam. If a school chooses to teach about another principal religion or worldview other than Islam, they must teach all of the upper KS2 core RE content specified for the principal religion or worldview they have chosen.
- Approximately 9 hours a year is needed to teach the upper KS2 core RE curriculum

Teaching the upper key stage 2 generic RE curriculum

- Schools must also teach additional content about Christianity by selecting from the upper KS2 generic RE curriculum. (pages 93-96)
- In addition to teaching about Christianity schools must also teach content about at least one other principal religion or worldview by selecting from the upper KS2 generic RE curriculum.
- Schools that have already taught about Islam by teaching the Islam content specified in the upper KS2 core RE curriculum may wish to teach additional content about Islam by selecting material from the upper KS2 generic RE curriculum. (pages 93-96)

Upper KS2: Generic RE curriculum

Schools may choose from the generic subject content provided below to form an RE programme of study that best meets the needs of the pupils in the school

During upper KS2 pupils should extend and deepen their knowledge and understanding of religions and worldviews building on what they have learnt in the Foundation Stage, in KS1 and in lower KS2. They should learn about the impact of religion and worldviews in their particular local area but also nationally and to a degree in the world generally. They should be able to see links, connections and also diversity between different religions and how religions may also resemble a non-religious worldview or in what way they may be distinct and different.

Pupils should consider the ways in which religion and worldviews express themselves, for example, by meeting other people who share their worldview, through rituals and ceremonies, through prayer and worship and by celebrating events in the past that are important to them. Religions and worldviews also give expression to their beliefs and values through talks, lectures and discussion groups and also through books, essays, poetry, plays, film, music, food, dress, art and architecture.

Pupils should have opportunities to consider beliefs, teachings, practices and ways of life central to religion and worldviews. They should learn about sacred texts, stories and other sources and consider their meanings and in what way, if at all, such stories and text may inform their lives. They should be encouraged to be curious and ask increasingly challenging questions about religion, belief, values and human life including questions about the truth and worth of religion and of having a religious or a non-religious worldview. Pupils should extend their range and use of specialist vocabulary.

Pupils should recognise circumstances in which it is challenging to identify what is morally right or wrong. They should learn about significant moral values that religious and non-religious worldviews affirm and the basis on which those values are grounded. They should learn about how moral values which have their source in a religious or a non-religious worldview have influenced the lives of individuals drawing upon examples from history and also contemporary examples including individuals living in the local area who may be involved in voluntary work or paid employment helping the poor, the sick or the vulnerable. Pupils should communicate their ideas. They should participate in discussions building on their own and others' ideas and understand how to challenge views courteously. They should learn to express their own ideas and views in response to the material they engage with, identifying relevant information and be able to give a reasoned justification for their views.

Pupils should be taught to:

- know and understand Christianity and at least one other principal religion in depth¹
- identify and be acquainted with six principal religions, two of which at least are known in depth and four other principal religions which pupils will have some acquaintance with²
- know that in addition to the “six principal religions” and humanism there are many more religious and non-religious worldviews including: Confucianism, the Baha’i faith, Jainism and Zoroastrianism

¹ It is recommended that as well as Christianity the other principal religion pupils should know about in depth should be Islam, however this is not a requirement. Schools may, if they believe they have a good reason for doing so, choose a principal religion other than Islam if they wish to do so. Schools may if they wish and if they are persuaded they can do so effectively teach Christianity and two other principal religions in depth.

² For the purposes of this agreed syllabus the six principal religions are: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.

Upper KS2: Generic RE curriculum

Non-religious worldviews

Pupils should be taught to:

- know and identify humanism as a non-religious worldview and consider whether atheism, agnosticism, vegetarianism and veganism are worldviews
- identify “The Golden Rule” as a principle many humanists use as a basis for making or justifying a moral decision
- know that most humanists believe that moral decisions should be based on reason and a concern for human beings and all animals that appear to experience pain and have feelings
- know that humanists do not believe in life after death
- know that most humanists believe that even though they do not believe in a religion or that humans are immortal it is nevertheless possible to find in friends and family, in the pursuit of knowledge, or art, or doing things that makes the lives of others more comfortable or less painful it is possible to enjoy a meaningful existence

Significant Beliefs

Pupils should be taught to:

- know beliefs and practices about wealth, money and giving money to help others associated with different religions and worldviews
- reflect and discuss their own view regarding what different religions and worldviews teach about wealth and giving money to help others identifying relevant information and giving a reasoned justification for their views
- know beliefs about anger and the use of force associated with different religions and worldviews
- reflect and discuss their own view regarding what different religions teach about anger and the use of force associated with different religions by giving a reasoned justification for their views
- know beliefs about what happens to people, or their souls, in an afterlife associated with different religions and at least one worldview
- reflect and discuss their own view regarding what different religions and what a non-worldview teaches about what happens to people, or their souls, in an afterlife supporting their view by giving a reasoned justification

For the love of money is the root of all evils

1 Timothy 6:10

Upper KS2: Generic RE curriculum

Worship

Pupils should be taught to:

- identify and distinguish between “petitionary prayer” and “devotional prayer” and are able to explain the difference between the two
- reflect and discuss their own views in response to challenging questions associated with “petitionary prayer” including questions like, “Are there some things that one should never ask God for?”; “Why don’t we always get what we pray for?”; “If God knows everything why do we have to ask God for anything – God must already know what we want?” “Is there a difference between a good and a bad “petitionary prayer” – if there is what’s the difference?” Pupils should support their views by giving a reasoned justification.
- reflect and discuss their own views in response to challenging questions associated with “devotional prayer” including questions like, “Why should we worship God – He already knows how great He is without us having to tell Him?”; “Can you be religious but not pray?”; “Can a person show devotion to God in how they live and not in what they say in prayer?”; “Can a person be truly religious but never go to a church, a mosque or a temple?” Pupils should support their views by giving a reasoned justification.

Stories

Pupils should be taught to:

- know and recall a range of stories which are significant for people with a religious or a non-religious worldview
- reflect on the stories they have learnt about, raise questions and have opportunities to consider and talk about what meaning or message a story may be expressing
- revisit stories they first learnt about in key stage 1, or in lower key stage 2 and consider how they might be understood at greater depth
- develop their skills to improve how they interpret or understanding the meaning or message a story may be expressing by: gaining knowledge about the circumstances in which the story was originally told; whether the interpretation is consistent with other teaching expressed within the same religion or worldview, clues in the story which indicate its true interpretation; awareness that translation may alter or lead to a mistaken interpretation; indicators that suggest the story may be metaphorical rather than literal, or whether the has characteristics associated with analogy, parable, myth or legend

The function of prayer is not to influence God, but rather to change the nature of the one who prays.

Soren Kierkegaard (1813-1855)

Upper KS2: Generic RE curriculum

Fasts and Festivals

Pupils should be taught to:

- know and develop their understanding of fasts and festivals associated with religious or non-religious worldviews
- know the event or story that is often linked to a fast or festival. Understand the particular religious or spiritual significance of celebrating the festival or participating in a particular fast. Understand any particular story associated with a fast or festival which may help explain why the festival is celebrated or why the fast is undertaken¹
- explore how a festival is celebrated often by participating in games, dressing up, eating special food, giving gifts, music, song, dance, participating in special ceremonies, recalling events which are of particular religious significance, sending cards, meeting with friends and relatives
- reflect, discuss and raise questions about the fasts or festivals explored and what significant beliefs the fast or festival may be expressing or in what way the fast or festival may be of religious or spiritual benefit to an individual participant

People of Faith

Pupils should be taught to:

- explore the life and work of individuals in the local community or individuals who are known nationally or globally who contribute, or in the past have contributed, to the happiness and welfare of others and whose work and actions have been influenced or inspired by their religious faith or worldview. Identify clear links between the work and actions of the individuals whose lives are explored and the religion or worldview they identify with.
- pupils should have opportunities to raise questions and discuss the life and work of individuals whose work has contributed to the happiness and welfare of others and to reflect on the impact religious faith or a worldview may have on a persons' life

Subject-specific vocabulary

Pupils should be taught to:

- deepen and extend their knowledge and use basic subject-specific vocabulary making use of words and phrases like: atonement, redemption, myth, metaphor, parable, incarnation, Trinity, literal, Holy Spirit, divine, spiritual, hadith, Sharia, Mother of the Book, zakat, ijtihad, Sunni, Shi'a, hijab, hajj, avatar, samsara, dharma, ahimsa, Middle Way, Bodhisattva.

¹ Over time festivals in particular can lose their religious or spiritual significance but for substantial numbers of a population the festival continues to be celebrated and enjoyed because socially or culturally it continues to be appealing. If pupils are asked about the "significance" or "importance" of a festival it should be made clear to them as to whether the response sought relates to the festivals religious or spiritual significance or whether an answer that demonstrates knowledge of its social or cultural significance is required.

Upper KS2: Core RE curriculum

All pupils in upper KS2 must be taught the core RE curriculum. The core curriculum is prescriptive and is intended to help schools to be very clear about what they should teach and what outcomes they should be aiming to achieve

The core RE curriculum is only a fraction of the total RE programme of study that schools are required to teach. The RE core is expected to take up approximately a fifth of all the time dedicated to RE. For pupils in upper KS2 the recommendation is that a school should provide 45 hours in year 5 and 45 hours in year 6 for teaching RE¹, making a total of 90 hours dedicated to teaching RE over the two years. Schools may of course dedicate more time to teaching RE if they wish. It is recommended that approximately 18 hours, or 9 hours in Year 5 and 9 hours in Year 6, should be dedicated to teaching the upper KS2 core RE curriculum.

In addition to the core RE curriculum schools must also select material to be taught from the upper KS2 generic RE curriculum (pages 97-100). This part of the programme of study permits school to have more discretion. It ensures there is flexibility of choice so that schools may select from this part of the programme of study to suit each school's particular needs and requirements.

Upper KS2 Core RE curriculum (statutory requirement)

1. All pupils in upper KS2 must be taught the Christianity core material (pages 102-104).
2. Schools are required to teach a good deal more about Christianity in upper KS2 than is specified in the Christianity core material but the Christianity core material is a statutory requirement. To make up the rest of the RE programme of study for upper KS2 schools must select content to be taught from the upper KS2 generic RE curriculum (pages 97-100).
3. In addition to the Christianity core material all pupils in upper KS2 must be taught the core material specified for at least one other principal religion or worldview. This means that a school may choose to teach the core material that is specified for Buddhism (pages 108-110), or for Hinduism (pages 111-xx), or for humanism (pages xx-xx), or for Islam (pages 105-xx), or Judaism (pages xx-xx) or for Sikhism (pages xx-xx)
4. It is not mandatory but it is strongly recommended that all pupils in upper KS2 should be taught the Islam core material (pages 105-107). A school may teach the core material for a principal religion or worldview other than Islam if they felt they had good reasons for doing so.



The Christianity core material is set out below (pages 102-104). This content is a statutory requirement which all Dudley LA maintained primary schools are required to teach as part of their upper Key Stage 2 RE programme of study.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and correctly sequence significant events in “*The story of “Adam and Eve”*” (Genesis 2:15-17 and Genesis 3) including: (1) God made Adam and Eve, the first man and woman; (2) Adam and Eve are put in a beautiful paradise called the Garden of Eden; (3) In the Garden of Eden there was a special tree called, “The Tree of the Knowledge of Good and Evil” and God told Adam and Eve they must not eat the fruit from this tree; (4) Tricked by a serpent Eve and then Adam ate the fruit that they were told not to eat; (5) God ordered Adam and Eve out of the Garden of Eden; (6) Adam and Eve had to live in the imperfect harsh world outside of the Garden of Eden

- identify what they think the meaning or message of “*The story of Adam and Eve”* might be giving reasons to support their view

- know that the story of Adam and Eve is often called “the Fall” and the traditional Christian interpretation of the story includes the following ideas: (1) all humankind were created by God perfect and without sin (Genesis 5:1-2); (2) because Adam and Eve ate the forbidden fruit all humankind have fallen and no human is perfect; (3) all humans are now imperfect and are born in sin. This sin is called, “original sin”.

- know that many Christians believe that without fixing what Adam and Eve had done wrong humankind cannot be in a close relationship with God and no human can enter heaven

Notes and guidance (non-statutory)

Before teaching pupils how Christians have traditionally interpreted the story of Adam and Eve it is desirable that pupils should be encouraged to try thinking for themselves what the message of the story might be. Pupils might be encouraged to think about the story for several days, or even longer, and discuss it with their friends and family. The traditional belief of many Christians is that the story is a disaster for humankind. Many Christians call the story “the Fall”, as they believe the story is about when humans fell from being perfect into being flawed. It is when sin came into the world marring our relationship with God and barring humankind from entering heaven. For centuries most Christian believed the story of Adam and Eve was literally true, however today many Christians do not believe this. Today many Christians view the story not as an account of what happened in the past but rather as a myth which expresses a profound insight into our experience of being human. The message of the story for many Christians today is that all humans are flawed and we always fall short of what we should be. We are never the best that we are able to be. Another insight that the story might be expressing is our experience that we are never quite at home or fulfilled in this world and the cause of this is that this world is not our true home as we were created to live in a much better place.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know and understand the word “atonement” means to say or act in a way that makes amends makes “amends” for something that has gone wrong.
- know that the view of many Christians is that Jesus’ death on the cross was an act of atonement which made amends for what Adam and Eve did wrong in the Garden of Eden
- know and understand the word “reconciliation” describes what happens when people become friendly again after something had gone wrong between them
- know significant beliefs associated with the traditional Christian Salvation story including: (1) the relationship between humankind and God had gone wrong; (2) humans are not able to make “amends” for what had gone wrong; (3) God came into the world as Jesus Christ and gave his life as a sacrifice; (4) Jesus’ death on the cross is a victory over the sins of humankind; (5) Jesus’ death on the cross atoned for what had gone wrong and it resulted in a reconciliation between God and humankind; (6) as the relationship between God and humankind has been restored humankind has been saved and humans can enter into heaven
- know that many liberal Christians do not believe in the traditional Christian Salvation story, or in “original sin”, or that Jesus’s death saved humankind from sin inherited from Adam and Eve
- know that there are many liberal Christians who do not believe Jesus’ death on the cross was a sacrifice which repaired a broken relationship with God. Instead many liberal Christians believe Jesus’ life and the way in which he died provides a moral example which inspires humans not to give in to violence or anger but live life guided by love and kindness

Notes and guidance (non-statutory)

To help pupils understand some of the beliefs associated with the traditional Christian Salvation story pupils might study in literacy/RE lessons the C S Lewis story, “The Lion, the Witch and the Wardrobe.” The story is not exact, but it mirrors ideas associated with the Christian Salvation story. Narnia for example, is trapped in winter suggesting something has gone wrong with the world in a way which impacts on all of us. Edmund succumbs to temptation and is fallen in a way that is similar to the story of Adam and Eve. When Edmund is told he has to die to make amends Aslan, like Jesus, takes his place and allows himself to be sacrificed. Like Jesus, Aslan is beaten, humiliated and put to death but he is resurrected and a victory is achieved over evil. Pupils should know that today there are liberal Christians who do not accept the idea that Jesus’ death made amends or that there was a broken relationship between humankind and God that had to be restored. They reject the idea of “original sin” or that humans had fallen. Many liberal Christians like Hastings Rashdall, John Hick and John Shelby Spong, believe Jesus’ death was not a sacrifice that atoned for the sins of humankind. Instead they see it as an example that can inspire us to be more deeply and fully human. In the way Jesus died they believe it is shown that humans do not have to give in to violence or anger but in terrible circumstances humans can be loving, kind and forgiving. Pupils should have opportunities to discuss these different ideas and express their own thoughts giving reasons to support their views.

**The core curriculum: Statutory requirements****Pupils should be taught to:**

- know that in the parable of “*The Good Samaritan*” (Luke 10:25-37) the Samaritan and the man he helped would normally consider the other to be an enemy
- know that by stopping and helping the man left by the roadside the Samaritan (a) put his own life in danger; and (b) the Samaritan had no expectations, or reasonable hope, that the man would ever be kind or might help him in the future
- know the phrase “unconditional love” means kindness or help that is “freely given” to another person or people “no matter what” and that the phrase “conditional love”, means kindness or help that is given only if certain conditions are met (*e.g. if the person being helped is a friend, or relative, or lives nearby, or if the person promises to pay for the cost of any help*)
- know that the ancient Greek word “agape” is often used in the New Testament and that it is often translated as “love”. However, agape does not mean “romantic love” but rather love that is not concerned with the self but with the greatest good of another person or persons
- identify two statements in the Bible (1) “This is my command that you love one another as I have loved you” (John 15:12) and (2) “You shall love your neighbour as yourself” (Mark 12:28-31, Matt 22:22-40) which are the basis for why many Christians believe love (*agape*) was a significant part of Jesus’ teaching
- know and be able to recall stories including, “*The woman found guilty of adultery*” (John 8: 1-11) and “*The man with the withered hand*” (Mark 3:1-6) and that many Christians believe Jesus demonstrated his “commandment to love” in his own actions
- discuss and share their thoughts and views about “agape” and Jesus’ “commandment to love” as a basis for deciding what is right or wrong and justify their ideas and views using reasons

Notes and guidance (non-statutory)

Pupils should know that within Christianity there are many different views about what is right or wrong. Many Christians believe the “Ten Commandments” (Ex 20:2-17, Deut 5:6-17) have great moral authority and that a good Christian must always obey them. However, there are also many Christians that believe Jesus’ words, “treat others as you would want to be treated” (Luke 6:31) is their best guide to living a good Christian life. Throughout the world there are also many Christians who believe their conscience is the voice of God reminding and urging them to do what is right. Also, there are many Christians who believe that Jesus’ teaching about “love” or “agape” is crucial to living a Christian life. They believe what Jesus said and how he acted and died, forgiving his enemies, provides the example of what it means to live a life guided by “Christian love”. Pupils might discuss the idea that Jesus taught his followers that in all situations they should let love and kindness guide their actions rather than rules, laws or commandments. Or perhaps pupils might discuss the idea that faced with a difficult moral problem a Christian should ask themselves, “What would Jesus do?”



The Islam core material for upper KS2 is set out below on pages 105-107. Along with the Christianity core material (pages 102-104) schools are strongly recommended to teach the Islam core material as part of their upper KS2 RE programme of study. Schools may choose Christianity and another religion if they felt they had good reasons for doing so but the recommendation is they teach the Islam core material.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the word “polytheism” is the belief that there are many gods and know “polytheist” is a word used to identify a person who believes in many gods and know the word “convert” is used to refer to a person who changes their religion or worldview
- know and identify significant events in Makkah associated with the growth of Islam including: (1) Muhammad began preaching about Islam in public; (2) some people who heard Muhammad preaching stopped believing in polytheism and converted to Islam; (3) wealthy merchants in Makkah opposed Muhammad and tried to make him stop preaching; (4) some converts to Islam were tortured to try and force them to give up their belief
- know and be able to recall the story, “The Saving of Bilal”¹ including: (1) Bilal was a black slave living in Makkah; (2) Bilal heard about Islam and became a Muslim; (3) Bilal’s owner Umayyah tortured him to try and force him to give up Islam; (4) to save Bilal from further suffering Abu Bakr made a deal with Umayyah and became Bilal’s new owner; (5) Abu Bakr gave Bilal his freedom
- know and be able to recall the story, “Muhammad and Utba’s Offer”² including: (1) the wealthy merchants in Makkah sent Utba to speak to Muhammad to tell him to stop preaching about Islam; (2) in return they would give him money, fame, or power; (3) Muhammad refused the offer; (3) Utba told the wealthy merchants Muhammad had refused their offer and he advised them to leave Muhammad alone
- raise questions, discuss and share their own thoughts in response to the story “The Saving of Bilal” and the story “Muhammad and Utba’s Offer” and support their views with reasons

Notes and guidance (non-statutory)

Pupils should be given time to think about questions in response to the stories, “*The Saving of Bilal*” and “*Muhammad and Utba’s Offer*”. Pupils might raise questions like, “Why did the Makkah merchants dislike Islam?” or “Why didn’t Bilal lie to Umayyah and tell him he did believe in many gods?” Pupils might share their views in response to their questions in “Circle Time”. They should be given time to try and answer the questions they raise and so become familiar with the strategy which requires pupils to finding out answers rather than relying on being told the answer by the teacher. Pupils should be asked questions to help prompt their thinking. For example, pupils might be asked, “If Bilal had lied about his belief in one God and had said there wasn’t just one God what might have been the consequences?” Pupils might be given additional information as clues to inform their thinking. For example, in groups pupils might be asked to discuss the question, “Why did the wealthy merchants dislike Islam?” To inform their discussion pupils might be given a “Think card” on which they are told, “Religious pilgrims went to Makkah and they would buy food and pay for a place to sleep”. This information may be enough to alert pupils to the idea that the merchants made money out of pilgrims and they feared a loss of income if pilgrims stopped coming to Makkah.

¹For one of the earliest known source for this story see, “*Sirat Rasul Allah*” by Ibn Ishaq (pub. OUP 1970) p.143-144

²For one of the earliest known source for this story see, “*Sirat Rasul Allah*” by Ibn Ishaq (pub. OUP 1970) p.132-133. See also the Qur’an



The core curriculum: Statutory requirements

Pupils should be taught to:

- know and be able to recall significant events associated with “The Emigration from Makkah to Madinah” (the “Hijrah”) including: (1) 12 years after Muhammad’s first revelation the wealthy merchants in Makkah continued to persecute the Muslims; (2) leaders from the city of Madinah invited Muhammad and his followers to leave Makkah and to live instead in Madinah; (3) leaders from Madinah believed Muhammad would be able stop the violence that frequently broke out between two clans in Madinah; (4) Muhammad accepted the invitation and in secret groups of Muslims left Makkah and travelled to Madinah; (5) with his friend Abu Bakr, Muhammad travelled to Madinah and arrived safely
- know that Muhammad raided the camel trains of the wealthy Makkah merchants who were transporting goods into and out of Arabia
- know that Muhammad and his Muslim followers fought three battles against the wealthy Makkah merchants¹
- identify why most Muslims believe Muhammad was right to use force against the Makkah merchants including: (1) Muhammad had received a revelation from God that gave Muslims permission to fight (The Qur’an Surah 2:216)²; (2) the Muslims that went to live in Madinah had left behind their homes, possessions and their livelihoods and in Madinah they found it difficult to support themselves; (3) the Qur’an permits Muslims to fight if they have been wronged (The Qur’an Surah 22:39); (4) the Qur’an permits Muslims to fight to defend themselves if they have been attacked (The Qur’an Surah 2:190)
- raise questions, discuss and share their own thoughts and views in response to what they have learnt about Muhammad and the growth of Islam in Makkah and Madinah

Notes and guidance (non-statutory)

In response to what pupils learn about Muhammad and the growth of Islam pupils may raise a variety of questions that they wish to explore and discuss. For example, pupils may wish to discuss the question, “Muhammad led raids on the Makkah merchants who were transporting goods into and out of Arabia – was it right for him to do this?” Or pupils may wish to discuss the question, “Why did leaders from the city of Madinah invite Muhammad and his followers to leave Makkah and to live instead in Madinah?” To respond to this question pupils should appreciate that many of the people of Madinah wanted Muhammad to live in their city. Many of the people in Madinah believed Muhammad was honest, fair and was a natural leader and they believed he would be accepted by the two clans that frequently quarreled as an independent arbitrator and the two clans would accept his decisions. Muhammad in the main largely succeeded in bringing peace between the two quarreling clans. Instead of the people of Madinah thinking of themselves as members of separate clans in constant bitter rivalry with other clans he encouraged them to think of themselves as one community working together in unity. Muhammad encouraged them to think of themselves as brothers and sisters, all members of the one community, the community of Islam (the “Ummah”).

¹ The three main battles were the Battle of Badr 624 CE, the Battle of Uhud 625 CE and the Battle of the Trench 627 CE

² “Fighting has been ordained for you, though it is hard for you. You may dislike something although it is good for you, or like something although it is bad for you. God knows and you do not.” (The Qur’an Surah 2:216)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know and be able to recall significant events in the story, “Muhammad and the taking of Makkah”¹ including: (1) for many years the wealthy merchants that ruled Makkah opposed Islam; (2) Muhammad formed an army with the intention of taking control of Makkah and stopping the opposition of the Makkan merchants once and for all; (3) with his army camped close to Makkah Muhammad promised the merchants and the people of Makkah that if they stayed in their homes they would not be harmed; (4) the soldiers in the Muslim army were told to avoid violence; (5) Muhammad ordered one of his commanders to be replaced because Muhammad was not sure he would obey his order to avoid violence; (6) although some people did die Muhammad’s army took control of the city and there was almost no bloodshed
- know and be able to recall significant events in the story, “Muhammad and the story of Wahshi”² including: (1) Wahshi was a slave known for his skill at throwing a spear; (2) Wahshi’s owner Jubayr told him to kill Muhammad’s uncle Hamza in a battle that would soon take place and, if successful, he would be given his freedom; (3) during the battle Wahshi killed Hamza and Jubayr gave Wahshi his freedom; (4) fearing Muhammad would have him executed and so he left Makkah to live in a small village where he hoped Muhammad would not find him; (5) Wahshi’s friends told him that Muhammad was not a vengeful man and he would not punish Wahshi; (6) Wahshi went to see Muhammad and told him what had happened and Muhammad did not have him arrested, punished or executed
- discuss and share their own thoughts and views in response to what these two stories might indicate about Muhammad’s attitude to force, violence and forgiveness and what their own personal views are about the appropriateness, or otherwise, of the use of force or forgiveness in their lives. Pupils should explain and give reasons to support their views.

Notes and guidance (non-statutory)

Muhammad did lead his followers into battle and as he was a religious leader this may come as a surprise to some pupils; however, it might be helpful for pupils to know that Muhammad was not the only religious leader to do so. Pupils might learn that Moses, Guru Hargobind and Guru Gobind Singh also led their followers into battle. Krishna in the Bhagavad Gita didn’t lead the battle but he is described as fighting in a battle and making a case for why fighting was justified. Pupils should learn that Muslim views about what their attitude should be to fighting and warfare vary. Pupils might be acquainted with the views of moderate Muslims that believe Muhammad set an example to Muslims that they should avoid force and violence. Most moderate Muslims believe that force should only be used when all other means to secure peace have failed. There are several verses in the Qur’an that urge Muslims to live in peace when possible (see: 4:90, 8:61, 17:33) and there are also verses that urge Muslims to be forgiving (see: 3:134, 7:199, 42:43). There are also individuals that identify themselves as Muslims (some may call them “purist” Muslims) who claim that Islam has been, and still is, oppressed and under attack from anti-Islamic governments and powers. Purist Muslims who believe this to be true may argue that violence, including random attacks against civilian populations, are justified. Through discussion and debate, pupils might consider whether the “moderate” or “purist” view more truly represents Islam.

¹For one of the earliest known source for this story see, “Sirat Rasul Allah” by Ibn Ishaq. Trans. A. Guillaume (pub. OUP 1970) p.540-552

²For one of the earliest known source for this story see, “Sirat Rasul Allah” by Ibn Ishaq. Trans. A. Guillaume (pub. OUP 1970) p.373-374

Upper key stage 2 core RE curriculum

Buddhism: Theravada Buddhism – enlightenment by one’s own effort



The Buddhism core material for upper KS2 is set out below (pages 108-109). Along with the Christianity core material (pages 105-107) schools may choose to teach the Buddhism core material as part of their upper KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in upper KS2 but they could choose Christianity and Buddhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know two main branches of Buddhism including: Theravada Buddhism and Mahayana Buddhism
- know and that Theravada Buddhism is the oldest branch of Buddhism and that Mahayana Buddhism emerged in the 1st century AD, some 300 or 400 years after Theravada Buddhism
- know that many Theravada Buddhists believe that Theravada Buddhism is closer to the original teachings of the Buddha (*Siddhartha Gautama*) than Mahayana Buddhism is
- identify significant ways in which Theravada Buddhism is different from Mahayana Buddhism, including: most Theravada Buddhists believe that: (1) emphasis should be on each individual seeking their own enlightenment by one’s own effort alone; (2) no one can save us by making us enlightened, we can only save ourselves; (3) The Buddha, God, the gods, or any other spiritual being can only point the way but they cannot make another person enlightened
- know significant aspects of “*The Story of the Poisoned Arrow*” including: (1) when asked a difficult question about God or the universe the Buddha would often remain silent; (2) one of the Buddha’s disciple asked the Buddha a difficult question about the universe and the Buddha replied saying one day a man was hit by a poisoned arrow; (3) a doctor said the arrow had to be taken out immediately; (4) the wounded man said he would not have the arrow taken out until he knew who had fired the arrow, whether the arrow had come from a long bow or a crossbow, and until he knew from what type of bird the feather fletch on the arrow had come from; (5) the man died not knowing the answers to his questions
- consider and discuss, “*The Story of the Poisoned Arrow*” and suggest what they think the meaning or message of the story might be giving reasons or evidence to support their view

Notes and guidance (non-statutory)

Many Theravada Buddhists believe, “*The Story of the Poisoned Arrow*” expresses the Buddha’s skepticism that there is a God who can save us. Many Theravada Buddhists believe the Buddha was using the story to tell his followers that wondering about questions like, “Is there, or isn’t there a God?” is to ask the wrong question as even if there is a God there is nothing God can do to make a person enlightened. God cannot give a person enlightenment as if it were a gift or directly help a person attain enlightenment. Enlightenment can only be attained by one’s own effort. In a way that is similar, the wounded man’s wish to know whether the arrow with which he was shot had come from a long bow or crossbow is asking the wrong question. The answer will not help save him. The only thing that will save the wounded man is for him to act by agreeing to have the arrow taken out. Many Theravada Buddhists liken the Buddha to a doctor who tells a patient what the cure is. However, for the cure to work the patient has to act and follow the doctor’s advice. The idea that a person cannot be saved by God, or by another person, but instead they have to train themselves to attain enlightenment is expressed in early Buddhist scripture, for example, “Nirvana is reached by that man who wisely, heroically, trains himself.” (The Dhammapada Ch 23 v 323)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the ultimate spiritual goal in Buddhism is to attain Nirvana
- know significant beliefs about Nirvana held by many Buddhists including: Nirvana is believed to be a spiritual state or place (1) in which a person experiences perfect peace, bliss and happiness; (2) in which a person no longer experiences craving (*tanha*), discontent (*dukkha*), or rebirth; (3) Nirvana cannot be explained or described adequately as it is beyond what human words can express
- identify significant beliefs held by many Mahayana Buddhists including that a bodhisattva is a person who: (1) has attained enlightenment; (2) could enter into Nirvana if they wished; (3) chooses not to enter into Nirvana but delays entering so that they can continue to do things in the world to help all others attain enlightenment and Nirvana; (4) Bodhisattva are motivated by love (*metta*) and compassion (*karuna*) in that they put the needs of others before their own
- discuss and share their own views in response to what they have learnt about Mahayana Buddhists and their beliefs about the bodhisattva giving reasons to support their views

Notes and guidance (non-statutory)

Pupils might learn that for many Buddhists the word “Nirvana” is associated with two different events in a person’s life. A person might be said to have attained “Nirvana” if they achieve enlightenment in their life. An example of this would be when Siddhartha Gautama is believed to have attained enlightenment under the Bodhi tree. A second use of the word “Nirvana” might be when a person who earlier in their life attained enlightenment but who is believed to enter into “Nirvana” when they die. With death a person who has attained enlightenment is not reborn as they have no bad karma which would still bind them to the cycle of rebirth. Free from having to be reborn a person may enter the spiritual state or place known as Nirvana.

Pupils might learn that for many Mahayana Buddhists a bodhisattva is believed to be able to help others attain Nirvana in a very direct way as it is believed a bodhisattva can do more than simply point the way to Nirvana. Many Mahayana Buddhists believe that bodhisattva’s have lived such good lives that they have built up a store of personal good karma which is more than they need to be able to escape from the cycle of rebirth. It is also believed that a bodhisattva can transfer some of their good karma to another person and so make it possible for that person to more rapidly and easily attain Nirvana. Pupils might learn that the idea of giving good karma to another person to help them attain Nirvana is known as “transfer of merit” (*pattidāna*). The practice of “transferring of merit” is known to be undertaken by Theravada Buddhists but usually it is in the context of transferring merit to deceased relatives. There are Theravada Buddhists who believe the idea that bodhisattva’s can transfer merit to help others attain Nirvana is not consistent with early Buddhist scripture and to back up this claim they quote statements like, “It is you who must make the effort. The Great of the past only show the way.” (The Dhammapada Ch 20 v 276, see also Ch 12 v 160)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that in addition to Right Speech, Right Action and Right Livelihood (see: Lower KS2 p.69) which are in the Eightfold Path, two more requirements are: Right Effort and Right Mindfulness
- know that Right Effort meant striving to be a person that did not have bad qualities like greed or anger but instead was a person who strived to have good qualities like generosity, love (*metta*), kindness and compassion (*karuna*)
- know that Right Mindfulness has to do with: (1) living life in the present moment; (2) not worrying about what has happened in the past and so failing to enjoy life as it happens now; and (3) dwelling on something that may, or may not, happen in the future and so again failing to enjoy life as it happens now
- know significant aspects of the Buddhist story, *“The parable of Me and Mine”* including: (1) two children on a beach each build their own sandcastle; (2) the two children argue, “My sandcastle is better than yours!”; (3) the argument turns into a fight, both children are hurt and they damage each other’s sandcastle; (4) the two children rebuild their own sandcastle and bicker saying, “Don’t touch my castle!”; (5) when evening comes the children go home, the tide comes in and both sandcastles are destroyed by the incoming water
- know significant aspects of, *“The story of Tazan and Ekido”*, including: (1) two Buddhist monks Tazan and Ekido are both enjoying a walk; (2) they see a young woman who is unable to cross a river so Tazan wades across the river and carries the young woman safely across the river; (3) Tazan and Ekido continue their journey but Ekido no longer enjoys the walk; (4) they arrive at a lodging temple and Ekido tells Tazan he was wrong to help the young woman; (5) Tazan replied he had left the young woman by the river bank and asked Ekido, “Are you still carrying her?”
- consider and discuss the story, *“The parable of Me and Mine”* and *“The story of Tazan and Ekido”* and suggest what the meaning or message of these two stories might be giving reasons or evidence to support their view

Notes and guidance (non-statutory)

Pupils should be given time to think about the two stories, *“The parable of Me and Mine”* and *“The story of Tazan and Ekido”* over a period of days or perhaps even longer. Pupils are likely to gain a deeper understanding and a capacity to think independently, if they are given time to discuss stories of this kind with friends and relatives and to research the stories to in an attempt to gain a more informed view. Pupils should not learn the lesson that, if they are asked what a story’s message might be, if they do not volunteer an answer the teacher will soon provide an answer thus relieving pupils of the task. Pupils should learn that interpretations of religious and philosophical stories can vary a good deal. However, it would be wrong to conclude that all interpretations of a story are equally true or valid. In the case of these two Buddhist stories pupils should consider that a good interpretation of these stories is likely to be consistent with teaching expressed in the Eightfold Path.



The Hinduism core material for upper KS2 is set out below (pages 111-113). Along with the Christianity core material (pages 105-107) schools may choose to teach the Hinduism core material as part of their upper KS2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in upper KS2 but they could choose Christianity and Hinduism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant aspects of *“The story of Rama and Sita”*, including: (1) Prince Rama is unfairly banished for 14 years from the kingdom of Ayodhya; (2) Sita and his brother Lakshman go with Rama into the forest so that Rama does not have to live in exile alone; (3) The demon-king Ravana kidnaps Sita; (4) The monkey-king Hanuman discovers where Sita has been taken; (5) With an animal army Rama defeats the demon-king Ravana and rescues Sita; (6) Rama and Sita go back to Ayodhya and people place lighted lamps on the roadside to guide them home.
- know that the annual festival of Divali celebrates the story of Rama and Sita
- understand that most Hindus believe Rama is an avatar of the god Vishnu (the preserver) and Sita is an avatar of the goddess Lakshmi (the goddess of wealth, prosperity and purity)
- understand that many Hindus believe Rama and Sita provide the very best example of the ideal man and the ideal woman as they both obey their “dharmic duty” and do what is right rather than what is easy or convenient
- know examples of why Rama is seen by many Hindus as the ideal man and Sita is seen as the ideal woman, e.g. (1) Rama accepts banishment without complaint rather than bring disgrace on his father; (2) Sita goes with Rama into exile rather than wait at home in a palace until his banishment is over; (3) Rama continues to search for Sita even after his 14 year banishment is over; (4) Sita is loyal to Rama and does not give in to the demon-king Ravana

Notes and guidance (non-statutory)

It is often said that the main theme of the story of Rama and Sita is that it is about good overcoming evil. This is not a wrong interpretation but it is a very simple introductory understanding of the story. Many Hindus believe the story expresses a deeper message than this. In the story Rama and Sita are faced with difficult moral choices. By observing what they decide many Hindus believe Rama and Sita provide the example of how the ideal Hindu man and ideal Hindu woman should live. Rama and Sita always act in accordance with their dharmic duty. To understand Hinduism more deeply pupils might be taught that many Hindus believe all things have a dharmic duty. The dharmic duty of a bee is to carry pollen from one flower to another, of a cow it is to give milk, of the sun it is to provide warmth and sunshine, of clouds their dharmic duty is to bring rain and shade. For many Hindus dharmic duty means there is an interconnectedness between all things. Playing one’s part by obeying one’s dharmic duty helps hold everything together. If a bee, or a cow, or a cloud, or a human does not play it’s dharmic part then for many Hindus this would put all humans, animals, plants and even the planet earth itself in danger. In fact, ignoring one’s dharmic duty places the whole universe in danger.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that many Hindus are reluctant to use the word “God” to refer to Brahman to avoid confusing the Christian concept of God with the Hindu concept of Brahman
- know that rather than use the word “God” many Hindus prefer to refer to Brahman using alternative phrases. Pupils should know three alternative phrases Hindus use to refer to Brahman including: (1) “Ultimate Reality”, (2) the “World Soul” and (3) “Supreme Being”
- understand that many Hindus believe that worshipping the formless Ultimate Reality that is Brahman is difficult and that many people need a god they can picture in their minds, a god they can feel close to. To accommodate this need there are in Hinduism many gods and goddesses that full fill this role.
- identify and name images of Hindu gods and goddesses and Avatars including: (1) Shiva as the Lord of the Dance; (2) Vishnu represented as a king with blue skin and four arms; (3) Lakshmi standing on a lotus and (4) the elephant headed god, Ganesha
- identify and name two avatars of Vishnu including Rama and Krishna
- understand that many Hindus believe that beyond these many gods and goddesses they represent simply a facet of Brahman, the Ultimate Reality

Notes and guidance (non-statutory)